

### Page Nostradamus

In his syndicated column "Mirror of Your Mind", Lawrence Gould, self-styled Psychologist, says in his answer to the question: "Is it possible to prophesy?"; that "the belief to reveal the future represents a neurotic effort and an hysterical make-up."

It is appalling to note to what length an egotistical psychologist will go. I suppose Mr. Gould never heard of the Bible Prophecies, and that all of these prophecies were conjured up by neurotics. I suppose he would look upon Nostradamus as being "hysterical".

These psychologists are so busy condemning everything and everybody that they do not have time to read the facts. Anything, not understood, they scoff at.

### The Last Straw

There is a brain specialist in Washington, D. C., a Dr. Walter Freeman, who says he has discovered a "new surgery idea whereby he can aid the insane who hear 'spirit-voices'."

The inane Doctor says he can remove a "finger-tip-sized organ from deep within the brain on both sides of the head" . . . this he says, "will still the 'spirit' voice."

All of this was published and released by the "Associated Press" and consequently read by at least five million people. How "zany" can a doctor get? Especially when he admits that spirit voices are heard and then, like a plumber, presumes to be able to extract the source of the voice from the brain.

Of course, the doctor does not really admit they were spirit voices, but classifies them as "actually echoes of words whispered by the insane patient."

All of the doctor's ramblings were included in his address delivered before the Society of Biological Psychiatry at their annual meeting held in Atlantic City recently.

The newspaper clippings from which the above statements were taken, were submitted by LeRoy Slater, Peoria, Illinois and Mrs. H. Collins, New York City.

### So You Want To Be An Author

During the past fifteen years, hundreds of ambitious souls—souls who feel they have material for a book that will save the world—have sent to me their manuscripts with the idea that same should be published.

Without exception many of these would-be authors, (and much of the material is splendid), fail to realize the tremendous difficulties confronting any publisher.

From the very outset, it must be distinctly understood that **Psychic Observer** is not in the book publishing business, but has sometimes published material which was originally written to appear in book form.

In England, there are hundreds of noted writers in the field of Spiritualism and at least two publishers do not expect the author to put up the money for publication. In America, as far as I have been able to learn, there is not one pub-

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## SPIRITUALISM THE CHIEF CAUSES OF ITS UNPOPULARITY

**"A Wise Man  
Changes His  
Opinion  
But  
A Fool . . .  
...NEVER!"**

The principal reason for the general unpopularity of Spiritualism lies in the fact that it has been represented only as a religion instead of a science, which it undoubtedly is. The consequence of this is that the churches have viewed it as an opposition shop, likely to draw away many of their customers.

They have, therefore, denounced Spiritualism as the work of a mythical being, called the devil, the bogey-man and trump card of priestcraft, and have thereby frightened their credulous supporters from investigating the wonderful phenomena, designating those who do so as wicked people, notwithstanding the fact that, in the book on which their faith is based, they are enjoined not to be ignorant of spiritual gifts, to try the spirits, to believe not every spirit, and to beware of deceiving spirits.

In this book innumerable accounts of spirit manifestations are recorded both in the Old and New Testaments, yet in the same book the holding of communion with spirits is forbidden, thereby acknowledging the not overawed by priestly dictation and presumption.

Owing to the unpopularity of Modern Spiritualism thus engendered by the various churches, the public press in general has followed suit, and it has ridiculed and denounced Spiritualism as being all humbug.

### Candor and Nobility

It has published all the frauds and impostures that have, from time to time, been mixed up with the movement, taking care, diplomatically, to avoid publishing any of the marvelous manifestations and sublime and rational spiritual teachings which have been recorded by earnest investigators, most of whom entered into the investigation of spiritual phenomena strongly prejudiced against their reality.

Through the constant denunciation of Spiritualism by both the churches and the public press, the upper classes as a rule, have held aloof from investigating its phenomena, and it has, in a great measure, been left to the humbler classes to proclaim to the world the reality and truth of Modern Spiritualism.

There have, however, been a number of the leading scientists and literateurs who have had the candor and nobility of soul to publicly declare the reality and truth of spiritual

### They Attended Dedication of Morris Pratt Institute



Photo courtesy Victoria Barnes

The photograph above, shows the Official Board of The Morris Pratt Institute, Milwaukee, Wisconsin, assembled with several N.S.A. officers, Clyde Dibble and Arthur Myers. Lester Miller, second vice-president of the M.P.I. board was not present when this photograph was taken.

Above, left to right: Dr. Victoria Barnes, trustee; Melvina Krauss, trustee; Mr. Dibble, N.S.A. treasurer; Emil C. Reichel, 1st vice-president, M.P.I.; Charles R. Smith, president; Mr. Myers, trustee, N.S.A.; Jeannette Kneppreth, secretary and treasurer, M.P.I.; and Emily Clark, trustee.

The flag, to the left, was donated by Rev. R. W. & Mrs. Albrecht.

phenomena, notwithstanding the popular animosity against Spiritualism and Spiritualists, and the obloquy which an advocacy of the cause would be sure to entail.

### Divinely Inspired

Another leading cause of Spiritualism being so unpopular is that it does not confirm the priestly dogma regarding the Bible being the word of God, and it does not endorse the inexplicable and irrational creeds of the churches; had it done so they would have welcomed it with open arms, and have held its phenomena as irrefutable evidence of man's immortality,

reality, the blasphemers.

The latter also consider those who do not accept the character of God as set forth in the Bible to be atheists.

That spiritualism is a science is clearly proved by the following plain statement of facts: Science is described in the dictionary as "knowledge systematized". Science is from the brain. It is a natural instinct of the human mind, which prompts to righteous action, and not, as it is almost universally believed to be, a foreign article that requires to be propagated by priestly influence and deception, and which consequently fails to develop true spiritual-

is the science of life here and hereafter. It is the higher branch of science, a science open to the investigation of all, in which each investigator has to draw his own conclusions from the phenomena witnessed by him, just as the investigator of one of the physical sciences forms his own deductions from the facts presented to his senses.

### Has Everything

Without the evidence which spiritual phenomena afford, religion is but a pious fraud, and we may eat and drink, for tomorrow we die, since without such evidence, belief in a life to come is purely conjectural and superstitious; with such evidence faith becomes eclipsed by knowledge based on facts, which are the foundations of all science and religion.

Spiritualism comprises the knowledge of everything pertaining to the spiritual nature of man. It rests upon well-proven, world-wide facts, which can and have been classified scientifically.

As physical science deals with what are termed material phenomena, so psychic science or Spiritualism deals with spiritual phenomena. Through the facts deduced by physical science, philosophers have proceeded to speculate in regard to the cosmos, the origin and destiny of man.

From the facts demonstrated by the phenomena of Spiritualism, the higher philosophy is deduced—that is predicated in the knowledge of what the cosmos is, from whence man came, and what his future destiny will be.

I will not stop to argue con-

(Con't Page 2, Col. 1)

by H. Junior Brown

and a complete refutation of the materialists' assertion that death ends all.

Spiritualism upholds and endorses all that is true and good in the Bible just as it does the true and good in all other books; it is only the immoral, irrational, and God-dishonoring passages in it that it denounces. These, being repugnant to the moral consciousness of all who are really animated by the love of truth, are carefully avoided being referred to by the clergy, consequently their followers, as a rule, remain in ignorance of their existence in the Bible.

Those who refuse to believe that God is the author of these immoral passages are looked upon as blasphemers, while it is those who believe them to be divinely inspired who are, in

ity in those who are deceived by it.

Phenomena appertain to science, and as Spiritualism has its phenomena, it is therefore a science. Spiritualism is the foundation of all religion, for without its phenomena, we possess no scientific basis for a belief in a spiritual world and in a future state for mankind. It is on the evidence which its manifestations afford, that all forms of religion have been founded and formulated.

### Religious Phase

The foundation, however, is very different to the superstructures raised thereon, just as the foundation of a house is not the building itself, though it is a very important part thereof.

It is true that Spiritualism has a religious phase, since it



# SPIRITUALISM

## Chief Causes of Its Unpopularity

(Con't from Page 1, Col. 5)

cerning the occurrence of psychic phenomena, as their occurrence has been testified to in all ages and in all countries, and they are also in our time publicly attested, if not daily, at least monthly, in the numerous Spiritualist journals published in every civilized country of our globe, not by ignorant and superstitious people, but by many of those holding the highest literary and responsible appointments in the various countries to which they belong.

The occurrence and reality of spiritual phenomena are, therefore, no longer a mere matter of speculation or argument, but a matter of unquestionable fact, which no amount of denial or ridicule on the part of those opposed thereto can gainsay.

### God's Infinite Wisdom

One has a perfect right to believe in a future life without evidence of the truth thereof, but his belief therein does not prove that it is true; the man, however, who has had positive and unquestionable evidence that his friends who have passed through the change called "death," still live, does not require to merely believe, for he knows that as they live, so shall he live also after physical dissolution.

The Hebrew and Greek Scriptures, I frankly admit, are full of accounts of spiritual manifestations from Genesis to Revelations; those accounts, however, are not evidence, they are mere testimony, and from their having been written in ignorant and superstitious times, they have been so exaggerated and falsified that there is little reliance to be placed upon many of them.

Unfortunately some of those, who, through the investigation of modern Spiritualism, know the grand truth of God's infinite wisdom, goodness and mercy, and of the glorious future that awaits every human soul eventually, still endeavor to run with the hare and the hounds, by holding that the exaggerated and fabulous accounts of spirit phenomena in the Bible are equally worthy of credibility with those of the present day of inductive reasoning, when we have made steam our galley slave, the sun our portrait painter, and electricity our postman and lamplighter.

### The Real Source

Falsehood and truth, however, like oil and water, will never blend.

Lately readers stated their views regarding Modern Spiritualism, as to whether they held it to be a science or a religion, and the following are a few extracts from the letters received in reply to an inquiry:

One reader writes: "All of the so-called religions of the world have had their origin in some occult manifestation of ordinarily invisible powers, either real or pretended. Such manifestations are considered by the ignorant and superstitious as a special work of God. A selfish and too often unscrupulous priesthood in all ages have made the belief in such things a source of revenue and power, and to a certain extent are still doing so."

"Not till near the middle of the nineteenth century did the real source of such phenomena become known, through the gifts of such seers as A. J. Davis, John Brown the medium of the Rockies, and afterwards

the Fox girls, and a host of mediums throughout the civilized world.

"Modern Spiritualism, with its great variety of manifestations, came at a time when the general diffusion of education and knowledge had prepared many minds for a more intelligent and scientific analysis of the causes that were producing the startling phenomena. The old cry of witch-craft and satanic influence had lost much of its power, with the result that millions of intelligent people have accepted the general facts of Spiritualism, which facts prove that we have a continued existence beyond our earthly pilgrimage.

"Many of the phenomena that go to prove the existence and possibility of our spirit friends being able to return and communicate with us, are as thoroughly proven as the accepted facts of science, and are so considered by many of the most noted scientists of the present time.

### No Miracles

"During the last twenty-five years, there has seldom a day passed that I have not received some kind of communication, signal or warning, from my spirit friends when all alone, bringing intelligence that has often been of great value to me, and coming in such a way that I am just as sure that it comes from my spirit friends, as I am that I can see daily the rising and setting of the sun. I have no doubt that many others have had a similar experience.

"Spiritualism has no miracles to offer. All its manifestations are in harmony with natural laws—certain causes producing certain effects. The knowledge that comes through these effects simply enlarges our range of vision. Throughout the universe the most powerful sources are invisible forces. The most advanced scientists admit this fact. Spiritualists simply carry this thought a little farther when they claim that there are mental or spiritual forces.

"Viewing the matter in this light, why should not Spirit-

ualism be called a science, and the religion founded thereon a scientific religion—a religion based not on theory or belief, but on facts? Of course, no finite mind has yet discovered all the laws that govern these forces and probably never will, but enough has already been demonstrated to establish certain facts.

"Spiritualists are all agreed as to a few leading points. All believe in a future existence, in the possibility of communion with our spirit friends, and that our condition after we leave the physical form will depend entirely upon what we have learned and what we have done during our earthly pilgrimage. As to what is the best way to attain happiness here and in spirit life, there is the greatest variety of opinion.

### True Spiritualism

"Some say that evolution being a law of nature we are all certain to progress no matter what we do. Others claim that we need the experience of every phase of life else we cannot progress. Belief will always depend upon the moral and intellectual potentialities of the individual.

"True Spiritualism, when properly understood, teaches the highest altruism, but all are not capable of understanding it. Notwithstanding this condition of things which we are obliged to put up with, I do not hesitate to say that in my opinion, the great majority of Spiritualists who take an active interest in Spiritualism advocate the most elevated, altruistic religion that has ever been presented to the world, a religion that is fact disintegrating the creeds and errors of all orthodox religions, and laying the foundation of the coming reformation which will be in harmony with natural law, and therefore a truly scientific religion.

Another reader writes: "If Spiritualism means anything that is worth contending for and instructing the people in, it means knowledge—knowledge of human life as met with in and out of the body. The study of these natural laws by which we, as spiritual beings, may reach our greatest unfoldment in this earthly existence and thus better prepare us for the life which is to follow."

### Sceptre of Love

"Spiritualism has demonstrat-



Jean Wallis (above) is the author of a splendid ninety-six page booklet (\*) which has been a comfort to hundreds.

Within its six chapters the author, in understandable language, discusses: Life Transcendent; Quest for Nobility; The Great in Spirit; Those Who Mourn; Hidden Truths; God; and Unleashed Desires.

This book "Divine Pattern For Living", is referred to by one avid reader as "the best bit of literature to cross my path since 'The Gita'."

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(\*) "Divine Pattern For Living", \$1.00: Psychic Observer, Inc., Jamestown, New York.

ed the fact that some of the human race at least, have a conscious existence after the incident of 'death.' How long that personality may exist, whether forever or a limited time, it is useless to speculate on. He who believes that he may disregard and trample on the rights of others with resulting benefit to himself, has studied the finer forces and laws of his being in vain. The grand principles of justice and the law of compensation are as universal in their operation, and as absolute and inexorable as space and time.

"Spiritualism to me is the careful study, knowledge, and practice of the laws that make for righteousness, that govern the personalized existence of our life forces—our real selves—so that we may avoid that which is harmful and cleave to that which is beneficial; thereby unfolding and evolving us to our highest and most perfect spiritual estate."

A third correspondent writes:—"The sceptre of love and

equity of Spiritualism is extended in clemency and wisdom towards all the sons and daughters of mankind. The earth plane is her present field of incessant labor, with many grievous hindrances which greatly retard her onward movements. The spirit realm is her future home, where the nations of earth will meet on the plane of equity in the schools of eternal progress.

"Upon the unyielding rock of demonstrated facts she stands self-poised, calm, but defiant, against all the hosts of ignorance, bigotry and consecrated superstition."

"Modern Spiritualism has no real place as a system of religion, or as a science, among the great religions of the world. Her demonstrated facts destroy the very basis of all creeds. Her freedom in progressive thought overleaps all the sacred boundaries of the great religions of the world.

