



## A Reporter's Report

IT SEEMS the ladies and gentlemen of the press are beginning to treat Spiritualism with a great deal of respect. Keith Walker, Burlingame, California columnist, covered a Spiritualist service recently without a slur. Now we have another article written by Lorna Carroll, (April 4th, St. Petersburg Times).

Her full-page spread, with photographs, entitled "Cassadaga—Florida's Spirit City," describes the physical aspects of this winter Spiritualist colony; its history, as well as quotations from various mediums.

Miss Carroll mentions Grace Bannister, Gladys Bessette, Eloise Page, Peter Evert, Alma L. Moser, J. W. Bessette, Diane Hastings and many others.

## "Tranquilidad"

Her article, written in the vein of reverence, follows:

"There is peace in Cassadaga.

"A stranger, standing upon the hilltop that forms the heart of Cassadaga, will notice a long wooden building imprinted with these words: 'Southern Cassadaga Spiritualist Association.'

"Arriving at the foot of the slope, he will see a white brick building dated 1923. This, he will learn, is the Temple where Spiritualists gather for their meetings. The grounds surrounding it are beautifully kept. There is an outdoor octagonal shelter for entertainment, and nearby stands a bronze plaque embossed with the history of Cassadaga and the picture of its keen eyed handle-bar moustached founder. It reads in part:

"In memory of George Colby, Jan. 7, 1848—July 27, 1933, Pike, N. Y. He came to Florida in 1873 and was led through the wilderness by his spirit guides Seneca, The Philosopher and The Unknown to the present location of the Southern Cassadaga Spiritualist Association."

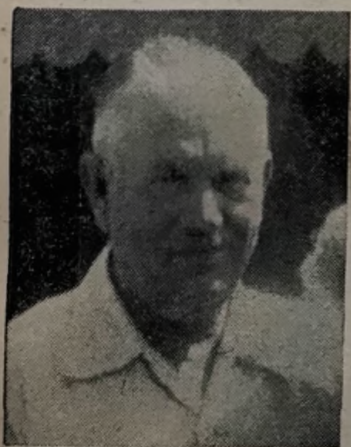
"He related they instructed him to organize a psychic center on this site. He preempted a claim in 1893 and donated 35 acres of land as a center in 1895. The permanent organization was complete in 1898. This was the fulfillment of a prophecy made when a child, that he would establish a Spiritualist center in the South. His psychic work extended over a period of 73 years. His watchword...

"Tranquilidad."

"And tranquil, indeed, is this little town which sprang from utter wilderness. On its softly rolling hill, a few miles south and east of DeLand, lies the 35 acre camp.

"Guiding group is the board of

(Continued Page 2, Col. 1)



Ray B. Babcock (above) recently elected President of Southern Cassadaga Spiritualist Camp, Cassadaga, Florida. He is a retired Syracuse (N.Y.) business man and a life-long Spiritualist.

# PSYCHIC OBSERVER

TRUTH

SPIRITUALISM'S PICTORIAL JOURNAL

No. 381

CHESTERFIELD, INDIANA, JULY 25, 1954

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TWENTY CENTS

## "Supernormal Events in the White House"

## Psychic Press

## Executive Sits With Frank Decker

FOR OVER 35 YEARS, Frank Decker, the internationally-known voice medium, has sat under test conditions with some of the most critical men and women on both sides of the Atlantic. Another prominent Spiritualist, David Dutton, director of Psychic Press, Ltd., London, England, was privileged to attend one of Decker's seances recently at the Ansonia Hotel, New York City.

A report received from Mary



DAVID DUTTON

Mendelson was accompanied by a statement signed by Dutton who attested to the authenticity of phenomena witnessed. According to the report, Dutton was privileged to hear a number of Decker's principal spirit collaborators, including Patsy and Bert Wells.

Miss Mendelson's report follows: "Not only did Patsy remove Dutton's jacket, but the students, too, gave him some very evidential messages, which he acknowledged with enthusiasm. Then Patsy corralled such an array of eminent personages, known to Dutton, that he was left breathless and speechless with surprise and delight.

"The personalities who spoke directly to Mr. Dutton:

(1) Frank Hawkins, former secretary of the Marybone Spiritualist Association;

(2) Vout Peters, the London medium, to whom fine tribute has been paid in many books;

(3) Stella Hughes, English medium, with whom Dutton sat for several months prior to World War II. She had predicted for him that some day he would take a prominent and active part in the Spiritualist Movement, now proven true.

(4) Ernest Oaten, former editor of TWO WORLDS;

(5) Mrs. Champion DeCrespigny, 15 Queens Gate, who had served in the British Mackenzie's Psychic College;

(6) a cousin, recently departed, and;

(7) lastly, none other than Billy Parish came in, sending loving greetings to his wife, Peggy, and to Harry Edwards, the current healer in England.

"Could anyone ask for more? Mr. Dutton, with such profuse thanks, was happy that he could talk to so many friends. 'It was most unusual,' he said."

## WAS ABRAHAM LINCOLN A SPIRITUALIST?

—by—  
Converse E. Nickerson

IN A CURRENT article of a Boston newspaper magazine, there is an interesting account of psychic happenings in the White House at Washington. The author titles his story "Ghosts in the White House." Of course, by the term "ghosts" he evidently seeks to bring his story into comic relief, for I doubt very much if he believes in ghosts.

In this practical world, there are few who accept any theory that another world of spirit is superimposed upon this one. Thousands of churches display their signs of faith, but the faith is only a faith, and so stops vigorously short of any affirmation of knowledge.

There have been many ardent statements about the resurrection of Jesus Christ from the dead. Little is actually comprehended, for theology is split wide open as to how that resurrection was accomplished. Some are of the opinion that Jesus brought his physical body back to life after it was placed, a corpse, in the tomb of Joseph of Arimathea. Others hold to the belief (if not the knowledge) that the spiritual form of Jesus appeared to his friends after his crucifixion.

No united opinion prevails either in the Catholic or Protestant church, and so the followers of each of them blindly grope along in abject 'faith' and uncertainty.

## The "Second Coming"

The majority of humanity just drift along in the matter and accept no doctrine whatsoever of life after death.

It is at this age when the destruction of nations—in fact, the whole of civilization—is imminent, one would suppose the minds of men would dramatically turn to some speculation about what is certainly to follow this life. Russia may at any time start her infernal proceedings against humanity. Her use of the H-bomb would begin the conflagration, and our nation then would become a shambles.

Following that England, France, and all civilization would fall to Red Russia—or what would be left of that country afterwards. Yes we would fight, that is true, but the H-bomb is conceded to be so powerful that fighting after such initial destruction would mean but a very feeble effort.

I have often pondered upon the thought of what Christianity would be thinking about the Second Coming of Jesus (which it so zealously preaches) when the bombs begin to fall! Jesus should have appeared on earth long ere this, if anything is to be saved of human beings to await His coming.

All this is intimately connected with the true philosophy of flesh and spirit. Our little life here is inconsequential compared with the eternity we shall spend in spirit. No philosophy is worth thinking of that does not include some rational thinking about the practical and personal existence of the soul after the dissolution of the body.

The signals which have been sent to us about that 'fairer land' are so often unheeded. The faith of Christianity which should be the encouraging center for confirming

the glorious tidings of a deathless existence, fail us when they are so definitely needed. We are traveling onward with every tick of the clock, and yet no professed spiritual leader declares for Heaven's certainty.

Evangelist Billy Graham shouts Repentance and Salvation as the passwords for obtaining eternal life. Ignoring all the written evidences that are found in his Bible which proclaim the return of spirit and certain continued existence of soul for every individual created, he thunders on!

Abraham Lincoln received and recognized a code signal from the beyond, and spoke about it openly (Continued Page 4, Col. 1)

HIS EXPERIENCES  
ARE ON RECORD



LINCOLN

He Knew About  
Mediums and  
Spiritualism

## Is There Life After Death?

Is there life beyond the grave? Does some part of the human spirit survive after death? Here is the evidence, carefully gathered from scientific sources, which seems to support the belief in immortality. The author, Rev. Alson J. Smith,



"Hello. Back Already?"

is widely acclaimed by clergy and laymen for his long research in the field that links science and religion. This is the first installment from his book, IMMORTALITY: The scientific evidence, just published by Prentice-Hall, New York City. (\*)

## Two Startling Cases For Human Survival

## AKHURST AND LARKIN CASE

By ALSON J. SMITH

IN OUR day, nothing can be accepted generally that science does not accept.

Survival of the human personality beyond the grave will never be generally accepted until science accepts it. This is unfortunate, perhaps unfair, but it is true.

Since 1882, when the Society for Psychical Research was founded in London, a group of intelligent men

using scientific methods, have come to grips with the great questions of life and death.

Among the active members were such brilliant physicists as John Strutt (later Lord Rayleigh) and J. J. Thompson; Bateson, the biologist; Sir William Crookes, a president of the Royal Society; Prof. William James of the United States, Cesare Lombroso in Italy, Camille Flammarion of France. There was nothing remotely "fakey" about the group.

In the 70-odd years since the society was born it has provided indirect evidence of the survival of some part of the human person-

(\*) \$3.00; order from Psychic Observer, Inc., Chesterfield, Indiana.

(Continued Page 4, Col. 3)

# Southern Cassadaga Spiritualist Camp, Cassadaga, Florida

## REPORTER'S REPORT

(Continued from Page 1)

directors composed of Ray Babcock, Syracuse, N. Y. president; J. W. Bessette, formerly with the Commonwealth Edison Utility Company, Chicago; Wilbur Hull, a former accountant in the First National Bank, Stevens Point, Wisconsin; Roy Johnson, former owner of a business in Buffalo; Henry Schmid, retired from the nursery business in Tennessee; George Lingenhold, owner of a motel near Orange City and Henry Seamons, Lily Dale, N. Y.

"In Cassadaga," explained Bessette, "A bona-fide Spiritualist reverend must take a course with the National Spiritualist Association and then be ordained. The ordination ceremony is sacred and profound. Our mediums are thoroughly learned in their work and conduct themselves with dignity and reverence."

"Bessette himself is a 'healer', that is, he claims he is able to heal persons sometimes merely by sitting with them in a room. His wife has been a clairaudient and clairvoyant medium 30 years. This means she is both able to see and hear spirits," said Bessette.

### Natural Law

"Some of Cassadaga's mediums are retired from business, devoting their full time to mediumship. Others have part time jobs. One of the latter is the Rev. Eloise Page, youngest medium at Cassadaga. This extremely attractive brunette, who dresses in simple black and speaks in low, quiet tones, is a buyer for a DeLand department store. Besides her work as a medium, she lectures on philosophy, and conducts a class in 'Natural Law.'"

"In her restful home, where nothing ever seems to go wrong, she will explain she has been a student of the occult 18 years under the tutelage of the late Rev. E. B. Page.

"It is toward his picture, the young medium turns frequently, almost as if he still exerts an intense influence on her life.

"I spent seven years study under his guidance investigating the scientific principles in back of phenomena and nature," she explained. "Then I became his wife and my studies intensified. Twice he has come to me since he passed to the Higher Life a year ago, and both those times I could see him standing before me, forceful, magnetic, just as he was in real life."

"Calmly his beautiful widow will explain, 'A medium closes out physical senses and dwells entirely in the realm of the neutrality of mind. Whatever is reflected in

the mirror of that mind is given out in readings. Should the mind be disturbed, the images would be distorted, just as images reflect in a ripply pool'.

"Soul," she says, quoting a basic principle of Spiritualism "is an assimilation of experience and is eternal'.

### Gracious Medium

"Rev. Page explains she reads largely by symbols, these concurring always with a significance she has come to recognize. Brown leaves, for instance, she declares usually denote a passing.

"When asked why those not mediums are unable to see the spirits, she explained firmly that 'we expect to see them through physical senses, but the spiritual is only perceived and understood through soul perception.'"

"I believe," said she sincerely, 'the hereafter means here after death'.

"Mrs. Bannister, unlike Rev. Page, devotes her entire life to readings. The frame house in which she lives is painted solid silver and before it hangs the sign denoting her mediumship. Timidly, since it was so early, I knocked on her door.

"I cannot," said she responding, 'read before 9 o'clock. . . 9 to 6—that is my rule.'"

"So I breakfasted and returned to find Mrs. Bannister had changed into a bright red frock and was waiting for me. 'Red' said she, 'is the color to which I vibrate the best. Each of us has an aura around us. The one I see around you is the color of the rainbow. You could be a medium, but it would take development.'"

"Inside her immaculate silver house, I was shown to a narrow many-windowed room. The furniture was painted red and that color predominated on gaily colored window draperies.

"Sit down," she said, pointing to a chair some distance away. Unaccustomed to seances, I sidled into the seat and waited, self-conscious and ill at ease. Mrs. Bannister, on the other hand, was complete composure. For a moment, she closed her eyes then seemed to go into a trance.

"Presently she said quite naturally, 'Your father is here. He wants to talk to you.' Then turning her head to the right as if addressing someone very near, she added, 'Yes, father, I'll tell the child. I'll tell her what you say.'"

"Then I experienced the strangest hour I have ever known. Presumably from my father who had been dead 26 years came a flood of messages and counselings. Friends, whom I hadn't thought of in years, and business associates were described. Names of those living

## "THERE IS PEACE AT CASSADAGA"



Cassadaga Main Street (above) leading from entrance to the Auditorium (below).



Cassadaga's modern stucco auditorium, where lectures, seances and message services are held during the winter months. The 1955 season opens January 1st and closes April 2nd.

and departed were repeated. Incidents and circumstances I thought no one but myself could possibly know were revealed.

"When 'father' became emphatic about a message, he presumably would hit Mrs. Bannister upon the shoulder or touch her hair, for she would exclaim, 'father, don't touch me. I'll tell the child.'"

"There apparently were other spirits, too, that of my young nephew killed in the war who counseled me above all things to be grateful. His name, age and

description were carefully given and the manner in which he had died.

### She Left Puzzled

"Once I was asked not to concentrate so hard, but to think of something other than the reading to enable messages to come through. Time and again, I was told to speak up so the spirits could hear me and keep in closer contact. This I did, with 'Thank you.'—'Yes, I understand.'—'Yes, I see what you mean.'"

"Just as suddenly as it had begun, the seance had ended. The room seemingly so strangely filled with the invisible, resumed normalcy and Mrs. Bannister was released from her trance.

"Asked how much she wanted for her time, she answered 'nothing.' She was not satisfied with the reading, she said. She could do better.

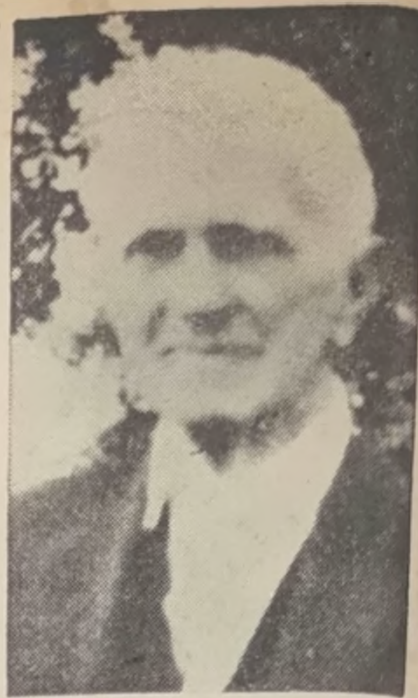
"I learned she had been a medium 30 years and that she had first heard voices when very small. For this she was whipped smartly by her Presbyterian parent who thought she was lying. In later years, she developed her psychic powers and, in 1936 entered public work.

"My interest now was thoroughly aroused and I decided to spend another day 'investigating' Cassadaga. In the Cassadaga Hotel, I talked to Spiritualists and non-Spiritualists. A woman from North Carolina told me her only son had been killed in the first World War and that until she took up Spiritualism, she had been inconsolable. She had found peace and comfort in Cassadaga, she said; for she has seen her son several times standing before her in his uniform and in good health.

"To such assertions, the non-Spiritualists simply looked askance and shrugged their shoulders.

"In the afternoon, I attended an all-message service conducted by Diane Hasting in the Temple. This was given in a series of rhymes directed at the persons to whom she gave the messages. She, too, was entranced—speaking so fast it seemed she heard a dozen spirits at once.

"When she turned to give me a message, I could understand little of it, except that I had a son who



GEORGE COLBY  
Founder of the Camp



GRACE BANNISTER



ELOISE PAGE

always patted me lovingly on the cheek. This is true.

"It was dusk now, and the stars began to pierce the sunset over Cassadaga. I turned my car homeward, far more puzzled than when I arrived.

"Spirits, ghosts, imagination, mind-reading, or what, I still did not know. But of one thing I was certain . . . there was peace in Cassadaga."

## SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization to use without charge.

Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

ARLINGTON, Masefield T. (66) March 16th, Riverside, California; survived by wife, Helene T. Arlington, Noli Me Tangere Estate, Riverside, California.

BARNES, Mabel (69) Pontiac, Michigan, May 27th; pastor of the First Spiritualist Church; Rev. Peter Evert and Rev. Robert J. Macdonald officiated.

HUDSON, Irene (73) Indianapolis, Indiana; May 20th; member of the Spiritualist Center Church; Dr. B. F. Clark officiated.

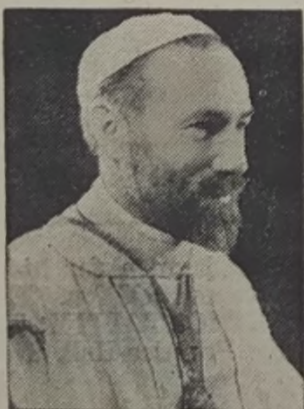
McCLUSKY, Susan (73) Chicago, Illinois, May 22; Trustee of the Brotherhood Church of Spiritual Light; survived by five daughters; Rev. Albert A. Soch, assisted by Rev. Frances Williams, Rev. Julia E. Jones, Rev. Max E. Scharf and Rev. Aureo Rivera officiated.

PANG, Cora (66) New Castle, Indiana; June 10th; member of the Madison Ave. Spiritualist Church, Anderson, Indiana; Rev. Edith Stilwell officiated.

ROWLANDS, Maryellen, (78) Piedmont, California, passed away December 9, 1953; survived by daughter, Mrs. Griffith Henshaw.

WINTROW, Dr. H. Dee (68) Richmond, Indiana; May 19; President of The Spiritualist Episcopal Church; Rev. Myrtle Freeman officiated.

## THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH  
Ancient Chaldean Rite

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Our Shrine is one of the greatest centers of Ancient Spiritualism in the world. We feel safe in saying that more healings have taken place through this spiritual work than through any other in this country. Our files are filled with testimonials from people in all walks of life who have been healed or had personal problems solved when there seemed no solution for their troubles. Don't delay, write today, and receive the free treatise. Send 2 three cent stamps to cover postage.

**BISHOP ROBERT RALEIGH**

(P-382)

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#### THREE HUNDRED EIGHTY-ONE

You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks—showing the number of *Psychic Observers* issued up to date. The date of this paper is:  
July 25, 1954

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#### THREE HUNDRED EIGHTY-ONE

JULY 25, 1954

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Change of Address: Requests for change of address must reach us at least thirty days before date of issue with which it is to take effect. We are not responsible for copies lost through failure to provide us with change of address as per above request. The Post Office does not forward newspapers and magazines. This Notice is important. All checks, drafts, money orders and correspondence should be addressed to and payable to: *Psychic Observer, Inc.*, Chesterfield, Indiana. Telephone: Anderson (Indiana) Office—7511; Home—3-3524.

### We Pledge Ourselves . . .

**T**IME and again, we receive letters from those who seem to devote their time to finding fault with *Psychic Observer*. Some take exception to the paid advertising; some find fault with the church news items; others claim we do not publicize the right mediums and still others seem to think we should publish everything sent through the mail,—meaning particularly what they themselves may submit.

While the complaints are not too numerous as compared with an equal number of letters of praise, which incidentally we seldom publish, we find that the importance lies in the fact that in order to complain or praise, the journal itself has to be read.

Years ago, Hannen Swaffer, London's "Pope of Spiritualism," columnist and dramatic critic, told me that the most important part of any journal is its reader interest because before they can read it they have to buy it and it is only through sufficient sales of a paper or journal that its publication can continue.

It is, therefore, most appropriate for us at this time to restate our policy which, incidentally, is the same policy adopted when we published the first edition of *Psychic Observer*, September 1938:

1. We pledge ourselves to print the truth and nothing but the truth—to the degree that we can satisfy our conscience that what we print IS the truth.
2. The avenues and channels through which we shall seek for this truth will be unrestricted and neither selected through personal choice nor guided by personal desire.
3. The term "religion" will be used in its broadest sense and, as such, will embrace all spheres of human activity—even in the political, scientific and economic fields—providing only the highest motives actuate such human activity.
4. Occult, metaphysical, mystic, scientific or spiritual truth and teachings will receive slightly predominant treatment from us inasmuch as we are satisfied that this is the dawn of a new spiritual era for Mankind.
5. No exploitation of persons, personalities or principles ever will be undertaken, although every effort will be made to champion, protect and publicize good work, by whomsoever accomplished.
6. If controversy is entered into it will be done only with the completely unselfish motive that truth may triumph. We will attack no one merely for the sake of attack. We will spare no one whom we feel deserves rebuke.
7. If and when there occurs an apparent clash of interests and ideals involving The Mandate, this declaration of policy shall be the final determining factor.
8. No national, racial, political, sectarian partnership will be acknowledged. Our services are to be universal and all-inclusive.

PANSY  
COX

SEE  
THEM  
AT

MILDRED  
SCHULZ  
AUSTIN

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CHESTERFIELD, INDIANA

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#### ORTHODOX BACKGROUND

Conundrums for the Orthodox Clergy, by B. F. Austin, A.M., D.D., is one of the best articles that it has been our good fortune to read. I am in accord in spite of the fact that my grandfather Ruble was a Methodist Episcopal Minister in the village of De Graff, Ohio.

My grandmother, Catherine Bright, walked miles and carried her baby to church services in Ohio. She was a life-long member of the United Brethren Church. My wife is a staunch reader of *Psychic Observer*. We do not have a membership in any religious denomination.

#### WESLEY RADER RUBLE

210 West 43 Place  
Los Angeles, 37, California

#### TV FACES

I saw a picture in the *Psychic Observer* of a TV screen with a face on it. There certainly was a face on mine. Although it bothered us in trying to see the picture clearly—I thought it was a spirit face and would go away.

But it stayed on several weeks and then I began to send the thought that it would leave as it had come because it bothered the pictures on the screen.

Finally I recognized who I thought it was, and it then left my screen and is no longer there. I wish others would appear to be recognized.

#### PEGGY WRIGHT

2515 Hudson Ave.  
Peoria, Illinois

#### WHAT TO DO

My husband passed away last July without leaving me instructions on business matters. He was an attorney and during our lives together he always took care of things.

Now since he has gone, both my daughter and myself need advice. I have been a believer in spirit communication for many years but could not talk about the subject while my husband was living. Now that he is gone, he may realize he was wrong and may come and talk to me. I would appreciate your help.

