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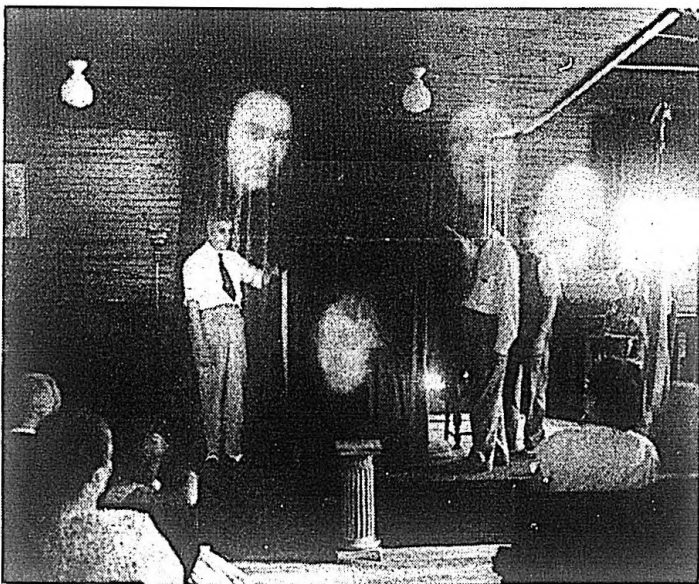
15 CENTS

PSYCHIC PHENOMENA

DEMONSTRATED AT

Camp Silver Belle Under Strict Test Conditions

HARRY HOUDINI — CONAN DOYLE
PHOTOGRAPHED



This photograph was taken during a test seance held at Camp Silver Belle Ephrata, Penna., recently. The oval ray of ectoplasm (center) enshrouds medium; *Frank Decker* in the cabinet; a woman seated on his lap holds his hands.

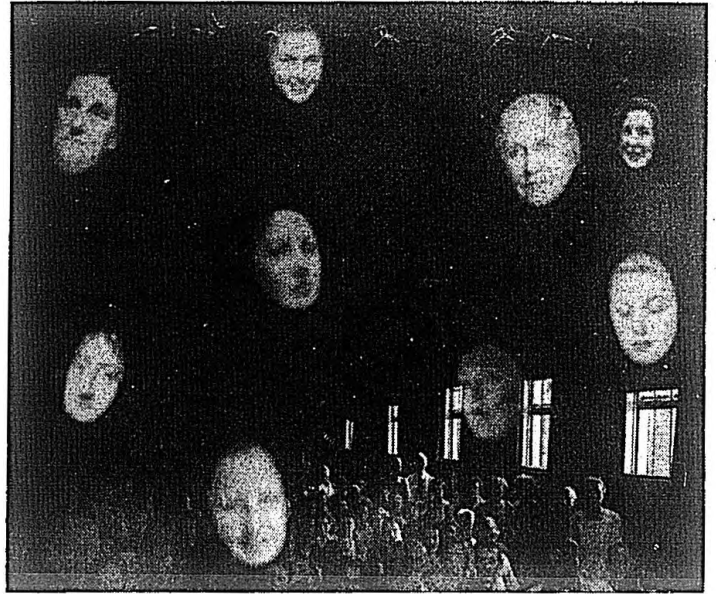
The spirit extra, upper left center, was identified as Harry Houdini; extra extreme right center as Sir Arthur Conan Doyle.

The phenomena was demonstrated, in good light, in full view of the audience.

On the rostrum, as witnesses: *Harry Beane*, left center (white shirt and black tie); *Arthur Ford*, right center, left side facing audience; man standing back of Ford, unidentified. *Juliette Ewing Pressing*, extreme right center, was present. The extra, upper right center, unidentified.



The picture (right) was taken by psychic photographer, J. Edward, at Camp Silver Belle, Ephrata, Penna. Positive identification of spirit extras, according to Ethel Post-Parrish, who received verification, proved to be: Emma Crouse, Washington, D. C., center; Tom Upton, top left center; and Florence Mueller, deceased daughter of Mr. and Mrs. O. B. Mueller, lower right corner. Many claim the spirit extra (upper right corner) to be Emanuel Swedenborg. Other extras unidentified. ➔



During a recent Sunday service, J. Edward, spirit photographer, snapped above picture of the audience, from the rostrum of Camp Silver Belle's auditorium, Ephrata, Penna.

Spirit extras identified. Extreme upper left corner, Agnes Davis, Langsford, Penna.; top slightly left center, "White Butterfly" spirit guide of Regina Weiss, N. Y. C. medium; Left center, Elizabeth Fox, first wife of Sam Fox, Arlington, Virginia; large extra—upper right, Lida Spencer, Willimantic, Conn.; small extra—extreme upper right, Josephine Smith, daughter to Mr. and Mrs. Lewis Smith, Duncannon, Penna.; extreme right center, over window, Mrs. Jay Strong, New York City; Lower left center, Brother to Genevieve F. Bi, Baltimore, Maryland.

One Identified as Swedenborg



THE COMMUNION OF SAINTS

Reverberations from the sup-
pression of the report of a special
commission appointed by the
Archbishop of Canterbury to
"investigate the subject of
communication with discarnate
spirits and the claims of Spiritu-
alism in relation to the Chris-
tian faith," have literally been
heard around the world.

This commission, made up
of some of the best minds of
the Church of England, sub-
mitted a majority report, un-
animously agreed upon by sev-
en of the ten members, after
a study of the matter for two
years. The other three mem-
bers "reserved opinion," but
did not, so far as is known,
deny flatly the authenticity of
Spiritualism and psychic phe-
nomena. They "sat on the
fence," as one English journa-
list expressed it.

For 1800 Years

Without Spiritualism and its
implications, the age-old phrase
from the creeds, which has
stood for eighteen hundred
years, I believe in . . . the Com-
munion of Saints, has no mean-

By

THOMAS F. OPIE

ing. In fact, we could not
know God nor any of the reali-
ties of the Unseen but for
Spiritualism. These are not
disclosed to any nor to all of
the five physical senses. They
definitely, and beyond quibble,
require a sixth or spiritual
sense.

Evasive Answers

This, Spiritualism supplies.
The records for psychical ex-
perience are extended and in-
controvertible. This fact, the
British signatories admitted
and recorded — such as Dean
W. R. Matthews, then Dean of
St. Paul's Cathedral; Dr. L.
W. Grensted, Oxford Univer-
sity, Professor; Bishop Francis
Underhill, of Beth and Wells;

Creeds Are Meaningless Without Spiritualism

P. E. Sandilands, attorney; Dr.
William Brown, eminent psy-
chologist; Canon Harold An-
son and Lady Owendolen
Stephenson.

Many evasive answers have
been advanced as to just why
a report of this kind, arrived
at by advanced and scholarly
authorities should be sup-
pressed — and the lips of the
favoring signatories sealed for
a decade. If when any sort of
an organization selects its best
minds to study a given subject
and these best minds make long
research and submit their con-
clusions — this report is to
be pigeon-held and salted
away and entirely suppressed
— how in the name of culture
are we to arrive at truth or at
an approach to truth?

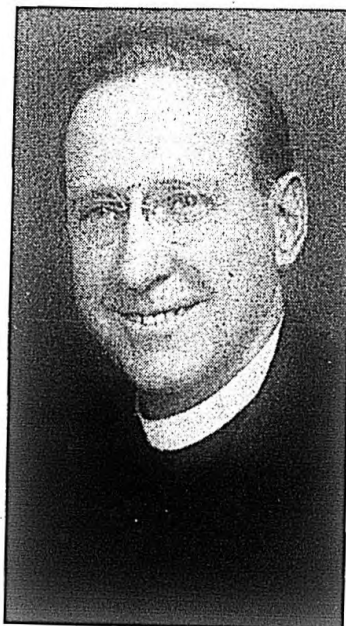
Why Not?

The question is not whether
one "believes" in "a certain
matter," it resolves itself into
whether or not, if so, there is
any mental equipment for de-
tecting truth and running it
down. In this field, Spiritu-
alism believes there is truth to
be known and that it has the
techniques for ascertaining this
truth.

If the "saints", those who
have laid aside the garments
of the flesh, still live, anywhere
in the vast cosmos, they must
still love. They must accord-
ing to reason, still be aware
of us and of the earth's affairs.
They, therefore, (it would
seem would it not?) would
want to be in "communication"
with loved ones who are still
in the flesh?

Up to this point Orthodoxy

will go along, but when it
comes to the recognition and
the admission of actual con-
tact with these "saints" through
mediumship and various psy-
chic avenues, such as the true
Spiritualists have, by appeal
to records that go back, not
only to the founding of psy-
chical societies but actually
back to the Transfiguration—
back to the appearances of
Jesus after the crucifixion —
back to King Saul and Samuel
and the Woman of Endor (a



Rev. Thomas F. Opie

Explains age-old affirmations

medium) — Orthodoxy balks.
But why?

In connection with the news
releases on the suppression of
the report above referred to,
it was related that a certain
English vicar, who claimed
that he had proved the reality
of the "communion of saints,"
through mediumship, was in-
hibited by his bishop from
"practicing Spiritualism" on
the church property. Rather
than accede to this, he resigned
and gave up his living—retired
from the parish.

It was reported in the press
that a certain bishop called on

the carpet another vicar and
asked, "What is this I hear
about your teaching?" The
vicar replied, "I *know* to be true
what you only *believe* to be
true — the communion of
saints." The alleged reply,
"Well, don't rub it in too
thick."

Barbanell's "Scoop"

Both the Archbishop of Can-
terbury and the Archbishop of
York are quoted as having ex-
pressed views denying the au-
thenticity of psychic phenom-
ena, prior to the ruckus occa-
sioned all over England by this
episode. Their "minds were
made up," says another writer.
Yet, the reason advanced for
withholding the report from
the public, was to the effect
that the matter was never con-
sidered in the light of a pub-
lic disclosure — only as "in-
formation" for the bishops.

This angle has been exten-
sively treated by Maurice Bar-
banell, English journalist who
seemed to have gotten quite
a reputation as the writer who
"spilled the beans" and got a
thrilling "scoop" over all other
press representatives — after
an extended investigation. He
pertinently suggests that it was
odd that the illustrations and
busy authorities who "gave two
years to research and study"
were "never informed" that
this was to be the case.