### Reason, Not Emotion

"There is no system of religion, ancient or modern, whose intellectual and spiritual domain is sufficiently broad to receive the shining retinue of living facts which attend the onward march of this peerless queen of progress and thought. Her firm hand is now upon the unbarred open door of life eternal. Her voice, clear as the note of a silver trumpet, has declared the scientific fact, 'There is no death.' Her spiritual genius has forever bridged the yawning gulf between the mortal and the immortal planes.

"Spirit return and the continuity of life is grounded on demonstration. It has, as a fundamental principle, been submitted to the severest tests in the crucible of modern science. The knowledge of spirit intercourse, in the varied mental phenomena, has been systematically arranged and placed before the reading public through the media of standard spiritual literature. Hence, Modern Spiritualism is a science. It is the science of spirit, and of spiritual phenomena both physical and mental."

A fourth correspondent writes: "Why Spiritualism should be placed by some people in the category of religions, is puzzling to the person whose views in life are regulated by reason and not by emotion. There is no so-called religion under the sun that is not based upon a creed which begins with 'I believe'; while Spiritualism goes beyond that and says 'I know.'"

### More Than Belief

"All religions are systems of faith, pure and simple, and have no connections with demonstrable facts in any way, shape or manner. There is no force in any of the religions of the world, for every one of them stops short with the assertion of belief in things and conditions that transcend the physical senses.

"No devotee of any of these religions claims positive knowledge in the realm of his asserted spiritual facts, and evidence is never presented to uphold and establish his creeds and dogmas. The joys of heaven and the salvation that religion offers to mankind, rest on mere belief.

"The claims of religion are accepted through belief, and by that belief salvation is supposed to be attained and in no other manner. Knowledge is never asked or expected in any religious claim; for religion deals with the unknown and undemonstrable.

"The foundation on which orthodox religion builds its creeds and dogmas is a future exist-

(Con't Page 4, Col. 1)

## So You Want To Be An Author — Con't from Page 1

lisher who would spend money to put out a book on Spiritualism by an unknown author.

There is one exception, Stewart Edward White, but he was known as a great writer in other fields before he started his series, "The Betty Books"—seven in all.

Even he, Stewart Edward White, spent thousands of dollars of his own money to advertise his books even after they became moderate sellers.

There is one firm in the United States, Christopher Publishing Co., 1140 Columbus Avenue, Boston, 20, Massachusetts; who specializes in Spiritualist and psychic books, but the author must put up the money and sign a definite contract.

Few people know that, of the books along this line published, only one out of ten ever exceed the first edition which is seldom more than two or three thousand copies.

Ninety percent of the books published on Spiritualism, by

relatively unknown authors, are a drug on the market, not because the specific book is not good but because neither the author nor the publisher (who already has his money) will advertise the book they have spent nearly two thousand dollars to publish.

To date there is not one publisher of Spiritualist books (Christopher Publishing Co. excluded) who advertises consistently in any Spiritualist journal. Rather, these publishers expect the Spiritualist journals to give them book reviews and advertising for free. They have a strange idea that this should be done for the cause, whereas the cause does not pay the printing bills for Spiritualist journals. These printing bills are paid by toil, sweat and tears.

And so, when manuscripts in the Spiritualist field are presented for publication by little known authors we have always

been frank. Even then, dozens of individuals have gone right ahead, spent their own money and then expected the Spiritualist journals to sell their book so they can get out of the red. They all feel duty bound to put the book out and say they do not want to make any money. Every last one, however, wants to at least get their money back. This proves they do not care who loses money so long as they don't. Hence, the cause is secondary.

This article is purposely written brutally frank, so that every would-be-author may come down to earth and know just what they are up against.

Furthermore, this article is not written with the idea of discouraging authors who have worth-while material, but even worth-while material is difficult to market when the author is unknown. And so, now knowing the facts, do you, dear author, still want to publish that book?



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### Are We Ashamed?

WE must not court popularity by apeing the ways of orthodoxy just to establish our respectability. We must be honest, and admit no beliefs that are not established facts. We must proclaim survival and the power of the spirit to comfort, to heal, and to make life new. To all else we must be agnostic.

We may believe that Jesus did actually live and die as recorded in the Gospels. We may believe that we are in His keeping until we ourselves attain to "liberation", but, as Spiritualists, we cannot proclaim it as truth. We simply do not know.

Our task is to provide a channel for spirit and to be unswervingly the agents of those who now proclaim that man is a "god-in-the-becoming."

We must finish with man-made interpretations of the Bible phenomena. We must bow to no authority, however exalted, save that of the spirit working within.

There is subtle danger in our midst to-day. We are trying to make ourselves respectable by scratching the back of orthodoxy. Cap in hand, we are supplicating orthodox leaders to stoop down and examine us, in the hope that having cleared the "lice" away they will find our skins are quite respectable when properly scrubbed. What peerless logicians we are!

It is not true that we are more pleased to see one parson in our congregation than three sorrow-stricken inquirers? Are we trustees of the spirit, or are we snobs working on a system whereby one ordinary parson is worth two ordinary Spiritualists; one Bishop worth six; and an Archbishop of greater import than all the bereaved in the garden of sorrow?

It is all to the good if the parsons like to come to us, let us make it clear that they come on our terms,—not theirs. Nineteen centuries ago, they tried to destroy all we stood for by throwing stones at us, torturing us, crucifying us, and roasting us over slow fires. They failed.

Then they tried subtler methods. They smiled on us, and then proceeded to absorb us. And this done, they clanged shut the door of spirit and doped us with phantasms and devil-dodging by lip repentance.

Over one hundred years ago, after many centuries of preparation, the teachers of spirit opened wide the gates, and one can almost hear the wild, jubilating clangor of the bells as the myriad spirit ministers poured through to bring the tidings of joy. Spirit-world teachers rejoiced. It was the advent of Modern Spiritualism!

We Spiritualists are the agents on earth of those teachers. We are slowly but, mind you, gradually winning the fight to prove survival. Twenty years hence, with or without the help of the divine holier-than-thou parsons, survival will be a commonplace accepted fact. What then?

Simply this: If we turn to the parsons for help, instead of to spirit, we may be checkmated once more. Our clairvoyants shall describe our dear ones only if they have passed an examination in Greek; our healers not heal until they can define an isocles triangle; our voice mediums halted unless their brains are probed by sur-

### SPIRITUALISM—A SIN?

Spiritualism is forbidden by God. It is one of the oldest sins mentioned in God's Holy Word. Those guilty of consulting with such were put to death by God's command. O consulter with a familiar spirit (now called a medium) and witches from Hebrew word meaning, "a woman that hath a familiar spirit" were under the curse of God and put to death. Spiritualism caused the destruction of nations as well as the destruction of individuals.

King Saul died for disobeying the Lord, and for asking counsel of one that had a familiar spirit (or we would say "visiting a medium"). This scripture (1 Chron 10:14) proves that consulting with a medium is not inquiring of the Lord. "And he (Saul) inquired not of the Lord.

The spirits of the dead do not return to communicate with the living. Those "saved" dead are in the Paradise of God with the Lord. The unsaved dead are in hell—in the place of torment.

In Luke 16:19-31, the rich man in hell was unable to come back and warn his brothers—hence he asked that someone else go and warn them.

2 Sam 12:23 says, "He shall not return to me."

Those spirits that mediums deal with are demon spirits (fallen angels) who lie and impersonate the dead.

Such people are possessed with a demon familiar spirit and need to have that spirit cast out.

The Holy Spirit will not enter a person who is possessed with demon familiar spirits.

God wants to save you and have you delivered from these demon spirits and instead have you filled with His blessed Holy Spirit.

Before a person can be saved, he has to confess his sins to God—and forsake them. **Spiritualism is as great a sin as murder.** I am a faithful saying that Jesus Christ came to save sinners.

#### LETTER UNSIGNED

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#### Answer

There will always be a religious element that adheres to a fundamentalist interpretation of the Scriptures. It is not surprising that from time to time there comes forth someone who exultantly points out that the Bible forbids any communication with the spirit world.

Since the Bible is a mixed book with the products of many minds and casts of thought in its pages, we can expect to find any sort of an argument on several sides of a given subject. This old bug-bear of Jehovah refusing to allow the Hebrews to hold communication with departed souls served then, as it serves now, to keep national-religionists from straying to other influences of thought.

A critic zealot of Fundamentalism, recently pointed out to a Spiritualist friend of mine, how definitely the Old Testament has forbidden man to pry into the secrets of the dead. He declares that "Spiritualism (which he rudely calls spiritism) is one of the oldest sins mentioned in God's Holy Word.

Those guilty of consulting with departed spirits were put to death by God's command.

geons; and all the prophets will have to materialize and prove their identity.

It is a symptom of our malady that in the search for respectability we are giving our churches many fantastic names rather than plain Spiritualist Church. The long and the short of it is, are we ashamed?

# LETTERS

## TO THE EDITORS

So-called mediums, or witches, were under the curse and banned from the people. They caused the destruction of nations as well as the destruction of individuals.

It would be foolish for me to deny that there are many edicts in the Old Testament against spirit communication. Jehovah could not keep his people under his control if he allowed them to run after the powerful gods of other nations. He proclaimed himself a jealous God, and quite petulantly has stated (according to his scribes) that his glory he would not give unto another.

He recognized, in such a statement, the existence of spirit leaders in the spiritual firmament who were able to show forth wonders equal to those by which he dazzled the minds of his adopted people, the Jews.

Therefore he warned them to seek only his leadership!

In the correspondence paper of Mr. Fundamentalists, he states further: "Before a person can be saved he has to confess his sins to God, and forsake them. Spiritism is as great a sin as murder, stealing, or any others that can be named."

Rather harsh condemnation, I think. Therefore I hesitate a little in placing the following thought before the reader:

#### Did Jesus Sin?

Jesus is called sinless by the Christian Church. His wisdom and authority are unchallenged in the Christian realm. But we find Him presenting a Spiritualist seance to his disciples on the Mount of Transfiguration:

"28. And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30. And, behold, there walked with him two men, which were Moses and Elias:

31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Luke, 9th chapter

Then later in the chapter, Jesus begins to tell his friends that he will be put to death:

"44. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men."

Here we have in detail a spirit seance and a communication regarding future events. The Fundamentalist declares that God is against such things. The spirits of Moses and Elias were evidently disobeying Jehovah's edict, and Jesus was also going contrary to the commandments of the Old Testament. The disciples were likewise sinning because they tarried to see such a manifestation!

The life of the Christian Church centers largely in the New Testament and not in the Old. The dictums and usages of Ancient Jewry have only a pale and sallow tinge compared with the fresh and vital spirit of Jesus' teachings, and the fiery preaching of his disciples. Peter, Stephen, and Paul, carry

us into the intimate soundings of spiritual atmospheres. The dry warnings of a far-off Hebrew time and nation do not challenge our sympathies, nor our kindly emotions.

Jesus owned that he came with a new message for humanity. He brought the gladness of assurance of immortality. This in itself is warrant for believing and trusting in the sureness of a spiritual world where all created souls shall live evermore.

Immortal souls obtain their existence not because of any special denominational dispensation. Souls have been immortal since the first soul left an earthly body. Jesus came to endorse and sanction what already was true in His Father's kingdom,—on earth and in heaven.

We accept and believe in a universal spiritual law which cannot change nor become variable. To cite some dictatorial law of nations or eras is not to voice the true determination of the Universal Father. Peter called Him Father of all spirits. Jesus found it necessary to oppose and deny many of the respected spiritual usages of his nation.

The philosophy of Spiritualism as a Religion, as a Philosophy and as a Science, conforms consistently with every universal tenet of spiritual truth. It is useless to anticipate a future spiritual existence if we are so completely cut off from it that communication is impossible. What proof shall we obtain that there is such a realm if no voice or expression of thought can come from there to listening souls on earth?

To call the spiritual truth of spirit communication which is found in the Bible by the name of SPIRITISM, of course it is to belittle God. But if Spiritualism's philosophy is true, then certainly it is identical with the Spiritualism of the Bible. So, we find our Fundamentalist champions applying a derisive epithet to what in reality is of God and according to all divine commands of Jesus Christ.

The Scriptures say that in the days of Pentecost, when the disciples of Jesus were doing his work and founding the first Christian church, that "a great outpouring of spirit" was among them. This outpouring of spirit was the manifestation of the spirit world which shed forth healing and spirit-entrance-wonders.

"15. These men are not drunken, as ye suppose, seeing that it is but the third hour of the day.

16. But this is that which was spoken by the prophet Joel:

17. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, and your young men shall dream dreams."—Acts 2

But, our critics say this is SPIRITISM

Is it a sin against God for the heart to cry out after the love of a departed Mother or Father? What crime is committed in desiring to seek the spiritual companionship of a dear one?

"For this we shall hold our jubilee, for this with joy we sing, O grave were is thy victory, O death where is thy sting?"

Faith alone cannot prove assurance. Something more tangible in a personal experience is necessary if we shall support our faith in God.



## SPIRITUALISM

### Chief Causes of Its Unpopularity

(Con't from Page 2, Col. 5)

ence, but what does it know about it? Absolutely nothing. What value then has its doctrines and affirmations? None at all; for anything to have value or importance to the human mind, must rest on demonstrated facts. You can tie to nothing else with safety, benefit, or confidence, for an unrestricted imagination is the poorest guide that ever led a human being into the realms of possibility or probability.

"As orthodox religion has no demonstrable facts that touch or sustain the idea of a future life, the great difference between it and Spiritualism is seen at once. Phenomena are the basis of Spiritualism, and upon it are built all the claims put forth in that name.

#### Class by Itself

"There is no unsupported faith in Spiritualism; for phenomena precede every assertion it presents to the inquiring mind. There is always a fact on which to build its doctrine of a continued existence, and these facts are what lead to a rational and well-founded belief that consciousness extends beyond the grave.

"Emotion and phenomena are the two words that justly define the status of orthodox religion and Spiritualism, and such being the case they can no more be placed in the same category than astronomy and religion.

"Spiritualism is in a separate and distinct class by itself, (the same as astronomy, geology, or chemistry) and the work which devolves upon it is to prove man's immortality by phenomena, and not through faith (or pious credulity) as does religion. Ask a Christian what evidence he has of another life, and he will tell you, none not found in the Bible. But the Bible statements are not living, present facts such as Spiritualism deals with; it is merely a collection of old writings, the truth or falsity of which we have no means of verifying. Unsupported statements made in writing are just as worthless as those made by the tongue; and yet the popular faith has no other basis to rest on.

"Spiritualism, through its phenomena, furnishes absolute proof that death does not destroy human consciousness; it must therefore take its place in the category of science.

#### An Educator

A fifth correspondent writes: "You ask me do I regard Spiritualism as a science or religion? My answer is, a science. All intelligent Spiritualists are investigating truth for its own sake. They are diligently seeking pure knowledge; they are endeavoring to understand truths and the great facts presented by Spiritualism. This makes them scientists rather than religionists. Facts are the same now and forever, and everywhere. Orthodox religion is not based on facts but on faith."