#### NETTIE M. BALDWIN

766 Almar Ave.,  
Pacific Palisades, California.

I suggest that you check through the church advertisements, under California, on Page 11 of the enclosed *Psychic Observer*; attend some of the services and become acquainted with the medium or mediums who conduct the services.

In this way you can determine your next move regarding private consultations which you so sorely need. There is one thing, however, that you should remember. Just because your husband has passed away, this doesn't mean he has had a change of heart regarding Spiritualism. No medium anywhere can bring your husband to you. He himself must have the desire to make the contact.

Due to your great love for each other—this alone will help draw him close to you, BUT, whether or not he wishes to contact you will depend entirely upon his decision and no one can say whether or not he has changed his mind or lost the animosity he held toward the subject.

#### AN UNUSUAL REQUEST

I would like to find, if possible, a medium of good reputation in or near Pittsburgh. I am interested in psychic phenomena and believe I have a very open mind on the subject. I have heard and read lots but have seen very little. I believe it would take a medium of more than ordinary powers to convince me. I am not sure that such a medium as I desire would advertise in *Psychic Observer* and so I wonder if you have any suggestions.

MRS. LLOYD G. BROWN  
1800 Whited St., Lot 18,  
Pittsburgh, Penna.

Yours is, indeed, a strange request in view of the fact that I have already mailed you a copy of *Psychic Observer* in which you could find the names and addresses of Spiritualist churches in or near Pittsburgh.

Please understand, however, that the case for Spiritualism and spirit communication doesn't rest on the opinions of any one person and whether you or anyone else is convinced will not in any way alter the fact that spirit communication is possible.

Your letter, in a sense, is a

## LETTERS TO THE EDITOR

### ● Get It Off Your Chest ● Air Your Views

challenge, in that you say you do not believe a medium of ordinary powers could convince you. To be convinced of human personal conscious survival, and to open the way for contact from your loved ones, necessitates a certain approach which must be made in humility. If possible you should try to eliminate from your consciousness that certain "show me" attitude.

Of course, you do not have to do this and, by the same token, neither you nor your spirit friends have to make their presence known through any medium, no matter how powerful or weak that medium may be. If this letter upsets your apparent smug attitude towards the investigation which you contemplate, I am satisfied. In most cases, those who really feel they would like to inquire into the subject, can accomplish a great deal more if they show a little love and kindness during the course of their investigations. And so, whether you are convinced of the truths of Spiritualism, or not, depends upon you and YOU ALONE.

#### JAPANESE INTEREST

I was delighted to hear you had moved to Chesterfield Spiritualist Camp in Indiana. Your holy business can be developed to a greater degree and your work can be more effective in your new surroundings.

I heard that physical psychic phenomena was broadcast by television in America; was astonished and glad because of the rapid strides being made in American psychic research. This is to be expected.

If we could have such broadcasting in Japan it would be useful for the disillusioned materialists but, to my regret, there is no such medium in this country. I am envious of America and their many powerful mediums.

May I trouble you to inform me the name of the medium, the broadcasting station, the date of the broadcast and the sponsor. I wish we could broadcast such physical phenomena or materialization but no American medium ever visits Japan.

Dr. Koohi Ando, Professor of Osaka Daigaku, our national university, is a member of our society. He has started on a journey to Europe and America and hopes eagerly to have a chance to view materialization by a powerful medium. This will serve as an introduction to him. He will reach Chesterfield Spiritualist Camp the latter part of July. When he calls, I hope you will show him attention.

#### SHOUICHI YOSHIDA

1561 Fujimida, Meguro-ku,  
Tokyo, Japan.

It appears you have been misinformed regarding the presentation of materialization via the American networks of TV and radio. To my knowledge nothing like this has ever been accomplished in America. I would appreciate you advising who gave you this information.

On occasion, there has been much talk of such a procedure but, for a number of reasons, such a demonstration could hardly be handled for unseen audiences, especially materialization.

I shall explain some of these difficulties to Dr. Ando when I interview him at Chesterfield during July.

#### FAVORABLE COMMENTS

I suppose you have received hundreds of letters from those who have read the series of articles "Is There Life After Death" written by Alton J. Smith. I understand these articles were syndicated and released to over 350 city newspapers who hold membership in this syndicate to the tune of a combined circulation of about 75 million readers.

In my opinion, this is one of the best hits of propaganda for Spiritualism in recent years. I was so enthused over this new trend of presenting so vital a subject that I wrote the following letter to C. G. Wellington, Managing Editor of the *Kansas City Star*, Kansas City, Missouri. My letter to Mr. Wellington follows: "I am a member of the Ameri-

can Society of Psychical Research; was for years a member of the British Society of Psychical Research; and, nine years ago, came to Kansas City from the Standard Oil Company of New Jersey to the position of Laboratory Psychologist for one of the largest corporations in Missouri.

"May I congratulate you, and through you, the *Kansas City Star* for having the courage to bring to your thousands of readers the knowledge of personality survival. "I am quite sure that, while these articles might shock some people in a mental rut, that there were thousands of others who read these articles with intense interest."

I trust that you may work out arrangements so that you can reprint these articles, at least in part, in *Psychic Observer*.

#### JULIAN PENNINGTON

507 Sharp Building,  
18 East 11th St.,  
Kansas City 6, Missouri.

#### CUBAN PSYCHIC RESEARCH

We have in Havana, a Spiritualist group, very interested in materialization and direct-voice seances. We presume that, when we succeed in communications with our loved ones, who speak Spanish, we may speak in our own language, no matter what language the medium speaks. In our group, many do not speak English.

If you think possible what we desire, will you give the address of a medium who would be interested in coming for one week at travel and living expenses, plus willing amount for his work, at our cost (for two seances), leaving the rest of time for private and special consultations payable directly by private agreement?

We read, and many of us receive, your "*Psychic Observer*" which we consider a reliable publication in these matters. Your counsel shall be very much appreciated.

#### E. JULIO JIMCUEZ

Obispo 355,  
Havana, Cuba.

From long experience I have changed my attitude toward mediums and now it is the sitters I do not trust. This does not mean there are not mediums who would go to Cuba but you should know that any medium takes his life in his hands when he sits for people whose integrity has not been properly vouched for.

Some overly-ambitious researcher can, through ignorance, cause a great deal of trouble. Inasmuch as the people you claim are interested in this type of investigation, can you be sure that the people you may want to sit with the medium are worthy of your trust?

Even if your group did pay the traveling expenses of a medium to go to Cuba, it would be doubtful whether you could raise enough money to pay for his or her time. Travel is rather expensive these days.

I am not trying to discourage you but you people should know just why it is doubtful that any medium from the States would visit Cuba or anywhere else. They dislike to sit for a lot of people who admittedly know nothing about psychic phenomena.

The very fact that you think an English speaking medium could sit with Spanish people and have all spirits speak in Spanish proves that even you have had very little seance experience.

For your information, this phase of phenomena is called polyglot mediumship and, to my knowledge, there are few mediums in the United States through whom communications are received in foreign languages, whether they are trance or materialization. The best thing for you gentlemen to do is to make a trip to the States sometime and, if you do, I shall extend every courtesy.

Visit A  
SPIRITUALIST  
CAMP

This Summer  
(See Page 7, Col. 3)

# SUPERNORMAL EVENTS IN THE WHITE HOUSE

LINCOLN — TAFT  
HOOVER — TRUMAN  
AND ROOSEVELT

(Continued from Page 1, Col. 4)

to his friends. In my recent reading I came across this mention in one of the letters of George Eliot to her friend, Miss Sarah Hennell, dated June 13, 1870:

"Charles Dickens' death came as a great shock to us. He lunched with us just before he went abroad, and was telling us a story of President Lincoln of having told his Council, on the day he was shot, that something remarkable could happen, because he had just dreamed, for the third time, a dream which twice before had preceded events momentous to the nation.

"The dream was, that he was in a boat on a great river, all alone, and he ended with the words, 'I drift — I drift'. Dickens told this very finely." (From Cross' Life of George Eliot).

In times of great crisis, either to individuals or nations, why should not the spirit world speak out? Of late many psychic accounts are being recorded in newspapers and magazines. These accounts bear the origin mark of experiences in the present day lives of famous people.

## Nobody Was There!

The account states that "The memoirs of Ike Hoover, Chief Usher of the White House for over 40 years, abound with spectres. The household of William Howard Taft was shaken from cellar to rafters."

President Harry Truman, when interviewed on the matter, declared that he had an experience which testified to such happenings: He said that twice during the war he had been awakened in the night by a rapping on his bedroom door. Each time he thought it was somebody notifying him that Winston Churchill was phoning from London. He got out of bed, hastened to the door, opened it—and stood aghast. Nobody was there!

Truman was told when he first entered the White House that the main ghost was allegedly the visible spirit of the Great Emancipator. Some of the witnesses insist they can hear Lincoln's boots pacing worriedly back and forth on the second floor.

Eleanor Roosevelt was interviewed also, and she said: "Ghost scare? Yes, you might say we had one shortly after we moved into the White House. It was in 1934. There was a member of the staff named Mary Eban. One afternoon she went to the second floor. She couldn't have been up there more than three minutes. But when she ran down she was terribly wrought up. She gasped that she had just seen Abraham Lincoln seated on his bed pulling on his boots. My own sitting room had been his bedroom. Sometimes when I worked at my desk late at night I'd get a feeling that someone was standing behind me. Sometimes I'd have to turn around and look.

## King's Experiences

"It is said that 'The night before FDR's mother died at Hyde Park, there was such a scuffle of footsteps in the Blue Room that Harry Hopkins got annoyed. He sent up to see who was making all the noise. There was nobody there!'"

It has been officially recorded in the diary of the late Premier MacKenzie King of Canada, that he received messages from the spirit of Franklin Roosevelt. We remember what a stir was caused by the disclosed facts of MacKenzie King's experiences with "messages from the beyond."

Queen Victoria was known to have had her private seances in her palace. The medium, Mr. Brown, favored her with many demonstrations of his mediumship. Abraham Lincoln attended several seances with Mrs. Maynard.

When the Queen Wilhelmina of Holland was lodged at the White House she had a very startling psychic experience. The great lady told Mr. Roosevelt that the night before she had fainted. The President was shocked and asked

her what had happened. She replied:

"Someone knocked at my door in the middle of the night. I got up and opened it and — I know this sounds ridiculous—but I SAW ABRAHAM LINCOLN standing there! Then everything went black and I came to on the floor."

Katurah Brooks, a White House employee from 1931 to 1938, had an exciting experience. She declared that: "I was working late in the Rose Room. There was no one else on the second floor. Suddenly a burst of laughter, loud and booming, came from what somebody told me was the old Andrew Jackson bed. I ran out of that room as fast as I could, and I never wanted to go back."

## Awaken America!

It is my theory that psychic magnetic circles hold those gone beyond to the earth atmospheres for periods of time. These periods may last many years—at least as long as their generation, and perhaps several generations, endures. We cannot imagine souls who have been in spirit for hundreds of years to be perpetually interested in people and events of our time here on earth.

Spheres of spiritual habitation progress onward in time and space so that gradually the souls of all who have once lived here in the flesh will be entirely out of touch with earth. Eternity is boundless and endless, therefore, we must progress onward and upward toward spiritual perfection of spiritual being.

If the time should come when our nation is destroyed, or ceases its being as a nation, we will go beyond anything that is familiar to us here in America. Sudden destruction would bring a sudden transplanting of American souls into the beyond. We cannot imagine such a great event, but it could come, and we pass on immediately as a nation. This all sounds wild and far fetched, I know. But, nevertheless, we stand at a most critical place in the events of our history.

Our leaders and statesmen in the Free World have frittered away our safety and our independence. Now there beats at our doors the murderous fist of Red Russia. It seeks to destroy us. Perhaps too late we are crying that the horse is stolen and the barn is on fire. Once we had ample defense against any foreign enemy. Now that defense is openly being questioned. All this is the warning sign that we could be destroyed and freedom blotted out from the civilized world.

## What Hamlet Said

If such events are in our destiny, why should not the spirit world be anxious to reach us with a comforting word? We Spiritualists believe that our friends in spirit are conscious of our existence and that they are often in contact with us.

"Ghosts" may become a very real subject of conversation to the average man, and that right early! If Spiritualists cannot impress the urgency of a knowledge of the reality of the spirit world, then the Christian church should sound forth from its pulpits something of the truth of the matter. If I cannot be saved from an atom bomb then I should be assured that my life and consciousness are beyond destruction.

When Hamlet was cautioned against meeting and conversing with the spirit of his late father, he cried out:

"My life I set not at a pin's fee, and as for my soul, what can it do to that, BEING A THING IMMORTAL AS ITSELF?"

Yes, I believe there are "ghosts" in the White House. I also believe that many of them will manifest with messages from the beyond as the days of tension and apprehension mount.

Our age is about expended. Man has explored and invented until he has reached most of the mysteries of earth, sky and sea. He may yet, (if he hasn't done so already) invent the means with which to destroy the world. Jesus said something about this earth being rolled up in fire and smoke. He was a prophet. He constantly warned that we should get ready for the life to come; he knew that

this planet earth is destined some day to be no more. It is but the incubation station where souls are conditioned by birth in the physical to extend their celestial journey into "fairer worlds on high."

## What Is a Poltergeist?

by TERRENCE NORFOLK

A POLTERGEIST is a restless spirit. It is not necessarily evil—in fact poltergeists very rarely cause any real harm—it is just a spirit entity that seems determined to make itself acknowledged by making a nuisance of itself.

But is it really a spirit entity after all? The best way to answer the question is to consider some of the most common forms of poltergeist phenomena.

The house is just a normal one, with father, mother and small daughter. Then suddenly, for no apparent reason, pictures begin to fall from the walls, pieces of crockery are smashed inexplicably, small articles vanish, then reappear. All these are evidence that a poltergeist is at work.

The phenomena have all the appearance of the tricks and pranks of a naughty, mischievous child; and strangely enough, the phenomena are usually at their strongest when a child is in the house.

In many instances where poltergeist phenomena have been present, all disturbances have ceased as soon as a child has left the house.

It seems that somehow a poltergeist—that is presuming that it is a spirit entity—is able to draw power from children.

On the other hand, might it not be that certain people have around them, within the sphere of their psychic influence, a power which causes a strange reaction in inanimate objects?

I myself prefer to believe that a poltergeist is a misguided spirit entity, which is determined to draw attention to itself. I believe that it could quite easily be the spirit of a practical joker, not quite tired of playing practical jokes even though no longer on the earth plane.

It is strange that poltergeists react most violently to any efforts to exorcise them from the place they have chosen as the scene of their manifestations, yet except in rare cases they do no physical harm to people. And I believe that in cases where harm is done to people the entities are malignant spirit forces and not poltergeists.

I believe that the best antidote for a poltergeist is to ignore it; in which case it will, after a little while, grow tired of its pranks and leave of its own accord.

"Destiny"

## Is There Life?

(Continued from Page 1, Col. 5)

ality for at least a short time after death.

HERE IS one good example from the files of the Society:

The percipient (one who saw the phenomenon) was Lt. J. J. Larkin, of the RAF, and the apparition was that of one of his fellow officers, Lt. David McConnel, killed in an airplane crash on Dec. 7, 1919.

Larkin reported he spent the afternoon of Dec. 7 reading and writing in his room at the barracks. He sat in front of the fire and was wide awake all the time. At about 3:30 P. M., he heard someone walking up the passage.

The door opened with the usual noise and clatter which David always made; I heard his 'Hello boy,' and I turned half round in my chair and saw him standing in the doorway, half in and half out of the room, holding the door knob in his hand.

"He was dressed in his full flying clothes but wearing his naval cap, there being nothing unusual in his appearance.

"In reply to his 'Hello boy,' I remarked, 'Hello, Back already?' He replied, 'Yes got there all right, had a good trip.'

"I was looking at him the whole time he was speaking. He said, 'Well, cheerio,' closed the door noisily and went out."

SHORTLY AFTER this, a friend

# "One Minute Treatments"

## A Wishful Search For Joy Beyond Today

By ALBERT E. SCHEFFLER

## Don't Beg For — Earn Your Resting Place

FORECASTS do not define our future. The human element enters into this which is in itself so unpredictable that we are not sure about our future.

"Why so much talk about the future when there may not be any?" is asked by so many. "We live only to die, so why concern ourselves about something we may never encounter," they add.

It may come as a profound realization to some that we have within our reach everything with which to commit suicide. And some do; caught in traps of their own setting. Where there is an instance of extreme anxiety in the mind it colors our thoughts, and our moods and emotions get out of control.

Even though we realize that correct thinking does make a difference, too many stop preparing themselves for the future based on the uncertainty of events. This makes them unhappy, angry and fearful because they allow external conditions to govern their actions.

It is possible for some good Christians to go wild because they think that nothing may happen to them. But stand off for a clairvoyant peep into a mind, peer at the disordered state of things there—doubts, grudges and pre-occupations—and you could get a foresight of why things go wrong with people.

It can be seen that staying on

the healthy side of life, there are two things one may do: (1) keep your mind on an open channel for God's wisdom, and (2) face the reality of a future. Our religion should teach us that.

The religion of some people is really only a form of social veneer. When you take that away—dinners, socials, musicals, night life—some dreadful things can happen. One should never be foolishly optimistic. All humans will someday have to face the reality of "death."

## God's Gift To Man

In the confusion of winding up the old earthly life, and getting the new life off to a good start, the chances are we are apt to proceed on the assumption there actually is an after life of some sort, that there is another world beyond this life.

Between the cowardice of admitting such a probability and the bravery of accepting such a fact, this, as Shakespeare says in Merry Wives, "makes a pause to think or shake a head."

The deep-rooted human habit of looking upon life as a means of digging and sowing without benefit of harvest, and without promise of help and happiness of some sort is the curse of this plane. Man is betting on himself to win. He has a strong dislike to dump life's efforts on a heap, cheated and betrayed. He expects more than to beg for a resting place in God's acre.

Life is God's gift to man, an orderly, harmonious establishment. The essence of our existence must be to advance to the highest state of understanding we are capable of attaining for a spiritual ascension. Life is God and God is life, and God will help us to love it, to live it and supply the energy to carry on.

Life does not die, it grows—it is everlasting.

dropped in to see Larkin and Larkin told him that he had just seen and talked with Lt. McConnel. (This friend sent corroborative statement to the Society for Psychical Research).

Later on that day it was learned that McConnel had been instantly killed in a flying accident which occurred at about 3:25 P. M.

Mistaken identity seems to be ruled out, since the light was very good in the room where the apparition appeared. Moreover, there was no other man in the barracks at the time who in any way resembled Lt. McConnel.

It was also found that McConnel was wearing his naval cap when he was killed — apparently an unusual circumstance. Agent and percipient had been "very good friends though not intimate friends in the true sense of the word."

THIS IS pretty convincing stuff, but it is possible to criticize it. It could be said perhaps the fact of death was such an emotional shock that the dying person was a more powerful telepathic transmitter than he would otherwise be. While the proof for telepathy was convincing, it did not prove that the human personality could survive for a long period after death.

If the impression was received and the "spirit" seen only a few hours or even a few days after death, perhaps it was due to some sort of psychic time lag, with the impression actually having been received at the time of death and not welling up into a "spirit" until some time later.

Were there any instances where a "spirit" had been seen weeks, months, or years after death?

There were: F. W. H. Myers cites a good one in Human Personality with the apparition being perceived two and a half months after death, a death of which the person who saw the apparition was ignorant.

A MRS. CLARK stated that a young gentleman by the name of Akhurst had been attached to her and had wanted to marry her. She became engaged to Mr. Clark, however, and later married him.

After she had been married for about two years, Akhurst came to visit them in their home in New-

castle-on-Tyne. It appeared that at this time he was still interested in her. Akhurst then went to Yorkshire and Mrs. Clark never heard from him again.

Three months passed, and her baby was born. At the end of September, 1880, very early one morning as she was feeding her baby, she said: "I felt a cold waft of air through the room and a feeling as though someone touched my shoulder. . . . Raising my eyes to the door which faced me I saw Akhurst standing in his shirt and trousers looking at me, when he seemed to pass through the door. In the morning I mentioned it to my husband."

Mr. Clark wrote in corroboration: "Shortly after my wife had been confined of my second daughter, my wife one morning informed me she had seen Akhurst about one o'clock. I told her it was nonsense, but she persisted, and said he appeared to her with only his trousers and a shirt on."

UPON INQUIRY, it was learned that Akhurst had died (as a result of an overdose of chloral) on July 12, 1880. A friend said that Akhurst was found dressed only in shirt and trousers. The interval between death and apparition is thus seen to be about 10 weeks.

But in both the Larkin and Akhurst cases, the apparition was seen by only one person. The evidence would be stronger if the apparition were seen by more than one person at a considerable period after death.

NEXT ISSUE: The Captain Towns Apparition.

★

## Wedding

STEFFENS-SCHMITT

Nelson Schmitt, Jr. and Nellie G. Steffens, St. Louis, Missouri, were married June 4th at the home of the groom's mother, Rev. Loretta Schmitt, Chesterfield, Indiana. Rev. Mabel Riffle officiated; best man, James Gentry; bridesmaid, Irene Swann. The couple will make their home on the Chesterfield Spiritualist camp grounds.

Classified Ads Pay

From a study of the difficulties of communication mentioned by Myers, it appears that for a successful communication, there must be present in the communication a decided human element or interest through which the communicated messages can come. The ideas of the communicator, it appears, must catch the swing or movement of the medium's consciousness and in this way it can direct the message.

But these easy movements of consciousness are necessarily the ordinary ones of human interest, hence the necessity of their presence in any successful message. Abstract or foreign matters lack this human element and are therefore much more difficult to get through the medium's consciousness.

On this point Hodgson, in an after death communication says: "Remember, every communication must have the human element. I understand better now why I got so little from Myers." Likewise Nelly, in the communication already quoted, says, with the things that are not evidential you get things which are; they must take it all. Those who seek only the evidential things will not get them."

This perhaps explains why Myers could apparently communicate so well at times and yet did not make known the contents of the envelope.

## About Copyright

But some other very interesting tests were later received from Myers. One was in reference to a question put to him by Mrs. Sidgwick, widow of Professor Sidgwick, regarding a matter which only she and Myers knew about.

Shortly before Myers' death, he called Mrs. Sidgwick aside at her home and urged her to induce her brother-in-law, Arthur Sidgwick, to write a memoir of Professor Sidgwick. Mrs. Sidgwick, in a sitting with Mrs. Piper, asked Myers to state the subject of their conversation.

In the presence of Miss Verrall and Mr. Piddington, the following message was written out, purporting to be from Myers: "Let me ask you if you remember my advising you to see about—see about his life."

Mrs. Sidgwick. "My advising you to see?"

Myers: "Yes, it was to write it."

At a later seance, Myers again referred to the matter of the memoir, and stated that he had wanted it written, but that he had himself been too busy to undertake it.

Part of the message is as follows: "Now, my dear friend, let me refer again to the book. I remember I asked you to try, and do you remember copyright and bring out the book that it should not fall into other hands. I felt it was your work alone, and the exact words, I pointed were, I believe, like this—unless you take certain—(word missing)—on this point, they would lose their value. Am I not correct?"

Mrs. Sidgwick. "I do not think you referred to copyright."