What They Say In Private

He also expresses conviction
that they would not have spent
valuable time on this matter,
merely to "report secretly," on
so serious a problem, to a few
church dignitaries whose
"mind were already made up"
on a very important matter.

Pertinently also he asserts
without apology, that in a con-
versation with a distinguished
dignitary now deceased, that
dignitary "said to me once"—
"I want you to know my mind
about this because it is quite
likely that you will hear me
say *something different* in pub-
lic," etc.

This is not cited as a direct
example of duplicity and of a
form of ecclesiastical chicanery
and evasion, but I certainly
do. When men in the highest
seats of ecclesiastical authority
"believe and say in private"

Psychic Observer

ORIGIN OF JOHANNES

By
HESTER DOWDEN

The question of the "control" in psychic matters has interested me from the beginning of my investigations.

At first, I decided to dispense with help, offered from an unknown source, but soon I had to admit that my experiments were not progressing rapidly.

The period I am speaking of extended from 1912 to possibly 1913, when a control came along of his own free will and offered help.

He called himself "Eyen", and stated that he had been a priest in one of the Temples of Isis. I do not remember whether he gave me his date.

I attached little importance to his coming. He was inclined to flatter me, inclined to make inaccurate statements and resented any suggestion that he was not dependable.

He had not much influence on my progress, but I admit that results, while he was there, were rather more interesting, and he told me of certain rites connected with the worship of Isis of which I was ignorant.

In course of time "Eyen" disappeared and an Indian woman called "Shawab" took his place. Said she was a na-

self capable of doing most accurate psychometry through automatic writing.

An object was held in my left hand, and after a few minutes, writing would begin, and the history of the object would develop slowly but, as a rule, with no mistake.

"Shawab" had a special form of exorcism which she

has proved to be much more interesting than either of the others.

When Johannes Appeared

I was born in Ireland, and had lived there until 1920 when, fortunately, I found it possible to move permanently to London. It was after this move that Johannes appeared, and almost simultaneously I took up psychic work professionally.

One evening I was giving a sitting to an acquaintance when Shawab interrupted us for the first time in her history. Repeated requests that I should talk to her alone, were made.

At the end of the sitting I asked what she wanted. "To bid you goodbye", she said. "My time is at an end. I shall not speak to you again until we meet in another state".

I was much concerned and asked how I should continue (Cont'd. Page 4, Col. 1)

Johannes says: "It is a mistake to believe any privation of the body's needs can help the development of the soul. It is a serious hindrance of the soul's development if the body is hungry or ailing."

tive of Tibet, and showed certain knowledge of the country.

"Shawab" presided over my work for, at least ten years. She was not at all intrusive, very reliable and would say so if results were beyond her powers.

She improved my work enormously and showed her-

used, very successfully, in the case of haunted houses or poltergeist interruption in automatic messages.

I was quite satisfied with "Shawab", and had no desire that she should leave me. I give these few details of my first controls, as a prelude to the appearance of "Johannes", who

CONTINUED FROM PAGE 2 The Communion of Saints

one thing — and then "say in public" something other, it is a sad day for honor and forthrightness in the church.

This church dignitary was reported, in print, to have made reference to the report as "amateurish" and rather "woolly." To this, Mr. Barbanell responds that the report was "very carefully drafted" (in the original, which was somewhat revised and then signed unanimously by the seven persons mentioned) — by Dr. Grensted, a "scholarly man of many achievements," and was by no means the work of "amateurish" minds.

Why Suppress Truth?

If Dean Matthews and Professor Grensted and Dr. William Brown, eminent British psychologist, not to mention the other distinguished signatories, have at long last been found to produce "amateurish" statements, in a matter of so serious an import as this, then

the rest of mankind must be in kindergarten.

The late Archbishop Temple was quoted in the press as saying of a certain service-man killed in the war, "His *spirit* remains with his dear ones always." To this, Mr. Barbanell adds, "Yet when Spiritualism proved that fact (by actual psychic spirit mediumship)—and the church *confirmed that it was so*, its findings were suppressed!"

Why "Pooh-pooh" Them?

I have never sat in at a seance nor have I ever consulted a medium, but I am convinced after twenty or more years of study in this field, that psychic happenings are definitely in the record. To "pooh-pooh" them is simply to play the fool, or else to close the mind to incontrovertible evidence. Hundreds of books by first-class minds are available on the general subject of "communica-

tion" and of the findings of Spiritualism.

A score or more of periodicals produced by honest and brilliant publishers and editors, are on the presses in as many communities. There are at least three dozen Spiritualist churches in New York City alone, and they are not based on a lie nor on any form of misrepresentation nor charlatanism. There are possibly two hundred and fifty (2500-Ed.) or more such churches in the U.S.A. and just as many in England.

Be Sensible!

These churches, while orthodox Christianity bathes and laves itself in medievalism and in man-made traditions, are finding the truth of continuity by practice—by the scientific method of trial and error — or evidential and well-authenticated demonstration and proof. For the rest of us to give them the lie and to allege dishonesty

or unfounded credulity, without knowing anything about the matter — this is the sheerest nonsense and is not worthy of twentieth century mores.

Protestant Cooperation?

"Guardian angels," "ministering spirits," "God's messengers" — the "Communion of Saints" — these all have definite and choate implication. To take them by "faith" alone — and then utterly to decry the recorded evidence for their authenticity, does not convince the general public a whit.

And it is significant that at least three orthodox leaders and teachers in Protestant churches have in the past year strongly urged that we cooperate with honest Spiritualists. It is time we set about just doing that — thus giving significance to the fact of spirit-communion as implied in the age-old affirmation: *I believe in the Communication of Saints.*

my investigations. "Another will come", she said, who is much more powerful than I am".

That was all; a very brief farewell after ten years' work together.

Johannes' History

At my next sitting, the name Johannes was given me. I had been reading the "Gate of Remembrance", and naturally connected Johannes with Mr. Bligh Bond's control.

"Are you a monk", I asked. "No", was the reply. "I have no connection with Glastonbury. I lived in 200 B. C. I am a Greek".

I shall now give Johannes' history as he gave it to me, in sections from time to time.

He was born in Athens in the year 216 B. C. His family name he has not given, but his own name was Michael.

His mother was a Greek of a well-known high family. His father was a Jew. He was much attached to his mother. He says little about his father.

When he reached the age of 15, he begged his parents to permit him to go to the famous school of philosophy in Alexandria where he was received, he says, as a 'scribe'.

Plato—The Teacher

Asked what this term implied, he said, "I was in a very humble position; attended lectures on Plato, and made notes."

I asked, "Was Plato your chief study"?

"Yes", he replied, "he was the foundation of what I am".

From the beginning Johannes showed a passionate dislike to the Egyptians, so much so that he besought me to destroy some shabti and other trifles from Egypt which I possess.

He spoke of Egypt as "the odious country of preserved bodies". I asked whether he spent much of his life there. "The whole of it", he replied. "I could not leave the library".

I then asked whether he was a complete disciple of Plato. "He gave me the foundation", he answered. "and on it, I built a philosophy of my own".

Johannes is a great enthusiast when a subject stirs him. He used to preach Christianity to me as a most exalted form to me as a most exalted form I had not taken it as it was intended by Christ — and he amplified Christ's teaching, explaining some difficult points very logically.

Before I give examples of Johannes' similarity in thought to a later philosopher, Plotinus, I must state that he has never claimed to be Plotinus, that at the time he gave me his philosophy of the Soul and the Future Life. I had never read Plotinus though I was well acquainted with Mr. Stephen Me-

terms, and so he simplified as far as is possible.

I will first give a brief idea of the course of development, which, according to my control, takes place as we rise to what Johannes calls "The All", and Plotinus calls "The One".

Johannes says: "Have no delusion that the soul is in the body — The body, is *in the soul* and at all times has within itself a knowledge of its future state, though it can only function in each state in a portion of its full consciousness, until it reaches a condition of *Creative Activity*."

The States (or spheres) he measures as seven. To begin with, the Earth, which Johannes calls 'the State of Confusion'.

The "Seventh State"

The soul rises through four "States of Experience". It then reaches a State of Contemplation, where the knowledge it has received in the first four states is absorbed.

It then rises to Creative Activity in the sixth sphere, and the seventh, which is the "True Heaven" Johannes says.

He says further that the soul preserves its form, as it was on Earth, until it reaches the Seventh State. There, it can discard its shape for the first time and appear as a cloud or a flame.

When its term in the Seventh Sphere, is ended it can choose. It can "remain in the All", or it can return to any of its former states if it wishes to help or instruct straggling souls.

Spirit World Explained

Johannes is working on Earth, he says, to help souls to "unite in affinity". He takes the view that human affinity, when it is perfect, is the reflection of the affinity of the soul with God, and that souls, as they ascend, draw closer and closer together in the group, which he speaks of as "The Spiritual Family", where there is perfect mutual understanding.

I have recently been reading the "Gifford Lectures" of Dean Inge on Plotinus, and I have



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Kenna, whose translation of Plotinus is the standard translation, I believe, and a wonderful piece of work.

Johannes admitted, almost reluctantly, that I would find in the Enneads of Plotinus much of his own thought.

Plotinus does not, I think, speak of the actual development of the soul by passing from one state of consciousness to another, as Johannes does.

Body—"In the Soul"

I think Johannes had it in mind that I, in the course of my work, would have to speak of the future life in definite

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been amazed at the similarity of thought between the famous Greek Neoplatonist and my Control.

Later, I will quote from Dean Inge and give Johannes' words in describing the same idea as that of Plotinus.

First, I should give a definition of the, far too loosely used expressions, plane and sphere. By sphere, Johannes means a world, such as the world we are in now.

The "states" are spheres and though it may not be a special division, each sphere is a spiritual world, divided from its predecessor by an expansion of consciousness.

By plane, Johannes means an expansion of consciousness within a sphere—the awakening of spiritual or mental experience leading to a higher level of ideas or thoughts, and preparing the soul for the next Sphere.

Suicide Is Sin!

The soul is of two parts — the higher and the lower. The higher soul is ever with "The All" and conscious of "The All". It is the lower soul that causes what is called sin, which Johannes calls folly.

The lower soul may become blind to the purpose of existence, which is the full development of soul.

In old age or long and fatal illness, the lower soul may, in part, pass on to the higher soul before the bond between soul and body is actually severed.