A sixth correspondent writes: "We often hear the question asked, 'What practical benefits has Spiritualism conferred on the world? What gift has it offered or made to science?'"

"It has brought itself and offered the same, body and soul, to science. It has laid at the door of science a multitudi-

inous array of phenomena open to investigation and capable of demonstration. No gift so momentous or portentous as Spiritualism has ever been presented from any other source.

"As an educator, as a power for solace, as a moral incentive, as a reformatory impulse, Spiritualism stands incomparable in the great benefits it confers on mankind. It is a science with a grand philosophy, and it stands side by side with (yet superior to) all other great scientific developments, leading its followers, as they are directing their advocates, to a union of forces as humanitarians, that there may be more firmly established, exemplified, and practised the one great need of humanity—brotherly love.

#### A Natural Law

"Everyone acknowledges the existence of natural law, without which all would be chaos, but many ignore the existence of the intelligent Source thereof. Law, however, clearly implies a lawgiver. In what are termed nature's laws, which are the laws of God, we have palpable evidence of the existence of an intelligent Source, by whatever name that occult Source is known or designated.

"This world is popularly called 'the natural world,' which implies that the spiritual world is not natural, if so it would be unnatural, consequently not of God. The spiritual domain of nature is, we learn from dwellers therein, governed by laws as fixed and natural as those which rule the physical domain of nature.

"There is therefore 'Natural Law in the Spiritual World,' as Drummond declares, but while he arrives at his conclusions merely by deductions, Spiritualists known the truth thereof, through facts and the evidence of those in spirit life, which have been confirmed by those gifted with spiritual vision, called seers or clairvoyants. The laws of God, both in the physical and spiritual worlds, being perfect, require no amendment as do man-made laws, they are fixed and immutable, the same yesterday, today and forever, like their divine Author.

#### Incites Good

To the question frequently asked, "What good has Spiritualism done?" I reply, it has scientifically demonstrated that physical dissolution does not end all.

It has supplied a natural and rational account of the life to come.

It has pointed out the true road to happiness both here and hereafter.

It has given actual knowledge in place of mere belief to those who once only hoped that there was another life.

It has been the means of restoring peace of mind to many a doubting one, and of changing the gloom of death into a confident awakening to a higher and a better life.

It has satisfied the doubts of thousands, if not millions, who could not be reached by the various forms of faith presented by the churches for their acceptance.

It has incited many to good by its pointing out that there is no shirking the responsibility of our acts by trusting in the sufferings or merits of another, however high he may have stood above the moral plane of humanity; that there is no royal road to happiness but by a well-spent life, living each day as if it were our last; and that our friends who have passed to the inner life still interest them-

## STUDENTS!

### Here Are the Books You Need



Lena Barnes-Jetts (above), pen name, "Peggy Barnes"; Lecturer, author and teacher, Camp Silver Belle, Ephrata, Pennsylvania.

Over a period of fifteen years, she has compiled priceless booklets pertaining to the philosophy, science and religion of Spiritualism. Much of her experience was gained from the spirit teacher, Dr. Banks, when sitting in seances with the internationally-known voice and materialization medium, Ethel Post-Parrish.

These booklets contain valuable sources of information for those who conduct classes throughout the country. The booklets are:

1. "A Way of Life", \$1.00. A twenty-one lesson course of study received through Divine Revelation.

2. "Self Realization", \$1.00. Fifteen questions and answers, lessons covering the subjects: God is spirit; The Brain; The Mind; Invisible You; Analyzing Self; Chemistry of Thought; Helpful chemicals found in Vegetable Juices.

3. "Alone with God", \$1.00: Day by Day Silence, a lesson each day for a month. Chapter headings: Attunement; Faith; Overcoming Anger; I fear not; I radiate Health; Heaven is Within; Peace Profound; Tolerance, Gratitude, etc.

4. "The Psychic Phenomena of the Christian Bible", \$1.00; A discussion of mediumship as

selves in our well-being by aiding us in the weaknesses and difficulties of mundane existence.

To the true Spiritualist, it has substituted love of God for the fear of God; it has likewise removed the fear of "death" and the dread of the "evil"; and it has brought heaven to earth by re-uniting us, even while here, with the loved ones gone before.

It makes men and women less discouraged at the many trials and disappointments experienced here, causing this life and its passing ills to seem trivial compared with the boundless, glorious hereafter.

It comforts, encourages, cheers, and soothes the mourner with a blessed knowledge that no theories or mere beliefs can possibly give.

It transforms grim death into a beautiful angel of light, soothing all pain, remedying all wrongs, and opening wide the gateway that leads to the better and higher life.

It re-invigorates every great and moral truth that has been revealed to mankind.

★ it was taught and practiced by the prophets of the Bible. Chapter headings: Clairvoyance; Prophecy; Automatic-Writing; Direct-voice; Trance; Materialization; Levitation; St. John the Baptist; The Man of Galilee; Healing; Mediumship of the Disciples; Saul of Tarsus; The writings and mediumship of Paul.

5. "Psychic Facts", \$1.00. Fifteen lessons on the laws governing physical and mental mediumship. Chapter headings: Proper Terminology; What is a medium?; Spirit teachers; Clairvoyance, Clairaudience and Clairsentience; Psychometry; Trance; Spiritual Healing; Spirit writing; Ectoplasm; Direct-voice and Materialization.

6. "Ancient Prophets and Seers", \$1.00. Fifteen lessons, questions and answers: Voluspa, Rama, Krishna, Moses, Pythagoras, Buddha, Socrates, Plato, Jesus, Mohammed, Joan of Arc, John Wesley, George Fox and Swedenborg.

7. "A Comparison of Religions and the Psychic Basis of All Religions", \$1.00. The lessons: Akhenaton; Brahminism; Judaism; Zoroastrianism; Buddhism; Confucianism; Christianity; Mohammedanism; Martin Luther; Swedenborg; Roger Williams; Jonathan Edwards; William Ellery Channing; Joseph Smith; Robert Ingersoll; Charles Fillmore; Mary Baker Sophy; and Spiritualism.

8. "Fundamentals of Spiritualism", \$1.00. Fifteen lessons, questions and answers: Objects and teachings of Spiritualism; Jesus and the Holy Bible; Declaration of Principles explained; Andrew Jackson Davis; The Fox Family; The Trinity of Man; Natural Law; Spirit Obsession and Reincarnation.

9. "The Laws of Spirit Mediumship" (50c) One hundred questions and answers on the laws of spirit mediumship.

10. "Two Hundred Questions and Answers on the Holy Bible", 50c.

11. "One Hundred Questions and Answers on the Philosophy of Spiritualism", 50c.

All above books for sale by Psychic Observer, Inc., Jamestown, N. Y.

It intensifies all the sublime thoughts and promptings that urge human natures on to a grand and glorious destiny.

It disarms death of its terrors, and brings in reality a new heaven and a new earth to all who have realized its sublime truth.

It unlocks the door of the sacred temple of inner realities.

It demonstrates beyond doubt the boundless and impartial love of God, the merciful, spiritual Father of all, and it brings a comfort and consolation to the sorrowing and broken-hearted which nothing else can supply, for it proves that

"Mind sets not with the sun;— Mind fades not with the day."

Looking at the popular faith in the light of truth and reason, what, let me ask, does God, who requireth not the praise of men or of angels, for all His works glorify Him, want with the fulsome praises continually repeated in the churches Sunday after Sunday, and sermons on "Fables which turn from the truth"; with selfish prayers beseeching Him, whose

mercy is everlasting, to have mercy on us, and to grant "special blessing on this congregation"?

Why should we be constantly plying all our wants, require us to be constantly asking Him to give us our daily bread? Would not an earthly father who freely gives his children their daily food feel insulted were they to be daily beseeching him to give it to them, and, if an earthly father knoweth how to give good gifts to his children, how much more so shall our heavenly Father do so?

#### What It Teaches

Why should we be constantly beseeching Him not to lead us into temptation, as if He were the tempter of mankind? An infallible book or an infallible church, I may observe, is as absurd as is an infallible pope.

What, let me further ask, is the highest duty of man? It is to lead a good life, living each day as if it were his last, and leaving his footprints on the sands of time, thereby causing the world to be benefitted by his life here, which is the only way we can serve God the divine. Author of our being.

As said of old, "What does the Lord require of man but to do justice, show mercy, and walk humbly"? All else is simply priestly superstition and pious credulity, which after so many centuries of preaching and praying, have failed to make people as a rule, even honest, far less righteous.

Though all profess to be animated with the love of truth, there is nothing the generality of people abhor more than truths that do not accord with their preconceived opinions, for

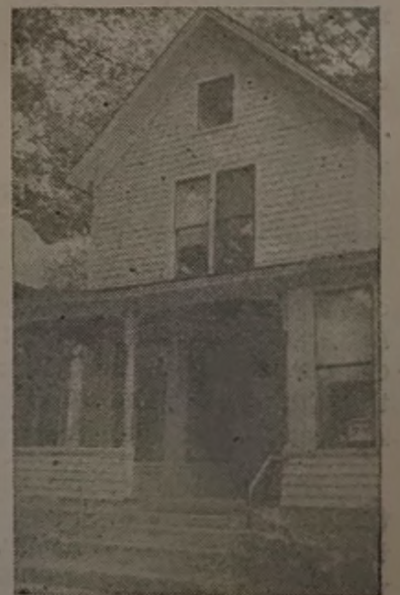
"Faith, fanatic faith once wedded fast  
To some dear falsehood hugs it to the last."

It has been truly stated that "a wise man changes his opinion, but a fool never." As said of old; bray a fool in a mortar, yet will not his foolishness depart from him.

"I'm not ashamed to own the truth  
Or to defend its cause,  
Maintain the goodness of my God,  
And wisdom of His laws.  
That which is crucified today  
The distant future shall adore;  
And truth, which error seeks to slay,  
Shall then live evermore."

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# Blessed Mediumship

## MABLE RIFFLE

### Chesterfield's Dynamic Leader

By  
BELLE TURNER DAICHES  
Author of "Adventures in Survival"

A medium who has won acclaim for over forty years for her executive ability and managerial prowess, has consecrated herself more to the presentation of others on their mediumship than towards her own self-aggrandizement.

Besides her capability in management, she would nevertheless be acknowledged high in mediumship. A life-time dedication to the cause of Spiritualism, she is as much interested in providing the facilities for well-developed mediums to function in community living, where the public may visit and enjoy spirit communication with physical accommodations to make such a visit memorable in all respects. Though where she has lent her capabilities flourishes as a community project, yet it is centered around her and her name.

When the name of Camp Chesterfield is mentioned, the personality dominating the difficult and tremendous task which such an organization calls to mind, is none other than Rev. Mable Riffle,—"Mable"—to most everyone.

#### Real Manager

Her dedication to Spiritualism has been lifelong. Stemming from a family where mediumship was a dominant gift, her progressive spirit as executive secretary for nearly half a century, has improved the Camp where it is the world's greatest psychic phenomenal camp.

Prominent, nationally-known mediums live upon the grounds in their own homes,—some for the summer season, others make it their permanent address. The building of a modern hotel several years ago, to accommodate year-around guests is one of the physical achievements of the Camp during her regime.

Annually, the Camp is improved on its physical side, adding comforts, conveniences that accrue to the smooth running of an institution that caters to the many visitors from all walks of life.

The management on the physical

side of Camp life is a job taken in stride even though peak periods, such as an Etta Bledsoe Day, would be strenuous enough by itself. So smoothly does the Camp seem to operate that visitors take it all for granted. Yet, adding all possible comforts for the guests is a small task compared to the reputation the Camp has earned as a Spiritualist Home of Psychic Phenomena.

However people may regard phenomena in comparison of the physical and mental phases, it seems axiomatic that without physical phenomena not only Spiritualism would lose its



Mable Riffle

greatest value, but the meaning of all religions would suffer thereby.

Phenomena is usually divided into two classes: physical and mental, though the dividing line is not fully known or understood. Mental phenomena, to many, seems to rank higher by virtue of the use of the word "mental." Mental and the brain are not similar in connotation as the pronouncements of progressive psychologists and psychiatrists have discovered.

Freud with his discovery of the sub-conscious has indicated the expansive quality to mind. The super-conscious is the controversial area of our day. We recognize now that the brain is only a tool of the mind. Some teachings include the mind only as expression of matter of which the body is also composed.

Spiritualists recognize the fal-

lacies contained in such shallow consideration. To them, the etheric is realistic and it is largely the visibly experienced phenomena that emphasizes its actuality and reality.

Whatever psychic energy may be and however important clairvoyance and clairaudience are, the type of psychic phenomena that can be seen, often felt, photographed and in other ways convincingly demonstrated by way of the senses, is no small factor in strengthening the cause of Spiritualism.

Whatever led Rev. Riffle to recognize the importance of physical phenomena, Camp Chesterfield has always emphasized this important phase. Attached to the Camp are some of the country's outstanding mediums.

Some of the extraordinary features are offered at no cost—such as public healing services, Garden of Prayer, daily auditorium services, the Vesper Services and spirit communication.

One of the outstanding landmarks of the Camp is the Trail of Religion, (Psychic Observer, May 25, 1952), an unique monument to religion not to be equalled anywhere in the world. With the study of Comparative Religion at the Universities, only in itself a half century old, here at Camp Chesterfield, there has been erected a most distinctive monument to the founders of the religions of the world.

#### Many Phases

This was Rev. Riffle's original idea and the beauty and power exemplified in its erection attests to her own broad consideration of religion. Her lectures embrace the universe and the wonder within the functioning of this universe, from a physical standpoint, indicate that God is Creator and Intelligence.

God as Spirit is expressed in the power that is invoked within the Camp itself. Opportunities for meditation, recreation, study, reading, prayer and all that enhances the spirit of man is provided for. Man who embodies a spark of the Divine must ever be progressive in spiritual development.

Famed as a clairvoyant and trumpet medium, Rev. Riffle is again manifesting card writing, a phase she demonstrated many years ago. The usual procedure is observed, that is, that with blank cards, colored pencils, flower petals and whole flowers in a basket, her fingers briefly barely touching the rim of the basket upheld by two

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volunteers, the cards are shortly discovered to contain written messages and signatures of loved ones, teachers, Indian guides, and friends.

I attended such demonstrations and was astonished by the character and beauty of the conveyed message. On a single card besides the message, there might be six or more signatures, each in a different and distinct handwriting, or color.

To one who was unable to attend, though she had fully expected to and whom Rev. Riffle did not know except by name in an introduction many months before, and whose family of loved ones on the other side were unknown to everyone present, the signatures of even "pet" names were written, which marked their identity.

Verily, the phenomena of Spiritualism is limitless. Progression is ever in evidence. Blessed are the mediums who add to their gifts and who serve the bereaved, affording comfort and the knowledge that God prevails in this universe. May we demonstrate, by our faith and devotion, the proof of the power of God that is ever revealed to us as we mature in our consciousness.