Myers. "I do not intend to say copyright, only copies. I will explain. Do you remember my suggesting to you about views,—photographs which I thought would be necessary, and I think I suggested Arthur. Do you remember about Arthur and what I said about his giving anything to assist—assisting you?"

## Myers Advises

Mrs. Sidgwick admitted the correctness of most of the conversation and believed it was evidence of supernormal knowledge. Mrs. Sidgwick was not a believer in the spiritualistic hypothesis, but rather an exponent of the telepathic theory. She was a psychical researcher herself. Regarding the memoir of Professor Sidgwick, it may be well to state that the work in question was written jointly by Mrs. Sidgwick and Arthur Sidgwick, following the advice by Myers, and the work had been published at the time of the seance above referred to.

Another very interesting test, partly involving Myers, was afford-

ed in the matter of a test letter which Mr. Piddington had written, all unknown to anyone else, and had deposited with the Society of Psychical Research to be opened after his death.

The letter was as follows: "If ever I am a spirit, and I can communicate, I shall endeavor to transmit in some form or other the number seven."

"As it seems to me not improbable that it may be difficult to transmit an exact word or idea, it may be that, unable to transmit the simple word seven even in writing or as a written number 7, I should try to communicate such things as: 'The seven lamps of architecture,' 'The seven sleepers of Ephesus,' 'Unto seventy times seven,' '3 are seven,' and so forth."

## Piddington's Test

Mr. Piddington had intended that this letter should not be opened until after his death; but some time after he had deposited it with the Society, messages began to appear through various reference to his number, seven. Among these several were received purporting to come from Myers.



Leonora  
PIPER

One of these received by Miss Verrall in automatic writing, contained a drawing of a branch with seven leaves and remarks about it.

The following sentences were also included: The seven branched candlestick; seven candles united in one light, and seven colors in the rainbow too.

Another medium, Mr. R. Howe, a member of the Society, in the presence of Colonel Taylor and Miss Howe, received a message purporting to be from Myers, which read: "Seven times seven and seventy-seven."

So many other references were made in other messages to the mystic seven that Mr. Piddington decided to clear up the mystery by having his letter opened by the Society, which was done. The correspondence between the contents of the letter and those of the various messages were then pointed out.

In 1905, Richard Hodgson died. Hodgson, since the death of Myers in 1901, had perhaps been the most active member of the Society for Psychical Research. Like Myers, he had promised to send back messages, and it was not long after his death that messages began to be received, purporting to come from him.

## Curiously Fragmentary

William James, Sir Oliver Lodge and other members of the Society had sittings with various mediums at which Hodgson purported to be the controlling spirit. He addressed them all familiarly regarding personal matters and matters connected with the Society.

Like Myers, he had considerable difficulty in communicating at first, but improved as time went on. A good example of these communications is the following one, which was given through Mrs. Piper to William James: "Richard Hodgson. Now I want—William, I want one thing. I want you to get hold of the spiritual side of this thing and not only the physical side. I want you to feel intuitively the spiritual truth, and when you do that you will be happy, and you will find that I was not idling and was not spending my time on nonsense. . . ."

W. J. "I wish that what you say could grow more continuous. That would convince me. You are very much like your old self, but you are curiously fragmentary."

R. H. "Yes, but you must not expect too much from me that I could talk over the lines and talk as coherently as in the body. You must not expect too much, but must take things little by little as they come and make the best of it. . . . What do you think of the bust, William? (A bust of Hodgson was being made for the Tavern Club) I don't quite approve of it. I think it is all nonsense."

W. J. "I have not seen it, but it is a natural thing for the Tavern

## THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM IN THEIR RELATION TO ACCEPTED PHILOSOPHY AND SCIENCE

—by—

JOHN C. LEONARD

For over twenty years this book has been out of print. Good used copies of "The Higher Spiritualism" by John C. Leonard have sold as high as \$15. As a result of thousands of requests, We are publishing the entire volume. Chapter IV, Part III appeared in July 10th, 1954, edition.

Club to want of you, they were so fond of you, all of them."

R. H. "I want to know, William, what is that you are writing about me?"

W. J. "I am not writing anything just at present."

R. H. "Aren't you going to?"

W. J. "Perhaps so."

R. H. "Can I help you in any way?"

W. J. "Yes, I want you to help me very much. I am going to write about these communications of yours."

R. H. "That is splendid. You could not have said anything to please me more than that. . . ."

W. J. "I'll try to glorify you as much as I can."

R. H. "Oh, I don't care about that. I would like to have the truth known, and I would like to have you work up these statements as proof that I am not annihilated. . . . You must remember that I have not been over here an endless number of days, but I wish they would all try as hard as I have tried to give proof of their identity so soon after coming over here."

## Life In Spirit

A much better evidential message is one given to Mr. G. B. Dorr, a friend of Hodgson's, who lived in Bar Harbor, Maine. The name of the Dorr's place was Oldfarm, and it was here that Hodgson had been a frequent visitor while living. Mrs. Piper, the medium, had never been at Bar Harbor and knew nothing of the place.

In the sitting with Mrs. Piper (presumably at Cambridge, Massachusetts) Mr. Dorr asked Hodgson if he remembered Oldfarm and his visits there.

Hodgson. "Certainly I do. Once we stayed out too long and your mother got very nervous, do you remember? Minna was there. . . . We stayed out much too long. I fear it was a great breach of etiquette. I fear as guests we were bad. (Dorr remarks that this is one of the first things that Hodgson would naturally remember.) And do you remember the discussion I had with Jack, when he got impatient? You were much amused! And I remember your mother's calling me out one Sunday morning to see the servants go to church on a buckboard. . . . I can see the fireplace in the living room."

Mr. Dorr. "Do you remember where you used to sleep?"

R. H. "Out in the little house just across the yard, where we used to go and smoke." (Dorr remarks: We used to close the house itself early in the evening and R. H. was very apt then to go to the cottage with some man or men, and sit up and smoke and talk—often until quite late.)

R. H. "I remember the bathing and the boats and a walk through the woods."

Dorr. "Do you remember whether you used to bathe off the beach, or off the rocks?"

R. H. "We used to bathe off the rocks; I am sure of that. I can see the whole place." (Dorr remarks: My bath-house was not on the beach, but on a point running far out into the sea, very bold and rocky.)

R. H. "I can see the little piazza that opened out from your mother's room, and the whole beautiful outlook from it, over the water." (Dorr remarks: The piazza, only familiar to my mother's most intimate friends, is not a thing which would occur naturally to anyone not familiar with our life down there.)

Many other messages from Hodgson were received by other members of the S.P.R. Some of them contained excellent evidential ma-

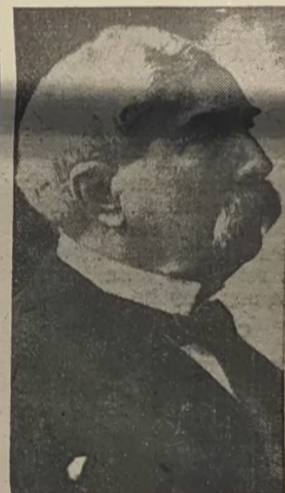
terial, so much so in fact, that they have been regarded as the most evidential of any messages so far received, and through them, many investigators were convinced of the truth of the spiritistic explanation.

## A Professor Checks

William James himself came very near to, if he did not actually accept, the spiritistic explanation through the Hodgson messages.

Some other test messages from Hodgson, which have been regarded as quite evidential, are given below: 1. At a sitting held on May 2, 1906, Dr. Hodgson, purporting to control the medium, asked Mr. Piddington to look among his (Hodgson's) papers for some letters written to him by Huldah Densmore, Chicago, stating that he would be much distressed if they should fall into someone else's hands.

Hodgson. "Pit, I want very much to give you my private letters concerning a Miss—a Miss—in Chicago. I do not wish anyone to read them." (The name Densmore was then written and the statement that the letters would



RICHARD HODGSON  
1855-1905

be signed by the name Huldah. Piddington looked for the letters but could not find them and so told Hodgson at the next sitting, asking when the letters were written.)

Piddington. "Was it lately?"

Hodgson. "No, several years previously. I should be so distressed if they fell into other hands. No one except the lady and myself knows of the correspondence."

Later, Piddington reported unsuccessful search, and Mr. Dorr, who was present, asked whether Huldah was one of the family of Densmores known to him.

Dorr. "Is she a sister of Mary, Jenny and Ella?"

Hodgson. "Ella is the one. Huldah we used to call her. (He then stated that her full name was Ella Huldah Densmore.) I hope I have destroyed them—I may have done so and forgotten it. There was a time when I greatly cared for her, and I did not wish it known in the ears of others. I think she can corroborate this."

Professor James then wrote to the lady about the matter and she replied as follows: "Years ago Mr. Hodgson asked me to marry him and some letters were exchanged between us which he may have kept. I do not remember how I signed the letters to him. I have sometimes used my middle name, Huldah, instead of Ella."

Later, it was told Hodgson that the lady denied that her name

was Huldah, and Hodgson replied, "I used that name instead of the Christian name, Ella, to avoid avoid compromising her. It was a very delicate matter."

2. At a sitting on May 21, Professor James asked Dr. Hodgson, who purported to be controlling the medium, whether he could recall any incident about playing with the children at the Putnam Camp.

Hodgson. "Do you remember—what is that name, Elizabeth Putnam. She came in and I was sitting in a chair before the fire reading and she crept up behind me, put her hands over my eyes and said 'Who is it?'"

"And I said 'Well, it feels like Elizabeth Putnam, but it sounds like . . .'"

William James (interrupting him). I know who you mean. Professor James then explains. Richard Hodgson quite startled me here, because what he said reminded me of an incident I well remembered. One day at breakfast little Martha Putnam (as I recall the facts) had climbed on Hodgson's back, sitting on his shoulders, and clasped her hands over his eyes, saying "Who am I?"

To which Hodgson laughingly had responded "It sounds like Martha, but it feels like Henry Bowditch." (James then asked Hodgson for the name of the man which he had been about to state when James interrupted him.)

Hodgson. "Dr.—not Putnam—Dr. Bowditch."

James. "That is it."

3. At another sitting Mrs. James, wife of Professor James, asked Hodgson if he could remember what happened one night when he was arguing with her sister. She describes her response as follows: "I had hardly said remember, in asking this question, when the medium's arm was stretched out and the fist shaken threateningly. Then these words came:

Hodgson. "Yes, I did this in her face (shaking his fist). I couldn't help it. She was so impossible to move. It was wrong of me, but I couldn't help it."

William James remarks about the incident: "I myself well remember this fist-shaking incident and how we and others laughed over it after Hodgson had taken his leave. What had made him so angry was my sister-in-law's insistence on the genuineness of some phenomena of slate writing which she had witnessed in California."

## Telepathy Eliminated

For several years after the deaths of Hodgson and Myers, messages of various kinds continued to be received through mediums at various places, purporting to be from them. A large quantity of these messages have been collected and are in the possession of the Society for Psychical Research.

In addition to the messages of the direct kind, that is, in answer to the questions and information of the sitters, there was instituted (it is said, by Myers) on the other side, a system of tests known as cross-correspondences and later another system of tests, known as book tests.

The idea of these two forms of test was to eliminate the possibility of telepathy by which the communicating spirit might gain its information from the mind of the sitter. The cross-correspondence tests were usually conducted by several investigators acting together, and the messages which each one received could not be intelligible or deciphered until the key had been supplied by the messages received by some other investigator.

Sometimes, for instance, three different mediums would produce writings independently of each other which had a very definite connection with each other, and the meaning of which would be found only when the three messages were put together.

Considerable success has been achieved through the method of cross-correspondences, but it is doubtful if it can improve on the direct message plan. Certainly a man who cannot be convinced by the method of direct communication cannot be convinced by the more roundabout method of cross-

(Continued Page 6, Col. 5)

# 6 SPIRIT COMMUNICATION

AND

# The MIND

of...

the Medium,  
the Sitter,  
the Communicator

A Spiritualist Symposium

Sponsored by "The FOURTEEN GROUP"

PART II

## COMMUNICATION AND THE MIND OF THE SITTER

by

A. H. L. VIGURS

the sensitives consulted were well known London ones, working for our larger Associations and obviously had proved their capacity to act as channels for communication with spirit.

It is true that some of the messages had been given by the sensitives when in a normal state of consciousness, but quite a number of the messages purported to come from their guides, whose names are household names in the Spiritualist movement. Surely these guides could not be hoodwinked by a hoaxer on their side of life? It was a challenging problem, for we had had at least twelve confirmations.

Now as to my present views regarding communications, I think it is common ground between us that man has an etheric body and that consciousness, memory and character are linked with that body and not with the physical body; that all our experiences, and what we have assimilated from those experiences, in some way are registered or integrated with that etheric body and its emanation, the aura; that to a truly developed sensitive there can be no dissimulation, for by contact—somewhat akin to a psychometric contact—with that aura and etheric body he is able to discern what we really are, feel and think. To a developed sensitive all is revealed and man is known for what he really is.

### Sympathy Necessary

I want to take this a step further. We also claim that man is spirit; that the etheric body is but a vehicle for the manifestation of spirit, just as the physical body is but a vehicle for the etheric body. We all save some concept of God and generally we postulate that spirit is the God-like, divine part of us, the real ego. For simplicity's sake I have ignored subdivisions of this etheric body into emotional, mental, astral bodies, etc. As the Bible talks of body, soul and spirit, for convenience I am referring to the physical body, the etheric body and spirit.

There is contact between the physical sense system and the etheric body; there is also contact between our spirit consciousness (often not known to normal consciousness) and the etheric body. The etheric body, therefore, is the matrix of our consciousness where the past, through physical experience, is recorded and where that larger knowledge which comes from spirit is also recorded and awaits our growing efforts through prayer, aspiration, silence, worship or any other form of spiritual exercise, to be assimilated into conscious knowledge.

Now what happens when the sensitive and the sitter are together for communication? There must be sympathy in the common experiment for communication, and this sympathy enables the aura of the sensitive to harmonize with and to some extent to blend with that of the sitter.

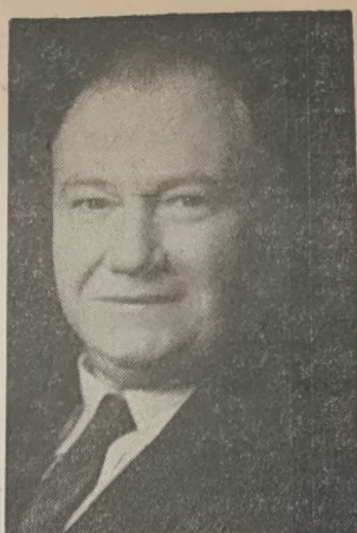
In this condition, it is relatively easy for the sensitive to record impressions psychometrically obtained from the aura of the sitter—impressions which, when communicated to the sitter, correspond with facts and happenings having relation to that sitter.

If the sitter is able to confirm the facts so given, this augments the sympathetic link between the sensitive and the sitter and, if this is continued and the sensitive is able to raise himself into the higher levels of consciousness, he (the sensitive) may be able to record and translate some of those psychometric impressions he is receiving from the sitter's auric influences that originate in the spiritual ego of that sitter.

### Source of Prophecy

Spiritual knowledge is not limited by time. It may relate to the past but is more likely to relate to the future and to forthcoming conditions, and so the sensitive may make prophecies which do not originate from any discarnate entity but are gleaned from the larger consciousness of the sitter himself, though naturally not known to the sitter's normal consciousness.

I am convinced, from close observation of many experiments, that this is the source of many prophecies. When we talk of our



A. H. L. VIGURS

spirit friends' inability to gauge earth time accurately it would probably be nearer the mark to look for this chronological limitation to the faulty interpretation by the sensitive of the psychometric contact than he is making with the sitter's spiritual nature. Not all prophecies originate from spirit, unless we also include the spirit of the sensitive and the spirit of the sitter.

In this contact with the aura, other factors also have to be allowed for. The aura records not only our worthy side, our success in life, but also those frustrations when opportunities have slipped from our grasp or perhaps not even come our ways. Normally, by the deliberate action of the will, these aspects are not allowed to find expression in our consciousness.

Nevertheless, though suppressed, they are not eliminated and can be picked up by the sensitive. If the sensitive is not aware of the source of these impressions he may be confused into thinking that they come from spirit and in his ignorance they may be passed to the sitter as part of genuine communications.

### An Open Book

Where a sitter thinks, or even feels, that in this world he has not had the opportunities his abilities merit, such thoughts or feelings, though suppressed from normal consciousness, can be the trigger action for psychometric contact by the sensitive which, if not clearly understood by the sensitive both as to nature and origin, may easily be confused into a spirit message.

As the sensitive usually feels very kind towards mankind, this contact may become so coated with comfort—and perhaps kindly encouragement—that it appears to be a direct calling from the spirit world to greater office and function. How many people have been supposedly "told by spirit" that they should go on to the platform and speak, that they are to be the champions of the spirit world to put the Church to which they belong or the special society to which they are attached in proper order, that they are to lecture, as they are the chosen vessels of spirit for the real revelation?

The aura is an open book to the well-developed sensitive, but unfortunately all our sensitives are not well developed and often, in the elation of getting a contact with something not from themselves, they utter what they get as a message from spirit. I am afraid that too often it has little to do with communication from spirit, other than from the deeper levels of the sitter's mind.

Now let us examine the auric field between the sensitive and the sitter a little more closely and try to relate it to spirit communication. A worthy sensitive, actuated by the desire to serve humanity and not to display his own gifts, must, because of the spiritual law that like attracts like, attract to himself those in the higher life who are also actuated by a similar altruism.

Where there is true community of interest, there is no separation, and those from the higher life will be concerned not only to de-

velop the sensitivity of such an individual but to consolidate its working to give more effective service to those who are seeking enlightenment and truth.

Consequently the aura of such a sensitive will link with those similarly minded in spirit and will gradually become impregnated with the influences which they radiate to him for the unfolding of his gift. These may lead to further earthly experience to ripen the understanding or may pave the way for an initiation from within to a larger measure of spiritual awareness.

The limitations of three-dimensional space are not in point, for we are dealing with consciousness on levels where these limitations do not apply. This new influence in the life of the sensitive can very well be termed that of a "guide" and at this stage the aura of the sensitive will be a composite of the sensitive and the guides or helpers.

### Auric Field Colored

In addition, there will be those who are drawn by similar ties to the sitter, i.e., those who wish to communicate and those interested in the sitter on more altruistic grounds and by their efforts to assist the communication process.

Now, though a sensitive and/or his guide can make a direct contact with the communicator, my experience points (and I would not put it higher than that) to the fact that more effective communication takes place when the communicator has a sympathetic love interest with the sitter, so that the contact for communication is strengthened by the further correspondences that can be made by the sensitive directly through attunement with the sitter's aura, in which the aura of the communicator also blends.

The auric field in which the sensitive is working is coloured, therefore, not only by the qualities (i.e., thoughts, feelings, memories, scales of value and, in fact, the whole character) of the sensitive and sitter but also by those qualities of the many friends in spirit who are co-operating with both.

It is like a restless pond where the water is constantly coming to the surface bringing all sorts of matter with it. So this auric field consists of very many elements derived from the life-force of all

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## "HIGHER SPIRITUALISM"

(Continued from Page 5, Col. 5)

correspondence, and less effort is now being made in this direction.

The cry is still for facts—facts of the knockdown kind, of a nature difficult to conceive and difficult to supply.

Says one investigator: "We want proof of facts, and the system of cross-correspondents if founded on negative facts and is an unstable foundation. Only positive facts have an intrinsic value, which cross-correspondences cannot show, not at present at any rate."

Since the meaning of cross correspondences is to convince the skeptic, and they do not convince, therefore it must be admitted that they are more or less of a failure. They are like the soft and gentle methods of persuasion, where knock-down blows are required.

Book tests endeavor to get around telepathy by reference to the page number of a book in which the spirit says will be found such and such information. The medium did not know that a certain page contained this information, neither did the sitter. Only the spirit knew of it, and this of course would not be telepathy.

Some success has been obtained by this kind of tests, but, like the cross-correspondences, it is not likely to convince the skeptic or to take the place of the more direct tests.

The question of tests for Spiritualism seems, for the time being, to have about exhausted itself, and progress in this line seems to be possible only through a wider understanding of the casual principles of the phenomena. It is not so much facts, as the proper interpretation of facts, that is required.

NEXT ISSUE: "Higher Spiritualism" continues with the chapter "More Recent Spiritualism."

WE are primarily concerned not to expound text-book points of view but our own thinking, so as to give people some thing fresh to break the habit of mind.

To do this and think creatively is probably the most strenuous of mental exercises. Faithfully to communicate that thought to another afterwards demands special skill which comes only from long application and practice. Every branch of study demands its own *inology and system of presentation* and, even when this is relatively mastered, we are painfully conscious of our own incapacity to convey adequately the full richness of our concepts, and more especially those relating to subjective matters.

Words are limited symbols and thought is rarely purely intellectual. Generally there is an emotional element linked with thought and for this reason, the spoken word, aided by gesture, intonation and probably the impact of certain psychic influences, is more effective for communication than the written word.

Moreover, in communication, words are limited by the scale of values that our hearers attribute to them. These values are derived partly from the personal impact of our own experiences and partly from the traditional background of the social world to which we belong, and usually these differ from the corresponding values in the minds of our readers. In general, all communication is to conditioned minds.

### Limiting Factors

If this is our difficulty under normal conditions, how much more imposing is the task when we try to explore those less familiar realms where the psychic levels of consciousness have no well-defined terminology or definitions, where in the main we have to resort to analogies related to our sense-experiences and where the basic necessity of mutual experience for true understanding is so very limited?

In short, in all communication there are three limiting factors, viz. (1) the mind of the communicator, (2) the means adopted for communication and (3) the mind of the recipient.

Each of these factors is capable of being broken down into many sub-divisions. The limiting effects of these factors are even more pronounced in psychic communication; they are all indissolubly connected, and our constant problem is to exercise keen vigilance to discard coloration due to human frailty, so that we can get a larger conception of the message that

the communicator intends to impart.

In my psychic experiences with sensitives (and I prefer the word "sensitive" to "medium") I stumbled upon this limitation very early. About 30 years ago, I had a sitting with a trance medium and during the communication was told, among other things, that fairly soon I should be going to Canada.

I was told that I should make my home there for many years and was also correctly given the names of the two companions who would accompany me, my wife and a very close friend. At the time, I did not pay serious attention to the message and merely noted it for reference should confirmation in any way be received.

### Canadian Sitzings

About a month later, during a private sitting with a sensitive who operated out of trance, I received a further "spirit message" which confirmed the previous one and I began to wonder whether, after all, this was not a genuine communication. I told my wife and my friend, Jimmy, about the two messages. They were interested and we decided to explore the matter further.

They had a series of sittings with other sensitives, were told substantially the same message of going to Canada, and in two cases the names of the other companions were correctly given. At this stage, we all began to think that the message was really genuine and came from spirit. Though we made no active preparations, to some extent it entered into our calculations for our future.

Confirmations continued. Through automatic writing, a sensitive gave me the name of the ship we should sail in and this was subsequently confirmed at a direct-voice sitting. Tentative dates were advanced for the time of sailing. I was even advised to sell my house in preparation, and so on. Time eventually proved that all this was incorrect and it was only my early scientific training, which had taught me that as much can be learned from failure as from success, that determined me to follow this question of communication further.