This is a natural happening, but the deliberate destruction of the body before its appointed time is the worst of follies, for it arrests the development of the soul and ties it between two states of consciousness.

Thus, suicide is sin.

The Ego is threefold, in the Earth Sphere, body, soul and spirit.

After the body is cast off, the soul is still a compound of three parts — mind, spirit and the Oversoul in the sphere beyond. The "oversoul" has never descended from "The All", but while the soul is restrained by the body, it is drawn downward and is nearer

the undersoul than it is after the body is discarded.

The attributes of God are— Goodness, Truth and Beauty.

Plotinus seems to set greater value on Goodness and Truth than on Beauty.

Gluttons Condemned

Johannes values the three as equal, setting great value on beauty and its stimulation to joy in all things.

Asceticism does not appeal to Johannes. He urges, that in order to reach the soul and live within it, the body must be unconscious (for far as is possible) of its needs.

He condemns gluttony, but recommends a state of health in the body which, he maintains, is reached through reasonable attention to food and warmth.

He gives me a scale of values, sloth, being the worst sin.

"Better an actively wicked man than a slothful one", he says.

Heaven being creative activity, slothfulness means the negation of any desire to reach to "The All".

"Circle of Concernment"

He is very clear in his ideas of giving moral value. He is sure that by, what is called generosity, you are not gratifying your own self-esteem or robbing another of his power to acquire what he needs.

He says that no real friendship can be given to another if there is no sense of spiritual kinship.

"Do no harm to anyone, but do not try to enter the life of another if he is not of the same spiritual family that you are.

"In such a case", he explains, "there can be no real understanding, for those who are outside your spiritual family are speaking a different language from yours".

Responsibility Increases

Pride and conceit, in Johannes' opinion, are merely fetters — they are like a strong net in which there is no opening.

The soul looks at others with a blinding mesh over its eyes

through which it cannot tell the true proportion of things.

He looks on conceit as an obstacle to all progress; — it may even hold you back in the after-life.

I am never led to believe that we are in the hands of higher powers who can compel us to do this and that in the afterlife.

The responsibility of its own choice and deeds, grows as the soul ascends.

Speaking of reincarnation, Johannes says it is not the rule; it is the exception to return to the world. It may be chosen by the soul if any work upon earth has been left unfinished, or if the life on earth has not provided the inner experience necessary for the further development of the ego.

In rare cases, souls who have reached the seventh sphere may wish to retrace their steps to go through the seven states again. These may be the saints on their second journey or supermen.

Johannes is very lenient on the subject of human love. The soul's ultimate desire is to unite itself with "The All", and on earth sexual love is a symbol of what is Divine.

If affinities discover each other in the earth life, they attract each other inevitably, and it is futile to separate them.

But in such a case, the affin-

ity must be sure and perfect. As the soul ascends, the two will become one and unite in the desire to be one with "The All".

Impersonal Attitude

In Johannes' teachings there is more human feeling and sympathy than in what Plotinus teaches. He has shown himself most tender and helpful in human relations.

As a personage, Johannes is both modest and retiring. He has a sense of humor which he displays sometimes, and he is quite ready to be helpful in mere mundane matters.

His attitude to me is com-
(Continued Page 6, Col. 1)

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pletely impersonal, and I have no sense of his presence except at sittings. I hardly ever ask for help or advice for myself.

I may here mention a strange result which may have some bearing of the origin of the controls.

An Indian sitter of mine who knows nothing about me went to the psychic photographer, Hope, some years ago.

In a sitting with me she asked that her Indian guides and relations should appear on the plate, and she asked Johannes to show himself. Johannes consented, but I did not think it was likely he would fulfill his promise.

Surprised By Portrait

On her return, my sitter did not show me her results, but asked what happened. Johannes replied that she had six exposures and that on five her Indian guide and relatives had shown themselves.

On the sixth, he said, "there is what you would describe as a modern European face"; it is a portrait of myself and there is a great mystery connected with it".

My sitter handed me the photograph, and, looking at the face, I was surprised beyond words. It was not a portrait of my father, but it might of been a twin brother. A grave face, with a broad, fine forehead, the thick hair sweeping backwards, the face of a scholar.

I asked Johannes to explain this. His reply was: "I am connected with Edward (my father) in a long line of ancestry."

I will now give the words that Johannes used to me, and quote from Dean Inge's lectures to show the close resemblance between the ideas of my control and Plotinus.

"Gifford Lectures," Vol. 1, P. 197 PLOTINUS: "There is nothing yonder that cannot be found here."

JOHANNES: "The earth life is a reflection of what is to come. No experience is lost, for it will be repeated beyond."

"Gifford Lectures," Vol. 1, page 199. PLOTINUS: "Sun,

stars and all that is beautiful here below exists also yonder."

JOHANNES: "The soul finds all essentials the same in the spheres above his own. The sea, the sun, the stars, but with a finer light and brilliance."

Into the Silence

The Mystic's Window

Truly, the path of the mystic is a strange one. Today, how many of us attempt to unravel life's tangled skeins, visible and invisible, with a rational explanation. Somehow, we fail to bridge the gulf between the material vision and the unseen, because we have allowed our dreams to become shadows and like shadows they evade the inevitable cycle of the unknown.

As yet, I do not think that anyone can honestly say that they have ever been fortunate enough to mould a heartfelt desire entirely to the "potter's" satisfaction. Hence, the frustration that besets our lives.

How often, the dreamer, the weary heart, the seeker into the unknown, ponders by the wayside . . . seeking a solution to grip something tangible upon which to base an ideal.

When we utter an inaudible prayer, deep from within the heart, and launch it as a winged messenger into those spheres beyond our understanding, child-like, we hope that the great Mediator accompanied by his ministering helpers, will hearken to the harassed plea and miraculously gild the dark clouds with light and understanding.

Unfortunately, that message into the unknown does not always reach its destination for reasons we are yet to discover; meanwhile the storm creates its havoc; leaving disillusionment in its wake.

It is here where the mystic steps in. Belief in tomorrow, the spiritual hopes for the future, are the pillars upon which a steadfast faith is pinned. It is an earnest reality. Let us cling to this faith in the unseen and look beyond the wilderness in our midst.

Besides the "still waters" the mystic can dream his dream and

"Gifford lectures," Vol. 1, page 214. PLOTINUS: "Each individual soul has its own character and uniqueness which gives it its individuality; but in the world yonder there is no obstacle to their complete com-

munion with each other. On the lower levels, on the other hand, we get separation without disparity and resemblance without unity."

JOHANNES: "Each soul is (Continued Page 7, Col. 1)

find peace. A vision of the gentle Nazarene is recalled to mind when he preached tranquility to his disciples so long ago, by the sea of Galilee. Personally, when my spiritual ideals become clouded, I like to conjure a scene of biblical significance. The shore around Capernanum; the sun's after-glow in the Eastern heavens; the frailty of pink oleander blossoms wafted by a light breeze under an azure sky; humble fishermen casting their nets into a tideless sea . . . the sea, yielding its silver harvest. A calm descends. A simple illustration has caused me to forget myself. I have been in communion with those spheres of light . . . the ever present, the unseen.

Philosophically speaking, I find myself, not as an individual but as a divine spark, forming the nucleus of all life; fanned by an eternal truth. The link is imminent . . . life continues after our earth-journey; despite our fears and hopes. We are life here and afterwards. Cynicism palls. The escapist returns to modern strife armed with a better understanding of his fellow-men.

Let us not turn away despondent, however hard the road, because I feel convinced that the many pitfalls we encounter on life's highway are but the stepping-stones to a brighter and happier realization, in the sure knowledge that others have trod this way before and found solace in their belief.

In the silence . . . surely, but slowly, the millstones are turning. Perhaps the grain that is being ground does not possess the rich quality we should like to place in our granary. Nevertheless, we all are allocated our particular measure in life and that which is best for our spiritual growth.

Many are the religions man-

kind embraces to obtain enlightenment on a somewhat obscure subject . . . the unknown. Fundamentally, we are "fey." These characteristics are more marked in Celtic races who spontaneously tap the source of spiritual inspiration and rely on its guidance. So many of us admit, "I had a hunch to do a certain thing." This gift of being "fey," call it what you will, is nothing new. It is as old as the hills of Merlin's land.

The small things in life that matter to you and me build up the spiritual framework. The sunshine in a smile, the comfort in a cheerful word, are the simple bricks upon which we must build our structure. This is the first lesson that brings us to the brink of immortality. We may be unconscious of this fact; but it is there interwoven as a chequered pattern.

Perhaps, the gift of understanding another's need is the awakening of the inner self or ego and the link between the known and the unknown. More often than not, the surmounting of endless stiles is overcome in an unusual manner merely because the law governing this spiritual affinity has been put into operation.

When the occasion demands, it has been said that nothing has been gained without a struggle. This applies both spiritually and materially. How true rings the axiom. It is up to us to put this theory into practice. There remains an innate desire in every one of us to seek the unknown. Some of us have found it. The way of the mystic is a strange path, but along that lonely path there are pearls awaiting the pilgrim.

TOM LLOYD
"Prediction"

itself and different from all others. In the distant worlds there is a perfect communion and understanding between those who are of the same spiritual family. In the lower spheres the family has not united and unity cannot be found."

"Gifford Lectures," Vol. 1, page 218 PLOTINUS: "The soul is not in the body, but the body is enveloped and penetrated by the soul which created it."

The Universe Described

JOHANNES: "The soul is not in the body, the body is in the soul which is much greater than the body. The soul is infinite and has full knowledge of its progression at all times."

"Gifford Lectures," Vol. 1, page 218, PLOTINUS: "There is a higher and a lower soul. The latter is the principle of the physiological life."

JOHANNES: "The soul is made of two parts, the vase of the spirit and the vase of the body. The vase of the spirit is with the All. The vase of the body is united to it, but cares for the more material part, and is liable to sin."

"Gifford Lectures," Vol. 1, page 254: "We have seen that Plotinus conceives the universe as a living chain of being, an unbroken series of ascending or descending values and existences," Dean Inge.

JOHANNES: "The universe can best be described as a series of arches, each arch being greater and wider than the one below it, and in each arch the soul comes to a fuller knowledge of itself, until in the perfection of itself it is fitted to enter fully into The All."

I have been able only to touch on the relation of Plotinus to Johannes. It must be borne in mind that Johannes does not profess to have been reincarnated in Plotinus.