Growth in spirit is twofold. Psychical development must be counterbalanced by the increase of Moral and Spiritual Power. These are ably united in the personality of Rev. Mable Riffle.

### My Blessed Ones

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Rev. Maria S. CARLYAE  
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## ARTHUR FORD

AT

## NEW YORK CITY

By

Thomas F. Opie, D.D.

For me, a sort of interloper and an outside psychic observer, at the recent General Assembly of Spiritualists in New York City, the topmost feature was that man Arthur Ford. Here is a phenomenon in person.

Ford is simply staggering, any way you look at him—highly intelligent, modest to a fault, widely informed, inside and outside of his special field, fluent in speech—and clairvoyant extraordinary.

His lecture and his two amazingly convincing and helpful demonstrations of mediumship, in which he brought greetings from scores of spirit people—to persons in the audience, were thrilling—even to a non-Spiritualist.

"That medium is greatest who helps you most," he said. I also heard him say in private, "I am not trying to convince anybody. I am trying to help people."

Arthur Compton

It was the Master, I believe, who put down the dictum, "He is greatest who is the servant of all." Ford is a servant—out to lift human bereavement and doubt and personal tragedy up to assurance—and contact with the physically-absent departed.

He quoted a leading scientist as saying that if he had a gigantic squeezer — capable of squeezing every man on earth into a mere speck of dust, there would still be enough energy left, if released, to run every electric plant in the world for two months.

He quoted Arthur Compton, Nobel prize winner thus, "I feel before my test tube like kneeling in humility—as a priest before the altar." He held that much of the mystery of life is explicable on the basis of Spiritualism and added that Jesus' teaching that there is life after death is now being verified by modern science.

His reference to Jesus' story about Dives and Lazarus was compelling. Here, he pointed out, is definite teaching as to what happens after death. Two spirits went into "hades"—not a place of punishment—just the place of the departed. They were still alive, they had a vivid consciousness, they remembered—they "recognized" each other—and they spoke to each other.

Alive, Creative

But the rich and selfish man was on a level of torment and Lazarus, the poor but decent chap, was on a higher level of bliss. "Dives was an earth-bound spirit," said the speaker—"while Lazarus was a free entity"—free even to "go back and tell my brothers!"

Returning spirits tell us today that they are alive, creative—that they see and know one another and are anxious to communicate with their connections on earth. Jesus too gave us a true picture of life after death.

If you see goodness, love, etc., in others it is because these qualities are in you correspondingly. These high qualities, it is assumed, commend us to those on the higher levels. Jesus told the thief on the cross, "This day you will be with me in paradise"—not 3000 years hence—but less than 3 hours hence. Jesus also "preached" to departed people in the unseen

realms. "Survival is a law of nature and the condition of survival depends upon the character of the person passing over—his spiritual and moral fiber."

Mr. Ford quoted Einstein as holding that there are "fourth dimensional things" about the physical—and "the man without a sense of reverence and awe is dead already."

"If you are as much as fifty years of age," said the speaker, "you have already 'died' ten times, physically speaking—because every cell in your physical parts 'dies' and is renewed every seven years—but one's personality is the same. He is conscious of being the same person that he was, way back yonder—in spite of the fact that physically he has changed completely many times.

No Guessing

This is the finding of science. "You do not lose your personality when you lose an arm or a leg—nor do you lose self when you pass over the great divide." . . . "Your physical brain has changed every seven years—but memory is the same" . . . "Material phenomena are not enough. It is the meaning, the spirit behind these objective things which are seen—a universe of power."

In his "spirit greetings" from the other side, Arthur Ford proved to just about everybody present, especially the scores of persons to whom he clairaudiently-clairvoyantly relayed evidential messages, that what he says on the lecture platform can be demonstrated by a first-class medium.

At the beginning of his seance, while not a trance condition — though he suggested that he was at times in semi-trance—he brought love greetings from Albert, Hauffman, Hammell, Gallagher, Ed and others.

I believe that it was "from Alberta to Anna" (who was in the audience) that he urged that the latter was not to be tearful—"don't weep for me."

He then says, "I see here a group of ten spirit folk. Some I have known and others I have not. It is blindness and fear that make it impossible for the spirit people to come through."

Not Without Humor

He then identified "an army and navy group." "They all tell me that they have loved-ones here. Here are two Pauls—a German and a Pole—the latter was killed by the Germans." They were identified by folk in the hall.

"Now here is a German boy who says that he did not commit suicide actually—but that he tried to escape from a concentration camp, knowing that he would be shot." He was.

Ford then introduced a "Canadian Colonel" who had relatives in the audience—and "also a Swiss soldier." He described the uniforms and placed his hands on his shoulders, indicating certain insignia.

## General Assembly Features Ford



Names, dates, evidence . . . for over an hour, Ford gave messages in the Diplomat Hotel Crystal Ballroom (above). Capacity audiences also heard him lecture on the science, philosophy and religion of Modern Spiritualism.

Arthur Ford then spoke of two "Karls"—a father and a son connected with persons present (identified)—and added, "They impressed you to come here tonight." Then there was the husband of a lady identified in the hall who deplored the fact that the lady was suffering with her legs in some way.

With a grinning apology Ford observed, speaking for the spirit, "I always thought that you had beautiful ankles—and I do not like to think of them as swollen."

Fletcher Knew

"Sam", a doctor who "gave his life for others and was gentle and kind" was identified by a lady over on the right, who said, "That was my father."

There were other identifying clauses in the conversation—as there was when "Nelson" and "Gail"—and "a lady with the unusual name of Ursulla"—manifested and gave greetings.

There was a "George Merrell"—who "knew you at Annapolis"—and "was associated with you in the same work," referring to a man located in the center of the room.

A William Carter and "Russell" spoke of "having something to do with the Patent Office in Washington." One of them gave it out that he "had invented a special type of hospital bed", which "still sells."

"Is that correct?" asked the medium of a woman who "recognized" these persons. The answer was a definite "Yes!"

Then Carter, according to the medium, said, "There are two other matters that death stopped"—but added, "They will go through."

"Martha with an umbrella" came on — indicating that the umbrella was the "cause of an accident"—identified by a woman on the left.

Clifford and Pearl greeted a "lady from Rochester", speaking for "Margaret,"—"to give a message from Neill to Chester," adding, "And Sherma is here too." Persons present were

satisfied that here was spirit reality indeed.

Then there was "Edna" who "wants to talk about Texas"—a "lovely woman," said Ford, as I got it—"singing 'Oh Happy Day That Stayed My Choice on Thee' — for 'Rose,' as I remember.

After nearly an hour of this, the medium hesitated and asked, "Are you tired?" A swell of "No-Nos" went up from the crowd—and he spoke of seeing "three dogs"—one a Shepherd named Peppy and another named Patsy—"male and female"—and a "beautiful white cat," named "Donnie."

"Cliff" an animal lover and breeder was somehow connected with all this—"He sends love to you—Rebecca", in the audience, unless I've got my own wires twisted. A "son who lived in another country" wants his mother (in the hall) to "carry on."

Right Hand of God

Another message referred to "when we lived in Italy"—and "It will be a long time before we greet you over here—but it will be a happy time."

In several instances, Ford lapsed into real humor. He told the audience, "You know I was born into an Episcopal family" and then, "You know, when one is an Episcopalian he is already on the right hand of God."

At another time, when a departed clergyman now in the land of spirit came through, and identified himself for a daughter or a wife in the audience as "having a wooden leg" while on earth, Ford grinned his infectious grin and chuckled, "I have heard a lot of persons with wooden heads, but not wooden legs!"

At the final session of the conference, following an impressive address by the Rev. Ralph Thorn, Methodist minister of New York City, Mr. Ford gave his top performance at clairvoyance. "I don't mind skeptics," he said at the beginning.

(Con't Page 7, Col. 2)

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(P-334)



# NATURE SPIRITS

## FANTASTIC?

### Read This!

Do you believe in fairies? If you do, you will need no convincing: If you don't, let me advise you to read a book entitled *Fairies*, by Edward L. Gardner.

In it are contained five photographs claimed to be of real fairies, together with an astonishing amount of evidence which reveals, to any but the most hardened sceptic that whatever the explanation of the phenomena may be, fraud or fake may be most confidently ruled out

### Fantastic?

Real fairies? It sounds fantastic, doesn't it. But, having read the book, I wonder . . .

To begin with, the negatives have all been subjected to the most rigorous testing, by acknowledged experts in the fields of photography (including Kodak's), none of whom were able to find any trace or vestige of faking by any known process.

Nobody stood to gain anything from the publication of the photographs, not even notoriety, for from the first, it was definitely requested that the names of the children concerned, and even the name of the village where they lived, should be withheld.

### Attempted Duplication

In connection with this, it should be mentioned that the book is a reprint. The photographs were first published in an article in the *Strand Magazine*, by Sir Arthur Conan Doyle, which aroused so much interest and controversy that eventually, the name of the village in which the phenomena occurred, and the names of the children who took the photographs, leaked out.

Attempts have since been made to fake similar pictures, simply in order to prove that it could be done. But it couldn't! Every such "fake" submitted was laid bare by normal testing.

The pictures are believed to be unique: the book certainly is so. The first half of the volume is devoted to a description of each picture, the details of the circumstances under which they were taken, and the exhaustive tests and so on carried out to obviate the possibility of deception.

### Other Fairies

The latter part of the book is almost as interesting. It contains testimony and descriptions from people in various parts of the world who claim to have seen real fairies at various times.

There is also an interesting detailed account of far-reaching clairvoyant investigations into the subject by Mr. Geoffrey Hodson, and an ingenious theory regarding the place such phenomena hold within the framework of their own appropriate order of life.

The main conclusion, based upon sounder, more logical, and more reasonable data and theory than might be considered possible, is that there exists what is called a devic system of evolution, parallel, or at right angles to our own: functioning, of course, upon a different vibration.

Anyone offering me the bare outlines of such an idea, pre-

viously, would have been pooh-poohed! Now, I am not sure.

But whether you accept Mr. Gardner's beliefs and theories or not; whether you accept the phenomena as genuine or otherwise: even if you are inclined to dismiss the whole thing as being "too airy-fairy," this book will give you cause to think, and to wonder.

It will introduce you, as it did me, to a whole range of vastly interesting possibilities, and to a subject, to many, hardly known to exist.

—Ian Scott

# FORD

(Con't from Page 6, Col. 5)

ning, "but I do ask your cooperation. Don't be antagonistic. Test the spirits."

"There is a spirit woman here," he went on at once, "who does not like to be remembered as a handfull of dust in an urn." A connection of hers was located in the group, "the daughter of Fleming," who should "think of her as sharing your love"—and she "does not want you to leave here without knowing that we remember, we recognize, we love."

"I have the sensation of being in a dentist's chair," went on the clairvoyant. "I never did like that sensation—but here is a dentist from a distance—from Buffalo. He was your dentist," he said, speaking to a lady from that section.

"Go away tonight," spoke another, "knowing without a shadow of doubt that we live." She was identified as Mary Dwyer, I believe, who "used a wheel-chair" when in the flesh.

This was corroborated from the audience.

Then there were "two husbands" of a sweet lady in center. One said, "There are no jealousies here" and expressed his love. "Walter says you gave me the only three or four years of happiness that I ever knew." He had been an alcoholic and was recognized—and he continued, "We want you to know that we live and grow here."

Folk representing many nations were identified—Italians, Germans, French, English and Americans, etc. Several spoke to the medium in French and German, he said.

There was also a "Dane from Denmark"—who, I believe indicated that he "lost his life fighting in the underground," "He was identified by some one present.

Vera who "died on July 12th" and a waggist fellow who wanted it known that "nothing makes me happier than to rub the clergy". Then there was identified a boy with a dog by the name of Jenkie—and someone who spoke to a mother, "Dad stayed home tonight so that you could come." "Is that right?" asked the medium. The mother admitted that this was so, as both of them could not leave at the same time.

### Proof—No End

'Here comes Clara, a woman "dressed in the habit of a nun". She was identified by a sister in the audience—and was told, "I am not just a Catholic sister—but your blood sister."

And she added, "Saints are just human beings who saw visions and did miracles." And this, "No more prayers and masses are necessary for Brother—as he is here and all right."

Another minister manifests, the "Rev. Alvin Robinson." He had connections present. To them and all he says, "There is no point in preaching unless

No. 21

A Psychic Observer Feature

# SPIRITUALISM

## ... For The Young

### Constant Companions

By A. T. Connor, F.S.N.U.

The term "constant companions" does not always refer to people who are frequently in our company—often when we would prefer to be free from them. It all depends on the meaning we give to "constant," other meanings of which are "unchangeable" and "faithful"; and a companion can be a comrade, an associate or an ally.

So, if we consider the words in a spiritual sense, a constant companion is an unchangeable, faithful comrade or associate, and a true friend.

I think that most of us have had experience of all these classifications, and especially of the help and encouragement in faithful comradeship, as manifested and experienced by co-workers in Earth life and Spirit life.

A non-Spiritualist is unaware of this "Two Lives" association and collaboration, which has meant so much to mankind and would be of great assistance and encouragement in his everyday earth life.

But our Spirit friends know what could be and has been done, and they seize on every opportunity of communicating with those of us still in physical life, and revealing to us the glorious truth that our Human life is eternal, and that our advancement in spiritual powers depends entirely on our own sincere interest and activities.

For those who desire to attain a full knowledge of Spirit

we can turn all thought to all the future."

Follows him, a "fantastic Czechoslovakian", who urges his loved ones to "live twenty-four hours at a time". Then a "Southerner" who breaks out against "religious and race prejudice." Then the "preacher with a wooden leg" who says to a lady in the audience, "You started something yesterday which you will finish on Tuesday—and it will entirely change your way of living."

These references represent only a small portion of the demonstrations, but they are enough to prove that no man on earth anywhere could possibly have picked up these numerous details, bearing on the lives of scores in attendance here—and also on scores of spirit folk who were indicated—and worked off a "mind-reading" fraud or any other trick of "mentology."

Had he and his associates-in-deceit been able to gather all of these facts beforehand, it would be inconceivable that he or they could have retained them in memory and reeled them off, without misapplying a single item, or mistaking a single identity.

Yet there are hosts of skeptical ignoramuses who will forever and a day try to do you down that this is all "fixed"—played up—and foisted off on a credulous group of Spiritualists.

And remember, this man Arthur Ford is no "mentologist," no "mind-reading" entertainer—but an ordained and consecrated minister—honor to him—and may his shadow never diminish.

companionship, and its importance to our Earth life, I recommend a thorough and earnest study of the Lyceum Manual.

In the Manual are Lyceum Songs (some would call them hymns); Musical Readings (songs or hymns with a teaching in prose between the verses); Silver Chains (poems) and Golden Chains (a Catechism on Spiritualism and its scientific and spiritual teachings)—each consisting of material which, being discussed during each Lyceum Session, builds up a realization of Spirit Friend companionship and co-operation in our living a worthy life.