Clearly the conventional Spiritualist explanations were inadequate. To suggest that a person on the other side of life was trying to pull my leg was a bit thin. All

ED. NOTE: A verbatim report of this Spiritualist Symposium is published in a 32-page booklet entitled "Spirit Communication and The Mind of The Medium, The Sitter and The Communicator"—authored by three members of "The Fourteen Group": Brigadier R. C. Firebrace, Harold L. Vigurs and Horace Leaf. For your copy of this booklet, send \$1.00 (postage prepaid) to Psychic Observer, Inc., Chesterfield, Indiana.

those co-operating with the experiment of communication.

We know that mental processes, even on the normal level, are not logical, and that is why we all have mental complexes. It requires constant effort of the will to direct our normal process of thought-images, to suppress those which are not sequential, in order to think logically.

How much more difficult, therefore, is the task when, as far as the sensitive is concerned, the will-power is deliberately laid aside and out of the welter of impressions which impinge upon his consciousness, he has to try to sort out those which are germane to any communication and then to arrange them in a logical order? No doubt this is a very complicated process and the probability is that the major part of the work is undertaken by those spirits who are co-operating in the capacity of "guide" to the sensitive.

Stewart Edward White

In this medley of impressions to be gleaned in this auric field, a fact (such as a name, Christian or surname, village, street, number, etc.) can be fairly clearly isolated and is less likely to be adulterated by associative or accruing impressions in the mind of the sensitive. So it is logical to expect that facts and evidences can be communicated with relatively little confusion; but when it comes to the transmission of a stream of ideas such as a teaching, the limitations of all our normal processes of thought become heightened.

It is my experience that so-called communication of this class is rare and, in the main, consists of a series of impressions buried deep in the subconsciousness of both the sitter and the sensitive, not forgetting those impressions attributable to those operating from spirit.

The fundamental difficulty was early recognized by Stewart Edward White and no doubt you will recall the great lengths to which he and the spirit helpers went to try to eliminate this very serious limitation in Betty's communications. It is relatively easy to prove survival by transmission of evidential facts but it is extremely difficult to transmit thought which is new and does not fit in with the general pattern of impressions in the minds of both sensitive and sitter.

Just recall the "no war" prophecies of 1939, and the fact that most sensitives in this country and in the U.S.A. do not pronounce in favor of reincarnation, whereas most sensitives in other parts of the world almost take it for granted. I suggest that for the explanation we must look to the loaded mental content of all taking part in the communication.

It is, perhaps, not without wisdom that the old schools of religious training required the sensitive to undergo long periods of strong mental training and discipline, long periods in the quietness of the secluded cell to call forth that sensitivity within that would enable the sensitive to make contact with minds apart from his own.

Estelle Roberts

The preacher's exhortation for man to offer himself as an empty vessel for service to God (i.e., humanity) probably was rooted in a profound psychic truth and, in order that Spiritualism shall make that impressions on world thought we all so desire, it may well make us ponder on the necessity to organize centers of retreat where the sensitive, under wise direction, may not only make himself more sensitive to outside influences from spirit but will develop that discipline of his faculties that the work of selection by the guides will be eased and will enable truer communication to be experienced.

If this is the background of our difficulties with a private sitting, how much more difficult must be the task of sensitives of the calibre of, say, Estelle Roberts when, at a big meeting such as in the Albert Hall, she has to find that poise of consciousness within her, not only to respond to the auric field generated by that vast audience but to be able to remain detached from it to such an extent that she is able to pick out those impressions that relate to a communicator in spirit?

As far as my Canadian episode is concerned, when I thought deeply and honestly about the

state of my own mind, I felt that it could be associated with a deep desire by my friends and myself to escape from the tyranny of a desk and the routine of being a cog in the large Governmental machine.

Achilles Heel

Though our work had interest because of its complexity—no two cases were alike—it had little creative value compared with the making of things, whether in the arts or in the world of industry. Moreover, there was the natural longing to be out and about and for an open-air existence.

It can easily be seen, therefore, how this frustration could be picked up by a sensitive and then probably dramatized into some venture in Canada by an experience already recorded in the mind of the sensitive. Once our minds were loaded with this suggestion it would be readily available for confirmation and enhancing by other sensitives. They picked up this impression; it was something impinged upon them and, in their confusion, attributed to spirit and passed over as a spirit message. Here is our Achilles' heel.

The tragedy is that the majority of our sensitives are not aware of these difficulties and do not want to know of them. With the minority who are unaware there is often a reluctance to break off with the easier but traditional "hit-or-miss" method of giving off which is so prevalent today, for such a break would involve long and arduous training to develop that fine discrimination so essential for spirit communication.

The minds of both the sitter and the sensitive are very limiting factors in communication and only as we train our sensitives, first to recognize these limitations and then to rise above them, shall we pave the way for real spirit communication. In fact all communication hinges on the capacity of the sensitive to lose his normal consciousness—his stream of individual sense-impressions.

New Procedures

In this condition, as he identifies himself with the communicator and to the degree that he is able to do this, eliminating extraneous influences from the mind of the sitter and from the environment in which both are placed, is spirit communication possible. It will mean a complete remodelling of the activities of our movement so that we open up something akin to the old idea of the temple and its training. We shall still be propagandists to meet the challenge of current materialistic thought, but on the other hand we shall recognize the bigger responsibility arising from our claims for spirit communication.

In my own research work along these lines, direct contact with the sitter has been eliminated so far as physical presence is concerned. Eventually we shall take similar measures so far as the presentation of our public demonstrations is concerned. The sensitive will not be present on the platform when the address is being given and, when the time for the demonstration arrives, he will be led on to the platform, but will remain behind a screen until after his demonstration.

He will give his evidences somewhat on these lines: "I have here a gentleman who tells me that his name is (say) John Spencer Lawton, that he lived at 45 Brunswick Terrace, Abingdon, and that he wishes to communicate with a lady in the audience named Alice Kingshott."

The Chairman will then ask if such a lady is in the audience and, if so, whether she can identify such a gentleman. On getting a reply in the affirmative, the sensitive will ask no further questions but will proceed with the evidence and the communication. He will make no visual contact with the recipient until after the evidence and the communication have been given.

Provided a link has once been established between sensitive and sitter, that link can function at any later time and is quite independent of any separating distance. Moreover, the reading then given can embrace those who are then with the sitter, even though completely unknown to the sensitive. The contact springs from the original contact with the mind of the sitter.

Furthermore, in this type of ex-

periment even time is not material. I have experimented with people unknown to either the sensitive or myself, who were due to meet the sitter in, say, two hours' time. The result has been that information has been given—often of a very striking nature—which related to that individual. I am sure that there is significance in these experiments.

Spiritualistic experiences are continually breaking new ground to the open and receptive mind. The call to our leaders and to us as a Group is to question traditional views which may have become inadequate to give constructive yet progressive thought along research lines, that we may explore the implications that arise from these ever-growing frontiers of mental activities and then pioneer new concepts to give expression to our larger understanding.

## COMING EVENTS

May 29th-August 30th: Annual sessions Edgewood Spiritualist Camp, Edgewood, Washington; under auspices of State Spiritualist Association of Washington; for 1954 program, write: Edgewood Spiritualist Camp, Route 2, Box 539, Tacoma, Washington.

June 13th-Aug. 1st: Fifth annual season of The First Illinois Spiritualist Camp Association, Cherry Valley, Illinois; for information, write: Emaline Davis, 346 Pine St., Joliet, Illinois.

June 20 - Sept. 12th: Official summer sessions at Lake Brady Spiritualist Camp, Brady Lake, Ohio. For 1954 programs, write: Della Kingsbury Brady Lake, Ohio.

June 25th to August 22nd, 1954: Official summer sessions at Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1954 program, write: Secretary, Mable Riffe.

June 26th-Sept. 6th: Official summer session at Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; Sec'y: Ethel Post-Parrish.

June 26th-October 3rd: Seventh annual season of The Hydesville Spiritualist Camp, Hydesville (Newark) N. Y.; for 1954 programs, write: Rev. Margaret Lewis, Box 169, Rensselaer, N. Y.

June 27 - Sept. 5: Annual sessions of Freeville Spiritualist Assembly, Inc., Freeville, N. Y. For 1954 program, write: President, Elmer W. Alvord, 407 Hector St., Ithaca, N. Y.

July 1st-Aug. 31st: Lily Dale Assembly, Lily Dale, N. Y.; For 1954 programs, write: President, William A. Johnson, Lily Dale, N. Y.

July 3 - August 26th: Annual summer sessions of Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio; for 1954 program, write: Lucy E. Creasap, secretary, Box 99, Ashley, Ohio.

July 3rd-September 5th: Annual sessions of The Connecticut Spiritualist Camp Meeting Association, Pine Grove, Niantic, Connecticut; Sec'y: Alice M. Dayton.

July 4th - August 29th: Annual season of New Era Spiritualist Camp, Route No. 2, Box 517, Canby, Oregon; For 1954 programs, write: Howard Cudaback, Route No. 2, Box 517, Canby, Oregon.

July 11-Aug. 29: Annual season of the Harmony Grove Spiritualist Association, Escondido, California; for programs, write: Sec'y, Route 3, Box 178, Escondido, California.

July 31st - August 15th: The 72nd annual session of Temple Heights Spiritualist Camp, Northport, Maine; for 1954 program, write: Edythe B. Meader, Box 236, Togus, Maine.

August 1st-22nd: Official summer session of Sunset Spiritualist Camp, Wells, Kansas. For 1954 program, write: Maxine Windhorst or Vice President, Corinne Mason.

August 1st-August 29th: The 72nd annual convocation of the Mississippi Valley Spiritualist Association at Mt. Pleasant Park, Clinton, Iowa. For 1954 programs write: Grace L. Struve, 2423 N. 3rd Street, Clinton, Iowa.

August 12-15, 1954: 10th annual convention of the Federation of Spiritual Churches and Associations, Inc., Sherman Hotel, Chicago, Illinois; Chairman, Rev. Henri Zacharias, 2239 Farragut Ave., Chicago 25.

August 16: Symposium—Church of The Spiritualist and Spiritualist Theological Seminary; for information: Rev. Floyd Humble, 32 East Daniel, Champaign, Illinois.

Aug. 22nd - Sept. 5th: 78th annual session Etna Spiritualist Camp, Etna, Maine. For 1954 programs, write: secretary, Myra L. Burgess, 41 Vaughn St., Dover-Foxcroft, Maine.

Aug. 23rd-Aug. 29th: The Spiritualist Episcopal Institute; study courses, classes; Chesterfield Spiritualist Camp, Chesterfield, Indiana; For prospectus, write: Pauline Swann, Chesterfield Indiana.

August 26, 27, 28: Annual Convention State Spiritualist Association of Washington at Edgewood, Washington.

September 7, 8, 9, 10, 11, 12: The Second annual session of classes sponsored by the Institute of Universal Science, Mountain Springs Hotel, Camp Silver Belle, Ephrata; for program of courses write, Institute registrar, Camp Silver Belle, Ephrata, Penna.

Jan. 1st-March 31st, 1955: Annual season of The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida; President: Ray B. Babcock.

## DISCUSSION AND REBUTTAL

Muriel Hankey: I welcome the reference to disciplining the sensitive, for so many lack it. I agree that sensitives should be secluded and protected while developing and training, as was done in Biblical days.

Percy Hitchcock: To do this the whole Spiritualist movement will have to be re-organized, since no organization exists which can do this kind of work.

Harold Vigurs: The sensitive should submit voluntarily to it. No organization can direct him to such training.

Harold Hitchcock: What is the place of the auric field in relation to communication?

Percy Vigurs: Just as physical organs register sensation for the physical mind, sensations can be received in other parts of the being, the etheric side, bringing greater awareness. Time and space have not the same values as to the physical senses. I often experiment with a sensitive who gives diagnosis by making telephonic contact through another person. I have checked this by ringing a healer and asking for an immediate diagnosis of a patient who would not arrive for treatment for another two hours. The diagnosis was subsequently proved correct.

A. W. Challis: Do you not distinguish between the limit of the auric field and the extent of consciousness which is limited?

Harold Vigurs: I meant the capacity of the auric field to sensitize itself to response.

Brigadier Firebrace: There is the famous case of Pascal Forthuny, who, one-and-a-half hours before a large meeting, described in detail the life and circumstances of the person who later would occupy a particular chair in that hall. Interference from the mind of the sitter is possible—probably less from the conscious than from the unconscious or subconscious mind.

Occasionally a sensitive will repeat to a sitter something he gave that person earlier, perhaps years ago. That probably comes from the deep subconsciousness of the sitter. Ideas may be easier to transmit than facts, provided they agree with the sensitive's opinion. It is very difficult for a spirit to communicate anything opposed to the sensitive's beliefs. I think the sensitive has to blend with the sitter and the communicator.

A. W. Challis: I sat, at a fortnight's interval, with two mediums, each of whom gave me the outcome of a perplexing situation I was in and how it might be resolved. Later it was resolved in a quite different way, but subsequently I found that someone interested in me and aware of my problem had hoped consistently that it would be resolved in the way described by the two mediums. How far had these thoughts impinged on my aura and been picked up by the mediums?

Harold Vigurs: That is going a step further. Thought-forms can be anchored in an individual's auric field and a sensitive can pick them up and, through the sensitive's ignorance, give them as coming from spirit.

Maurice Barbanell: The most satisfactory communications are achieved when there is love between the sitter and the communicator. Screening the medium will prevent all the natural emotions associated with love when it returns, and destroy the basis on which communication rests.

Harold Vigurs: Definitely, screening is going to be tried and will be a success. It can be done now and will be the standard for future demonstrations. The sensitive will first tune in to the conditions of the hall, then to the sitters and positively open up clair audience—and thereby two-way communications—and obtain evidence for transmission. It will come within relatively a few years.

A. W. Challis: This will involve

the old idea of the medium being segregated from all contact with the everyday world.

Meurig Morris: What will come through mediums in the future will be impersonal communications relating to humanity, evolution, etc.

Lord Dowding: I have had several personal experiences germane to this subject: Two people, "A" and "B", wanted to do two opposite things. "A" went to a deep-trance medium who, as far as I know, had never seen her before. In deep trance he gave her a message from his guide which indicated that what she wanted to do was correct. So she went to "B" and said: "Go and have a sitting with this medium, whose guide wants to talk to you." "B" therefore went to the medium and, while in deep trance, the guide gave "B" the opposite advice.

Ena Twigg told me that when on the platform she saw things like rays reaching out from individuals towards her and she had to repel these, because, if one of them connected with her, she would be reading the person's mind and not giving true clairvoyance.

During the war, I received many letters by people who did not know what had happened to their relations in the Forces who had been reported missing. I counted about seventy of these stating: "Your husband (or son) is not with us. He has lost his memory. He had a head wound and is being looked after by monks (or the underground or fishermen) and will return to you when the roses bloom."

As soon as I began to read one of these messages I could almost finish it myself. Some of them may have been right, but in not a single case was I told that it was correct; in a number of cases they were proved wrong. A peculiar feature of these messages was that they generally involved a request that I would intervene with the authorities to make a search which would cause maximum expense and involve the risk of the greatest ridicule of Spiritualism when the search proved abortive. One message concerned an uncharted island in the mid-Atlantic. Most of these cases came through reliable mediums.

I do not offer any explanation, but I think that underlying these cases was the sitter's tremendous desire for the person to be safe.

Horace Leaf: There is also the desire of the medium, who is very anxious to comfort people. There is some kind of mechanical factor connected with all phases of mediumship. When developing mediums I have studied their physical and psychological reactions. I do not think there is any law governing them. There is often a reaction on the heart.

There are other psychological factors, particularly a feeling of pressure around the head, like a band round the forehead, which may become quite painful. I know of no explanation for this; the difficulty is to ascertain how it is done.

In the next world, there are extra dimensions and a different time-factor, and probably for that reason they cannot tell us how they do it. I think we shall never know how mediumship is developed and functions. I think that the attitude of mind of the sitter is less important than we suppose. Antagonistic people, who have concealed their feelings, have had good results; others, however anxious, never get results.

The auric field may not mean an extension of space, since the mind is qualitative, not quantitative. When sitting for development one occasionally has transcendental experiences. I have had one. I found myself returning to my body and had the amazing experience that this world did not exist at all. Plato said that this world is a reflection of a reflection of a reflection. The spirit people may sometimes think this world of so little importance that they play ducks and drakes with it.

J. M. Stewart: I believe that the mind of the sitter, in moulding conditions, is not properly realized. The sitter does not prepare himself properly but brings all his worries to the circle. The medium

(Continued Page 9, Col. 1)

"IT'S THE work of THE devil," shouted one of my friends of a highly orthodox church. He believes—at least he says he does—in a being with horns, a bat's wings, a long tail with spiked tip. And his church always puts the emphasis on the word "THE," when speaking of His Satanic Majesty.

He had just said to me, "Doctor, what have you been doing to your hands, the swelling is nearly gone. And you no longer limp as you walk about."

I had been suffering from osteoarthritis and had taken enough salicylates, vitamin pills, and other drugs to sink a good size boat. The explosion came when I told him I had been taking absent treatments from a spiritual healer and had thrown away my drugs.

Surely Byron described them: "They hope to merit heaven by making earth a hell." Today true mediums are being persecuted by orthodoxy and charged with being in league with THE devil. Did Jesus of Nazareth consort with devils?

Nevertheless we read, "The people said, 'Thou has a devil: who goeth about to kill thee?'" John 7:20.

And orthodoxy did kill Jesus. Just as it killed Isaiah, Stephen, Huss, Latimore, and other tens of millions of those Jesus died to save, according to orthodoxy.

Roger Williams

Orthodoxy has always preached a God of LOVE and MERCY. And, in the same sermon, preached a God of cruelty and hatred. A God that brought us forth without our consent and takes us away to everlasting hell, against our wishes. A God that foreordained that certain ones would be saved regardless of what they did. Whilst billions would be damned regardless of their good.

It's all in the Book, you know. It recalls the little boy that went to visit the Senate with his father. He asked why a Chaplain prayed there. His father replied, "The Chaplain takes a look at some of the Senators and then prays for the people."

The very orthodox Puritans left Europe for religious liberty. "n less than a century, they were persecuting the real Christians, The Quakers. They drove Roger Williams out in the dead of a New England winter to die. Consider that sanctimonious old fellow, Cotton Mather. He could have easily brought an end to the "witch hunt" and the murder of known innocent people at Salem. Did he?

It is a matter of historical record that, when the colony grew, the Puritans ordered the Indians away from their own village. When the rightful owners under God refused to leave, the Puritans slaughtered men, women and babies.

Cotton Mather wrote in his diary this blessed (sic) message: "To see them thus fryng in ye fire, ye blood quenching ye flames thereof, and greate was ye stench and ye stynk. But we did esteem it a blessing and did glorify God."

That, too, is a public record. But, oh dear, that was a long time ago! It couldn't happen today. No?

Then you do not read your paper for right today a deadly persecution is taking place in Quebec, Canada; in many Latin-American countries; in Italy and Spain, against Protestants and Spiritualists.

#### Bataan Death March

God is written into the very Constitution of this country. We see "IN GOD WE TRUST" on coins and on stamps. As of now, we are an orthodox country.

"All men are born free and equal!" we declared and yet we fostered one of the vilest forms of human slavery the world has ever known. We tear our hair and have at the thought of the Bataan Death March. But before we rave too much, why not look up the Cherokee Death March. AND WHY?

Why not look up the penal codes and forms of execution in early New England. And the Blue Laws. Persecution of mediums!

The United States Constitution provided there shall be no cruel or inhuman punishment. The writers were supposed to, as a body, be good orthodox Christians, under God. The Constitution guarantees to every man the right to worship God according to the dictates of his own conscience. Right this very day, were power given them, orthodox religions would be hanging and burning mediums at the stake.

No cruel or inhuman punishment! says the Constitution. The

# THE INCONSISTENCY OF ORTHODOXY

BY

W. D. CHESNEY  
Milton Jct., Wisconsin

Book commands: "Thou shalt not kill." True Spiritualists are against war and capital punishment because they know the kind of spirits released from evil men, freshly executed (murdered by law).

"Thou shalt not kill!" . . . If I can read, and I do read many languages, that means that killing is murder regardless of race, color or origin.

Robert G. Ingersoll

A God of Love and Mercy! Through orthodoxy's dense anthropopathy, it has turned the author of our being into a demon of rage, hate, unforgiveness, impotence and revenge. As Bob Ingersoll said, "Yes, increase and populate the earth so we will have to enlarge hell."

How strange it is that the only two beings that love to torture and persecute the weaker vessel, is a man of orthodoxy and cats. Just watch one of those men, who like Uriah Heep, go about dry



W. D. CHESNEY

washing their hands, as they spy on the works of their brothers.

And watch the cat as he pretends to fall asleep, and sights through half closed eyes its tortured victim that vainly thinks it can escape. Observe the feline as it rushes at the mouse or bird and rips and tears it, and boxes it about.

Then take note of the vicious women who trap mediums, and arrest them with marked bills in the victim's pocket for fortune telling. This scum of orthodoxy does not even evaluate the answers from the spirit realm. Nor are the facts presented in our very orthodox courts.

But there is an answer, if attorneys studied the book. Here it is. In the first place let's settle the question, was Samuel, God's friend, a co-worker with THE devil? Hardly. Now read 1 Samuel 9:9: "Beforehand in Israel, when a man went to inquire of God, he spake, Come, let us go to the seer; for he that is now a prophet was beforehand called a seer."

Consult your dictionary for the meaning of seer and prophet. Find that they are those that foretell the future. Pray, then, what is a true medium but a prophet or a seer?

#### Woman of Endor

Now read Samuel 1:9:19. "And Samuel answered Saul, and said, I am the seer, and I will tell thee all that is thine heart."

And furthermore, Samuel died and was buried at Ramah. Saul then went to the Woman of Endor (orthodox innocents call her the Witch of Endor) and the spirit of Samuel materialized and foretold Saul's demise within a day.

The Woman of Endor, a true medium, has been damned by orthodoxy for 10, these twenty-eight centuries. It was not enough that because of her God-given gift of prophecy, she had been persecuted. They will not let her rest in peace in her grave. Strange?

Yet that same intolerance and bigotry exists to this very day.

Let us consider a few classic cases. Sir William Crookes was mentally crucified for years because he dared investigate Spiritualism and found it true. The Fox sisters, through whose mediumship Modern Spiritualism arose, were persecuted. Two of them, to save their lives from starvation, "confessed" that they made the raps by cracking the joints of their big toes. And orthodox innocents still believe that fairy story.

If one does believe, then we must admit that the proved materializations of a lion, his keeper, eagles, dogs, cats, squirrels at the Kluski seances were carried into a Paris University in the medium's ear, because he entered the seance room stark naked.

#### Eddy Brothers

Over one hundred of the leading scientists of Europe, including Sir Oliver Lodge, Dr. Charles Richet, Dr. Gustav Geley, Baron von Schrenck-Notzing, Dr. Julien Ochowicz,—all attested the facts and certified the absolute control: the medium and the sitters being padlocked together. Is it any wonder that Jesus charged, "Ye of little faith."