If he was eventually a distinguished philosopher in Alexandria, he has not revealed his identity.

His enthusiasm for Christianity may be explained by

the fact that the philosophy which both he and Plotinus accept is not alien to Christianity, Johannes being perhaps closer to it than Plotinus.

Eventual union with the "All" is what Johannes describes as the object of the soul's existence, and in its long journey to the All, the full realization of itself, for, he says, each soul is a reflection of the divine life.

Privation Not Necessary

I will give one more instance of the mental agreement of Johannes with Plotinus.

"Gifford Lectures," Vol. 11,

LECTURE DATES

Buffalo - Toledo



Juliette Ewing Pressing has accepted two lecture engagements for October:

1. The John Carlson Memorial Spiritualist Church, 95 Johnson Park, Buffalo, N. Y., 2:30 and 8 P. M., Sunday, October 9, 1949—sponsored by Rev. Edith Sandy, minister.

2. The First Spiritualist Episcopal Church, 630 Western Ave. Toledo, Ohio, Sunday, 8 P. M., October 30th—sponsored by Rev. Fred L. Felix, minister.

p. 170, PLOTINUS: "Use our own body as a musician uses his lyre. When it is worn out you can still sing without accompaniment. The good man will give to the body all he sees to be useful and possible, though he himself remains a member of another order. Health makes us more free in

the enjoyment of the good, though hardly any bodily ills need seriously impede this."

JOHANNES: "It is a mistake to believe that any privation of the body's needs can help the development of the soul. It is a serious hindrance of the soul's development if the body is hungry or ailing."

Johannes dislikes all "artificial" methods of rising to higher planes. He urges that every step of the journey should be taken naturally and simply if the path is to be known.

He has no use for the "vision" that is forced, and in all the work he has done for me he asks for no special conditions.

When I am ready, the writing comes. When it is finished I can draw down the curtain and forget that I may have been in touch with another world.

The characteristics of the sittings over which Johannes presides seem to indicate that there is very definite preparation on his part.

Frequently, unknown persons come who do not wish to give their names. Almost invariably the two or three people admitted by Johannes are those who are expected and wanted.

Names are, as a rule, quite easy, in fulfillment of a promise made by my control to me that so far as was possible names would be clear and would not be confused with wrong names.

I lay no claim to any monopoly of Johannes' help. He frequently controls other people and helps them to develop automatic writing. I find him very sympathetic to most people, but occasionally he refuses to call communicators, in which case I can not force results.

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Psychic Adventures of Great Men and Women

The Message Which David Belasco Asserted His Dying Mother Sent Him Across the Continent.

There never was a closer bond between son and parent than that which united David Belasco and his mother. Mr. Belasco once told me that it was his mother who first discerned his talent for the drama and started him on his career in the theater—a career that

By J. P. GLASS

was to bring him international fame.

The very circumstances of his birth intensified their relationship. Mrs. Belasco and her husband had arrived in San Francisco during the California gold rush, after a long and trying voyage first from Portugal to England and then from England to America. The young woman expected motherhood at any moment. It came as the journey ended.

San Francisco was a bedlam in which the only lodging to be obtained was a humble basement room. During the night a storm came up and this cellar retreat was flooded. Upon a bed that floated uncertainly on muddy waters, while a hastily summoned doctor worked almost hip-deep in the inundation, David Belasco was born.

Belasco's Vision

No wonder that mother and son thereafter were held fast by ties of unusual felicity and understanding. These were strengthened by the hardships of the son's struggle for a career, upon which she helped him to embark.

But the mother played more than one important role in his life. Years later she convinced him that the dead come back.

It had been a day of strenuous rehearsal for a new play. Completely worn out, Mr. Belasco had gone to bed—he was at his home in Newport—and fallen into a deep sleep.

"Almost immediately, however," he says, "I was awak-

ened and attempted to rise, but could not. I was then greatly startled to see my dear mother—whom I knew to be in San Francisco—standing close by me.

"As I strove to speak and sit up, she smiled at me—a loving, reassuring smile, spoke my name—the name she called me in my boyhood—'Davy, Davy, Davy!' then, leaning down, seemed to kiss me; then drew away a little and said: 'Do not grieve. All is well and I am happy'; then moved toward the door and vanished."

Morning came. Mr. Belasco



David Belasco

He saw his "dead" mother

related the incident to his family.

"I believe my mother is dead," he said.

He returned to his rehearsals. Recess was taken for luncheon. While he was eating, a member of his staff came to his table. The man brought with him a number of letters and telegrams which he had brought from the box office of the theater.

The hard work of the rehearsals had dimmed Mr. Belasco's recollection of his strange experience of the preceding night.

However, it returned to his consciousness with a rush.

"Among the letters and telegrams brought to me," he re-

lates, "was a message from San Francisco.

"It told me that my mother had died the night before!

"Death had come about the time I had seen her in my room."

The strangest feature of the episode was still to be revealed. It was brought out in later correspondence.

Just before she died, Mrs. Belasco roused herself, smiled and three times murmured:

"Davy, Davy, Davy!"

Was this strange happening a case of thought transference? Mr. Belasco rejected that theory as inadequate. He felt sure he actually had seen his mother, and that she had actually come back from the dead. It was after long brooding on the subject that he wrote his play, "The Return of Peter Grimm."

FEDERATION CONVENTION DETROIT

What is expected to be the largest convention ever held by their organization, is set for September 15, 16, 17 and 18th, at The Tuller Hotel in the city of Detroit. This opinion was expressed in a recent telephone conversation from the Rev. Catherine Varner, host and head of the committee of arrangements for the forthcoming convention sponsored on the above date by the Federation of Spiritual Churches and Organizations, Inc., headquarters at San Antonio, Texas.

Rev. Vernon Cummins, President of the Federation, will deliver the key-note address opening the convention. Business sessions will be held at Hotel Tuller morning and afternoon of the 15th, 16th and 17th of September.

Spiritualist services, featuring some of the foremost mediums and speakers in the Federation, are scheduled each week-day evening.

The convention banquet will be held in Hotel Tuller's Arabian Room, 7 P. M., Saturday, September 17th. Reservations (\$5.00 per plate) must be made with Rev. Varner,

Federation President



Rev. V. R. Cummins

Will address convention

1731 Myrtle Ave., Detroit (8), Michigan.

Sunday, September 18th, the closing day, services will be held afternoon and evening in The Arabian Room.

Listed on the program (not complete at press time) are: Rev. Maria Strazzantoelli, Chicago; Rev. Bertha Mann, Chicago; Rev. J. Bertran Gerling, Rochester, N. Y.; Rev. Billy Hill, Joplin, Missouri; Rev. Helen Graham, New Hampshire; Rev. Harry Sutton, Indiana; Rev. Dorothy Flexer, Tampa, Florida; and many others.

"One of the purposes of the convention," says Rev. Varner, "is to cement more closely the various groups in the United States with the ultimate thought in mind of building up a foundation upon which a proper set-up for our work can stand.

Spiritualist books, pamphlets and magazines, supplied by *Psychic Observer Book Shop*, will be on display during the convention. R. G. Pressing will attend banquet and remain for Sunday services.

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Psychic Observer

Science AND SPIRITUALISM

PART III

A Famous Astronomer Peers Into The World of Spirit.

(EDITOR'S NOTE: This is the third of a series of articles, written especially for the *Psychic Observer* by James Crenshaw, Los Angeles newspaper man, who presented a series of questions to Dr. Gustaf Stromberg, noted astronomer, on the general subject of "Science and Spiritism." In the two previous articles, Mr. Crenshaw outlined Dr. Stromberg's reasons for believing that physical and biological science has now shown the actuality of a non-physical world in which egos, souls or personalities may continue to exist and to retain memories of their past physical experiences. This article continues a discussion of the nature of the non-physical world.) (Copyrighted by James Crenshaw, 1949.)

Perhaps it is the tradition of mystery which has always surrounded description of the after-life or perhaps it is an inherent urge to escape the physical realities of this life which has caused many of us to picture vaguely the next world as something vastly different from what we have known.

We have been so in the habit of accepting orthodox tales of eternal happiness or eternal damnation, or of a peaceful sleep until the day of judgment, that we hardly can be blamed for our confusion. A rational picture, such as that drawn by those who tell us they are from the next world, just seems too pat, too simple, to be true.

Facts Are Upsetting

Of course, if we are very "modern"—and very ignorant—we take the way of dialectical materialists and say there is no such thing as the after-life. It's like discussing how many angels can dance on the head of a pin. So why talk about it?

But when a world-renowned scientist starts upsetting that view with facts and data which demonstrate that consciousness and matter need not always be in association together—that there are living, non-physical fields which seem to direct and organize the growth of physical bodies—then we are face-to-face with an actual prospect of an after-life and a strong inclination to try to discover its exact nature.

Is it a world of things—of houses, trees, places; of harps and clouds, angels with wings,

streets of gold; of happy hunting grounds, Valhallas of glorious reward for the dead in battle, ascending heavens and descending hells; of just plain people, just plain places and just plain things? Or is it a world of spiritual consciousness devoid of form?

Frequency of Vibration

Those who have taken the step, the very short step, into the next world say that the after-life is all of these things and more. It is, like our own environments on this earth, the outward expression of our thinking, our habits and our activities there, either as strange and fantastic as our fancies or as plain and practical as our own predisposition toward practicality.

The reports are many and varied—as different and detailed as the many-sided accounts of a group of travelers to a foreign country. But those who report back are universally agreed on this: They live, move and have their being, they say, in a world that is as real, or more real, than our own here on earth, and while the state of their consciousness means everything to them in terms of happiness and spiritual advancement, their world is still one of forms. That state of the after-life in which forms are no longer part of their experience is far, far beyond their ken.

Everything is a matter of frequency, or vibration, or density in the world of forms in the after-life, they say. Each soul, clothed in a new shell—body—

of a density appropriate to his consciousness (that is, to the kind of thinking he has been doing), automatically gravitates to the other-world environment which is also completely appropriate to his consciousness.

There he continues to try to master the world of frequencies and forms, almost, in a way, like he did on earth, except that his mental attributes seem to predominate. They seem to have a more pronounced and immediate effect upon his environment, and upon himself to a particular environment, than when he was in his physical body.