### Implications

Many, who declare that they accept the teaching of Spirit companionship, do not seem to have realized what it means—or the threat, as well as the promise, contained in our teaching that like attracts like.

They attend regularly at Spiritualist meetings, and even may be members of a Society; but yet they continue to manifest the same (shall we say, careless) standard of business, social and home life and activities as they did before being attracted to psychic phenomena—which to them means Spiritualism.

They have not yet realized that our Earth is a district in the Spirit world, and that its inhabitants, both sub-human and human, are each an entity in Infinite Spirit and Eternal Life.

Each of us, at physical death, goes to the region of the Spirit World for which our Earth life spiritual development has fitted us, and there we mingle with Spirit beings in a similar stage of development and ideals.

"Birds of a feather flock together," in both worlds, and when Spirit beings come to Earth they are attracted to Earth dwellers of a similar spiritual status, with whom they can collaborate—as in Spirit Control and other Spiritualist activities—and provide undeniable proof of the continuous conscious life which awaits us.

The most important duty of all who have been attracted to Spiritualist meetings, and there received proofs of continuous life after physical death, is to take up a careful study of the evidence which convinced them.

When they do, they will be delighted to discover that Spiritualist meetings or Circles are not the only places which Spirit friends attend.

What a blessed realization, that wherever they go, and whatever they may be doing, these friends will be with them and trying to advise and help. So, unless lacking in common sense, they will resolve to develop their psychic powers, and so become worthy of their Spirit companions and worthwhile friends in their Earth life.

Our spiritual development decides what we desire to do, and why—and, keeping in mind that the Spirit entities whom we attract will be of the same spiritual status as ourselves, we must adopt spiritual development.

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# SPIRITUALISM IN JAPAN

## The Ananai Cause Spreads Among Intellectual Workers

By

**Yonosuke Nakano**

Founder of the Ananai-kyo

The Ananai-kyo, being a religious organization, it goes without saying that the greater part of my followers belong to the laboring classes such as farmers, shop-keepers, tradesmen, dayworkers, carpenters and other artisans.

My special attention is paid to make them good citizens, dutiful and responsible, particularly mindful of the fact that they are to represent the Cause in their own communities and improve whomsoever they come in contact with, in accordance with the principles of the Ananai Cause.

For this purpose, Self-sacrifice and Mutual Helpfulness are most emphatically encouraged among us. The sad lack of the two virtues, most essential to the healthy growth of a society, is the main cause of the strife and confusion of the world today.

The Ananai temple of Shimizu City has several houses within its premises and one big foreign-style building was added to them. All the houses were newly built, the completion of the latter having been celebrated but a few weeks ago. The builders of the houses were mostly followers of the Ananai Cause and their spirit of public service and their devotion to the faith have made the buildings next to perfect in every way.

I am, indeed, much taught by their selfless devotion and pleased with their practical way in their daily life to live up to the principles of the Ananai Cause. The Cause contends that the usefulness of life lies in the belief of God Who extends His helping hands to those who help themselves and others for mutual prosperity and general welfare.

### Above Prejudice

Man is a social animal and can never enjoy his solitary life when others are suffering, morally or physically.

I am always endeavoring that our little community here at the temple shall be made a living example of an ideal one in which every one, without a single exception, be satisfied with his or her daily work and willing to share the teamwork to produce a miniature world of justice, peace and fraternity, where no strife, no fight of jealousy or selfishness, no enmity born of favoritism or monopoly, no rivalry, no slander, no scandal can exist.

When our hearts and minds become warmed up with a genuine love of humanity misunderstanding rarely occurs between a man and a man, even when a conflict may happen to break out in a controversy between them.

No ill sentiment could result in the controversy on either side because both of them are



Facade of the new building, under the crest high up on the front on the entrance wall is written "Ananai-kyo". On the signboard at the gate, "Headquarters of Ananai-kyo Inc."

above prejudices, ill will, or wanton persistence. I am not a perfectionist and recognize our liability to faults and errors.

In order to better our society, however, the pre-eminently urgent thing to do is to cultivate the love of truth as well as the love of humanity of each member of the society.

In the morning and in the evening, we offer our fervent prayer to God. In that prayer we most ardently beseech God's protection for that day and for that night lest calamities should fall on ourselves, our family, our nation.

Then we pray for God's guidance so that we may pass the day uncontaminated by evil thoughts, evil words and evil acts, so that we may regard all the people of the world as our fellowmen with brotherly love, so that we may strive together, beyond the frontiers, for the attainment of mutual happiness and lasting peace.

### Dreads Hypocrisy

We are strenuously trying to live up to the idea that man eats to live, and does not live to eat. Spiritual life is regarded, among my followers, as of much more importance than material one. We do not disregard, however, the latter because it is our ultimate object that we would enjoy our life on earth fully, even richly, if possible. We simply contend that real happiness of the human life must have its foundation on spiritual happiness.

The thing I most dread in the world is hypocrisy. The striking advance of modern science and intellectual education have made people know what is right and what is wrong. It is a very bad sign of the times, however, that the knowledge thus gained is being used as a shield against the possible public abuses and remonstrances.

In short, clever people would not hesitate to make a lip-service to what is good and right, though devoid of any intention to carry it out. In other words, the world is too full of hypocrites.

### School of Living

Hence the current bubbling up of ever increasing sects and creeds. They cry out, with one voice, that they are the real ones to save the world from an impending danger of annihilation and restore people to their mutual prosperity and joy of life. They take advantage of the superstitious nature of Masses and accumulate wealth.

As I said at the beginning, I am endeavoring to make our small community here at the temple as much ideal and joyful as any one in the world. I call it the School of Living because my community is a kind of school where people from

all parts of the country regularly or periodically come together here at the temple for the purpose of renewing their communal, religious life as well as acquainting themselves better with the teachings and creeds of the Ananai Cause.

The social atmosphere here is genuinely purified from the dusts of the world, while, on the other hand, the realities of life are not forgotten. Manual labor is highly respected and loved here, and there are no servants paid but all members do their respective work, domestic and otherwise, apportioned to them.

Cleanliness here is through and through, both in and out of the houses, in a belief that cleanliness in one's surroundings helps one keep cleanliness of one's heart and mind. Punctuality prevails everywhere in my School of Living.

### Proper Pattern

Young people of both sexes, representing the Branches of the Ananai Cause Institute of Shimizu City scattered throughout the land, periodically gather at the Headquarters and stay at the School of Living for a couple of months, learning the Art of Living, how to be a good citizen, how to enjoy life, how to serve God, and how to serve the public, etc., etc.

Then they go home and take their respective responsibilities as an efficient Leader of the young people in their respective districts. This system of education has, so far, proved very useful for a gradual improvement of the society in general, for the people, no matter whether they belong to the Institute or not, are always willing to join any movement that is working for the good of their own communities.

I am not so eager to get my followers and I am quite happy to know that my followers are taking upon their own shoulders the responsibilities to lead the people of their local communities after the pattern they have learned while living at the School of Living here in Shimizu City.

### Noted Leaders

With these things in view, I occasionally despatch parties of high-ranking lecturers who are followers of the Ananai Cause to various places in the country to call forth the enthusiasm of the public and speed up the social reform that is urgently needed in this country where a fearful crime wave is rampant this moment as an aftermath of the war.

The top lecture party consists of three prominent persons: Mr. Hayashide, Dr. Shimojo and Dr. Naito.

Mr. Hayashide is an ex-Diplomat with a 40-year experience, having lived many years in China. He is a most devoted follower of the Cause.

Dr. Shimojo is a well-known scholar and statesman and was formerly Education Minister and a short time ago a Member of the House of Councilors. He has recently joined the Cause.

Dr. Naito was Professor of history at Tokyo Education University but has lately retired to devote the rest of his life to the dissemination of the fundamental law of Universal Brotherhood and World Peace.

So far I have stated how I endeavored to build up an ideal, if possible, community so as to make it a living ex-

ample of perfect harmony and mutual helpfulness, according to my slogan to "put the house in order first."

In the meantime, my movement has come to spread among the intelligentsia who are eager to rank their own country once again among the enlightened nations of the world by raising the standard of living, both materially and spiritually, as a nation of culture and civilization.

Since the termination of the war all kinds of magazines and periodicals and books and other literature have invaded into this country, almost all of them being written in English and coming from America.

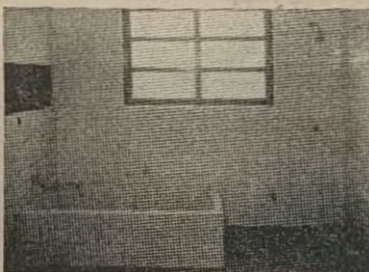
### Mythical Traditions

This sudden inundation of American literature has given us a tremendous impetus for the disillusionment of blind dogmatisms, fanaticisms, religious superstitions and bogus religions. We have come to know that science and religion must go hand in hand, helping each other, benefiting and inspiring each other, so that our society may grow healthier and make advance in its natural development according to the law of evolution.

Intelligent people are honestly seeking for something more dependable, more permanent to fill the spiritual vacuum created by the collapse of the totalitarian militarism and ultra — patriotism. They are fully aware of the danger of superstitious beliefs and obedience: they must think for themselves, freely and independently, freeing themselves out of the old crust of feudalism and mythical traditions.

They are strongly reminded of the misconception of the masses in the past of what is

### A Japanese Bathroom



Bathroom with a specially designed bathtub and a shower.

universally believed to be Truth, which has led the nation to the present national humiliation and to the miserable loss of the Japanese prestige and the ruination of their international trust and honor.

Emerson once said that a country is represented by a few leading men. Men who lead a nation have in their own hands the destiny of the people.

### Genuine Sentiments

The thinking portion of the nation are taught through their bitterest experience that it is their own responsibilities to lead the people wisely and prudently in line with the fundamental principles of peace, justice and freedom. In order to achieve the ultimate objective of democracy Japan must be rebuilt on a new basis of Universal Religion.

Religious faith must be the motive power of all human affairs so long as a nation desires to be trusted and honored. Genuine religious sentiments always make man nearer to perfection despite his frailties.



Bird's eye view of the whole premises of the Ananai Temple, Shimizu City. Behind the buildings lies the port surrounded with hills.

Founder of the Ananai-kyo



Yonosuke Nakano

Taking these things into consideration, I founded the Ananai Cause and it has spread, slowly but steadily, both at home and abroad. Having known my ideas and the principles of the Cause, the intelligent men and women have gathered around me to discuss and exchange views on the problems of the world as well as on the subject of religious matters.

For the reason stated above, I am especially glad of their frequent visits at the Headquarters of the Ananai Cause. I welcome any visitor who comes to talk to me no matter whether he or she is for or against my teachings, because I myself am as much desirous to learn from others as my visitors are.

I know I am a common man, and not a demi-god as some of my followers call me.

One thing I insist on, however, is the fact that my sincere and honest belief or faith reveals to me that it is high time now for the long-expected Messiah to make his timely appearance in the world to save the tumbling world from everlasting miseries and utter destruction.

### What I Am Not

The Messiah should be a godly man, needless to say, and I might add here that he is a new Savior of the human race and lives somewhere on earth, even now. God knows everything that is taking place in the world and it is neither unreasonable nor absurd to come to a conclusion that the Savior, in the form of a man, as in the case of Jesus 2000 years ago, would be sent by God Almighty to save humanity at this imminent danger of utter annihilation.

If the Savior would not make his most urgently needed appearance now, the second advent of Jesus Christ would be regarded as a flat lie, destined not to be realized for ever. All problems of the world would once and for all be solved, nilly-willy, the moment the Messiah stands before us.

On his advent, promptly and punctually, the universal peace that was once found in the Eden of Adam and Eve, would prevail throughout the world.

I am not a Swedenborg or a William Blake, but I am sure that I am a mystic minus Blake's over-intensified, too much sensitive imagination

(Con't Page 9, Col. 4)

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## U.S.A. Delegate



Rev. Melvin O. Smith (above) represented the National Spiritualist Association at the recent Stockholm convention.

# INTERNATIONAL NEWS

## Why Not America?

Can the International Spiritualist Congress be held in the United States?

Generally speaking, Spiritualists in the United States are not too familiar with the activities of the International Spiritualist Federation which has, for about thirty years, had its headquarters in Britain.

The International Spiritualist Federation must not be confused with the Federation of Spiritual Churches and Associations, Inc., a solely American Association; or the International General Assembly of Spiritualists of the U.S.A., of which Rev. Fred Jordan is President.

### Past Delegates

As far as I know, the only organization in the U.S. officially affiliated with the International Spiritualist Federation is the National Spiritualist Association, headquarters, Milwaukee, Wisconsin.

In 1937 the N.S.A. of the U.S.A. sent a delegate, Dr. Victoria Barnes, to the International Spiritualist Congress at Glasgow, Scotland. This congress has always been sponsored by the I.S.F.

Last year, the N.S.A. delegate, Rev. Melvin O. Smith, attended the I.S.F. Congress at Stockholm, Sweden, at which time he was appointed a member of the Board of Directors of this Federation, and its American representative.

The entire history of the activities of the I.S.F. does not disclose that an invitation has been extended to them to hold the Congress in the U.S.A.

In the past, these Congresses have all been held on the continent: England, Scotland, Spain, Holland, France, Belgium, Portugal and finally Sweden, but never in the U.S.A.

It appears that if the I.S.F. is to be international, one of these Congresses, and soon, should be held in America.

It is not the job of **Psychic Observer** to send the invitation, nor is it their duty to make plans. This is the job of the American Spiritualists and the logical source of this invitation might well originate from the American delegate who received recognition at the last Congress in Sweden.

### What They Do

If and when this invitation is issued, it is the job of **Psychic Observer**, and all other Spiritualist journals in the world, to publicize the event.

Just think what a tremendous impetus such an event would have for Spiritualism if the next Congress could be held in the United States.

In the past, the custom has been to hold these events every three years. The uncertainty of world conditions has always been a problem, but after two world wars there has only been one cancellation.

If the seat of the next I.F.S. Congress has been selected, that country has not been publicized. Even if the next Congress is not scheduled until 1954, steps should be taken by Americans now, to work to that end.

The photographs and information published along with this article will give our readers some idea as to how these meetings function.

The situation of the Spiritualist movement in America varies little with that of the continent. There are numerous organizations, all functioning in their own way to the same end. If and when an invitation is sent to the Board of Directors of the I.S.F., there is no reason why every Spiritualist, every Spiritualist church and every Spiritualist organization cannot cooperate with the group whose job it will be to handle the affair.

### Delegates Named

The secretary of the International Spiritualist Federation is David Bedbrook, Ph.D., F.R.G.S., General Secretary I.S.F., 72 Woodstock Road, Bedford Park, London, W.4, England.