About the time Crookes was throwing alleged scientists into catalepsy by proving the philosophy of Spiritualism, even more startling events were transpiring at Chittenden, Vermont.

The two Eddy boys, William and Horatio, were demonstrating psychic phenomena that could not be denied or charged to clicking great toe joints. All the Eddy children were mediums from their birth. While they were still adolescent, their father rented them out to traveling mountebanks.

Here is what Christian (sic) orthodox free Americans did to these children. You will only find equal tortures in Fox's Book of Martyrs. They were shot, stabbed, mobbed and stones, ridden on rails. After many years, their bodies still bore the scars caused by burns from sealing wax and wounds caused when handcuffs tore out pieces of flesh. I give you one guess as to the perpetrators of these foul deeds.

Margery Crandon was persecuted and tortured both mentally and physically. Houdini pulled every trick from his bag but failed. Prof. R. W. Wood, John Hopkins University, signed a convention not to handle the ectoplasmic extrusion. Nevertheless, he wrote in his diary that he picked up an ectoplasmic rod and squeezed it with great force.

#### Benjamin Franklin

As a result, the medium was seized with hemorrhages and confined to her bed. Wood had agreed not to display any form of light. Nevertheless he carried a powerful flash light, equipped with an ultra violet filter into the seance room and flashed its lethal rays at the medium. Just how dishonorable can one become? You will find these disclosures in proceedings A.S.P.R. (American Society Psychic Research, 1925-27).

These are but a few samples. The list could be continued ad infinitum. And in the meantime orthodox manufacturers ship weapons to kill and maim Chinese, Japanese, Malays. Is it a wonder that juvenile crime is rampant? Is this the working of Karma?

A few words from our great Ben Franklin, also said to be a Spiritualist. He wrote: "A young spirit of distinction was sent to earth on an important mission. An older spirit was sent along as a guide. They arrived over the sea of Martinico in the midst of a sea battle between De Grasse and Rodney. The young spirit saw the deck covered with the bodies and limbs of the combatants. The air was filled with the shrieks and imprecations of the wretched victims of man's inhumanity to man."

"The young spirit turned to the

guide and indignantly demanded why he had been brought to hell instead of the earth. 'I made no mistake,' replied the courier-guide-spirit. 'This is really the earth, and these are men. Devils never treat each other in this cruel manner; they have far more sense, and more of what men call humanity.'

One bitterly cold day this past winter, the author was standing in a drug store showing some psychic photos to the druggist. A very fine appearing young fellow, about 26 years old, just had to put in his plugged nickel's worth. He preached, "This Spiritualism is just a lot of THE devils work. It ought to be driven from America." The druggist introduced him as a student in a large Chicago Theological school.

John Wesley

Poor foolish young dupe of orthodoxy. I just hated myself for asking him to wait a few minutes until I came back. I brought back some of the John Wesley diary—the unexpurgated diary. It told of the haunting of the Wesley home, Epworth Manor, by several poltergeists.

I showed the young man a portion of Wesley's greatest sermon, THE GENERAL DELIVERANCE, in which the great founder of the Methodist Church promises every one of our lesser brothers, the animal kingdom, an animal heaven in which the whole brute creation would enjoy bliss.

The neophyte minister was getting restive and when he saw the statement from John Wesley: "IF WE LEAVE APPARITIONS OUT OF THE BIBLE THERE IS NO BIBLE LEFT," he dropped the quotation on a convenient counter and skipped. I wonder if ortho-

doxy has lost an up and going minister.

Benjamin Franklin also said: "We are spirits. That our bodies should be lent us to assist in acquiring knowledge or in doing good to our fellow creatures, is a kind and benevolent act of God."

"When our bodies become unfit for this purpose and afford us pain, instead of pleasure; incumbance instead of aid; and answer none of the purposes for which they were intended—it is equally kind and benevolent, that a way is provided to slough off that body. DEATH IS THAT WAY."

#### "Ashes To Ashes"

"We could not conveniently start off together; and why should you and I be grieved at this, since we are soon to follow."

And meanwhile orthodoxy offers only a soul sleeping midst a charnel house of putrescent flesh and bones until some mythical day of general resurrection.

When my father passed on in 1920, leaving that worn out old clay envelope behind, I had the most positive evidence—I SAY THE MOST POSITIVE evidence that he still lived, within thirty hours after the real Judge Chesney had departed. I stood at his graveside and heard an orthodox minister intone, "Dust to dust. Ashes to ashes. Where they rest in hopes of a glorious resurrection."

I had not yet become a militant Spiritualist. But the whole thing seemed like a farce. The next morning the minister came to see me and we had breakfast together. He urged me to have faith that father would arise from that terribly diseased body at the general resurrection. "Do you believe that his soul is actually going to sleep amidst all the corruption that must come as the body disintegrates?" I asked.

He hesitated several minutes and replied, "Chesney, I wish I knew. It does seem a little foolish and a lot of good time wasted. Now, according to science . . ." I stopped him right there because I already had positive proof that father was more alive than he had been in

(Continued Page 9, Col. 4-5)

## A Cruel Escapist Argument

by HARRY EDWARDS

I HAVE before me a rather tragic letter. The writer wrote to a London Church Healing organization about her sister and subsequently she received treatment there—but let me quote from the letter:

"My sister had the laying-on of hands several times and she also attended the Healing Prayer Circle. I went with her and we were both told that if we had enough faith and accepted Jesus completely we could claim His promise and my sister would be made well. I know nobody who was so surrounded by praying friends as she was."

"My sister got gradually worse and died."

"Then I read the words 'Jesus is the One who keeps His word.' I cried bitterly and in my heart said 'Oh! He doesn't. He doesn't.'"

I will not quote further of this sister's mental agony. This placing of the onus of a patient's recovery upon the quality of his faith is entirely wrong. We have heard of this argument being used by some clergy and, indeed, we know too of more than one of the healers in our movement who have expressed a similar view when a healing has failed to restore health.

This cruel argument is oft-times the excuse given to satisfy the healer's vanity and to act as a "get out" to explain his non-success. To the clergy, it is also a "way out" of answering the difficult question: "Why did God allow my dear one to suffer and die?"

#### Spiritual Education

Some time ago I protested in this Magazine against the statement of a well-known churchman that "we build up a patient's hopes and then if afterwards the patient does not recover we destroy his faith in God." I replied that such occasions are very rare, and, when they occurred, a few words of explanation invariably restored the patient's perspective.

The same churchman advised that patients should first undergo a period of spiritual education before healing commenced to make the patient "fit" to receive spiritual healing. I suggest that

this process too may bring about black despair, should it be, in the scheme of things, that the patient does not recover.

Let us put the matter into plain words. Illness is not God's work or wish. It is the result of un-wisdom somewhere that has contravened the physical and spirit laws that govern us all, equally, and without favor. Spirit and physical life is law-governed from birth to transition, and if we offend those laws, illness results.

What spiritual healing does is to remove the effects of our offenses against the perfect laws. It readjusts our being, so that the cause that creates the effects ceases to operate. It does not necessarily prevent the creation of causes that follow the laws of cause and effect. It deals with the result.

#### Not a Cure-All

No one can expect God to override the laws He has made in favor of any one individual. It is wrong to say that any patient will recover if he possesses sublime and sufficient faith. This does not enter into the picture at all as a necessity for a healing. For example, we are all subject to the law of age and decay and, no matter how complete may be a person's faith in God, he will not see his white hair turn golden again, or vigorous youthfulness return to his muscles and organs. His faith cannot prevent his passing when his time comes.

What spiritual healing can do is to maintain the bodily system in as good a state as can be, within the governing laws.

I hope we shall see an end to this platitudinous and specious argument that God will cure all ills in our physical life if we believe in Him enough. Finally, let me return this argument like a boomerang by saying that if there is any reasonable ground for this idea, and if the priest or healer was so perfect in his faith as he tells others to be, then the healings would follow, because of his affinity with the Creator

"Spiritual Healer"

**T**HE RULES to be observed in the development of Independent Spirit Slate-Writing are few but very important. The experience I have had in my own development, and in that of others who have developed under directions given by me, assures me that any person possessing the necessary qualifications for this phase, even if entirely unaware of it, by following minutely my few suggestions can with reasonable certainty become Independent Slate-writing mediums of greater or less merit and public or private usefulness.

Mediumship is born with a person. It cannot be acquired by those who do not possess its birth-right, if, indeed it can be admitted that any are born without it. Likewise, mediums are confined to no class of persons and to no particular locality.

They can be selected from all grades of social standing, and from every religious sect. They exist everywhere. In my opinion, every person, to a degree, is mediumistic. And it is by each one trying his or her own abilities, thus bringing them out, that we can ever know what they are.

One phase of mediumship is equally as valuable and important as another to all of us in both spheres of life, whether it be of materialization, trance, test, clairaudient, clairvoyant, mechanical or independent writing.

Each born medium is endowed with a special phase, and while they may, in many instances, develop one or more of the several known phases, they can rarely become a thorough medium for any except such as may have found important birth with their own being.

#### Follow Impressions

Therefore, in contemplating development, it is wise to learn, if possible, what department of mediumship we are best fitted for, and then bend all our energies in that particular direction.

If your greatest desire and inclination lean toward Independent Slate-writing. If you experience a constant wish for the power to obtain writing from your spirit friends upon slates, with a consciousness that this means of intercourse with loved ones gone before, will provide a mutual solace and consolation—evidently that is the direction marked out for you by the great creative power.

Always remember that it is by such influences that our controlling hands strive to impress upon our minds the importance of devoting our attention to the phase for which we are most thoroughly fitted.

In a few instances, however, the phase for which a medium has felt the most intense repugnance, has been the one brought to perfection. But such are easily distinguishable by the fact of the forced development by the spirits, the invisibles leaving nothing undone till they effect the development of their subject.

It has been my fortune, or misfortune, to receive physical phenomena and materialization as well as slate-writing through my mediumship, yet subsequent events have demonstrated to me most conclusively that the latter phase

## The Mind of The Sitter

Continued from Page 7, Col. 5)

does not get a fair chance and, being sensitive, picks up all the depression and hostility. If half the sitters in the circle expect fraud they are apt to get it.

When I see the facility with which some people get communication, I wonder what they have that others lack. There may be something in their personality. We know that the results obtained by psychic researchers have been meagre compared with those obtained by Spiritualists.

In one circle, I know of the sitters were arranged in the order of the colors of the rainbow according to their auras, the idea being that the violet rays sent a charge of power round the circle until the red vibrations were raised to the level of the violet. They got excellent results. If the sitters are arranged in proper order—positive and negative, etc.—results may be better.

**NEXT ISSUE: The final instalment "The Mind of the Communicator" by Horace Leaf.**

# How To Become a Medium

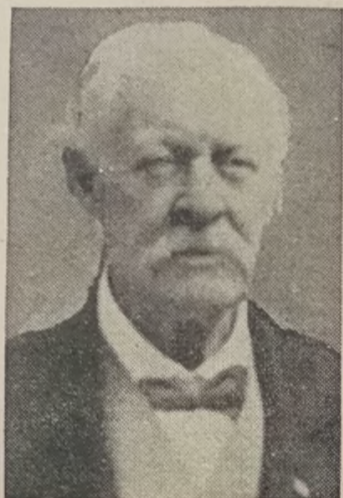
## —for—

# Independent Spirit Slate-Writing

By PIERRE L. O. A. KEELER

was the one for which I was most eminently calculated.

My entire ambition seemed centered in that, and I was uneasy in mind and dissatisfied with every department of spiritual phenomena until I gave it due attention. And notwithstanding the fact that I persevered and developed the phase of materialization of a gratifying and exceedingly high order, yet I have been the recipient, through independent writing, of



P. L. O. A. KEELER  
(1854-1948)

greater blessings and spiritual comfort, and more positive evidence of the almost constant presence with us of those we were taught to believe dead, than the possession of all other phases combined could have extended to me in a hundred years.

#### Check Your Desires

I had many reasons for preferring Independent Slate-Writing, and for recommending its development in others in instances where it is possible for them to make a choice. One reason is the important fact that, in our communion with spirit friends, whether for ourselves or for others, we remain in the thorough possession of our normal faculties.

Another reason is that we are in the full enjoyment of the conversation occurring through our agency. In nearly all other important phases, the medium is "dead" to his surroundings, only imperfectly knowing anything about them by a subsequent relation of the attending incidents.

Still another often pleasant advantage is our ability to commune with our angel loved ones without the presence of a third party—a thing we cannot do when sitting in an abnormal or trance condition. It is a power which we can utilize with certain effect in demonstrating to skeptical friends that an intelligent spirit world reigns over us.

And even another among the many reasons for desiring this beautiful gift is the readiness displayed by arisen friends at any time, day or night, to communicate on the slates without the preparation of any special, dark or other conditions.

Thus, in the midst of our labors in the office, counting-room or workshop, and even in the fields, we can with a few leisure moments and an easily acquired condition of passivity, welcome the direct greetings from denizens of another and more beautiful world of life and activity.

Where can we find consolation sweeter or more divine than when alone with the most sacred and tender emotions of a breaking, yearning heart? Thousands, smothered by the busy bustle of the daily routine, are crying for some response from the companion of a life time whose journey of life has been swifter than our own.

Many others long to grasp up a slate in the moment of our solitude and behold the cheering mes-

sage that, though gone before, they still live and love.

Where can one point out a more sacred moment than when a fond mother, gazing in sad remembrance upon the vacant seat at the fire-side, grasps two little slates that her children used in school, listens in terrible suspense and hears with boundless joy the **rap! rap! rap!!!** the moving pencil, that brings an assuring message that they are not dead—are not lost, but ever present, striving to comfort and bless with their presence and never ending affection.

#### Religious Errors

Did ever the Mosaic or Christian theology paint a more divine picture, or reveal, transformed from misery and desolation, a purer joy than this? Thus we catch a glimmer of the radiance which illumines the most munificent phase of mediumship known to the world.

Though but recent in its origin, it has already made rapid strides far in advance of its pre- and co-existing phases, and is still leaping on into the future, grasping all its vast possibilities and problems and hurling them back in the light of its own wake for our understanding and education.

It has appealed, as no other phase ever has, to the better judgment of the most intelligent classes of our master-minds, and is ordained to yet crumble to fragments the mighty pillars of the aged structure of superstition and bigotry. It has borne the keenest scrutiny of the eagle-eye of science, and is convincing the inflexible skeptic of the marvelous truths upon whose principles are built the foundations of all life terrestrial and celestial.

It is the rising Star of Bethlehem set, in the sky of reason, to guide the seeker to the citadel of Spiritual Truth, and it is destined to live till it shall triumphantly achieve the doom of all religious error.

#### How To Proceed

Select two ordinary school slates of equal size, with or without metal hinges so that when placed together little or no light will penetrate between them, and no metallic substance obstruct or mislead the magnetism with which they will naturally become charged.

Before arranging them in position, hold a bit of soft slate-pencil the size of two pinheads in the left hand about forty seconds. Then lay it on the upper surface of one slate and immediately cover it with the other.

Place the slates on a wooden-top table, and rest the ends of the fingers lightly upon the upper slate. If sitting in a room where, or at an hour of the day when, it is very light, it is better to place a dark covering over the slates and hands—a requirement which can be dispensed with after development.

Do not be eager to have the writing occur. Direct your mind as much as possible from your work, not allowing it to become concentrated upon any special spirit, or anticipating any particular communication.

The moment you invoke mentally or otherwise a message from a particular spirit or upon a specified subject, that moment you become positive to the invisibles about you, and render yourself unavailable to the spirit operators upon whom you must depend for success. It seriously frustrates their best designs.

Sit with as much unconcern as possible, and with perfect willingness that your loved ones shall write upon any subject. Then as one after another of your friends—governed by the several degrees of strength, interest and affection which they may possess—gain admission to your surroundings and find you in a negative, approachable condition, they can and will write with more or less fullness and completeness, and upon such topics as will call forth your approval.

Undoubtedly the most important

observation to be made in this development is the length of time to be devoted to each sitting. The mediums number many hundreds who, in the efforts to reach this sought-for unfoldment, have plunged into the chasm of disappointment and failure simply because they have grasped too far each time. In plain language, they sat too long a time at each sitting, and destroyed or retarded what availability they really did possess for the accomplishment of the undertaking.

Thus, unconscious of the stringent laws governing this particular development, they have through that ignorance sacrificed their ability, and given up the experiment in the belief that they held no inheritance of mediumship.

The available qualities necessary for achievement of the phase of Independent Writing can be crippled or destroyed, and the possibility of ever perfecting its development, under some circumstances sacrificed, by over timing the sittings, i. e., sitting too long at each experiment.

It is an established fact that a youthful person in the possession of a naturally melodious and interesting voice, by singing or exercising it very much, or very long at a time, can destroy all its melody and disqualify it for subsequent culture; and because of unenlightenment upon this matter they not infrequently pay the penalty of passing through life destitute of one of the loveliest accomplishments which nature in her bounteousness can bestow.

The remedy is not yet known. The sight is often destroyed or impaired by over or excessive employment of the visionary organs, and with great difficulty only, if

at all, can it be restored. Sometimes specialists are restored to with gratifying results.

Similar delicate conditions govern our mediumship and its development. Mediumship is a priceless boon when its full unfoldment is achieved, but it requires but little to suspend its development and to impair its usefulness when it is obtained.

#### Thousands Have Sat

If you have had reliable information that you are a medium for slate-writing, and have been sitting for a number of months, or a year, or longer, without any perceptible indications of progress, you very probably have wrecked your possessions on the treacherous shoals of lengthy sittings. If so, you must set speedily to work and get your endowment afloat again, if it can be done.

In your commendable efforts to bring out this gift in its beautiful fullness, sit as frequently as convenience will allow, but, under no circumstances whatever, shall each sitting occupy more than twenty minutes. If you disregard this injunction, it is almost certain to prove destructive to your best interests, for in instances where persons have sat longer than the prescribed time, a satisfactory result has very rarely been obtained.

Thousands of mediums all over the world have sat for the development of Independent Slate-writing power, and yet the number of successful aspirants out of that vast multitude are few. "Many are called but few are chosen." And simply because they do not seek it right. The land should abound in them, and will when the laws of development are understood.

The course to follow in such an emergency—that of destroyed or exhausted power occasioned by over exertion at sittings—is to begin a new series of sittings, surrounding yourself by the most delicate and harmonious conditions, and have some positive or negative influence brought in conjunction with your own.

If you are passive, you need a positive, and vice versa. (I apply these terms as they are generally understood by Spiritualists in order to make my explanation clear.) This can be done by engaging a person to sit in perfect

(Continued Page 10, Col. 2)

## INCONSISTENCY OF ORTHODOXY

(Continued from Page 8, Col. 5)

the forty years I had known him.

"Tell me," I said, "What is scientist? What is science? Are the words not derived from the Latin verb, 'scio' meaning, I know?"

"That is right. But what about it?" he replied.

"Well, who knows anything for sure?" I persisted.

"Nobody but God," he replied. "But what are you getting at?"

"Then why do we not invent a new word to define man's ardent desires to gain knowledge?" I asked the minister, then continued: "You know material science, falsely so-called, according to Paul, is in direct opposition to the spiritual life."

He glanced at me suspiciously for a few minutes and demanded, "Are you a Spiritualist?"

I snapped the reply: "I became an ardent Spiritualist two days ago when my father gave me positive proof that the real father was not lying in that casket."

"But according to science that is a lot of foolishness and not provable or demonstrable," he replied.

#### They Didn't Know

There again that word science I asked him for his pocket copy of the New Testament and turned to Paul's letter to Timothy, 1 Tim. 6:20, "Avoiding profane and vain babblings and oppositions of science falsely so called."

"I see what you mean," replied this doctor (he was a Doctor of Divinity). "Say, why not come over to the parsonage and talk this whole thing out."

Oh, if I had only known then what I know now about the spiritual experiences of John Wesley, Henry Ward Beecher, Isaac Funk, Emanuel Swedenborg and Dwight Moody.

But we went to his study, took down a massive Hitchcock, and literally dived in by taking the words spirit and spirits and tracing them to their lair in the Holy

Bible. There is just no doubt about it, the Bible is nothing less than a compendium of Spiritualism.

Moses, Isaiah, Jeremiah, and every New Testament apostle and disciple of Jesus admit both good and evil (earth bound spirits).

How right Wesley was when he wrote, "Whether Christians believe it or not, the giving up of apparitions, so-called witchcraft, is in effect giving up the Bible. Neither religion nor reason require us to give up ghosts."

When is the orthodox church going to really become a Christian Church? When are our teachers going to remember that the great findings of science falsely so called, are usually to be found in the garbage heaps of succeeding generations, and invent a word—a true name—for all those men who ardently burn to discover things for the benefit of humanity?

Why not combine portions of the Latin, "appeto," with "scio" and furnish the true word? Think of that moronic word, "telepathy." It means literally, "disease a long distance away." It is not a disease, nor is it of necessity a long distance away. Look up the word "spirits" in the concordance. Be fully satisfied.

About six weeks ago, that aged girl, Rose Mackenburgh, appeared on Colonel Stoopnagle's program. She was asked her occupation. She replied, "Exposing false mediums." She was given four easy words to spell AND SHE MUFFED EVERY ONE OF THEM. Possibly the Saturday Evening Post had to employ extra proof readers for Rosy's tirade against Spiritualism?

I think I prefer Bishop John Newman's statement, "Yes, Wesley and Swedenborg were right in their belief in Spiritualism, and that they communicated with their spirit friends." Bishop Newman was a Bishop in the Methodist Church and President Grant's minister.

When is the orthodox church going to become the Christian Church, its great founder intended it to be?

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## SLATE-WRITING INDEPENDENT

(Continued from Page 9, Col. 5)

harmony and sympathy of feeling, with you, whose temperament differs from your own, and whose

natural magnetism is in a more positive or negative state, as the necessities of the occasion may require, limiting your sittings to strictly twenty minutes.

If your powers are destroyed it will be utterly useless to merely commence again sitting at the limited time in the hope you can have it restored in that way. You must add to that some auxiliary powers, for it is the combination of magnetic influences that may be required to restore that which you have unintentionally thrown from you.

### What To Do

But be very careful to not further exhaust your natural forces by the selection of a companion sitter whose temperament and magnetism are the same as your own, or so vastly different as to be one of more damage than benefit. You must not further injure your prospects.

In sitting, do not use slates that have any writing upon either side. Be sure to erase all writing and marks before placing them together. When you receive your first message, even if but a line, you will be strongly tempted to preserve it as a trophy of your first victory, but it will be advisable to erase it, and to use the same two slates throughout your sittings.

See to it that they contain no cracks, and keep them from the magnetism of other sitters. When you have finished a sitting, place them where they will not be touched by other persons. By perseverance you will succeed.

Many persons who do not understand their own degree of magnetism or temperament sufficiently to know how to select the proper ones to sit with them, prefer one set of slates and sit alone. But, under no circumstances, shall two persons or more who are developing sit with the same pair of slates. It will mix the magnetism and do more harm than good.