What Is Required

That is a very brief sketch of the after-life—at least, the next step in the after-life—which we



JAMES CRENSHAW

Watch for his new book!

have received from many communicators. They have made themselves known in various ways and by means of various instruments. All agree: Merely because we leave the earth world, we are not at once released from a world of things and forms. Our learning and our expanding consciousness still seems to require this kind of experience.

To Dr. Stromberg, however, it appeared difficult to imagine a non-physical world which was not also non-material. Nor could he accept the theory that after-life forms and "spirit bodies" may be composed of

frequency patterns or "vibrations" (the most common term used by communicators) of a higher rate than those of our earth-forms and therefore invisible and intangible to us in our grosser forms.

"All things, like a flower, or a little animal, or a fish, that are in manifestation in the physical world have a somewhat similar pattern in the non-physical world," said the astronomer.

Zenor's Teachers

"In such a sense, a flower has a spirit body. Still, a flower, as far as I know, has no ego, because it is not a perceiving, feeling, willing, thinking or remembering entity, in the sense in which we use those terms. It may perceive, but it probably is not a conscious perception."

(Note: The teachers through Richard Zenor of Los Angeles would say that it has a consciousness, but they would call this consciousness "subjective," rather than objective.)

"But when we speak of a 'pattern' in the non-physical world, we must remember that the pattern in itself conforms literally to space-time images. Yet we can also speak of 'pattern' strictly in a mental sense, such as a political pattern of a pattern of thought, for instance.

Matter of Terminology

"I do not believe that in the non-physical world space and time are the same as in the physical world. Certainly in the non-physical world, space-time has no metrical properties. It might have topological but not metrical properties. In other words, non-physical space cannot be measured by yard sticks and non-physical time by clocks."

(Strangely, this abstruse idea—of duration but not time in the usual sense and of space intimately associated with infinites—has been frequently referred to by the Zenor teachers, although, to my knowledge, never fully explained.)

"Consequently, in the non-physical world, we should not

speak of frequencies, because this is a physical term.

"We could use another term. In modern physics, we have found that frequencies are closely related with energies, that a definite frequency corresponds to definite energy. So, instead of a frequency pattern, which is a physical concept, we should speak about energy patterns.

"We use that term quite a lot in physics, particularly in atomic physics, but for numerical purposes we replace it with 'energy patterns.' An energy pattern, however, is a little different. It represents primarily a pattern of potentiality.

Like the Butterfly

"Perhaps our only point of departure, then," I suggested, "is the hypothesis that the completely immaterial world of non-forms is farther removed from our present consciousness than you would be willing to conceive. In other words, the next step in the non-physical after-life carries forward certain aspects of the earthly physical life which may be completely lost as progress is made in the development and expansion of consciousness.

"In making the transition from this life to the next, may we not be like the snake which loses its skin or the butterfly which emerges virtually into a new dimension from the chrysalis?"

Higher Teachers

Dr. Stromberg was not convinced that the transition after physical death was so slight.

"Of course, I have no knowledge of that, and science does not tell us anything about it," he replied. "I can only give my ideas, based on certain discoveries in science.

"I believe that at death we are freed completely from all material impedimenta; that is, what might be called inertia, the theory of which tells us that all processes can only proceed at a certain rate. This is a characteristic of inertia. Everything is slowed down. We cannot think too fast, because our brain is clogged up by atoms.

"But if our mind, which is associated with a field, is completely freed from atoms, I can-

not see any reason why we could not in an instant think of everything all at once and remember everything that has happened in our last life."

(Anyone who has carried on convincing conversations with persons in the other world knows that they have almost the same problems of memory—as we do. Higher teachers state that all memories are preserved in the most minute detail within the "soul-consciousness," but are not necessarily brought to the surface—i.e., the objective consciousness—unless they are ready to be absorbed into the current pattern of learning and experience on the long road to complete understanding of self.)



Rev. Richard Zenor

Crenshaw's book about him

At this point, I noted that many communicators speak of the use of "atomic power," "atomic light" and such factors in the after-life, as though the world of atoms is-not, in reality, left behind at all. We continue, as it might be termed, to deal with the "ghosts" or higher frequencies or "essences" of atoms.

A Logical Comparison

"Well," said Dr. Stromberg, "I don't know anything about those things, but the way I look at it is this: a spirit is completely freed from atoms, and we don't have less atoms or a dif-

ferent type of atoms. We have no atoms whatever. It is nothing but a field.

"We can compare it to radio waves, but it isn't a strict similarity, because radio waves, at least as they are measured, are physical. They may have a non-physical correspondence, but as far as I can see, I would think that the soul, or even the "spirit body," as you would speak of it, is completely freed from atoms."

Faced By Necessity

Dr. Stromberg's point sounded reasonable, but as a reporter I was faced with the necessity of reconciling facts reported to me, by those who seemed in a position to know, with what amounted to philosophical conjecture. Every spirit communicator who has ever tried to describe his world to me has emphasized its objective reality. "Things" — objects, forms, bodies, places—are as tangible (in the next immediate world, at any rate) as on our material plane. They are not mere mental illusions, although the operation of the mind has a profound effect upon them, but are "more real," the informants agree, than the things of the earth, where the inexorable action of decay and disintegration prevails.

How often have I heard this said:

"Our world is as solid and substantial to us as yours is to you!"

So either we were faced with the necessity of discounting these reports in their entirety—and thus throwing overboard the accumulated findings of many psychic investigators who feel that they have received authentic communications from the real "other world" — or finding some scientific explanation for the patently material aspects of the next phase of the after-life.

(In Article IV of this series, Dr. Stromberg and Mr. Crenshaw continue their discussion of a scientific approach to the nature of the after-life, including a few light touches, such as questions as to whether one can smell a ghost or whether Dr. Stromberg could smoke his cigar in the so-called non-physical world.)

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Psychic Observer

LET ME TELL YOU

LET ME TELL YOU ABOUT . . . the remarkable development and improvements made in the Hydesville Spiritualist Assembly, Newark, N. Y. Last year the Rev. Margaret Lewis, Albany, N. Y., bought the old Fox farm. Though the barn on the land was quite dilapidated, energetic Margaret hastily repaired it so that services could be held for the Centennial celebrations sponsored by the Federation of Spiritualist Churches and Associations, Inc.

At that time, it hardly seemed possible that the building could be transformed into what one finds there today. (See pictures below.) The entire structure is covered with gray shingles. A gallery type porch, with extended patio, is on the side toward the road. On the first floor level, partitions have been built making a lobby, a large room which is used for church services (see picture) and the dining room and kitchen.

Mrs. Pond Featured

The second floor houses the Lewis family apartments, secretary's office and several guest bedrooms, with bath, at the end of the hall. Each apartment is nicely furnished and what impressed me most was the matching bedspreads and draperies that conformed to the color scheme of each room.

On Sunday afternoon, July 3, I delivered a lecture there. Rev. Bertie Lilly Candler, Miami, Florida, Rev. Fred Mitchell, Buffalo, and Rev. Norman H. Moontz gave the spirit communications.

Marion Buckner Pond, Thirty Acres, Hudson, Ohio, gave a short talk outlining future plans for the Fox Memorial Society. Mrs. Pond is a direct descendent of the Fox Sisters.

Recently at the Hydesville Spiritualist Assembly there has been erected an artistic structure containing a wishing well. Mrs. Pond generously donated funds for this memorial.

A maroon brocaded back-

drop furnishes a warm background for the rostrum which covers the entire end of the room. The ivory folding seats complete the furnishings of the church.

A. F. P. R. Activities

The American Foundation for Psychic Research, Inc., meetings have been going well. Rev. Arthur Myers, Lily Dale,



The picture above, taken during a service at Hotel Jamestown; Left to right: Rev. Arthur Myers, Mrs. Pressing, Rev. Bertie Lilly Candler.

N. Y., trustee of the National Spiritualist Association, delivered a splendid lecture July 10.

Plans were made for a garden picnic party between the church services at the Foundation headquarters, 10 East Fourth Street, Jamestown, Sunday afternoon, July 17, but owing to inclement weather, the party was held in the parlor adjoining the Mongol-

ian Room (Hotel Jamestown) where the propaganda meetings were held.

Rev. Ethel Squier, pastor of the First Spiritualist Temple, East Aurora, N. Y., a charter member of the Foundation, presided at both afternoon and evening meetings. Rev. Fred Jordan, Norfolk, Virginia, president of the International General Assembly of Spiritualists, delivered the lecture. A commanding and compelling speaker, his address was enthusiastically received.

BY

JULIETTE EWING PRESSING

Rev. Sarah W. Cushing, Lily Dale and New York City, was one of the message bearers. While entranced by her spirit collaborators, she reached many persons with accurate and detailed communications.

Rev. Bertie Lilly Candler, Miami, Florida, in her dynamic manner, closed the service with convincing messages.

were served at the buffet supper.

In the evening, an all-message service was held in the Mongolian Room. Rev. Jordan, Rev. Cushing and Rev. Candler were assisted by Glenn Wilson, Salamanca, N. Y. and Rev. Clara Faber, Tonowanda, N. Y.

Activities for the fall and winter months are being planned. They will include seances, open forums and social activities.

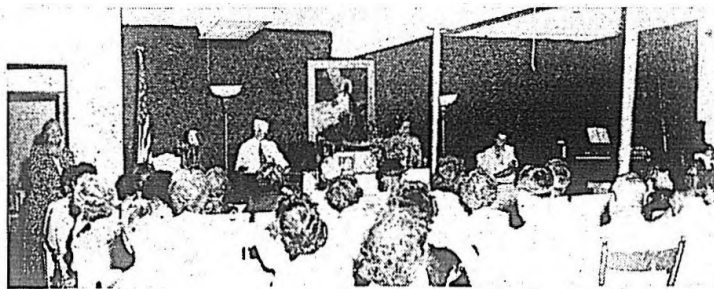
Grandpa Becker's Return

At one of the materialization seances, held at the Foundation headquarters, there was an extraordinary manifestation by *Grandpa Becker*. He came to several members of his family who were included in this Candler seance, held specially for Rev. Squier's church members.