Other directors are: President: Ernest Keeling (England) Vice-President of the Spiritualist National Union of Great Britain; Vice-President: Mons. A. Dumas (France) Bibliothecaire — Association Francaise d'Etudes Metapsychiques; Treasurer: P. J. Hitchcock (England) Past President of the Marylebone Spiritualist Association of Great Britain, Vice-President of the Institute of Welfare, Associate of the Institute of Personnel Management.

Members of the Executive Council: Mons. A. Biquet (Belgium), President de L'Union

Spirite Belge; Mons. R. Carleson (Sweden), Editor "Spiritualisten"; R. Lloyd (South Africa), Associate Member of the South African Institute of Electrical Engineers; and Mme. S. Saint Clair (France), Chevalier de la Legion d'Honneur Croix de Guerre.

## SPIRITUALISM IN JAPAN

(Con't from Page 8)

verging on madness. I hope I am a sane man, old as I am, and still retain the power of reasoning and thinking as any sane man does.

It is true that I have long studied on the subjects of Spiritualism and the spirit world and experienced in the holding of a seance.

Like William Blake, I once found myself surrounded by Spirits with whom I used to communicate, almost intimately, as the English Poet had done throughout his life.

As a matter of fact, I am, frankly, very well versed in those things of the spiritual world. Even now it is not seldom that I find myself in a trance communing with Spirits who tell me many things, unbelievable to ordinary people.

The highest pitch of Buddhist spirit training is reached when the trainee comes to the mental status of Nirvana when he gets rid of "ego". My followers usually practise what we call "Chinkon" in order to get rid of "ego" through the process of a long-continued meditation. "Chinkon" literally means "to calm the soul" and by this means of mental training they reach the spiritual status something like Buddhist Nirvana.

### "Chinkon"

The Ananais are thus so accustomed to the divine meditation and the spiritual concentration of mind that they have no trouble when they want to sleep, for instance. They go to bed and soundly sleep, and they are never bothered by an attack of mental trouble or mortification with which they may happen to be tormented. They have learned how to calm their troubled souls.

Even my intelligent or learned visitors will easily be persuaded and become convinced when I talk to them about "Chinkon". I have adopted special method of carrying on the practice of "Chinkon", which I would refrain from dwelling on now.

Some of them were willing enough to try their first experience in "Chinkon" on the spot. It is rather hard and difficult to be successful in the first attempt, of course, but as the saying goes "Practice makes perfect", those who have patience enough and continue to practise Chinkon will ere long be crowned with success.

Once they come to know the value of Chinkon by way of cultivating character and training the mind, it will prove to be an asset to be preserved for ever. In fact, Chinkon is a salient feature of the Ananai Cause, which my followers take great care to cultivate.

(K. M.)

## SUMMERLAND

RENOLLET, Thaddie Lucinda Kile (61); Passed away May 29th, at Cecil, Ohio; wife of Frank J. Renollet, who has for the past 29 years been treasurer of the Ohio State Spiritualist Association. Rev. Alice O. Towner, Brady Lake, Ohio, officiated.

WAY, Harry Curtis (75) Wheeling, West Virginia, passed away June 20th in Nashville, Tennessee. Services, Martin's Ferry, Ohio. Rev. Floyd Thornton, officiated. Mr. Way was the brother of George W. Way, founder of The Way Memorial Temple, Wheeling, W. Va.

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## PHOTOGRAPHS

Taken at the INTERNATIONAL SPIRITUALIST CONGRESS at STOCKHOLM SWEDEN



Officers at the beginning of the Stockholm Congress, reading from left to right: Monsieur Andre Dumas, Vice-President; Ernest Keeling, President; David Bedbrook, Gen. Secretary; Percy J. Hitchcock, Treasurer.



From left to right: Madame Saint Clair (France), Madam L'Homme (Belgium), M. Meiners (Netherlands), Herr Mortensen (Denmark), Madame Krohn (Finland), Rolf Carlson (Sweden).



Left to right: Fru Beskow (Greece), Mrs. Lloyd (South Africa), Mr. Lloyd (South Africa), Melvin Smith (U.S.A.), James Stewart (England), Percy Willson (England), Mr. Corp (England).



An informal snap taken outside the Town Hall Stockholm reading from left to right: Miss E. Platt (England), David Bedbrook, Gen. Secretary I.S.F., Mme. S. St. Clair (France), Rev. M. O. Smith (U.S.A.), J. M. Cocks and Mons. Andre Dumas (France); Rolf Carleson, Organizing Secretary of the Congress



An informal snap of delegates in Stockholm: from left to right: Andre Dumas, Vice-President (France), J. Stewart (Britain), Mme St. Clair (France), P. J. Hitchcock (Britain), Miss J. Cocks Editor Yours Fraternally, Rev. M. O. Smith (U.S.A.)



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## Cape Cod

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First Spiritualist Church  
Highland Ave.

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(P-336)

### Spiritual Healing

Healer with long experience in Europe, Asia and Africa, gladly offers his services free to all sufferers regardless of race, creed or color.

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New York City, N. Y.: The Rev. Frank Decker, who formerly held services under a Spiritual Science Church charter in the Diplomat Hotel, has opened a new center in Carnegie Hall, 7th Avenue and 57th Street.

It is known as the Cathedral of the Creator, Omnipresence, Inc. and services will be held in suites 705 and 706, Carnegie Hall.

Mr. Decker was appointed pastor and director of this center. The Mother Church of this organization is located in Jamaica at the Elaine Barry Shrine, under the direction of Bishop Ethel Predonzan.

Brady Lake, Ohio: The 61st annual season of the Brady Lake Spiritualist Camp Association opened June 28th and will close August 31st, according to president, Rev. Della Kingsbury.

During the month of July, Theodor C. Russell, "America's Premier Psychic" will be featured. Others to serve during the month: Rev. Alice Towner, Esther Jones, Clara Wilson, Lucy Enckler and Rev. Katherine Fidell.

Speakers and mediums featured during the month of August: Emma Felger, Rev. Towner, Mrs. Enckler, Martha Dawson, Rev. Ralph Whitney, Rev. Floyd Thornton, Rev. Henry Paulson and Clara Lou DeForrest.

The Board of Directors: President, Rev. Kingsbury; Vice-President, Mr. Russell; Secretary, Merle E. Patch; Treasurer, Byron Barber. Trustees: A. D. Cook, Fred Ferris and Rev. Fidell.

For the 1952 programs write: Secretary, M. H. Patch, Brady Lake Spiritualist Camp, Brady Lake, Ohio.

Tulsa, Oklahoma: The 60th annual convention for the National Spiritualist Association will open with a banquet, Monday, 7 P. M., October 6th, in the Crystal Ball Room of the Mayo Hotel, Tulsa. Banquet reservations must be made through Nellie Huddleston, 1606 East First Street, Tulsa 10.

The convention will extend five days, ending October 11th. For information write: Jack Cuddy, Convention chairman, 6 East 17th Street, Tulsa, 14.

Portsmouth, New Hampshire: Barbara E. Tewksbury and Francis R. Copeland were married recently at Kittery, New Hampshire. Rev. Frank Daley, pastor of the First Spiritual Science Church of Portsmouth, officiated.

N.Y.C., N.Y.: Marshall Myott was ordained recently by Rev. Glen Argoe, president of the Spiritual Science Mother church, New York City.

The Rev. Myott was immediately installed as minister of the Third Spiritual Science Church. The ceremony being held at studio 1010, Carnegie Hall.

Those present: Rev. Alice W. Tindall, Rev. Frances Helen Parker, Rev. Jennie Moore and Rev. Beatrice Heja, all members of the Ecclesiastical Council.

During this service, degrees in teaching were bestowed upon Spiritual Science trainees: Emma Richmond, Ethel Pierce, Mildred Murray, Florence Egan and Virginia Myott.

Myrtle P. Stapish was also ordained. She was appointed assistant minister of the Third Spiritual Science Church of Washington, D. C. This church is located at 435 "D" Street, South East. Rev. Genevieve Norvell is minister.

## CHURCH NEWS

### Receives Award



Rev. Frank Decker (above) was awarded the Bishop's Gold Seal Ring at recent ceremony held under the auspices of the Cathedral of The Creator, Omnipresence, Inc.

Central Lake, Michigan: Annual summer sessions opened early in July at Snowflake Spiritualist camp and will close August 31st, according to President, Rev. William Mitchell.

Snowflake camp is situated on the shore of Intermediate Lake in the state of Michigan. It is five miles north of Bellaire and three miles south of Central Lake. State Trunk Line M-88, connection with US-31 at Eastport and US-131 at Mancelona, passes a few rods from the grounds.

The official program listed special services during July featuring the following speakers and mediums: Rev. Chris-

tine Drake, Rev. A. Kemsley, Rev. Sophie Busch-Tracy, Rev. Ted Barnea, Glenn Brenner, Rev. Helen Graham and Dr. Clara Barnett-Smith.

Workers listed on the program during August: Rev. James Sabin, Muskegon; Rev. Beth Roche, Kalamazoo; Rev. Crawford Chambers, Chicago, Ill.; Rev. Drucille Shelton, Battle Creek; Rev. Nan Finch, Howard City; Dr. Lon Hunt, Dowagiac.

Board of directors of Snowflake Camp: President, William Mitchell; Vice-President, Flossie Mitchell; Secretary, Bertha Pitkin; Treasurer, John Wrigglesworth; Trustees: Richard Holman, Clio, Mich.; Fred Wethey, Detroit, Mich.; William Roberts, Lake City, Mich.; and Laurel Mathews, Vermontville, Mich.

Others listed on the official program as healers: Meryle Eckhart, Mount Morris; Mae Malone, Roscommon; Conrad Frasier, Bay City; Frank Pitkin, Clio; Madge Hunt, Dowagiac; Adolph Nelson, Muskegon; Harry Smith, Detroit; Clara Trombly, Bay City; Fred Tuffs, Grand Rapids, and Conrad Frasier, Bay City.

Brooklyn, N. Y.: Bertha Fischer, author of the new booklet "Open Door of Understanding" has just received her diploma for Doctor of Divinity from the College of Divine Metaphysics, Indianapolis, Indiana.

She is a member of the General Assembly of Spiritualists and holds a minister's License certificate.

### New Healing Center in Michigan



The photograph above shows the new Bay City Healing Center, 600 North Van Buren, Bay City, Michigan.

According to Rev. Flossie McCole Mitchell, resident practitioner, dedication services were held May 25th, last. Those participating: Rev. Mollie Cole, Rev. Leigh Drake and Rev. Beth Roche, Rev. Christine Drake and Rev. Mae Malone (ordained at that time).

Substantial contributions to the work of the Center were made by C. H. and Jannette Haas, Warren, Ohio.

The services held afternoon and evening featured Rev. James Sabin, Mary Bryant, Dr. Alonzo Hunt, Rev. Ruth Fashbaugh, Mrs. Ed Trombly, Rev. Agnes and Edmond Pelter, and Josephine Delevan.

The Board of Directors of the Center are: President, Rev. William Mitchell; treasurer, Rev. Mae Malone; secretary, Meryl Edkardt; vice president, Ethel Proctor; trustees: Mary Bryant, James Proctor, Olive Cecil and Fred Tuffs.

## BRADY LAKE SPIRITUALIST CAMP

Brady Lake, Ohio

1952 SEASON: JUNE 28 to AUGUST 31st

Featuring: T. C. Russell (July)

For complete illustrated program for 1952, write Della Kingsbury, President, Brady Lake, Ohio. (P-335)

### COMING EVENTS

NOTICE: To all Spiritualist Associations, Organizations and Convention heads. This is YOUR column. No charge or listing. Send date, place, etc. of your next convention, anniversary or special event and have it published here. The data must take place at least 6 to 7 weeks before you send in your notice.

May 31st-August 31st: Annual season of Spiritualist Camp Edgewood, Washington; President, Minnie M. Richardson, 832 South Fifth Street, Tacoma.

June 13th-August 24th: Annual season of the Harmony Grove Spiritualist Association, Escondido, California; Secretary, Rev. C. E. Goodale.

June 14th-September 2nd: Camp White Cloud, South Effingham, New Hampshire. For information write to Florence Cole Heckman.

June 21st-Sept. 1st: Annual summer sessions, Camp Silver Belle, Mountain Springs Hotel, Ephrata, Pennsylvania. For the 1952 Program, write: Secy. Ethel Post-Parrish, Camp Silver Belle, Ephrata, Penna.

June 28th-August 31st: Brady Lake Spiritualist Camp, Brady Lake, Ohio. Rev. Della Kingsbury.

June 28 to August 24: The annual season of Chesterfield Spiritualist Camp, Chesterfield, Indiana; for programs 1952 season, write: Mable Riffle, Sec'y., Chesterfield, Indiana.

June 29th-August 31st: The 5th annual season of the Hydesville Spiritualist Camp, Hydesville, New York. For programme, write Rev. Margaret Lewis, President, Box 146, Newark, N. Y.

June 29-Sept. 7: Freeville Spiritualist Assembly; Freeville, N. Y.; C. L. Titus, President.

July 5-August 21st: Sunday services, 2:30 and 7:00 P. M. at the First Spiritualist Church, Highland Avenue, Onset, Massachusetts; Gladys and Kenneth Custance.

July 5th-August 31st: Annual session of the Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio; Octa Stover, Secretary.

July 6-August 17: Annual season of Spiritualist Camp Mayflower, Kansas City, Kansas. For 1952 programs write: Rev. Bettie J. Palmer, 828 Ann Ave., Kansas City, Kansas.

July 12-August 17: Annual sessions of the Crystal Fountain Spiritualist Camp Association, Sherwood, Ohio; Frank J. Renollet, Secretary.

July 13-August 24th: Annual sessions at Harmony Grove Spiritualist Association, Escondido, California; Secretary, Rev. C. E. Goodale, 935 North Broadway.

July 13 to Aug. 10: Illinois State Spiritualist Camp, Cherry Valley, Illinois; President, A. Monroe Greider; Sec'y., Eleonora M. Helgesen, 1115 Villa St., Elgin, Illinois.

July 27th-August 24th: The annual convention of the Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; Viola Lorenzen, Secretary.

August 17-31st: The annual season of Etna Spiritualist Camp, Etna, Maine. For 1952 program, write: Myra L. Burgess, R.F.D. 1, Box 43, Sangerville, Maine.

July 26 - August 10 - 70th annual session of the Temple Heights Spiritualist Camp, Northport, Maine (on the Penobscot). For programs and hotel reservations write: Eleanor Shaw, 111 Waldo Ave., Belfast, Maine.

August 2nd-31st: The New England Spiritualist Camp Meeting Association, Lake Pleasant, Massachusetts. For programme, write Helen A. Wells, Lake Pleasant, Massachusetts.

August 3rd-24th: 18th annual season of the Sunset Spiritualist Camp, Wells, Kansas; Sec'y.: Cora Brown, Box 276, Wells, Kansas.

Aug. 9th & 10th: Juliette Ewing Pressing will be featured at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

August 28-30: Annual convention of the State Spiritualist Association, Camp Edgewood, Tacoma, Washington; Mary Crisp, secretary.