Ed Note: Double slates are obtainable from Psychic Observer, Inc., Chesterfield, Indiana—\$1.75 post-age prepaid.

## BOOK BARGAINS Your Choice \$1.00 each

ORDER BY NUMBER

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R-181 Some New Evidence For Survival (\$2.00) ten chapters by Charles Drayton Thomas.

R-182 Where There is a Will (\$2.00) 13 Chapters; by Maurice Barbanell.

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## CHURCH NEWS

Canby, Oregon: The 81st season of the New Era Spiritualist Camp opened July 4th and will close August 29th, according to assistant secretary, Herman Richter.

This camp, operated by the First Spiritualist Religious Association of Clackamas County (Oregon) Inc., is located 20 miles south of Portland on Highway 99E.

Services, held daily throughout the season, include lectures, seances, healing and classes. Speakers and mediums listed on the official program: Earl H. Williams and Roy E. Burkholder, E. St. Louis, Illinois; Oliver E. Kemp, San Francisco, California; Melvin O. Smith; Bert and Ruth Welch, Brea, California; Maude Kline, Rev. Corrine Pleasant, Riverside, California; Dora Hellis, Rev. Alma Gudhart, Rev. Virginia Hackett, Rev. Jean Krause, Rev. Freda Merhaut, William O. Schenk, Rev. Mary Gerken, Rev. Rachel Nuna-maker, Rev. Anita Rutter, Dr. Vincent Mallett, Adelard Gagnon and Morris Ludwig.

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Clinton, Iowa: The 72nd annual convocation of the Mississippi Valley Spiritualist Association will open at Mt. Pleasant Park August 1st, according to secretary, Grace Struve.

The Park is located on the Bluff Road at the end of First Avenue and is reached by the North Branch bus. During the current season lecture, message services and seances are scheduled daily; three services Sunday.

Speakers and mediums listed on the official program: Rev. Peter Evert, Fenton, Michigan; Earl H. Williams and Roy E. Burkholder, Jr., E. St. Louis, Illinois; Rev. Emil C. Reichel, Milwaukee, Wisconsin; Dr. J. J. Carroll and Rev. Lanora Wolf, Buffalo, N. Y.; Richard T. Ireland, Ashley, Ohio; Rev. H. Louise Miller, Rapid City, S. Dakota; E. Vera Hall, Mt. Pleasant Park; Ruth Duff Wilson, Clinton, Illinois; Kitty Friis and Harold Kelly, Clinton, Iowa, Rev. Harold Wirick, Kingston, Illinois; Herman Reihl, Streator, Illinois; Florence Hubbard, Knoxville, Tennessee and

Carrie Dermody, Rockford, Illinois. Board of Directors: President, Lyle M. Hubbard; vice president, Rev. H. Louise Miller; secretary, Grace Struve; treasurer, Kenneth Cosner; trustees: Jack M. Hubbard, P. B. Lorenzen, G. McNutt, Al Campie, Dr. Karl Ohrberg and Viola Lorenzen.

Elizabeth, New Jersey: A Spiritualist rally, held recently (May 10th) at Tall Cedars Hall, 663 Salem Ave., was sponsored by the Independent Spiritual Scientists of the State of New Jersey, Inc., of which Rev. Elsie Richter is president. Over 150 persons attended. Rev. Veronica Fleischman was in the chair.

Speakers and mediums taking part: Rev. Ida M. Harrington, Beatrice Broughton, Union City; Rev. Minnie Corb, Nutley; Rev. Beulah Thomson Haas, Dr. George C. O. Haas, Hackensack; Rev. Marie Wagner, Rev. Martha K. Seidler, Rev. Richard Renardo, Rev. Anna Doerner-Simms, Rev. William Owens, Rev. Beulah Brown, Rev. Hermine Leger, Rev. Elsie Richter, Rev. Jean Dolores Stewart and Rev. Anna Corby.

The prominent English Spiritualist, David Dutton, was introduced. He said: "Mediums serving churches in London have audiences anywhere from two hundred to two thousand but during the message service only five or six people receive spirit greetings."

Muskegon Heights, Michigan: According to Gladys Atherton, trustee of the First National Spiritualist Church, the recent (May 23) Spiritualist rally, held under the leadership of Rev. William Aldred, was well attended. Speakers and mediums featured: Rev. John Skinner and Mollie Swartz, Chicago; Dorothy Bliss, Cadillac; Byron Stephenson, Grand Rapids; D. W. Meyers, Howell; William Norris; San Francisco, Calif.; Thomas Sias, Grand Rapids; Claudia Mabus, Battle Creek; and Ira Kinsman, Anna Cane, Jenny Nelson, Jenny McNutt, Jenney Knapp. Musical renditions by Ella Black, Francis Haskins, Mollie Swartz, Jenny Nelson, Hazel Goldstein, Marvel Francisco, Ethel Weathery and Rev. and Mrs. Byron Stephenson.

"During the past three years, the church has been completely renovated and remodeled. Today it is known as one of the outstanding churches in Michigan," says secretary, Jenny Nelson.

San Francisco, California: A communication recently received from Rev. J. J. Dickson, 1420 Meridian Road, San Jose 25, California, states that services continue at his Spiritualist Church of Revelation, Inc., 1762 Page Street. Rev. Dickson has installed Rev. Andrew J. Hansen who conducts services and holds classes.

Redwood City, California: A Licensure Minister certificate was received recently (June 6th) by Genevieve Woelfl, 922 Blandford Blvd. The certificate was presented at the Golden Gate Spiritualist Church, San Francisco, by Rev. Mitzi Monroe, vice president of California State Spiritualist Association.

Buffalo, N. Y.: According to a recent announcement, services continue at the Nazarene Unity Science Church, Inc., 172 Goodell St., under the direction of Rev. Rowland E. Henry and Rev. John G. Devine. Sunday evening services open at 7 P. M.; Wednesday, midweek services at 8 P. M.

## Lyceum and Church Miami, Florida



The photograph above shows these three members of the Lyceum recently organized by Lillian Davis. The children meet every Sunday morning at the Spiritual Church of Christ. Known as the "Clark Sisters," they are, left to right, Raye Nell, Mable and Debby.



The photograph above taken at the Spiritual Church of Christ, 612 N. W. 65th St., Miami, Florida, shows the ministers in charge. They are, left to right, Kitty Lehman, assistant pastor and Rev. Maude Allen, pastor. Services are held every Sunday and Tuesday at 8 P. M.; Tuesday, 2 P. M.

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# PSYCHIC CHURCHES

If your church is not listed in these columns, write at once to Psychic Observer, Inc., Chesterfield, Indiana, for complete information and "Church Resale Order Form."

## ALABAMA

Birmingham: Church of Spiritual Science, 2524 North 7th Ave.; Services: Sunday 3:15 and 7:15 P. M.; Minister: Rev. Gertrude Baker; Phone: 41071; Ass't. Minister: Rev. Nell McWhister; Sec'y: Beulah Kennedy, 3501 North 17th Ave.

## ARIZONA

Phoenix—Harmony Chapel (Spiritualist) 621 N. 5th Ave.; Services: Sun. 9:45 & 11 A. M.; 6:30 & 7:45 P. M.; Healing: Wed. & Sun. 7 P. M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: Alpine 4-1990.

## ARKANSAS

Hot Springs—Ch. of Spirit and Truth, 208 Plateau; Sun., 8 P. M.; Circle, Wed. 8 P. M.; Rev. Julia Martin, Phone 6-632.

## CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Alhambra: The Pyramid Church, 326 South Atlantic; Services: Sun. 7:30 P. M.; Thurs. 2 P. M.; Ministers: Rev. Emma and J. R. Kingham; Phone: Atlantic 2-8632.

Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by The Church of Revelation; Minister: Rev. Guila Frisneas; Phone: Diamond 3-8596.

Hanford: Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Class: Monday, Tuesday evening; Rev. Janet Stine Wolford; Phone: 1738.

Hollywood, California: Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor.

Long Beach, California:

People's Spiritualist Church, 785 Junipero Ave.; Services: Sun. 11 A. M. & 8 P. M.; Minister: Rev. Edith M. Niles, 909 Junipero Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Sunday services: 7:30 P. M.; Minister: Rev. Lola Reddig; Phone: 8-2316; Church phone: 99-214.

Temple of Spiritual Science, Town Hall, 835 Locust Ave.; Sun. 7:30 P. M.; Thurs. 7:30 P. M. at 527 W. 4th St.; Pastor: Rev. Rosa Locke; Phone: 63-5123.

Joshua Temple, 292 Renondo Ave.; (U.C.M.) Services: Sun. and Wed. 7:45 P. M.; Minister: Rev. Stephen Paul Douglas; Phone: 9-9075.

"The Chapel in the Sky," Spiritual Science Church, 216 E. Ocean Blvd.; Vespers followed by circle Sun. 2:30 P. M.; Lecture and circle Sun. 7:45 P. M.; Director: Rev. Richard Minugh; Assistant: Rev. Leigh Denton; Phone: 6-7261, Ext. 1601.

Los Angeles, California: Agasha Temple of Wisdom, Inc., 460 North Western Ave. 2 blocks north of Beverly; Services: Sunday 8 P. M.; Pastor & Founder: Rev. Richard Zenor; Phone: Hollywood 4-6252.

Astara Foundation, 261 South Mariposa Ave.; Services: Sunday 2:30 and 7:30 P. M.; Ministers: Rev. Robert G. Chaney and Dr. Earlyne C. Chaney; Phone: DUnkirk 4-3427.

Universal Temple, 1200 W. Florence Ave.; Sun., Wed. & Fri. 7:45 P. M.; Wed. 2 P. M.; Pastor, Rev. Eula Perryman Goff; Ass't. Pastor, Rev. Walter H. Goff; Phone: Pleasant 2-7858.

Spiritualist Church of Divine Light, 837 South Parkview St.; Services: Sun. 2 & 7:30 P. M.; Messages: Wed. & Thurs. 7:30 P. M.; Minister: Rev. Beulah Englund; President: Dr. Gerald Light; Phone: DUnkirk 9-1956.

Westlake Sp'ist Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P. M.; Pres.: Irene Wood; Sec'y: Florence Reed. Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayres.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Spiritual Science Church, 247 W. 58th St.; Tues. 2 P. M.; Wed. 8 P. M.; Wed. 2 P. M.; Sun. 11 A. M. & 8 P. M.; Rev. Frank Micklely; Phone: TH 2104.

Holloway School of Philosophy & Religion; Dr. Gilbert N. Holloway & Rev. Mercy Holloway. For counsel, descriptive literature, lecture tour programs, write: Box 9866, Los Angeles, 27; Phone: NOrmandy 2-4404.

Sylvia Spiritual Center, 142 West 85th Place; Services: Sunday 8 P. M.; Problem Clinic, Tues. 1 P. M.; Minister: Rev. Sylvia Evelyn Allinger; Co-pastors: Rev. Paul Allinger and Rev. Mason Lowell Chambers; Phone: PLeasant 8-7072.

Temple of "Soul-Truth," 801 South Wilton Ave.; Services: Sun. 2:30 & 7:30 P. M.; Friday 7:45 P. M.; Open Class and Messages; Minister: Rev. Danny Hart.

School of Spiritual Philosophy, 2522 West 9th St.; Religious services Sun. 2 P. M.; Tues. 7:30 P. M.; Thurs. 2 P. M.; President: Rev. Jane M. Sipes.

## Oakland, California

First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P. M.; Minister: Mitzi Monroe, 2014 Fifth Ave.; Phone: TEmplebar 5-3442; Sec'y: Earl Dowd.

The Spiritual Army of God, Inc., Ebell Hall, 1440 Harrison St.; Services: Friday 7:45 P. M.; lecture, healing and messages; Social Night—last Friday each month; Divine Healer; Rev. James M. Fritchman; Sec'y: Ebba Bolton.

## Sacramento, California

First Spiritualist Episcopal Church, I. O. O. F. Bldg., 34th & B'way; Sun. 7:45 P. M.; Minister: Rev. Wilson H. Besore; Phone: HUdon 1-1895.

Divine Inspiration Center, 1526 "N" St.; Services: Sun. & Wed. 7:30 P. M.; (U.C.M. Charter) Minister: Rev. Evadell; Phone: HU 6-3697; Church Phone: HU 4-3831.

San Bernardino: First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P. M.; President: Ann Cannara; Sec'y: C. A. Cannara.

**Your Church Should Be Listed in These Columns.**

## CALIFORNIA—Continued

San Diego, California: Inspirational Church of The Master, 2730 "A" Ave.; Services: Sunday 11 A. M. and 8 P. M.; Wed., 8 P. M.; Thursday Circle: 8 P. M.; Sec'y: Rev. G. Kella; Church phone: Belmont 2-6063; President: Elsie Fudge.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday, Healing 7 P. M.; Lecture, 8 P. M.; Minister: Rev. Emily G. Davis; Phone: 4-4980.

Progressive Spiritualist Ch., 3043 Herbert St.; Sec'y: Helen Guss.

Fraternal Spiritualist Church, 1502 Second Ave.; Services: Sunday 11 A. M. and 8 P. M.; Divine Healing: Sun., Tues. and Thurs. 7 P. M.; Minister: Rev. Lillian Greer; Sec'y: Ann E. Wilson.

## San Francisco, California

The San Francisco Harmony Center U. M. C. 47, (Spiritualist) 715 Valencia St.; Services: Sun. 1:45 P. M.; Trance circle, Tues. 8 P. M. & Fri. 2 P. M.; Billet Reading: Wed. & Thurs. 7:45 P. M.; Rev. Lovie Murray; Phone: MArket 1-0298.

Golden Gate Spiritualist Church, (N.S.A.) 1901 Franklin St. (cor. Clay); Services: Sunday, 8 P. M.; Wed., 7:30 P. M.; Minister: Rev. Florence S. Becker, 104 Brentwood Ave.; Phone: JUniper 7-4890; Sec'y: Donald H. Haddock; Treasurer: Charles Ross McKendry; Church Phone: TUxedo 5-9976.

The Little Church of St. Andrews (Spiritualist) 875 Valencia St.; Services: Sunday 7:45 P. M.; Thursday 2 and 7:45 P. M.; Unfoldment Class: Sunday and Wednesday 7:30 P. M.; Minister: Rev. Alda Scheerman; Phone: Underhill 3-4586.

First Spiritualist Temple, 3324-17th St. (near Mission) Sun. & Wed. 2 & 7:30 P. M.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall Sunday 2 & 8 P. M.); Sec'y: Leah Cornwell.

The Spiritualist Church, 414 Mason St.; Sunday 7:30 P. M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone: JUniper 7-1232; Vice President: N. B. Williams.

Club "OAHSPe," 450 Geary St., Studio No. 102, Meeting every Monday 8 P. M.; Welcome to learn about OAHSPe, a road map to Health, Happiness and Security; Phones: WA 1-2563 and MA 1-6720.

## San Jose, California

Grace Spiritual Church, Inc., I.O.O.F. Hall, Third and Santa Clara; Services: Sunday, Messages 2 P. M.; Healing, Meditation and Lecture 8 P. M.; President: Rev. Rubie Swisher, 120 North Buena Vista.

Santa Barbara: Universal Chapel of Light, 1509 Del la Vina; Services: Sunday 7:30 P. M.; Friday 8 P. M.; Minister: Rev. Johanna Ruhnau; Phone: 26344.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St.; Services: Sunday, Healing 7:30 P. M.; Lecture 8 P. M.; Messages 9 P. M.; Blindfold bullet, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P. M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y: Cecelia Isert; Phone: 22365.

Venice: Church of Universal Light, 142 Lincoln Blvd.; Services: Sunday and Tuesday 7:30 P. M.; Ministers: Rev. Harry L. McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: EXbrook 6-8174.

## COLORADO

Star of The East Spiritualist Church, 1379 Kalamath St. (bus line 50); Services: Sunday, 7:30 P. M.; Tues. and Sat., 8 P. M.; (3rd Sat. Social). Minister: Rev. Freida Nicklis, 3440 Zuni St.; Phone: Glendale 7344; Ass't. Pastor: Rev. John M. Denny, 845 South Pearl; Phone: Spruce 5065.

Spiritual Science Association, 321 Tabor Bldg., 16th & Curtis; Services: Sunday 7:30 P. M.; Wed. & Fri. 8 P. M.; Tues. & Thurs. 1:30 P. M.; Minister: Rev. Sophie Busch-Tracy.

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

Pueblo: First Spiritualist Church, (N.S.A.) 116 West 8th St., Y.M.C.A. Hall; Services: Sun. 10 A. M. & 7:45 P. M.; Tues. 7:30 P. M.; Minister: Carolyn G. John; President: Elmer John; Healer: W. J. Hansen.

## CONNECTICUT

Hartford, Connecticut: The First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 2:30 & 7 P. M.; Wed. 8 P. M.; Minister: Rev. Mary Hanson; Sec'y: Wilma Doucette, 108 High St., Manchester, Connecticut; Phone: (Manchester) Mitchell 9-1841.

Hartford Spiritualist Temple, Inc. (N.S.A.) 758 Asylum Ave.; Services: Sun. 7 P. M.; Wed. 8 P. M.; Pres. & Pastor: Grace Hoxie, 86 Gillet St.; Sec'y: Shirley Gustafson, 501 Hilliard St., Manchester, Conn.; Treas: Anna P. Nadeau.

Norwich—First Spiritual Union, 20 Park St.; Sun. 2:30 & 7 P. M.; Pastor: Rev. Maymie W. Wheeler; Sec'y: Otis Branlard.

## DISTRICT OF COLUMBIA

Washington, D. C.: 1st Spiritual Science Church, 1900 "F" St. N.W., Park Central Apartment Hotel; Suite 604; Services: Tues. 2:30 P. M.; Sun. Tues. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone: MEtropolitan 0540, Ext. 604.

Christian Light Church of Divine Healing, 7 4th St., N.E., American Legion Hall; Services: Sunday 8 P. M.; Minister: Rev. Millie Thrash, 23-4th St., Apt. 4; Phone: LI4-3270.

## FLORIDA

Bradenton: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; Sunday, Healing: 7:30 P. M.; Services: 8 P. M.; Minister: Rev. C. Beaumane King, 8918 13th St., Tampa; Phone: Tampa 33-4365; Sec'y: Eleanor Abrams, Route No. 2, Box 42, Palmetto, Florida; Phone: Palmetto 4-1499.

Cassadaga: The Southern Cassadaga Spiritualist Campmeeting Association; Services: Sunday 7:30 P. M.; Rev. Eloise Page; Seance Wed. 8 P. M.; President: Ray B. Babcock.

## FLORIDA—Continued

Coral Gables: Glamb Universal Church of The Master, No. 408, 1520 San Remo Drive, Apt. No. 1; Services: Sunday and Thursday 7:45 P. M.; Minister: Rev. Mary Shillito; Phone: 67-0672.

Daytona Beach, Florida: Hays Memorial Spiritualist Church, 221 First Ave.; Sun., Wed. and Fri. 7:30 P. M.; Wed. and Fri. 2:30 P. M.; Minister: Rev. Margaret Springstead; Ass't. Minister: (Sunday) Enid Brady; Phone: 2-2432.

Fort Lauderdale, Florida: Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Sun. 8 P. M.; Rev. Sada Hobson; Phone: 253 M 4.

Jacksonville, Florida: United Spiritualist Church, 125 Market St.; Services: Sun., 8 P. M.; Home Circle, Wed., 8 P. M.; at 1136 Hubbard St.; (United Bible Spiritualist Ass'n) Minister: Rev. Elta Gardner; Phone: 61361; Ass't. Pastors: Rev. Charles H. Foster, Dorothy Steedly and Otis A. De Loath.

Kissimmee: Kissimmee Spiritualist Church, Limit and Ernest St.; Sunday, 2:30 P. M.; Healer and Medium: Archie Thompson; Treas. and Medium: Charlotte K. Lane; Sec'y: Eleanor Nardi; Phone: Kissimmee 6702.

Melbourne—Indian River Universal Psychic Science Temple, 3 miles South of Melbourne, on U. S. Highway 1; Sun. 8 P. M.; Sat. 8 P. M. (Materialization) Phone (after 6 P. M.) Melbourne: 399-J-3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

Miami, Florida: Elizabeth Memorial Church (Spiritualist) 729 N.E. 71st St.; Service: Friday 7:30 P. M.; Minister: Rev. Marie Wilson; Phone: 7-1411.

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P. M.; Healing Center: 7:15 P. M.; Minister: Rev. Ruby J. Schmidt; Ass't. pastor: Rev. Lucille L. Wedge; Phone: 87-8486.

United Bible Temple, N.W. 71st St. & N.W. 4th Ave.; Services: Sunday 8 P. M.; Minister: Rev. Ellen Quay; Phone: 84-6254.

The Spiritual Church of Christ, 612 N.W. 65th St.; Services: Sun. and Tues. 8 P. M.; Thurs. 2 P. M.; Minister: Rev. Maude Allen; Phone: 7-0511.

Beckoning Light Spiritualist Church, 1621 S.W. 6th St.; Services: Sunday 7:45 P. M.; Wednesday and Thursday 8 P. M.; Minister: Rev. Bertie Lilly Candler; Ass't. Pastor: Rev. Madge Hart.

## Sarasota, Florida

Shrine of The Master (Spiritualist) Woman's Club; Palm & Park Sts.; Services: Fri. 7:45 P. M.; Minister: Rev. Dorothy Graff-Flexer.

Church of The Beloved (Spiritualist) 2806 Central Ave.; Sun. 7:30 P. M.; Religious Study Class, Tues. 8 P. M.; Minister: Ethel Post-Parrish; Assisted by James M. Parrish and Lena Barnes Jeffis; Phone: 77-4134.

People's Spiritualist Church, 1011 Ninth Ave., North; Sun. & Wed. 7:30 P. M.; Personal Problems Clinic, Mon. & Wed. 1 P. M.; Rev. Nellie Curry and Rev. Lillian Dee Johnson, Co-pastors; Phone: 7-88124.

Temple of Truth Spiritualist Church, 3525 17th Ave., South; Services: Sunday and Friday 7:30 P. M.; Minister: Rev. Mae Merritt.

## Tampa, Florida

Shrine of The Master Spiritualist Episcopal Church, 1308 Memorial Highway; Sunday 7:45 P. M.; Minister: Rev. Dorothy Graff-Flexer; Phone: 31-7341.

The Universal Spiritualist Church, 8806 Florida Ave.; Services: Sunday 7:30 P. M.; Class: Tues. 8 P. M.; Direct-Voice: Wed. 8 P. M.; Trumpet & Ballot: Thur. 8 P. M.; Minister: Rev. Nellie Cherry; Phone: 91-6371.

## ILLINOIS

Alton: Alton Illinois Spiritualist Church, 1019 State St.; Services: 1st Tues. of each month; Leader: Elsie Andreas, 3816A North Grand Ave., St. Louis, 7; Illinois; Phone: 3-8744.

Berwyn: The Golden Rule Church of Christ, 1212 South Harvey Ave.; Services: Sun. 3 P. M.; Wed. 8 P. M.; Healing and Messages: Minister: Rev. Anna Zakorka; Phone: Stanley 8-2344.