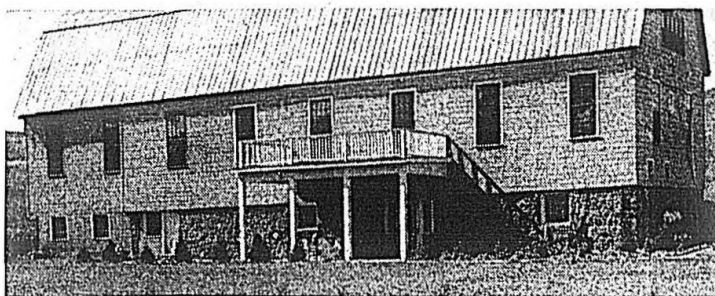
Grandpa Becker's voice was so loud and he was such a jovial personality that the sound of his voice and laughter could be heard by my husband in the adjoining building. At that particular seance, there were truly amazing demonstrations.

It clearly proved to me that, when all are of *one mind*, the psychic power is greatly increased making it possible for a greater number of spirit

HYDESVILLE SPIRITUALIST CAMP



Rostrum of Hydesville Spiritualist Camp, taken during a recent Sunday afternoon service: Extreme left standing, Rev. Margaret Lewis, Camp President and Founder; On rostrum, blindfolded, Rev. Frederick W. Mitchell; To the right on rostrum, sitting facing audience, Juliette Ewing Pressing and Rev. Candler.



Main auditorium, Hydesville Spiritualist Camp. A recent picture showing latest improvements: porch, landscaping, etc.

LET ME TELL YOU

forms to manifest in such a way that they are able to give conclusive proof of their real personality.

At another seance composed of Rev. Minnie Cook O'Hara's class, there were many interesting demonstrations. Perhaps the visitor most appreciative was Birght Star, the little Indian girl, who lovingly guides and directs the members of Mrs. O'Hara's classes.

Pictures Wanted

Letters reach us from all parts of the world asking permission to translate articles and make photo engravings from *Psychic Observer* for foreign publications. Recently such a request came from Huani Saliva editor of the *Cosmos*, the Puerto Rican Spiritualist paper.

Another comes from Maruzza Bellotti Caminada, Milan, Italy. There is to be a Fourth World Congress held in Assisi, Italy, Septemebr 8th to the 12th.

All Is Possible . . .

Ada Rogers, 362 Massalina Drive, Panama City, Florida, writes: "Almost everyone here looks at me with an expression of 'poor soul, she has lost her mind,' if I mention Spiritualism. For a time, after I learned the truth of spirit contact, even my husband was antagonistic toward the teaching, but now, thank God, he, too, has had proof and we sit alone for our development. We are very happy with our progress because our trumpet has levitated and we have heard noises, quite loud and clear, through the trumpet, but no distinct voices as yet."

Mrs. Rogers' experience should encourage many people interested in Spiritualism and also those who live in sections where there are no Spiritualist churches or mediums. Development can take place when the

earnestness of desire is *within* the student. Usually physical mediumship develops more rapidly when sitting with a well-developed medium. However, even if this opportunity is not afforded, remember *all is possible with God*.

A Bit "Tetched"

In this 20th century and we might call it the atomic age when the theory of materiality has been exploded by the finding of the *how* of splitting of the atom it does seem strange that with the extraordinary records concerning spirit communication spirit return and the amazing demonstrations of materialization, apport and other psychic phenomena which definitely prove there is no matter and that the spirit is the life back of all manifestations, we have to go on proving our case over and over again. How anyone could have the audacity to say or think that we are a bit *tetched* when we believe in the findings of Spiritualism is rather difficult to understand but such is the story Mrs. Rogers tells in her letter.

And it is equally difficult to understand some critics when we consider that Sir William Crookes, one of the greatest physicists the world has ever known, made this statement:

Lombroso Ashamed

"The facts point to the existence of another order of human life continues with this; and demonstrate the possibility of connection between this world and the next." and when Professor Lombroso of the University of Turin wrote:

"I am ashamed and grieved at having opposed the psychic facts. Genuine psychical phenomena are produced by intelligences totally independent of the parties concerned."

If our critics world read the

literature on the subject, we would no longer have to wonder how they can *wonder*.

Furthermore, "Dr. Richard Hodgson, Cambridge University, said: I entered profoundly materialistic, not believing in life after death. Today I say 'I believe.' The truth has been given to me in such a way as to remove even the possibility of a doubt."

Then it was Camille Flammarion, the famous astronomer, who attested to facts when he wrote: "Any man accustomed to scientific observations may acquire a radical and absolute certainty of the reality of the facts."

I could go on indefinitely reciting instances where great minds have vouched for the validity of psychic phenomena and spirit return. But it seems that these great truths must be individually discerned and accepted.

Reverberations!

We were particularly well-pleased with the series of pictures of the ectoplasm obtained in the Bertie Candler materialization seances at the American Foundation for Psychic Research. (*Psychic Observer*, Aug. 10th, 1949) but even now our critics, and even some of the Spiritualists, are gnashing their teeth and finding fault with our efforts.

There is good news for the student of psychic research. The long out-of-print masterpiece and classic, *Researches In The Phenomena of Spiritualism* by Sir William Crookes is again available.

In this volume of 144 pages, authentic records compiled by this great scientist are presented in a clear and concise manner. It is a book that should be in the library of every student of psychic science and Spiritualism. *Psychic Observer* can furnish this book for \$2.75.

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What I Observe

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"Gun-shy" Investigators

"When the subject becomes respectable." These words are flung at us repeatedly when intellectual people are asked to openly associate themselves with Spiritualism. Some are afraid their colleagues may jeer and take a "pot-shot" at them if they admit they are even interested in the subject.

When Spiritualists are confronted with this argument, in the main, their reaction is much like a mother with her only child. The mother can scold the child but rarely will she allow anyone else to do the admonishing, irrespective of whether the child is in the wrong or not. Mothers in this category shield their children much as a hen does her chicks.

What To Do?

Clarkson Dye is having the same experience. In the past he has written many fine articles for *Psychic Observer* and goes to the expense of having some set up in pamphlet form so they can be sent to his friends and associates — the ones he feels will be interested in the subject. Of course, he could send *Psychic Observer*, but feels, and rightfully so, that the article might not be taken seriously if read in a Spiritualist journal.

When recently confronted with this situation, Mr. Dye wrote: But here is the obstacle The people to whom I am to send the article are all non-Spiritualists; the very words 'spiritual' or 'Spiritualist' are to them abhorrent.

For example, in trying to reach the scientific group, I sent a very restrained but convincing article to the *Scientific Journal* which is published by the American Association for the Advancement of Science. The president, in rejecting it, stated that he regretted to do

so, but would gladly publish similar articles by me and others, when the subject became *respectable* . . .

"Such an attitude also applies to the Stanford University group. When I asked the late president of Stanford why the University had not honored the wishes of a Stanford man who gave \$1,000,000 in the hope that it would be used to scientifically determine the fact of immortality he replied



Clarkson Dye

Talks to Stanford heads

that the terms of the bequest had been carried out.

"This in the face of an admission made to me personally (in the company of Dr. H. P. Criswell) that all the time and money spent by Stanford for the past thirty years in supposedly carrying out the bequest, had been time and money absolutely wasted. Dr. Stuart, the head of the department, told us this. Incidentally, both Dr. Stuart and the former president have since passed away."

"Even As Little Children"

In my letter to Mr. Dye, I replied in effect: "From my point of view, it is plain stupidity for intellectuals to take the point of view that Spiritualism

is not respectable. However, long experience has taught me they cannot help that. They really do not feel justified, even though convinced, to kick over the traces and come all out for what they know to be true. Could it be subconscious fear . . . fear of reputation and standing in their set and community? I think so.

"I have even found many illustrious characters who become upset even when the subject is mentioned. The real reason could be that the subject is too elusive; they have to unlearn too much; they have to reorient their thinking; they have to discard a lot of the things they have been taught—even in their colleges.

"This is too big an order for the 'intellectual giant.' The old saying: 'Even as little children' is cast aside. They want to be big and feel that their reputation might be injured were they to openly declare even their interest in the subject.

It Takes Men . . .

"Hardly a week goes by when, during a seance, some great character does not manifest and tell us of their great sorrow because they did not do something about what they knew to be true while they were on the earth.

The latest case in point is Boake Carter, and there are dozens more. It takes a man, men like Doyle and Lodge, to face the world with this truth. Records show those who have openly declared their belief and presented their evidence have been happier men and women, even though their financial status might have wavered. They could not have taken such action had they not the courage of their convictions, plus the ability based on experience, to combat all arguments flung at them by their colleagues.

"Incidentally, I find that most of the silly arguments are presented in the nature of ex-

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cuses and alibis, even when coming from 'intellectual giants.' "

"If a man is a surgeon, a lawyer, a physicist, a college professor, a university dean, or the holder of any academic degree, that does not necessarily qualify him to be an authority on psychic science even after they attend a few seances. Their statements might be wisely and honestly given, but cannot necessarily be taken as the last word.

Who Are the "Experts"?

"And besides, since when is it not respectable for a man to openly state his candid opinion about Spiritualism? What I think they mean is that the subject itself is respectable enough, but that many of those interested, mediums included, have not reached their own pinnacle of perfection.

"Such seeds have been sown in the minds of millions by the lay press who have appealed to the 99 per cent of their readers who do not believe in survival anyhow. This appeal has been made by publishing dispirited articles supplied by "experts" who try to make it appear all mediums pounce upon a gullible public.

338 Million

According to a Associated Press news release from the Vatican City: "Roman Catholics throughout the world number today some 338,250,000." This Vatican radio also announced that "of this total, 330,000,000 practice Latin rites and 8,250,000 are faithful to the Oriental Catholic Church."

The Oriental church includes eastern European nations and most of the Near East. This does not include the Orthodox Catholic Churches, which is believed to number some 128,000,000 members.

A Doctor Carries On

Dr. Freida Weiss Robertson lives at 10520 Wade Parkway Avenue, Cleveland 6, Ohio. She has practiced medicine since 1903, specializing in gynecology after she studied this phase of medicine in Vienna in

1913. She is a successful surgeon as well.

Dr. Robertson has been interested in Spiritualism for more than thirty years. She



Dr. Frieda Weiss Robertson
Valiant Spiritualist

never performs an operation without asking God and her spirit teachers for guidance in her operative and medical work.

She has, through long months of illness, exhibited her fine Christian character in many ways and wears the armor of the knowledge of immortality.

According to Olga Tildes: "As a Christian, she is carrying on what St. Paul rightly called life when he used the phrase, 'the good fight' . . . and she will continue this fight as it is the only noble thing to do. I am sure there are many years of happiness in store for her."