August 29-31: The 12th annual conference of the Spiritualist Episcopal Church, Camp Chesterfield, Chesterfield, Indiana.

September 2-7: The fourth annual Spiritualist Episcopal Institute: twelve courses taught by Clifford Blas, John Bunker, Lytle Senaugh and Lillian Dee Johnson. For prospectus write: Pauline Swann, Registrar.

September 10-14: Eighth Annual Convention of the Federation of Spiritual Churches and Associations, Inc., Municipal Auditorium, Long Beach, California; For information, write convention chairman: Rev. Laura V. Crocker, Box 169, Long Beach (12) California.

October 6th-11th: The 60th annual convention of the National Spiritualist Association, Mayo Hotel, Tulsa, Oklahoma. Chairman, Jack Cuddy, 6 East 17th Street, Tulsa 10, Oklahoma.



# CHURCH NEWS

**Chesterfield, Indiana:** The fourth annual series of study courses of the Spiritualist Episcopal Institute will open September 1st and continue through September 7th, according to Pauline Swann, registrar and secretary of the institute. Last year, 105 students were enrolled.

All classes will be held at Chesterfield Spiritualist Camp, Chesterfield, Indiana. Members of the faculty: **Rev. Clifford L. Bias**, Dean, President of the official board of the Spiritualist Episcopal Church; **Rev. John W. Bunker**, Presiding clergyman of the S.E.C.; **Rev. Lytle K. Sensabaugh**, Vice-President of the S.E.C. and **Rev. Lillian Dee Johnson**, St. Petersburg, Florida.

The curriculum of the study courses follows: **Bias**—Fundamentals of Spiritualism, The Art of Counseling, Ministerial Ethics and Conduct; **Bunker**—Theory and Practice of Healing, S.E.C. Liturgy and Light on the Path; **Sensabaugh**—Behind the Gospels, Harmony and Design of the Cosmos, Man and the Universe; **Johnson**—Beginning Public Speech, Effective Public Speech, Metaphysical Bible Interpretations.

According to the catalog of courses and events "The institute provides a comprehensive and intensive series of study courses in the fields of Spiritualism, Psychic Science and Occultism—aiming at giving the Seeker an expanding comprehension of his inner self and his spiritual environment. Students of the Spiritual, Candidates for Ordination, Ministers and Teachers find the varied courses, excellent faculty and low cost a supreme value in spiritual education and platform training. The institute is open to everyone as a service to all of Spiritualism by the Spiritualist Episcopal Church."

For the complete illustrated folder write: Pauline Swann, Registrar, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

**Jamaica, N. Y.:** According to a special report submitted by Ed Bodin, fifty-seven guests attended special ordination services, June 15th last, at the Cathedral of the Creator, Omnipresence, Inc., 166-03-81st Avenue.

A Bishop's gold seal ring was awarded the Rev. Frank Decker by Rev. Dr. Henry Tudor Mason, President. The headquarters, or mother church, will be under the direction of Bishop Ethel Predonzan, founder of the Elaine Barry Shrine.

At this special service, four

## Spiritual Healer



Rev. Jessie Curl, (above) internationally-known as a spiritual healer and her husband David, also interested in Spiritual work, have established headquarters in West Los Angeles, 8952 National Blvd.

For the past several years, she has traveled extensively: Scotland, England, Wales, Ireland, Australia, Canada and the United States.

A circular, recently published in her behalf by Llewellyn George, lists numerous testimonials from people who have been healed through her ministrations, called "huna" methods of healing.

students, all members of Decker's class for psychic unfoldment, were ordained as ministers. They are: Zara Lakes, James Byrne, Mary Mendelson and Pauline Marsiglia—all of N.Y.C.

Two independent mediums were also ordained. They are: Elmer R. Bartlett, Bartlett Fellowship, Springfield, Mass., and Juliette Bodin, New York City.

The following were ordained as Missionaries for the Cathedral of the Creator. They are: Mary Marcus, Louisa Kennis, N.Y.C.; Elizabeth Andresen, Hollis, N.Y.; Ethel Perkal, Bayshore, N.Y.; Violet S. Walker, Bloomfield, N.Y.; Kathryn Lavars, Woodside, N.Y.; Gertrude Holgren, Peekskill, N.Y.; Anna Harasak, Astoria, N.Y.; George J. Smith, Jersey City, N.J.; Ninno DeRocco, Hicksville, N.Y.; Anna Snopek, Bronx, N.Y.; and Bertha Trout, Bayside, N. Y.

An oil painting of Elaine Barry, late daughter of the pastor of the church, painted inspirationally by the Rev. Juliette Bodin, was presented to Bishop Predonzan before the service. Bishop Richard Renardo, pastor of the Cathedral of Faith, N.Y.C., took part in the presentation.

Literature outlining the purposes of this organization discloses that "The Cathedral of the Creator, Omnipresence is a non-sectarian, non-racial, non-partisan, non-profit

Church, teaching the Ever-Presence of a Beneficent God and promoting the Spiritual Growth of Man.

"Devoted to an honest study and investigation of psychic phenomena, manifestations and other occult scientific subjects in an honest effort to ascertain their spiritual meaning; to recording and promulgating the truth and authenticity of such phenomena and manifestations witnessed, studied, investigated and proven under conditions precluding all possibility of error:

"To the end that Man may forget fear and know the soulserenity of the Creator's Omnipresence."

Dr. Mason said: "There are no financial obligations for ordinations, just mediumship and the desire for service, the applicant merely carrying the cost of the certificate and the overhead."

**New York City:** Rev. Madge Hart, Miami, Florida, recently served the Helen Brand Memorial Spiritualist Church (Sunday, 2:30 P.M., June 22nd), according to Caron Smith, secretary.

This special service was held in the "Large Studio One", Metropolitan Studios, 1425 Broadway, near 40th Street.

The recent special Fathers Day services, June 15th, were well attended.

## CORRECTIONS

In the article "Psychic Research at a Quaker College", appearing on page 1, **Psychic Observer**, May 25th, 1952, written by Thomas F. Opie, D.D., a notation stated that the lectures by C. J. Ducasse, could be found in a book that sells for \$5.00. This is incorrect.

The lecture, in pamphlet form: "Paranormal Phenomena, Nature and Man", costs 15c and can be purchased from S. Rowland Morgan by directing a letter to him, care of Swarthmore College Library, Swarthmore, Pennsylvania.

The book by C. J. Ducasse that sells for \$5.00 is "Nature, Mind and Death". This book can be purchased from **Psychic Observer, Inc.**, 10 East 4th St., Jamestown, N. Y.

The photographs of the "Trail of Religion", which appeared on page 16 of May 10th, **Psychic Observer**, were taken by Harold P. Heald, 3550 Station Street, Indianapolis, Indiana.

Says Mr. Heald, "Photography is my hobby and I always like to do my part for the cause of Spiritualism".

# MAN'S PROGRESS

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## KANSAS

**Kansas City, Kansas**  
1st Sp'list Ch., 1061 Armstrong Ave.,  
Sun. Healing, 7:30 P. M.; Tues. 2 &  
7 P. M.; Rev. Bettie J. Palmer, 828  
Ann Ave.

**Unity Christian Spiritual Science,**  
Inc., 500 1/2 Minnesota Ave., Sun. &  
Thurs. 8 P. M.; Dr. Kate Fairchild,  
Pres. U. C. S. S.; Minister; Phone:  
Drexel 0170.

## KENTUCKY

**Louisville — The People's Divine**  
Healing and Abundance Circle (Af-  
filiated with the "Spiritual-Lite  
Foundation, Inc."—State of Illin-  
ois, Rev. H. T. Zacharias, Founder).  
Services: "Home Owners Grocers"  
Building, 936 South 5th St.; Min-  
ister: Rev. R. W. Lagnau, 333 South  
42nd St., Louisville, 12, Kentucky.

## MARYLAND

**Baltimore — Philosophical Spiritual**  
Research Class, 145 Maple St., Bertha  
Finzel.

**Silver Spring — Church of Divine**  
Healing, Woodburn Estates, Layhill  
Road; Sunday 7:30 P. M.; Rev. Pearl  
Jarvis, Minister; Phone:  
Lockwood 4-0400; Sec'y: May Ken-  
dall.

## LOUISIANA

**New Orleans, Louisiana**  
Divine Fellowship of Spiritualism,  
825 Spain St.; Fri. & Sun. 8 P. M.;  
Lillian McGivney; Ada Dubard  
Gunter.

## MASSACHUSETTS

**Amesbury — The 1st Spiritualist Ch.,**  
Lower Odd Fellows Hall, Water St.;  
Sun. 3:30 & 6:45 p. m.; Pres. Edna  
Welch.

**Boston — Spiritual Temple of Truth,**  
Columbus Arms Hotel, 455 Colum-  
bus Ave., Sun. 8 P. M.; Rev. John E.  
Reese, minister; Phone: KE 6-1905;  
Ass't pastor, Rev. Josephine Gilbert.

**Greenfield — Universal Psychic Sci-**  
ence, 47 Cheapside; Rev. Frances H.  
Church.

**Malden — Trinity Sp'list Ch. 171-**  
181 Pleasant St., Rm. 13, Morgan  
Bldg.; Sun. & Thurs. 8 P. M.; Rev.  
W. J. Hiltz, pastor

**Onset — First Spiritualist Church,**  
Highland Ave.; Services: Sunday  
2:30 & 7 P. M. (July 5th-Aug. 31st)  
President: Gladys Custance; Sec'y.:  
Kenneth Custance.

**Quincy — First Spiritualist Church,**  
Johnson Bldg., 4 Maple St.; Tues.  
7:45 P. M.; Minister: Bert DeYoung.

**Springfield, Massachusetts**  
First Spiritual Alliance Church,  
137 1/2 State St., Room 302; President:  
Clara Barnett; Pastor: Rev. Maude  
E. Taft; Treas.: Joseph Henneberg.

**First Spiritualist Church, 33-37 Bliss**  
St., Sunday 3 and 7:30 P. M.;  
Thursday 7:30 P. M.

**West Gloucester — Massachusetts Spiritu-**  
alist Camp, 19 Lincoln St.; Wed. 7 P.  
M.; Sun. 2 and 7 P. M.; President:  
Vivian L. Harvey; Sec'y: Mildred  
Cook, 16 Walker St.

**Worcester — 1st Sp'list Ch., 35 Oread**  
St.; Sun. 3 & 7 P. M.; Wed. 7:30 P.  
M.; Dorothy W. Bolin, Sec'y and  
L. Pastor, 11 Jenkins St.

## MICHIGAN

**Battle Creek — Spiritualist Church of**  
Divinity, Carpenters' Hall, Green  
& Pitte St.; Sun. 7:30 P. M.; Pres. &  
Pastor, Glen R. Brenner; Treas.  
Florence M. Weber. (Special ser-  
vices at Paul's Memorial Cabin, Wed.  
7:30 P. M. & Sun. 3 P. M.)

**Coldwater — Spiritual Temple (I. S. A.)**  
52 1/2 West Chicago St.; Sun. &  
Mon. 7:30 P. M.; Rev. Pearl Burns;  
Phone 221-J.

**Detroit, Michigan**  
Bible Christian Spiritual Ch., 89 W.  
Forest Ave.; Sun. 2 P. M.; Rev.  
John Veysey; Phone: Tashmos 5-  
9134.

(Detroit—continued)

**Memorial Tabernacle, K. of P.**  
Temple, cor. W. Lafayette & Dra-  
gon; Sun. 8 P. M.; William & Mil-  
dred Cosner. Phone: WA-8-6756.

**Center of Spiritual Hope, Barlum**  
Hotel, Cadillac Sq., Parlor D; Sun.  
7:30 P. M.; Pastor, Hazel Damrau;  
Ass't Pastor, Ina Stigall.

**Dr. Robert Jensen Memorial Ch.,**  
2024 Vinewood Ave.; Clara Barnett  
Smith.

**First Psychic Church of Bright-**  
moor, 21729 Fenkell Blvd.; Sun.  
Tues., Wed. & Thurs., 8 P. M.;  
Elizabeth Armitage.

**St. Paul's Church, Christian Corin-**  
thians of America, 15327 Santa Rosa  
Drive, Sun. 7:30; Rev. F. Kemsley;  
Phone: UN 4-1336.

**Eaton Rapids — Spiritualist Episcopal**  
Church, East Hamlin St., Rev. Ruth  
Walling.

**Flint — Spiritualist Episcopal Church,**  
Dartmouth Ave. & Ave. "A"; Sun.  
7:30 P. M.; Rev. Pearl Reinhart,  
Minister; Pres.: Rev. Noah Rice,  
515 W. 2nd Ave.

## Grand Rapids, Michigan

**First Church of Truth, 26 Shelby**  
St., S. W.; Class: Tues. 2 & 8 P.  
M.; Wed. 2 P. M.; Ladies' Aid, 8  
P. M.; Message Service: Thurs. 8  
P. M.; Healing & Peace Prayer; Sun.  
3:30 & 7 P. M.; President, Rev.  
Emma Farrington, Phone: GL-4-  
9997.

## Jackson, Michigan

**Goodfellow Spiritualist Church, 1014**  
LeRoy Ave., (at Ellery) Wed. &  
Sun. 8 P. M.; Rev. James Tingley.

**The Corinthian Sp'list Ch., 116 Sum-**  
mit St.; Sun. 3 and 7:30 (Messages  
3:30; Supper 5:30); Rev. Bessie  
Wells, Phone 31278.

## Kalamazoo, Michigan

**Church of Spiritual Truth, 610 Mill**  
St., Sun. 3 & 7 P. M.; Circles Sat.  
7:30 P. M. at 729 Stockbridge Ave.;  
Pastor, Rev. Mattie M. Barents.

**Psychical Research Church, K. P.**  
Hall, 801 West Main St.; Sun. 2:30  
& 7:30 P. M.; Classes: Tues. & Wed.  
8 P. M.; Circles: Friday at 714 N.  
Rose St.; Rev. Beth Roche, D.D.,  
Minister.

## Lansing, Michigan

**First Spiritualist Episcopal Church,**  
Y.W.C.A., 217 Townsend St., Sun-  
day 7:45 P. M.; President: Marion  
Berry, 1509 Jolly Road.

**Mount Clemens — St. Margaret's**  
Spiritualist Ch., 55 N. Gratiot Ave.;  
Sun. 7:30 P. M.; Message service  
2nd Sun. 2:30 P. M.; Rev. D. Corn-  
ing; Sec'y, Nora E. Boetelner, 344  
N. Bailey St.; Romeo, Michigan.  
Phone Romeo 2647.

**Muskegon — First National Spiritual-**  
ist Church, 600 Jefferson Ave.; Sun-  
day, 3:30 and 7:30 P. M.; Dr. Wil-  
liam R. Aldred.