First Church of The Spiritualist, 219 South Water St.; Services: Sun. 3 & 7:30 P. M.; Sec'y: Mildred Philbeck; Pres.: Earl Behtler; Phone: 6-5152; Guest workers welcome.

Twin City Church of The Spiritualist, 32 East Daniel; Sun. & Tues. 7:30 P. M.; Minister: Rev. Floyd Humble; Phone: 6-6711.

## Chicago, Illinois

The Second Spiritualist Episcopal Church, 116 South Michigan Ave., Suite 608; Services: Sun. 3:30 and 8 P. M.; Tues. 8 P. M.; Prayer and Message service; Wed., Thurs. and Fri. 8 P. M.; Class for Spiritual Unfoldment and Psychic Development; Co-pastors: Sylvia and Clifford Birchfield; Phone: Andover 3-0776.

First Roseland Spiritualist Church, 10957-59 South Park Ave.; Services: Sunday; Lyceum 2 P. M.; Worship service 3 P. M.; and 7:30 P. M.; Messages: Wed. 7:30 P. M.; Minister: Deon Fry; Phone: Pullman 5-2965.

Ayers Memorial Spiritualist Church, 1645 North Cicero Ave.; Services: Sun. 7:45 P. M.; Minister: Rev. Harriet Crane, 234 North Menard Ave.; Phone: ES 8-0016; Sec'y: Rev. Marie Bell, 565 North Lockwood Ave., Chicago, 44.

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P. M.; Monday and Friday 8 P. M.; Ministers: Rev. Jessica Chambers & Rev. Crawford Chambers; Phone: DR 3-0024.

Friendly Church of Christ, 1529 North Larrabee St., Sun. 3 & 8 P. M.; Tues. 8 P. M.; Minister: Rev. Harold Klingensmaler; Ass't. pastor: Rev. Blanche Steinback.

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship service: Sunday 7:30 P. M.; Message service: Wed. 7:30 P. M.; Minister: Rev. Rosemary Jackson; Phone: GRaceland 7-4220; President: Fred Haase.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Sun. 2:30 & 7:30 P. M.; Class: Mon. & Fri. 7:30 P. M.; Social: last Saturday of each month; Minister: Rev. Anthony Camardo; Phone: CApitol 7-6333.

Belmont Spiritualist Church, 1219 Belmont Ave.; Services: Sunday 7:45 P. M.; President: Lester J. Bolman; Phone: SEeley 3-1275.

## CHICAGO—Continued

Silent Prayer Sanctuary, 3802 West McLean Ave.; Services: Sunday, 7:30 P. M.; Wed. 8 P. M.; Leader: Sophia Schaffer; Phone: ALbany 2-6617.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Birkner.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvery Hall; Sun. 2:30 to 5 P. M.; Rev. Emma Binz.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister: Rev. John Skinner; Phone: HEmlack 4-9181.

Flower Candle Light Guide Spiritual Science Ch., 3165 N. Clark St.; Sun. 3 & 8 P. M.; Rev. Mary Kearney; Phone: GR 7-1707.

Englewood Psychic Science Church, White Sanctuary Healing Center, 6514 South Ashland Ave.; Services: Sunday 7:30 P. M.; Healing service: Thursday 8 P. M.; Minister: Rev. Harry A. Tuffa; Phone: WA 5-4750.

Sunflower Spiritualist Church, 2424 North Avers Ave.; Sun. 7:45 P. M.; Wed. 2 P. M.; Rev. Lena Schaefer; Phone: ALbany 1416.

St. Paul's Spiritual Church, 4201 W. Armistead; Sun. 8 P. M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KEdzie 3-1174.

Church of Higher Spiritualism No. 2, 549 North Cicero Ave.; Sun. 7:30 P. M.; Healing Services: Friday 8 P. M.; Rev. Ruth Foster, pastor; Rev. John Fastert, Ass't. pastor; Phone: CO 1-2429.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown; Services: Sun. 8 P. M.; Sec'y: Elsie Travers, 8028 South Green St.; President: Jack Bellow, 7829 South Green St.; Phone: VI 6-5016.

Scientific Center of Spiritualism, Orchid Room, Midland Hotel, 172 West Adams St.; Sun. 2:45 & 7:30 P. M.; Catherine Larny.

Brotherhood Ch. of Spiritual Light, 5052 N. Merrill; Sun. 7:30 P. M.; (Social) every 3rd Saturday each month; Pastor: Rev. Albert A. Soch; Ass't. Pastor: Rev. F. Williams; Phone: ROdney 3-4422.

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; Service 8 P. M.; Pres. Theo-Siers; Phone: E 5-7455.

Church of The Spirit, 2651 North Central Park Ave.; Sunday, Junior Church (Lyceum) 10:30 A. M.; Sunday evening service at 7; All message service Wed. 7:45 P. M.; Founder: Rev. Frank Joseph; Minister: Rev. Ernest A. Shoenfeld, 3501 Shakespeare Ave.

Cicero: First Spiritualist Church, 5033 West 25th Place; Services: Sunday 7:45 P. M.; Monday, 8 P. M.; Lyceum: Sat. 1 P. M.; Minister: Rev. Lena Crane; Phone: TOWnhall 3-6542.

Danville: Psychic Study Club, 404 North Gilbert St.; Class for spiritual unfoldment under the supervision of Elsie L. Reed.

## Decatur, Illinois

Infinite Christian Spiritualist Church, 1193 West Main St.; Services: Sunday, 8 P. M.; (I.G.A.S.) President: Viola Tait, 1739 Rock Springs Road.

First Spiritualist Church of Truth, 933 North Edward St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Grace Bowman Brown, 940 North Edward.

## East St. Louis, Illinois

Spiritualist Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Ass't. Pastor: Earl H. Williams, 737a Colinsville Ave.; Phone: UFTon 3-5416; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Memorial Spiritualist Temple, 1120 St. Clair Ave.; Services: Sun. & Wed. 7:45 P. M.; President: Bert L. Hess, 5605 Warren Ave.

Rockford: Psychic Science Spiritual Church, 1507 Bruner St.; Services: Sunday—Healing 7 P. M.; regular service 7:30 P. M.; President: Jennie Dudley Smith; Treasurer: Mrs. Farrell Graham, 521 Walnut St.

Streator—First Spiritualist Episcopal Church, 104 W. Hickory St.; Sun. 7:30 P. M.; Roy and Nora Gustin, ministers.

## INDIANA

### Fort Wayne, Indiana

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

First Liberal Spiritual Church, 1914 1/2 South Calhoun St.; Services: Sun., Thurs. & Sat. 7:45 P. M.; Minister: Rev. Anna M. Patterson, 3409 Harvester; Phone: E-6204; Sec'y: Rev. Alma Vanderbeck, 2820 Freeman St.

### Evansville, Indiana

# PSYCHIC OBSERVER JULY 25, 1954

## SPRITUALIST CHURCHES

(Con't. from Page 11)

**Coldwater:** Pearl Burns Memorial Spirit-  
ualist Temple, 1 1/2 West Chicago St.;  
Services: Sun. 7:30 P.M.; Class: Thurs.  
7:30 P.M.; Minister: Agatha Rasler, 21  
South Hudson St.

**Detroit, Michigan**  
Memorial Tabernacle, K. of P. Temple,  
cor. W. Lafayette & Dragon; Sun. 8 P.  
M.; William & Mildred Cosner; Phone:  
WA-8-6756.  
Center of Spiritual Hope, Berlum Hotel,  
Cadillac Square, Parlor "D"; Sunday,  
8 P. M.; Minister: Hazel Damrau; Ass't  
Pastor: Ina Stigall.  
Dr. Robert Jensen Memorial Ch., 2024  
Vinewood Ave.; Clara Barnett Smith.  
First Psychic Church of Brightmoor,  
21729 Fenkel Blvd.; Sun., Tues., Wed.  
& Thurs., 8 P. M.; Elizabeth Armitage.  
St. Paul's Church, Christian Corinthians  
of America, 15327 Santa Rosa Drive, Sun.  
7:30; Rev. F. Kemsley; Phone: UN 4-1336.  
Bible Christian Spiritual Church, 4464  
Cass Ave.; Services: Sunday 2 P. M.; Minis-  
ter: Rev. John Veysey; Phone: Tasmos  
5-9134.

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

**Flint, Michigan**  
Spiritual Episcopal Church, Dartmouth  
and Ave. "A"; Sunday 7:30 P. M.; Minis-  
ter: Rev. Noah Rice, 515 West 2nd Ave.  
Flint Spiritualist Church, 118 East Bel-  
vedere Ave.; Sun. 7:30 P. M.; Minister:  
Rev. Pearl Reinhart; Phone: 9-1022.

**Grand Rapids, Michigan**  
First Church of Truth, 26 Shelby St.;  
Sunday, 3:30 and 7 P. M.; Sec'y: Frank  
L. Wilfoth, 1311 Calgary, N. E.; Presi-  
dent: Harry Moler.  
Church of Good Will, 632 Wealthy St.,  
S. E.; Services: Sunday, 7 P. M.; Wednes-  
day, Ladies' Auxiliary, 2 P. M.; Mes-  
sages 8 P. M.; Minister: Rev. Emma Far-  
rington; Phone: G. L. 1-0721; Sec'y: Eliza-  
beth Smith.

**Jackson, Michigan**  
Goodfellow Spiritualist Church, 1014 Le-  
roy Ave.; Services: Sunday and Wednes-  
day 7:30 P. M.; Minister: Rev. James Ting-  
ley.

**Kalamazoo:** Christian Spiritualist Chapel,  
1417 North Westnedge Ave.; Services: Sun.  
2:30 & 7:30 P. M.; President: Dr. Beth  
Roche; Phone: 4-2961; Sec'y: Mollie Cole,  
714 North Rose Ave.

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

**Pontiac, Michigan**  
1st Spiritualist Ch., 15 Chase St.; Lyceum;  
10:30 A. M.; Services: Sun. & Wed. 7:30  
P. M.; Minister: Rev. Mable Barnes.  
Church of The Good Samaritan, 128 West  
Pike St.; Sunday 7:45 P. M.; (Third Thurs-  
day) Minister: Rev. Juanita Parris, 3355  
Pontiac Trail, Route No. 1, Walled Lake,  
Michigan.

**Port Huron**—Spiritualist Episcopal Ch.,  
Masonic Temple, 6th St.; Sun. 7:30 P. M.;  
Pastor: Bessie Thomas; Sec'y: Nora E.  
Baetcher, 344 N. Bailey St., Romeo, Michi-  
gan.

**Roseville**—Church of Harmony of the C. G.  
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.

**MINNESOTA**

**Duluth, Minnesota**  
First Spiritual 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.

**St. Paul, Minnesota**  
Golden Rule Spiritualist Church, 25 East  
5th St.; Services: 2:30 P. M. Sunday; 1st  
& 3rd Wed. 1 P. M.; Sec'y: C. A. Peter-  
son.

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Barbara, California. (P-382)

**MISSOURI**

**Kansas City, Missouri**  
Fruth Center of Christianity, "The Little  
White Chapel on Broadway," 3841 Broad-  
way; Sun. & Wed. 7:45 P. M.; Minister:  
Dr. Maurice D. Russell; Phone: WEstport  
4723.  
Ethelaine Chapel (Spiritualist) 4317 State  
Line; Services: Sunday 7:30 P. M.; Char-  
tered by Science of Progressive Life  
Ass'n; Minister: Rev. Anna Tyler; Phone:  
CL 7749.

**St. Louis, Missouri**  
Independent Assembly of Missouri, Psy-  
chic Center, 3213 Washington Blvd.,  
Thurs. and Sunday, 8 P. M.; Minister:  
Rev. Ida F. Eggers; Phone: FR-1-4386.  
Society of Spiritual Fellowship, 3816a  
North Grand Ave.; Services: Wed. 2 P. M.;  
Friday 8 P. M.; Leader: Elsie Andreas,  
member of Burket Spiritualist Church,  
Inc. (N.S.A.) Glasgow and National  
Bridge; Sunday services 10:30 A. M.  
Memorial Spiritualist Science Church,  
Kingsway Hotel, Kingshighway and West  
Pine Blvd.; Sunday 8 P. M.; Chartered by  
State Ass'n of Missouri; Minister: William  
R. Fuller; Phone: Flanders 2436.

**NEW HAMPSHIRE**

**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.

**NEW JERSEY**

**Camden, New Jersey**  
Second Spiritualist Church (N.S.A.) Le-  
gion Room, Walt Whitman Hotel, Broad-  
way & Cooper St.; Sun. 7:45 P. M.; Minis-  
ter: Rev. Catherine Broome, 246 South  
34th St.; Phone: Woodlawn 3-7446.  
**Clifton**—Church of Spiritual Advice, 17  
Yearance Ave.; Martha Heilmann.  
**East Orange**—Ch. of Sp'list Harmony, 7  
Hollywood Ave., Connie Clark.  
**Elizabeth**—Seventh Ch. of Psychic Science,  
415 Madison Ave.; Sun. 8 P. M.; Wed. 2  
& 7:45 P. M.; Rev. Veronica Fleischman;  
Phone: 2-3515.

**Jersey City, New Jersey**  
First Spiritualist Church, 535 Oakwood  
Ave.; Services: Sun. & Wed. 8 P. M.; Minis-  
ter: William O. Davies, 251 Markland  
Ave.; Sec'y: M. Frances Morse, 152 Hol-  
land St.; Phone: 76-9290.  
Divine Spiritualist Church, 191 Griffith  
St. (near Summit) Services: Sunday 8  
P. M.; Sec'y: Mrs. R. Koch, 702-87th St.,  
North Bergen, N. J.

**Newark**—Mother Temple of Psychic Sci-  
ence, 532 Springfield Ave.; Tues. 1 & 7:30  
P. M.; Rev. Dorthes Dencer, Mediator:  
HU 2-1773; Psychic Science 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 Carroll  
St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.;  
Emily Freestone-Hewitt.  
**Rumson**—First Spiritual Science Church,  
15 Highland Ave.; Tues. 8 P. M.; Minister:  
Rev. Myrtle A. Pinkney; Phone: Rumson  
1-0399-R.

**Teaneck**: Holy Trinity Church of Psychic  
Science, 75 Teaneck Road; Services: Sun.,  
Tues. & Thurs. 7:30 P. M.; Mon. & Thurs.  
2 P. M.; Minister: Rev. Helen Paul; Phone:  
Teaneck 6-3622.

**Union City, New Jersey**  
Divine Psychic Mission of Consolation, 419  
38th St.; Founder: Rev. Anna Doerner-  
Simms; Pastor: Rev. H. C. Millare.  
Spiritual Ch. of Divine Healing, 1000 New  
York Ave.; Sun. 11 A. M.; Tues. 10 A. M.;  
Tues. 8 P. M.; Fred Boeck; Tues. & Thurs.  
2 P. M.; Thurs., Fri. 8 P. M.; Rev. Elsie  
E. Richter; Phone: Union 4-0393.

**Spiritual Ch. of Divine Guidance**, 517 37th  
St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2  
& 8 P. M.; Social 2nd Fri. 2 P. M.; Rev.  
Ann P. Rugar; 4th Friday, 8 P. M.

**West Englewood**: John's First Memorial  
Spiritual Church, 27 West Forest Ave.,  
Sun. & Wed. 8 P. M.; Classes: Tues. 2 P.  
M.; Tues. & Thurs. 8 P. M.; Minister: Rev.  
M. Louise Gallo; Phone: Te 7-6335.

**Binghamton, New York**  
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.

**Temple of Mental Science Spiritualist  
Church**, 145 Beethoven St.; Services:  
Sun. and Fri., 7:30 P.M.; Class: Tues., 8  
P.M.; Minister: Rev. Ivah B. Leland;  
Phone: 2-2215.

**Buffalo, New York**  
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).

**Nazarene Unity Science Church**, 172  
Goodell St.; Services: Sunday, 7:45 P.M.;  
Wed., 8 P.M.; (Second Sunday, Rally Day,  
3 and 7:45 P.M.) Minister: Rev. Roland  
A. Henry; Phone MO1683.

**NEW YORK STATE—Continued**

**South Ozone Park**: Helen Memorial Spir-  
itualist Church, 143-16 Sutter Ave.; Sun.  
8 P. M.; Tuesday 2 & 8 P. M.; Minister:  
Rev. Grace E. Wagner.

**West Hempstead**: Spiritual Church of Mag-  
dalena, 559 Henry St., 2 blocks south of  
Hempstead Turnpike at Nassau Blvd.;  
Services: Sun. & Wed. 8 P. M.; Wed. &  
Thurs. 2 P. M.; Thurs. 10:30 A. M.; Minis-  
ter: Rev. Marion Miller; Phone: Hemp-  
stead 1-3404.

**New York City**

**Temple of Light (A.S.)** Suite No. 708; 152  
West 42nd St., Inspirational address and  
Healing Silence, Sunday 11 A. M.; Tues.  
Thurs., Fri. & Sun. 7 P. M.; Tues. & Fri.  
2 P. M.; Class: Mon. 7:45 P. M.; Rev. Wil-  
liam Charles Owens, Pastor; Rev. Marion  
Owens, Sec'y.

**Spiritual Temple of Light Church**, 163  
West 71st St. (1 flight up) East of B'way;  
Message service: Sun., Tues. & Thurs. 8  
P.M.; Class: Saturday, 7:30 P.M.; Minister:  
Rev. Jean Delores Stewart.

**Seventh Spiritualist Church**, Hotel Mc-  
Alpin, 34th & Broadway; Message ser-  
vice: Tuesday 7:30 P. M. in Room 364,  
Hotel McAlpin; Minister: Rev. Lillian  
Bleser, 446 40th St., Brooklyn, N. Y.

**First Spiritual Science Church of Brook-  
lyn**, Studio No. 856, Carnegie Hall, 154  
West 57th St.; Services: Tuesday & Friday  
6:30 P. M.; Minister: Rev. Frances H.  
Parker, 685 St. Marks Ave., Brooklyn,  
N. Y.; Phone: P.R.-8-4408.

**United Spiritualists' Church**, 300 West  
56th St., Services: Sunday 11 A. M.;  
Message services: Sun. & Tues. 7:30 P.  
M.; Wed. & Fri. 7 P. M.; Thurs. & Sat. 1  
P. M.; Sec'y: Martha Feinstein; Phone:  
Circle 5-4566.

**Metaphysical Spiritual Society, Inc.**, 248  
West 73rd St. (West off B'way) Hazel  
Watson, Director; Message services: Sun.,  
Thurs. & Sat. 8 P. M.; Sat. 2 P. M.; Meta-  
physical Class: Tues. 8 P. M.

**Spiritualist Church of Guiding Light**, 865  
East 156th St. (Bronx) Services: Sunday  
and Tuesday 8 P. M.; Wed. 2 P. M.; Minis-  
ter: Rev. Helen A. Thury; Phone: ME  
5-9555.

**Beacon Light Spiritualist Church**, 123  
West 94th St.; Services: Thursday 1 & 7  
P. M.; Saturday 7 P. M.; Minister: Rev.  
Hermine Leger.

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

**Church of Divine Guidance (U.S.C.)**,  
Room No. 203, Great Northern Hotel, 118  
West 57th St.; Services: Thurs. 10 A. M.;  
Fri. 2 & 7 P. M.; Class: Tues. 8 P. M. &  
Wed. 2 P. M.; Minister: Rev. Martha K.  
Seidler.

**Cathedral of God, Inc.**, 53 West 82nd St.  
(upstoop, front) Message services: Thurs.  
and Sun. 7 P. M.; Bible Classes: Tues. 7  
to 8 P. M.; Unfoldment Classes: Tues. 8:15  
to 10:15 P. M.; Minister: Rev. V. Barbara  
Lesnowich.

**Aquarian Brotherhood of Christ**, Embassy  
Hotel, 70th and Broadway Suite 106.  
Minister: Carolyn C. Duke; Sun. 6 P.M.  
and Monday, 7:30 P.M.; Class: Wed., 2:30  
P. M. Also services by Rev. Sylvia  
Greco, Wed., 6:30 P.M.; and services by  
Rev. Olive Kruger, Friday, 7:30 P.M.

**Mercy Chapel**, Studio 1010, Carnegie Hall,  
entrance 56th and 7th Ave.; Healing, Mes-  
sages and Classes Mon. 7:30 P. M. Minis-  
ter, Rev. William Henry DuBois.

**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, Minis-  
ter.

**Chapel of Divine Love**, Sherman Square  
Hotel, B'way and 71st St.; Services:  
Sun., 3 P. M.; Wed., 8 P. M.; Minister:  
Rev. Jessie Curl; Phone: SCHuyler 4-4756.

**First Church of Spiritual Vision**, 100  
West 61st St.; Sunday: Healing, 6 P. M.;  
& Messages, 7:15 P. M.; Messages: Tues-  
day & Wednesday & Friday, 6 to 10 P. M.;  
Thursday and Saturday 1 P. M.; Rev.  
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N. Y.); Services: Mon., Wed. & Sun. 7:30  
P. M.; Minister: Rev. Angela J. Sessa;  
Phone: Tremont 8-9134; President: Leo-  
pold Sessa.

Fourth Spiritual Science Church, Inc.,  
Suite 703, Steinway Bldg., 113 West 57th  
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8 P. M.; Meditation for members, Monday  
8:30 P. M.; Healing Circle, messages:  
Tues. 8:15 P. M.; Lecture on Hindu Yoga  
(Hall's philosophy and Oriental Symbol-  
ism), Wed. and Thurs. 8 P. M.; Astrology  
Classes, Elementary, Mon. 7:30 P. M.; Ad-  
vanced Wed. 7:30 P. M.; Dr. Sant Ram  
Mandal of India; Phone: IN-5827.

**Spiritual Science Mother Church, Inc.**,  
Studio 1010, 7th Ave. & 56th St.; Sunday  
sermon. Messages 7:30 P. M.; Minister:  
Rev. Glenn Argoe; Phone: CO 5-2952;  
Wed. 1 to 3:30 P. M., messages: Ida Mc-  
Govern; Classes for spiritual unfoldment,  
Wed. & Thurs. 8 P. M.; Glenn Argoe;  
Messages: Friday, 1 to 3:30 P. M. Rev.  
Zara Lakes.

**Church of The Eternal Star**, 237 West  
72nd St.; Message services: Tues. & Thurs.  
1 P. M.; Minister: Wed., Fri., Sat. & Sun.  
7:30 P. M.; Rev. Ross Ann Erickson;  
Phone: TRafalgar 7-3113.

**Little Cedar Spiritualist Church**, 123 West  
94th St.; Services: Sunday, Tuesday and  
Friday, 7 P. M.; Wednesday, 1 P. M.;  
Rev. Beulah H. Brown, Minister; Phone:  
RI 9-7680.

**Church of Divine Inspiration**, 27 Apple-  
ton St.; Services: Wed. and Sun. 7:30  
P. M.; Friday 8 P. M.; (Medium's Day  
every 4th Sunday 3 P. M.) Minister: Rev.  
Ethel T. Andrews.

**Schenectady, N. Y.**  
Progressive Spiritualist Church, Inc., 6  
Mynderse St.; Services: Sunday, 7:45 P.M.;  
Messages: Tues. 8 P. M.; Sec'y: Lillian L.  
Weir.