Reader Chuckles

A letter from the Rev. Harry L. Noblett 2419 Lavender St. New Orleans (22), Louisiana referred to an article which recently appeared in *Psychic Observer*: "I enjoyed very much the article: 'How Spiritualism Has Influenced My Life and Ministry' by the Rev. G. Maurice Elliot. I did chuckle to myself very much when he stated and I quote, 'Like my Jewish, Mohammedan, and Buddhist friends, I do not make Spiritualism my religion.' "

"In my opinion, he is very much a Spiritualist. In all my sermons, I use the New Testament as a basis and cannot see how it can be done otherwise. God Bless him."

Poor Elsie

According to Elsie Robinson in her column, Listen World, "our mortal spirit is an eerie thing." The

article, with a subhead, "Speaking of Ghosts" was clipped from the New York Journal-American, Monday, July 25, 1949. When asked if she believed in ghosts, she said: "I don't know, sister. I have lived too long and seen too many mysteries to say that I do or don't . . .

"Have I seen evidence which some would call ghostly? Of course, I have.

"When I had no thought of him, I have seen a dead boy swinging toward me down a familiar trail, his trousers flapping around his ankles his face aflame with eager love. Was that a ghost? Or was it a wishful vision of a broken heart?

"One does not need to look beyond the grave for unanswerable mysteries. They are here around us every day every hour

"What is thought anyway? How do the glands influence emotion? Is it chemistry or is it God? The greatest scientists cannot tell

"We know that each body cell is an electrical arrangement could we go on after the body is broken as electricity goes on after the bulb is smashed?

"Is that what a ghost might be? I do not know nor do you" (Well, well, well Elsie better stick to plain journalism in her own field Poor soul, her knowledge is so limited, but she tried to explain it.)

News From Abroad

Denmark: The Spiritualist Church, "Psyisk Samfund" of Aarhus recently held a big festival in the Aarhus Concert Hall. Two hundred persons dined and were entertained during the evening with a lantern lecture and a special seance with Mimmi Arnborg. A film record was taken of a part of the proceedings. The Danish Spiritualist Society was represented by six of its leading members.

Portugal: The Sociadale Portuguese de Investigacoes Psiquicas is not very large, but is very active. Every night there is a circle of some kind or another. The Library is well furnished and used. Conferences are held from time to time. The "Charity Circle" does much useful healing work and for nine years, Mrs. M. Marques Guedes conducted a study circle where much interesting instruction was given. Mrs. Guedes runs a home circle and has received some remarkable prophecies there.

I. S. F. Executive Meeting: The next meeting will be held in Paris on September 10th. Details will be announced later.

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WHAT I OBSERVE

International Congress, 1951: The Swedish Spiritualist Societies are already outlining preparations for this Congress which will be held in Stockholm from the 1st to the 8th of September. It is not too early to remind affiliated countries of this as it will give plenty of time to collect funds which will enable them to send their delegates.

"Our Church Problem"

Dozens of letters have been received as a result of the article, "Our Church Problem" written by Harold L. Vigurs in our August 10th edition.

Margaret H. Clark, 697 North Morgan Street, Shelbyville, Illinois, writes:

"Dear Mr. Vigurs:

"I am as glad to see that someone else is interested in the wor-

ship services of the present Spiritualist churches. I am a Unitarian, accustomed to really fine sermons and high class music, and it distresses me very much to hear the often mediocre address of some of our best mediums, the lack of grammatical English and the old revival type hymns that are usually sung.

"I have wished to see someone like you take up the cause of this new religion and put it on the high plane to which it belongs. Your article contained many suggestions that would put it there.

"Why don't you follow it with a little book that could be used as a hymnal and leave out the hymns that are based on the old forms of religion? True, they are dear to the hearts of the oldsters we see so often at Spiritualist services but we need to appeal to the younger gen-

eration who find the old forms outdated.

Antiquated Theology

"Many of our Unitarian hymns would be suitable and some of the responsive readings and prayers you would like in our 'Hymns of the Spirit.' I suggest that you look it over if you are not familiar with it.

"I know you have read William Oliver Steven's marvelous book, 'The Quiet Hour' and his 'Credo'. In the former you will find many passages that could well be used in present-day church services. In this latter book, there are also some splendid hymns which would appeal to any Spiritualist congregation.

"I think that we should also stress the importance of all of the arts in religion and that beautiful symphonic masterpieces should be used as recordings in our camps.

"The only thing that bothers me at camps, for instance, is the broadcasting of those old hymns. It destroys the peace and the calm beauty of the trees and green grass and takes away from the dignity of spirit communion. They are poor music and antiquated theology that we do not profess.

Wanted! — A New Hymnal

"I think your idea of concentrating on giving evidence and the importance of small discussion groups in our churches is excellent. To me, the large auditorium meetings at camps are an outstanding attraction to everybody, convinced, or not, and I think the pattern used there is about right.

"I would like periods of silent meditation as in the Friends' churches. But most of all, I would like to see your new hymnal with its GOOD music, meaningful words that fit our philosophy and some passages of prose and poetry that would add beauty to our services."

THEY SERVE MOST WHO SERVE BEST

Mrs. Frank Miller

Mrs. Thomas J. Frawley



spectively, of this journal.



Edna Berneider (Mrs. T. J.) Frawley, Lily Dale, N. Y. and Ann (Mrs. Frank) Miller, Cassadaga N. Y., circulation and office managers, re-

Both have been associated with *Psychic Observer* for many years and continue to faithfully serve the editors at their new Jamestown, N. Y. headquarters, located at No. 10 East Fourth St.

Over a period of ten years prior to her association with *Psychic Observer*, Mrs. Frawley, a skilled harpist, conducted the "Berneider Ensemble" in the city of Boston where she was also featured in the People's Symphony Orchestra. As head of the Wheeling (W. Va.) Conservatory of Music; a graduate of the Chicago and New England Conservatories of Music, she earned a nation-wide reputation as an organist of note and a teacher of harp technique.

In Western New York's field of education, Mrs. Miller is well-known. She was a member of the faculty: Attica High School, 10 years; Cassadaga Valley High School, 3 years.

She is a graduate of Syracuse University, Syracuse, N. Y., and St. Lawrence University, Canton, N. Y.

September 10, 1949

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(P-270)

SUMMERLAND



WALLACE

The Rev. Stella Ross Wallace, one of America's foremost pioneers of Spiritualism on the West coast, passed away recently, according to G. Oldman, 4833-49th Avenue, Seattle (8), Washington.

The Rev. Wallace was born in Poland, May 3, 1867 and came to America at the age of 16. She lived in California and Oregon for six years, then moved to the state of Washington. Her permanent home was Seattle at the time of her passing.

For over forty years, Rev. Wallace was a member and medium for the National Spiritualist Association. She was past president of the WSSA and a member of its Board for many years.

THORNE

One of the most prominent mediums in the Eastern seaboard, the Rev. Edward Lester Thorne, passed away, July 29th, at his summer home, Lowland Drive, Stony Point, N. Y.

For the past thirty years, Rev. Thorne was minister of the United Spiritualists' Church (G.A.S.), 41 West 73rd St., New York City.

He literally gave his life for Spiritualism, a cause nearest and dearest to his heart, by devoting long years serving those in need of spiritual counsel.

Few knew that he was an outstanding physical medium. During the last four or five years, various phases were demonstrated only to class members once a week.

While practicing his spiritual gifts in New York City, Rev. Thorne was, on many occasions, the subject of attack. Each time he was confronted by those who tried to convict him of fortune-telling, he fought his case and won. Rev. Thorne, on several occasions even defied magicians and conjurers when they made absurd statements regarding mediums.

The peak of his career, in this respect, was the time he met the challenge of one, Joseph Dunninger. In this instance, he demonstrated his gift of independent writing before Dunninger and his committee of seven, tried and true members of the Scientific American Investigating Committee.

The results were astounding and printed at the time in the *Life* magazine and to this day, have not been duplicated, under the same conditions, by Dunninger or anyone else.

The cause of Spiritualism, especially in New York City, has suffered a great loss for thousands who received solace through his mediumship. They will miss his kind and encouraging guidance.

At the moment, it is not known whether the work of his Spiritualist Church will be continued. When definite information has been received, details will be published.

SIPES

C. B. Sipes, president of the Spiritual Fellowship Group of Los Angeles, passed away recently at his home, 954 South New Hampshire Avenue. Rev. Maria Sykes officiated.

He is survived by his wife, Jane M. Sipes who will carry on his



Mr. and Mrs. C. B. Sipes

spiritual work in the Group. Mr. Sipes was born in Kentucky on *Washington's birthday* (1868) and was in the mercantile business until 1935.

FOSTER

Anna Derby Foster (60) passed away recently at her home in Lily Dale, New York. William Elliott Hammond officiated at her funeral.

Mrs. Foster is survived by her husband, Louis, one daughter, two step-daughters, one brother, one nephew and three cousins.

For many years, Mrs. Foster was employed by *Psychic Observer*. She was an ardent Spiritualist and a sincere student of Spiritualist philosophy.

(Cont. Page 17, Col. 3)



ANNA FOSTER

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CHURCH SERVICES, SEPTEMBER 18, 2:30 and 7:30 P. M.

Many outstanding Spiritualist leaders will serve at these meetings. Make hotel and banquet reservations direct to Camp Chesterfield, Chesterfield, Indiana, by September 10. (P-264)

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Spiritualist Episcopal Conference

Chesterfield, Indiana, September 16, 17, 18

The ninth annual conference of the Spiritualist Episcopal Church will be held at Camp Chesterfield, Indiana, September 16, 17 and 18. Public meetings during the Conference sessions include a banquet Friday night, a mass demonstration of many phases of mediumship Saturday night, and two church services Sunday.

The Clergy Conference will be held Friday, September 16, with the opening session at 9:00 A.M. of that day. This first day of the Conference is devoted to the religious affairs of the Church.

At the Friday evening banquet (7:30 P.M.), the speaker will be Jackson Raney of Indianapolis. Mr. Raney, whose lecture subject at the banquet will be "The Human Touch," is widely known for his work



Rev. Robert G. Chaney
Spirit Photographer

in the public instruction field. He is superintendent of the Indiana School of Deaf, a forceful speaker, and a Past Governor of the Indiana District of Kiwanis International.