**Owosso — First Spiritualist Church,**  
610 Clinton St.; Sun. 7:30 P. M.; Rev.  
Ella Riley-Sutton.

**Pontiac — First Spiritualist Church,**  
16 Chase St.; Sun. Lyceum: 10:30  
A. M.; Sun. & Wed. 7:30 P. M.; Ma-  
bel Barnes, Sec'y.

**Roseville — Church of Harmony of**  
the C. C. of A., 17359 Roseville  
Blvd. (at Maple); Lyceum; Sun. 11  
A. M. Services: Sun. 7:30 P. M.;  
Message Circle: 3rd Sun.; Rev.  
Christine Drake; Phone: Pr. 61946.

**Saginaw — Church of Spiritual Truth**  
Brewster & Webster Sts.; Bible  
Class: Thurs. 8 P. M.; Lyceum: Sun.  
10:30 A. M.; Sun. service at 8 P. M.;  
Rev. Alma Eastman, 1833 N. Charles  
St.

## MINNESOTA

### Duluth, Minnesota

**First Spiritualist Temple, 601 Fifth**  
Ave., Sun. 7:30 p. m.; Minister:  
Rev. F. W. Hutchinson, Rev. Bessie  
Magnuson & Ann Smalley; Sec'y:  
Ida Anderson, 320 1/2 N. 7th Ave., E.

**Science Sp'list Episcopal Ch., For-**  
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## Minneapolis, Minnesota

**Psychic Center Spiritualist Episco-**  
pal Church, 3248 Park Ave., South;  
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Messages: Sun. 7:45 P. M.; Mes-  
sages: Wed. 7:30 P. M.; Pastor: Rev.  
Clara S. Johnson. Phone: RE 7915.

**Church of Infinite Science, 614-620**  
East 15th St.; Sun. 8 P. M.; Presi-  
dent: Rev. Henry M. Paulson;  
Phone: Fri. 2779.

## St Paul, Minnesota

**Golden Rule Sp'list Ch.; 25 E. 5th**  
St.; Sun. 3 & 7:45 P. M.; 1st & 3rd  
Wed. 1 P. M.; H. M. Peterson.

**Spiritual Science Church, Hall #310,**  
Frontier Bldg., Sun. 8 P. M.; E. W.  
Hottinger, 937 Dodd Road, West St.,  
St. Paul (7).

## MISSOURI

### Kansas City, Missouri

**Truth Center of Christianity, "The**  
Little White Chapel on Broadway",  
3841 Broadway; Sun. & Wed. 7:45  
P. M.; Rev. Dr. Maurice D. Russell  
and Rev. Charles M. Ball; Phone:  
WESTport 4723.

**Second Church — Science of Pro-**  
gressive Life; 4317 State Line; Sun.  
8 P. M.; Circles: Thurs. 8 P. M.;  
Rev. Ethel Whedon, 4515 East 20th  
St.; Phone: BEnton 4930.

**St. Joseph — The Christ Memorial**  
Church, S.E.C. Auxiliary; Services:  
Sun. & Wed. 8 P. M.; Rev. Lytle  
Sensabaugh, Minister, 111 North  
20th St.; Bernice McGrew, Sec'y:  
209 South 15th St.

## St. Louis, Missouri

**Independent Assembly of Spiritual-**  
ists, Psychic Center, 3813 Washing-  
ton Blvd.; Thurs. & Sun. 8 P. M.;  
Rev. Ida F. Eggers, Minister.

**Society of Spiritual Fellowship,**  
3816a N. Grand Ave.; Wed. 2 P.  
M.; Fri. 8 P. M.; Elsie Andreae

## NEW HAMPSHIRE

**Manchester — Psychic Center, Y. M.**  
C. A., Room C, Mechanic St.; Hen-  
ry L. Paradise, 45 Haines St., Nas-  
sau.

**Portsmouth — 1st Sp'list Science Ch.,**  
114 Maplewood Ave.; Sun. 3:50 &  
7:30 P. M.; Wed. 7:30 P. M.; Rev.  
Frank Daley. Phone 3103.

**South Effingham — Spiritualist**  
Camp White Cloud, U. S. Route 153;  
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ber 2nd; Week-end meetings, Sat-  
urday through Sunday; For infor-  
mation, write: Frances Cole Heck-  
man.

## NEW JERSEY

### Camden, New Jersey

**Second Spiritualist Church (N. S. A.)**  
Legion Room, Walt Whitman  
Hotel, Broadway & Cooper St., Sun.  
7:45 P. M.; Minister: Rev. Catherine  
Broome, 246 South 34th St., Phone:  
Woodlawn 3-7446.

**Clifton — Church of Spiritual Ad-**  
vice; 17 Yearance Ave.; Martha  
Heimann.

**East Orange — Ch. of Sp'list Har-**  
mony, 7 Hollywood Ave., Connie  
Clark.

**Elizabeth, New Jersey**  
First Spiritualist Church, 31 Rah-  
way Ave. (next to Court House).  
Message service: Tues., Thurs. &  
Sun. 8 P. M.; Every other Wed.  
trance, 8 P. M.; Phone: 3-0298, or  
2-3786.

**Divine Spiritual Church, 191 Grif-**  
fith St., (near Summit Ave.) Sun.  
7:30 P. M.; Tues. & Sat. 8 P. M.;  
Thurs. 2 P. M.; Minister: Rev. Ethel  
Arrigo; Phone: Bergen 4-8594.

**Spiritual Church of The Holy Faith**  
In The Little Child, 61 Van Ryepp  
Ave.; Sun. 8 P. M.; Pastor: Rev.  
Elizabeth Craig.

**Seventh Church of Psychic Science,**  
415 Madison Ave., Sun. 7:45 P. M.;  
Wed. 2 & 7:45 P. M.; Minister: Rev.  
Veronica Fleischman; Phone: 2-3515.

**Long Branch — Trinity Ch. of Spir-**  
itual Science, 111 Wash. St.; Mary  
Reva Wood.

**Newark — Mother Temple of Psychic**  
Science, 532 Springfield Ave.; Tues.  
1 & 7:30 P. M.; Rev. Dorthea Dencer,  
Mediator: HU 2-1773; Psychic Sci-  
ence Temple—Services, Wed. 1:30 &  
7:30 P. M.—Rev. A. Miller; Thurs.  
Rev. Rena L. Nagel; Fri. Rev. D. C.  
Dencer, Psychometrist; Sun. 3 & 7  
P. M.; Guest Mediums.

**Paterson — 1st Spiritual Ch., 142 Car-**  
roll St.; Sun. & Wed. 7:30 P. M.;  
Wed. 2 P. M.; Emily Freestone-He-  
witt.

**Riverton — Church of Universal Sci-**  
ence, 412 Main St., Services: Sun.  
11 A. M.; Class: Wed. 8 P. M.; Min-  
ister: Rev. Emma Munch; Phone:  
Riverton 9-0306.

**Rumson — First Spiritual Science**  
Church of Rumson, 21 Highland  
Ave.; Services: Tues. 2 & 8 P. M.;  
Minister: Rev. Myrtle A. Pinkney;  
Phone: Rumson 1-0399-R.

**Trenton — Spiritualist Friendly**  
Church, Royal Oak Lodge Room 34,  
South Clinton Ave., Sun. 8 P. M.;  
Minister, Rev. Adah Ross Crew, 146  
Lillian Ave. Phone 3-0234.

**Union City, New Jersey**  
Divine Psychic Mission of Consola-  
tion, 419-38th St.; Founder, Rev.  
Anna Doerner-Simms; Pastor, Rev.  
H. C. Millare.

**Spiritual Ch. of Divine Guidance,**  
517-37th St.; Sun. 7:30 P. M.; Fri.  
2 & 8 P. M.; Healing Tues. 2 P. M.;  
Classes, Tues. & Thurs. evening;  
Rev. Ann Rugar, 517-37th St.

**First Psychic Church, 510-48th St.,**  
(near Bergenline Ave.) Fri. 7 P. M.;  
Minister: Rev. Martha K. Seidler;  
Phone: Union 3-3811.

## NEW YORK STATE

### Albany, New York

**First Spiritualist Church, 264 Cen-**  
tral Ave.; Services: Sun. & Wed.  
7:30 P. M.; Acting Pastor: Mrs.  
Frank Harrison, Gloversville, N. Y.;  
Treas. Lillian Peth.

**Progressive Spiritualist Temple, 55**  
State Road, Hampton Manor, Rens-  
selaer, N. Y.; Rev. Margaret Lewis,  
minister.

### Binghamton, New York

**First Spiritualist Church (I.G.A.S.)**  
294 Chenango St., Sun. 7:30 P. M.;  
Rev. Myrtle Powell.

**First National Spiritualist Church**  
(N.S.A.), 47 Front St.; Sun. 8 P. M.  
Minister: Robert G. Howell; Phone:  
3-0695; Sec'y: Irene Breno, 1500  
North St., Endicott; Pres.: Reuben  
V. Howell

### Brooklyn, New York

**Divine Spiritualist Church, 295**  
Schermohr St. (near Nevins) Sun.,  
Thurs. & Fri. 7 P. M.; Mon.  
& Wed. 1 P. M.; Beatrice De Hunt,  
Leader.

### Buffalo, New York

**John Carlson Memorial Spiritualist**  
Church, 95 Johnson Park; Services:  
Thurs. 2:30 P. M. and Sunday 7:45  
P. M.; Medium's Day: 2nd & 4th  
Sunday; Pastor: Rev. Edith Sandy;  
Phone: MADison 6534.

**Temple of Divine Science, Sp'list**  
Ch., 267 Sycamore St.; Sun. 7:45 P.  
M.; (Medium's Day, 4th Sun.); K.  
L. Henderson (Phone WA 4651).

**Unity Spiritualist Church, LeRoy &**  
Fillmore; Sun. 7:45 P. M.; Medium's  
Day: 1st Sun.; Rev. Margaret Hauth.

**Sacred Heart Sp'list Ch., 89 Butler**  
Ave.; Sun. 7:45 P. M.; Medium's  
Day: 1st Sun.; Rev. Rose E. Orlov-  
ski. Phone EL-7543.

**Cortland: Sacred Temple of Har-**  
mony Church; 6 W. Court St.; Sun.  
7:30 P. M.; (I.G.A.S.) President:  
Marjorie Newman; Sec'y: Ethel J.  
Haskell, 18 Elm St.

**East Aurora — First Spiritualist Tem-**  
ple, 29 Temple St.; Sun. 8 P. M.;  
Rev. Ethel Squier.

**Elmira — First Spiritualist Church,**  
463 East Church St., Sun. 8 P. M.;  
Rev. Eva Bostwick.

## Long Island

### Jamaica, (L. I.) New York

**Church of Eternal Light, 9050-170th**  
St., (Cor. Jamaica Ave.) Services:  
Mon., Tues. & Wed. 2 & 8 P. M.;  
Minister: Rev. William Skidmore;  
Phone: Hegeman-3-0789.

**The John Frances Boyd Memorial**  
Spiritualist Church, 88-10-172nd St.,  
Services: Monday 2 P. M.; Class 8  
P. M.; Wed. & Thurs. 2 P. M.; Phone:  
OL 8-7889.

**West Hempstead — Spiritualist**  
Church of Magdalena, 559 Henry  
St. (2 blocks south of Hempstead  
Turnpike at Nassau Blvd.) Sun. &  
Wed. 8 P. M.; Thurs. 10:30 & 2  
P. M.; Rev. Marion G. Miller, Min-  
ister.

**Richmond Hill, South: Church of**  
Spiritual Guidance, 111-41-120th St.;  
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ber 20th; Enroll for classes for spiri-  
tual unfoldment and psychic devel-  
opment starting September 20th;  
Phone: Virginia 3-5979; Write: Rev.  
Mollie Beck, 111-41-120th St., South  
Ozone Park, 20, N. Y. (During sum-  
mer months: Camp Silver Belle,  
Ephrata, Penna.)

**South Ozone Park — Helen Memorial**  
Spiritualist Ch., 143-16 Sutter Ave.;  
Sun. 8:30 P. M.; Tues. 2 & 8 P. M.;  
Rev. Grace E. Wagner.

## New York City

**United Spiritualists' Church, 41**  
West 73rd St., Sunday 11 A. M. &  
8 P. M.; Messages: Tues., Wed. &  
Fri. 7 P. M. also Thurs. & Sat. 1  
P. M.; Class: Thurs. 8 P. M.; Bible  
Class: Mon. 8:15 P. M.; Officiating:  
Alta Beyr, Sylvia Brooke, Elisa  
Ehrmann; Phone: ENdicott 2-3555.

**Cathedral of Faith, 205 West 80th**  
St., Message services: Wed. &  
Fri. 1 P. M.; Mon., Wed., Thurs.  
& Fri. 7 P. M.; Rev. Richard  
Renardo, minister; Phone: TRa-  
falgar 3-0994.

**Mercy Chapel, Studio 1010, Carnegie**  
Hall, entrance 56th and 7th Ave.;  
Healing, Messages and Classes, Mon.  
7:30 P. M.; Thurs. 1 P. M.; Minister,  
Rev. William Henry DuBois.

**Helen Brand Memorial Ch. (I. G. A. S.)**  
Studio No. 67, Metropolitan Stu-  
dios, 1425 B'way, (near 40th St.)  
Services 2nd & 4th Sun. 2:30 P. M.;  
(Closed during July and August).  
Rev. Hazel Brand Herrejon, pastor;  
Caron Smith, secretary.

**First Psychic Church, "Cathedral of**  
Faith" quarters, 205 West 80th St.;  
Tues. 7 P. M.; Thurs. 1 P. M.; Rev.  
Martha K. Seidler, minister; Phone:  
Tr 3-0994. Minister's Home: 230-57th  
St., Brooklyn, 20, N. Y.; Phone:  
(Brooklyn) Gedney 9-5368.

(New York City—continued)

**Aquarian Brotherhood of Christ,**  
244 West 75th St. Carolyn C. Duke,  
Sun. 6 P. M. & Mon. 7:30 P. M.;  
Class: Wed. 1:15 P. M.; Public: 2:15  
P. M.; Sun. Class 2:45 P. M. Apply:  
Rev. Olive Kruger, Fri. 7:30 P. M.

**Stead Memorial Center, 41 W. 88th**  
St., Sun. 8 P. M.; Classes: Wed. 2  
& 8 P. M.; also Fri. 8 P. M.; Rev.  
Bertha Marx, minister.

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

Akron — St. Paul's Spiritualist Church, 400 Bishop St.; Sun. 8 P.M.; Messages: Wed. 7 P.M.; Sunflower Club, 1st Wed.; Minister: Rev. Revina Roshon, Rt. 1, Medina, Ohio.

Ashtabula—1st Spiritualist Temple, Main & West 43rd St.; Pres.: Ralph D. Cutlip; Sec'y, Mrs. R. D. Cutlip, 129 Ross Road.

Canton—First Spiritualist Episcopal Church, Tuscarawas St., West; Sun. 7:45 P.M.; Estyl Fuller, 912—2nd St., S. W.

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