Business affairs of the Church will be on the agenda at General Conference sessions Saturday and Sunday, September 17 and 18.

On Saturday at 7:30 P.M., a mass demonstration of many phases of mediumship will be presented. Some of the phases to be demonstrated are trumpet, materialization, card writing, apport, clairvoyance, billet reading and spirit photography.

September 10, 1949

mediums will serve at this meeting.

Church services will be held in the Camp auditorium Sunday afternoon at 2:30 and in



Rev. John W. Bunker
Apport Medium

the evening at 7:30. Although the detailed program is not yet available, it is known that some several of the nation's leading of the workers to take part in these meetings and the Saturday demonstration include: the Revs. John W. Bunker, Clifford L. Bias, Nellie Curry, Lula Taber, Charles M. Ball, Meurice D. Russell, Genevra Peet, Bernice Bennett, Ella J. Riley, Ruth L. Walling, Lytle Sensabaugh, Austin D. Wallace, Marta Maltery, Robert G. Chaney and others.

Rev. Clifford L. Bias, well known teacher, lecturer and writer, is Dean of the Institute which will hold classes September 13, 14 and 15. The inaugu-

An unusual feature of the Ninth Conference will be a special three-day school preceding the regular sessions, September 13, 14 and 15. This Institute is open to everyone at a small fee covering expenses. Three subjects will be taught: Survey of Psychic Phenomena, Esoteric Significance of the Bible, and a short course in public speaking.

ration of such a school is something new to Spiritualism,—providing ministers and those who aspire to be ministers, teachers and speakers with special courses. The Institute is

open to anyone interested. Registration of those who wish to attend must be made with Rev. Bias, Chesterfield, Indiana, by September 10.

Hotel reservations should be made direct to Camp Chesterfield, Chesterfield, Indiana. Banquet reservations may be made either with the Camp or with the Spiritualist Episcopal Church, National Offices, Eaton Rapids, Michigan. These reservations must be made by September 10. Camp Chesterfield is four miles east of Anderson, Indiana, and 40 miles north of Indianapolis. Bus routes lead direct to the Camp, and rail service is available to Anderson.

SUMMERLAND

(Con't from Page 16, Col. 2)

HINES

Mrs. H. L. Hines, 1357 Twentieth Avenue, S. W., Cedar Rapids, Iowa, reports the recent passing of Georgia Tidd at her home, 423 Fourth Avenue, S. W. Mrs. Tidd (73) was an outstanding medium whose rare ability was described in *Psychic Observer*, January 25, 1940.

LHOMME

M. Jose Lhomme, President of Honor of the Union Spiritualists Organization of Belgium passed away several months ago. The title, *member of honor* was conferred upon him unanimously by the members of the International Spiritualist Federation at their last convention.

KELLEY

Elsie May Kelly, 1075 Elmwood Ave., Buffalo, N. Y., beloved wife of the Rev. Thomas J. Kelly, passed away August 12th, last.

Funeral services were held at the Spiritualist Church of Life, Summer and Richmond Ave., Buffalo. Rev. William Elliot Hammond and Rev. Robert J. Macdonald, officiated.

Mrs. Kelly is survived by her husband, "Jack" Kelly, internationally-known medium, a daughter, Mrs. Marjorie Brown of Alabama and a son, James H. Kelly of Buffalo. She had been ill several years prior to her passing.

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(P-267)

CHURCH NEWS

Submits To Test

Rev. William H. Jackson of Chicago, delivered several lectures and gave materialization seances recently for Dr. Marcus



Rev. William H. Jackson

Bach, his faculty and their wives at the State University of Iowa.

Several of the faculty with Doctor Bach supervised test conditions . . . and as usual, in cases of this kind, the opinions as to authenticity, etc., were divided. Some were satisfied and others were unable to voice favorably.

Jackson's Illness

Owing to illness, the Rev. William H. Jackson, will not be active in the First Spiritualist Episcopal Church of Chicago, 721 Belmont Ave. However, regular services will continue according to Mrs. E. Blair, secretary: Sunday, 7:30 p. m., worship, healing and messages.

At a recent election of officers, the following were installed: president, Al Soch; vice-president, Rose Hillebrand; treasurer, Harrietta Murphy; secretary, Evelyn Blair. The Board of Trustees: president, William Oltoff; trustees George Land and Isabelle Seyter.

Canadian Day

A report from the Rev. Mae Potts minister of the Britten Memorial Spiritualist Church, Toronto, Canada, gave a detailed account of Canadian day at Lily Dale recently. The regular attendance augmented by five bus-loads of Canadian Spiritualists surpassed any previous Canadian Day.

Rev. Potts and co-workers from

Canada were on the Sunday evening recital program. Those participating: Winnifred Haywood, Louise Pirt, Robert Chappell, Maisie Fowler, James Fluker, and Kathie Samson.

Binghamton Center

Rev. Mae Merritt-Snyder, lecturer, teacher, healer, mental and direct-voice medium; minister of the Spiritualist Temple of Truth, 7 Mulberry Street, Binghamton, New York.

The church auxiliary, known as Sunshine Auxiliary, was founded by Rev. Merritt-Snyder, August 8, 1946 at the home of Mr. and Mrs. Kenneth Japet, Binghamton, New York. It was named in honor of the medium's spirit guide, "Sunshine".

The Temple, affiliated with the ICAS, celebrated its 16th anniversary last April, and during that time, Rev. Merritt-Snyder has earned an enviable reputation (i. e.) students report rapid advancement in work and hundreds have signed testimonials vouching for remarkable healing.

Rev. Mae Merritt-Snyder

Hundreds vouch for her



"The Mitchells"



This picture was taken recently at the United Alliance Spiritualist Church, Bradford, Penna. when the Rev. Fred and Phyllis Mitchell were married. The Doctor S. M. Van Duyzer assisted by the Rev. Marie Roggenkamp and the Rev. Leon Shaw, officiated.

At this same ceremony Dr. and Mrs. Van Duyzer renewed their wedding vows in commemoration of their 35th wedding anniversary. This service was conducted by the Rev. Mitchell.

During the past months "the Mitchells" have visited Hydesville Spiritualist Camp, Newark, New York; Camp White Cloud South Effingham New Hampshire and the First Spiritualist Church, Titusville, Pennsylvania. The Rev. Mitchell was formerly pastor of the Brooking Memorial Spiritualist Church, Summer and Richmond Avenue, Buffalo, New York.

Canada Mentioned

We have been taken to task by one of our Canadian readers, Rev. Ivan W. Hutchins, minister of the Church of Inspired Thought, 973 College Street, Toronto, Ontario, Canada. Rev. Hutchins feels that we do not give enough publicity to the Canadian churches.

I have written him to the effect that it would be agreeable for him to be the clearing house for all Canadian church news, sort it through and send it to me once a week. Canadian churches desiring (Continued Page 19, Col. 1)

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INDEPENDENT SPIRITUALIST ASSOCIATION; Sec'y, Bessie L. Wells, 585 West Wildwood Ave., Jackson, Michigan; DIRECTORS: President, Rev. George W. Jewett, R.F.D. No. 2, Grand Lodge, Michigan; Vice President, James Buchan; Treasurer, Leonard Beasley, 848 Lincoln St., Jackson, Michigan; TRUSTEES: Rev. Harry Hilborn, Rev. Florence E. Gilbert, and Rev. Grace Kilmer. (P-279)

CHURCH NEWS

this service, kindly send their church news through to Rev. Hutchins.

His letter goes on to say: "How about a little more mention relative to the history of Spiritualism in Canada? He says the Fox Sisters were born there and that Marjorie Crandon was born 10 miles east of Toronto. He also cites the fact that Rev. Mary Fulton, who conducts a church in Huntington, West Virginia, started her spiritual work in Canada.

When referring to his own activities in the field of Spiritualism, Rev. Hutchins says: "Our church owns its own property. We have a separate seance and materialization room. We have several members who possess the gift of divine healing. One, in particular, devotes her entire time to this work. She is my assistant, Rev. Alma M. Lorrinan, who is somewhat of a world traveller.

Referring to his own mediumship, Rev. Hutchins says: "My own

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September 10, 1949

... CONTINUED FROM PAGE 18

phase of work has been blindfolded billot reading, healing, and direct-voice. Last year, I demonstrated voice mediumship at Camp Silver Belle with the Rev. Hugh Burroughs and Rev. Emma Munch. I expect to serve the Hydesville Spiritualist Camp at Newark, New York the latter part of August in accordance with a promise I made to the president, Rev. Margaret Lewis.

Medium Honored

Rev. Mary Rogers Huston, pastor of the Memorial Spiritual Science Church, 3850 Cleveland Avenue, St. Louis, Missouri, honored the oldest active medium in the City of St. Louis, Hulda Buschbaum, recently with a reception in the church parlors.

Mrs. Buschbaum, a mental medium for fifty years and member of the Missouri State Spiritualist Association, has been affiliated with Rev. Huston's church for the past twenty years.

Cummins Reports

Rev. V. R. Cummins, president of the Federation of Spiritualist Churches and Associations, Inc., submitted a circular letter recently:

"Very soon now we will all meet in Detroit for our 1949 Convention. Detroit expects all of our churches to send delegates, so let's make final plans to do just that. The place, Hotel Tuller; the time, September 15, 16, 17, and 18th; the host, Rev. Catherine Varner, 1731 Myrtle Street, Detroit (8). Write her for any information you may need and remember you are welcome.

"Rev. . Kemsley of Detroit, leader of the Christian Corinthians of America, points out that Mrs. Kemsley and he were the only Spiritualist leaders to attend the three great Centennial meetings last year. The Federation celebration in Rochester and Lily Dale and the International Spiritualist Congress in London,

"Dr. George C. O. Haas, director of the World Fellowship of Faiths, invites your church to join that inter-denominational body. Write Dr. Haas, 58 Euclid Avenue, Hackensack, N. J.

"The German publication, *Hellschen*, mentioned Rev. Martha A. Schaefer, 2237 NW 50th Street, Miami, Florida, as the first to write saying she could read the journal. Rev. Schaefer says it was very interesting and shows Occult thought is not 'dead' in Germany."

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331—LISTEN MY SON—"An epistle to my soldier son," bearing an account of the mediumship of Hunter Selkirk; 107 pages; by Harry Emerson; former price \$2.00.

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