**Universal Church of Science**, 4 Eagle St.,  
Services: Sun. 3 & 7:30 P. M.; Class: Tues.  
8 P. M.; Messages: Wed. 7:30 P. M.; Minis-  
ter: Rev. Frederick W. Mitchell; Phone:  
7-6933.

**Syracuse, New York**  
Wayside Spiritual Church, American Pen-  
sion Club, 220 E. Washington St.; Sun.  
7:45 P. M.; Pres.: Albert Potter; Phone:  
9-5235; Sec'y: Luania Caley.

**First Spiritualist Church**, 535 Oakwood  
Ave.; Services: Sunday and Wednesday,  
8 P. M.; Minister: William O. Davies;  
Phone: 76-9290; President: Eugene L.  
Morse.

**Spiritual Science Church**, Onondaga  
Hotel; East Jefferson and South Warren.  
Services: Sunday, 7:45 P.M.; Associate  
minister: Iva Moore Thompson; Phone:  
4-8385; Sec'y: Margie Moon, 703 South  
Beech.

**Tonawanda**—Elmlawn Spiritualist Church,  
39 South Niagara St.; Sun. & Wed. 7:45  
P. M.; Eleanor Gardel, Pastor.

**Utica**—Utica Christian Spiritualist Ch., Ma-  
her Bldg. (Seneca St. entrance); Sun. 3 &  
7:30 P. M.; Wed. 8 P. M.; Minister: Rev.  
Mabel R. Hammel, 902 S. Plymouth Ave.,  
Rochester, N. Y.; Phone: Rochester-Gene-  
see 2527R or Utica 4-6313.

**Yonkers**—Occult Science Society, 65 South  
Broadway; Sun. 7:30 P. M., Healing Dem-  
onstrations; Minister: Rev. Wilfred S.  
Spear, P. O. Box 386, Yonkers, N. Y.;  
Phone: Yonkers 57268.

**OHIO**

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

**Friendly Spiritualist Church**, 31 S. How-  
ard St.; Sun., 7:45 P.M.; Thurs., 2 and  
8 P.M.; Healing: Mon., Tues., and Wed.,  
1 to 5 P.M.; Pastor: Rev. Hulda Stewart.

**Infinitesimal Science of Metaphysics Church**,  
100 South Broadway; Minister: Rev. Ethel  
Laurendine.

**Canton**—First Spiritualist Episcopal Ch.,  
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Age, 3756 Reading Road; Services, Lec-  
ture, Healing and Messages: Thurs. &  
Sunday 7:45 P. M.; Leader and President:  
Rev. Emil J. Schmidt; Ass't Pastor and  
Vice President: Rev. Edwin C. Wrede;  
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**Cleveland, Ohio**  
Universal Church of Truth, 2066 West  
59th St.; Sun. 7:45 P. M.; Pastor: Leon-  
ard Holzheimer, 2900 Brookpark Road;  
Phone: ON 1-3981.

**Columbus, Ohio**  
Truth Tabernacle Spiritualist Assoc., 437 1/2  
North High; Sun. & Tues. 8 P. M.; Rev.  
Curtis B. Morris.

**Dayton, Ohio**  
Spiritual Church of God, Apt. No. 5, 37  
East 5th St.; Sunday 8 P. M.; Rev. Ethel  
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**Central Spiritualist Ch., Hayes & Hulberts**  
Sun. 7:15 P. M.; Wed. 7:30 P. M.; Pastors:  
Laura E. J. Holloway; Sec'y: Minnie Rowe,  
1604 E. Richard.

**Psychic Center of Truth Church**, 106 East  
6th St., Carpenter's Hall, Grand Opera  
House Bldg., 3rd Floor; Sunday 8 P. M.;  
Minister: Rev. Roy Graves; Sec'y: Mary  
M. Young, 820 Third St., Rochester, Penna.

**First Spiritualist Church**, 707 Dresden  
Ave., Services: Sunday 8 P. M.; President:  
Sara H. Bowersock; Sec'y: Mary M. Mar-  
tin, P. O. Box 501, East Liverpool.

**Church of Revelation No. 16**, 512 Ash St.,  
Upper; Services: Sun. & Thurs. 8 P. M.;  
Minister: Rev. Agnes Mower; Phone: Jordan  
3592; 2110 Parkdale Ave.; Sec'y: Ver-  
lin G. Seyer, 543 Milton St.

**Christian Spiritualist Church**, 1222 Erie  
St., Cecil Engle.

**Good Will Spiritualist Church**, 1315 Ob-  
tawa Drive; Sunday School, 10 A. M.;  
Sun. & Thurs. 7:30 P. M.; Rev. D. E. Cri-  
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**First Sp'list Episcopal Ch.**, 636 Western  
Ave. (at Field); Sunday 7:45 P. M.;  
Tuesday 8 P. M.; Pastor: Rev. Fred L.  
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**Ingersoll Memorial Ch.**, 339 West Federal,  
Room 9; Sun. 7:45 P. M.; Thurs. 2:30 &  
7:45 P. M.; Rosa Hoyle, 137 North Fruit  
St.; Phone: 7-7006.

**The First International Assembly of Spir-  
itualists**, Y.M.C.A. Bldg.; Sunday, 7:45  
P. M.; Minister: Rev. Merle Sloan; Presi-  
dent: Bessie Clark.

**OKLAHOMA**

**Blackwell**—First Sp'list Church, 116 1/2 E.  
Padon St.; Lyceum; Sun. 6:45 P. M.; Lec-  
ture: Sun. 7:15 P. M.; Sec'y: Neva Owsley;  
Pres.: Lindsey C. Owsley.

**Second Spiritualist Church**, 919 South  
Cheyenne St.; Services: Sun. 7:45 P. M.;  
(Healing 8 P. M.); Rev. Adella Reynolds,  
Minister.

**Unity Spiritual Science Church**, 711 South  
Cheyenne Ave.; Wed. & Sun. 8 P. M.;  
Class: Tues. 2:30 P. M.; Minister & Sec'y:  
Rev. Orphe C. Beaulieu, 1231 1/2 South  
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# SPIRITUALIST CHURCHES

(Con't. from Page 12)

**OREGON**  
Gold Hill: Universal Church of The Master; Services: Sunday 8 P. M.; Minister: M. M. Kruse, D.D., Route No. 1, Box 161.

**Portland, Oregon**  
University Sanctuary of The Soul Temple, No. 2, 5729 S. E. Boise; Services: Sunday & Wednesday 8 P. M.; Minister: Rev. Jean Krause; Phone: PROspect 1-9886; Sec'y: Zella Hein.

**Salem:** First Spiritualist Church, 1320 Madison St., Circle and Healing, Sunday 6:45 P. M.—regular services, Sunday 7:30 P. M.; President: Irving M. Zeller; Sec'y: Mildred R. Bliven, Rt. 1, Box 289, Independence, Oregon; Phone: Salem 2-1365.

**PENNSYLVANIA**  
Erie—1st Free Psychic Church, 2516 Peach St., Sun. & Thurs. 8 P. M.; Pastor: Rev. Emil Penningroth.

**New Castle, Penna.**  
Spiritualist Church of Truth, McGoun Hall, 2154 East Wash., St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

**Philadelphia, Pennsylvania**  
Third Spiritualist Church, 3044 Germantown Ave.; Sunday, Lyceum 3 P. M., regular service 8 P. M.; Message service Wed. 8 P. M. and Fri. 2 P. M.; President Joseph B. Stott, 7223 Algard St.

Universal Spiritualist Brotherhood Church, 3012 Girard Ave.; Sunday 7:45 P. M.; Wed. 7:30 P. M.; Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia (40).

**Pittsburgh, Pennsylvania**  
Spiritual Church of Revelation, 114 Federal St., (Northside) Services: Sun., Tues., Thurs. & Fri. 3 & 8 P. M.; Class for spiritual unfoldment, Fri., 8 P. M.; Minister: Rev. Katherine Fidell Kane; Phone: FAirfax 1-0766.

**Titusville—Alliance Church of Infinite Science**, 105 North Washington St.; Rev. Marie E. Roggenkamp, President; Sec'y: Rev. Leon E. Shaw.

**RHODE ISLAND**  
Providence, Rhode Island  
W. I. Stead Spiritualist Church, Inc., 32 Haskins St.; Services: Sun. 2:30 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Olive Lowe; Phone: Plantations 1-6604.

**TEXAS**  
Beaumont, Texas  
South Park Spiritual Church, 3795 Ave. "A"; Prayer meeting and regular services: Sun., 7 P. M.; Wed., 7:30 P. M.; Minister: Rev. Katy Marsh; Healer: Abbie Womack; Phone: 5-1846.

Progressive Spiritual Christian Center, 4805 Wyatt, Apt. 4-D; Services: Sun., 4 P. M.; Rev. Ida Stansbury; Phone: 8-4485.

**Dallas—First Spiritualist Church (N.S.A.)**  
4921 Reiger; Devotional Services: Sun. 7:30 P. M.; Message service: Wed. 8 P. M.; Minister: Nancy A. Huston; Sec'y: Joseph S. Huston.

**Fort Worth: Third Spiritualist Church**, Room No. 106, Westbrook Hotel, Services: Sun. 7:45 P. M.; Minister: Rev. Blanche Hanley; Phone: W-1-1258; Church Phone: ED 3431; Sec'y: Fern O. Maguire, 1003 Elmwood; Pres: Zeno R. Maguire.

**Houston, Texas**  
First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.  
Second Spiritualist Church, 4301 Rossmoyne Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

**San Antonio**  
Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Clara Ann Williams; Phone: Garfield 8048.

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Wheeling: Way Memorial Temple, Broadway and Maryland; Sunday Lyceum, 9:30 A. M. Regular services, 10:45 A. M.; Sec'y: Ed Schneider, 615 North Front St.

**WISCONSIN**  
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True Spiritualist Church, services every Sunday, 2 and 8 P. M. at 4229 West Garfield Ave.; Minister: Rev. Lorraine Nesbitt; Phone: Hilltop 2-1879.

Christian Spiritual Ch., 2544 N. 27th St., Sun. 3 and 8 P. M. Rev. Marie J. Hillman. Phone: Division 4-2557.

Christian Unity Spiritual Science Church, 4876 North 19th St.; Services: Sun. 10 A. M. and 8 P. M.; Wed. 2 and 8 P. M.; Ministers: Dr. Walter and Dr. Ella Krahn, 2603 West Atkinson Ave.; Phone: Hilltop 5-0334.

1st Psychic Science Ch., 2671 North Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Bennett.

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

**West Allis: First Spiritual Science Church**, Group No. 142, of West Allis; 2219 South 55th St.; Sunday 3 P. M.; Minister: Rev. Valeria P. Horvath; Phone: Mitchell 5-3161.

**CANADA**  
Brantford, Canada  
Hope Memorial Spiritual Church, Chatham St. (cor. Queen); Healing, Messages & Open Circle, Sunday 3 P. M.; Worship and Messages, 7 P. M.; Pres.: W. C. Richardson; Leslie Livers, 290 West St.; Phone: 26097.  
Brantford Spiritual Temple, 112 Darling St., Sun. 3 & 7 P. M.; Minister: H. Meynell; Sec'y & Treas.: Mary McClelland, 8 Gilkison St.

**Calgary (Alberta) — First Spiritualist Church**, 7th Ave. & Third St. East; Sun. 8 P. M.; Alice Rushton, 1224 Kensington Road.

**Edmonton: City Temple of Spiritualism**, 91315-103A Ave.; Services: Sunday 7:30 P. M.; Minister: Rev. J. Gargott; Sec'y: Ina Heath, 10737-97th St.; Phone: 74006.

**Toronto, Canada**  
Britten Memorial Spiritualist Church, 104 Clinton St.; Services: Sun. 3 P. M. healing and messages—7:15 P. M. Divine services; Wed. 8 P. M. Trance Seance; Thurs. 2:30 P. M. healing and messages; Sec'y: Mrs. G. Chappel; Resident Minister: Rev. Mae Potts.  
Church of Spiritual Upliftment, Lakeview Hall, Heele & Annetta Sts.; Open Forum & Messages, Sat. 7:30 P. M.; Healing & Open Circle, Sun. 2:30 P. M.; Lecture & Clairvoyance, Sun. 7:15 P. M.; Classes: Mon. & Fri. Evening; Minister: Rev. Elizabeth McLennan; Phone: MU 9938.

Springdale Spiritualist Church, 137 Avenue Road; Sunday 7:15 P. M. lecture, clairvoyance; Tues. 8 P. M. healing, messages; Thurs. 8 P. M. healing; Sat. 7:30 P. M. discussion, messages (week nights —104 Clinton) Minister: William Partidge; Sec'y: Ernest Mann; Phone MO-6522.

Albert Memorial Ch., 207 Logan Ave.; Sun. 7:30 P. M.; Open Circle Wed. 8 P. M.; President: J. Taylor; Sec'y & Treas.: Irene Donnelly.  
Windsor—The Church of the Golden Chain, 638 Chilver Rd.; Sun. 7:30 P. M.; Minister: John Laidlaw, 1023 Sandwich St., E.; Sec'y: Irene Bright, 349 Oak Ave.; Phone: 42228.

**Winnipeg, Canada**  
First Spiritualist Church, 371 Polson Ave., Sun. 7 P. M.; Thurs. 8 P. M.; President: A. Barker, Milan Apartments.  
Winnipeg Spiritualist Church, Odd Fellows Hall, Services: Sunday 11 A. M. & 7 P. M.; President: F. W. Woodward, 633 Agnes St., Phone: 74-8653; Business, 320 Burnell St.; Phone: 3-7088.

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# CHURCH NEWS

**Indianapolis, Indiana:** The Golden Anniversary convention of the Indiana State Association of Spiritualists opened at the Claypool Hotel recently (May 20th) when Dean H. Phillips delivered the address of welcome at a banquet held in the Chateau Room.

The featured speaker and medium for the convention, which continued for three days, was Rev. Arthur A. Myers, Lily Dale, N. Y., trustee of the National Spiritualist Association, with which the I.S.A.S. is affiliated.

The morning and afternoon of each day was devoted to business sessions. Other speakers and mediums featured: Dr. Benjamin F. Clark, president of the I.S.A.S.; Pansy Cox, Anderson; Rev. Virginia Leach Falls, Muncie; Rev. Fanchion Harwood Dorsh, Chesterfield; Rev. Bernice Brock, Ft. Wayne; Rev. M. C. Skillman, Richmond; Carrie Ayres and James Wells, Indianapolis, and Rev. Velma Hool Dickson, South Bend, Indiana.

The convention program listed affiliated churches: Madison Ave. Spiritualist Temple, Anderson; United Spiritualist Temple of Truth, Hammond; Progressive Spiritualist Church, Indianapolis; Psychic Science Spiritualist Church, Michigan City; Union Spiritualist Church, Evansville; Christian Spiritualist Church, Elkhart; Science Church of Spiritualist, Richmond; First Spiritualist Church, Wabash; Spiritualist Center Church, Indianapolis; First Spiritualist Church, Peru; Unity Spiritualist Church, Hammond; Psychic Science Spiritualist Church, Indianapolis; First Spiritualist Church, Michigan City; First Spiritualist Church, Gary; Spiritualist Church of Divine Science,

Ft. Wayne; First Spiritualist Church, Frankfort and Unity Spiritualist Church, Muncie, Indiana.

Other ordained ministers: Rev. Ola Toph, and Rev. B. F. Clark, Indianapolis; Rev. Amelia Hullenger, Michigan City; Rev. John F. Van Meir; Indianapolis; Rev. Jeanette M. Hoeppel, Evansville; Rev. Mable Riffle, Chesterfield; Rev. Edith Stilwell, New Castle; Rev. Geneva G. Carter, Anderson; Rev. Myrtle Wright, Hammond; Rev. Ola Florence, Indianapolis; Rev. Harry Sutton, Elkhart; Rev. Loretta Schmitt, Chesterfield; Rev. Alvin Morehouse, Elkhart; and Rev. Sarah Wager, Indianapolis, Ind.

**Licentiate Mediums:** Lucy Hicks, Frankfort; John Kladarin, Gary; Elsie Hodges, Indianapolis; Charles Horan, Indianapolis; LeRoy McBride, Ft. Wayne; Faye Anderson, Anderson; and C. C. Driscoll, Indianapolis, Ind.

**Commissioned Healers:** John Kladarin, Gary; Paul R. Leach, Indianapolis; Dr. H. L. Skillman, Richmond; Sherman Dicks, Indianapolis; George Hoffner, Anderson; Dave Butler, Goshen; Hazel Butler, Goshen; Claude Blades, Chesterfield; Earl Bates, Chesterfield; Ruth I. Coyle, Hammond; Sherman Hite, Ft. Wayne; Albert C. Hall, Indianapolis; Oscar Joyce, Brownstown; Emma Bright, Indianapolis.

**Certified Mediums:** Ruth I. Coyle, Hammond; Lucille Gorrell Bousman, Martion; Jean Cain, In-

dianapolis; Fannie Easton, Indianapolis; Guy H. Leach, Indianapolis; Ruth Thompson, Bargersville; Carrie Worland, Indianapolis; Nelle Van Meir, Indianapolis; Omar Brock, Ft. Wayne; Earl Bates, Chesterfield; Bertha A. Bates, Chesterfield; Clara Cohagen, Wayndale; Grace Driskell, Indianapolis; Edna Wenz, Indianapolis; Laura Hutzler, Indianapolis; Carrie Worland, Indianapolis; Emma M. Paul, Hammond; James Wells, Indianapolis; Rebecca E. Jeffries, Indianapolis; Pearl Heald, Indianapolis; Dorothy Sutton, Elkhart; Faye Anderson, Anderson; Mae Sullivan, Lafayette; George Hullinger, Michigan City; Della Howe, Frankfort; Opal Lane, Lebanon; Chalmer Looker, Lafayette; Grace D. Cobb, Louisville, Ky.; Pearl Cunningham, Peru; T. F. McGinnes, Gary; Anna Isaac Edmond, Evansville; Anna Musgrave, Evansville; Sadie Temme, Evansville; Minnie Geiselman, Evansville; Molena Allen, Evansville; Carrie A. Ayres, Indianapolis; Vicky McMillen, Indianapolis; Bertha Shaefer, Indianapolis; Bertha King, Indianapolis; Helen L. Hale, Anderson; Geneva G. Carter, Anderson, and Pansy Cox, Anderson, Indiana.

The board of directors of the I.S.A.S. is: President, Dr. B. F. Clark; first vice president, Paul R. Leach; 2nd vice president, Rev. Fanchion Harwood Dorsh; secretary, Rev. Velma Hool Dickson; treasurer, Rev. M. C. Skillman; trustees: Orval Howe, Reba Schal-

lon, and Omer Brock; Supt. Lyceums, Rev. Bernice Brock.

★  
**Miami, Florida:** According to Rev. Marie Wilson, secretary of the Florida State Spiritualist Ministerial Association, a mass meeting was held recently (May 23rd) at the Beckoning Light Spiritualist Church, 1621 6th St., S.W. Minister of the church, Rev. Bertie Lilly Candler, is president of the F.S.S.M.A.

The featured lecturer for the occasion was Rev. Frances Stevenson, pastor of the Shenandoah Spiritualist Church, 601 S.W. 7th St.

Officers chosen for the coming year: President, Bertie Lilly Candler; vice president, Rev. Harold F. Westcott, secretary and treasurer, Rev. Marie Wilson. Trustees: Rev. Sarah Cushing-Leadeater, Rev. Marie Atwater, Rev. Joseph E. Dickinson, Rev. Pearl Hinkson, Rev. Mary Turner, Rev. Ruth Petty, Rev. Mabel Spicer, Rev. Madge Hart, Rev. Rita La Chapelle, Rev. V. Perweiler and Rev. Frances Stevenson.

★  
**Etna, Maine:** The 78th annual session of Etna Spiritualist Camp opens August 22nd and closes September 5th, according to secretary, Myra L. Burgess.

Services, held daily, include classes on the science, philosophy and religion of Spiritualism, psychic development and spiritual unfoldment. During the season,

there will be psychic healing, mental ship, direct voice and mediumship.

Speakers and mediums listed on the official program: Rev. M. McBride Pantton, Rev. Ida Demopoulos, W. J. Hiltz, Rev. Melvin O. Smith, Reuberta Byam, Alice L. Mooers, Julia Barker, Georgia Duncan, George Hoxie, Rev. William Hubbard, Rev. Marion Blaisdell, Abbie Bates, Myra Burgess, Madeline Wing and Mr. and Mrs. Francis Stevens.

**Special days:** Harrison D. Barrett Pilgrimage Motorcade, August 23rd; Vanderbilt-Fales and Blaisdell Day, August 26; Young People's Improvement Day, August 27; National and Maine State Association Day, August 28; Junior League Day, August 31, and Annual Meeting Day, September 3.

**Special Classes:** Philosophy and unfoldment, Rev. Ida Demopoulos, W. J. Hiltz, Rev. M. McBride Pantton, Rev. Marion Blaisdell, N.S.T.; Lyceum classes, Abbie Bates; healing classes, W. J. Hiltz.

**Spiritual Healers:** W. J. Hiltz, Ella Hammond, Clarence Stewart, Abbie Bates, Frank Burgess.

**Music:** Victor C. Wrenn, soloist; Hugh Jameson, organist.

★  
**Portsmouth, N. H.:** A special christening service was held recently (May 16) at the First Spiritual Science Church, 114 Maplewood Ave. Minister of the church, Rev. Frank Daley, officiated; Rev. William Hubbard, president of the Maine State Spiritualist Association, was guest speaker.

The children christened: Patricia Ann Tibbetts, Sindia May Tibbetts and Raymond Earl Tibbetts, Jr.

## Golden Anniversary Convention of the Indiana Association of Spiritualists, Claypool Hotel, Indianapolis, Indiana



The photograph above was taken during the recent convention of the I.S.A.S. They are, left to right: Rev. Bernice Brock, Rev. Edith Stilwell, Rev. Mable Riffle, Juliette Pressing and Rev. Mamie Schulz.



Left to right, front row: Rev. M. C. Skillman, pastor, Science Church of Spiritualists, Richmond, Indiana; Rev. Bernice Brock, pastor, Spiritualist Church of Divine Science, Fort Wayne, Indiana; Rev. Ola Florence, pastor, Progressive Spiritualist Church, Indianapolis, Indiana; Rev. Mable Riffle, secretary, Chesterfield Spiritualist Camp; Dr. H. F. Miller, Odessa, Texas; Juliette Pressing and Della Howe, secretary First Spiritualist Church, Frankfort, Indiana. Second row, left to right: Carrie Avers, secretary, Spiritualist Center Church, Indianapolis, Indiana; Rev. Edith Stilwell, Madison Avenue Spiritual Temple, Anderson, Indiana; Rev. Mamie Schulz, Chesterfield, Indiana; Dr. B. F. Clark, pastor Psychic Science Spiritualist Church, Indianapolis, Indiana; Rev. Virginia Leach Falls, pastor Unity Spiritualist Church, Muncie, Indiana; Rev. Velma Hool Dickson, pastor First Spiritualist Church, Gary, Indiana; and Charles Horan, Spiritualist Center Church, Indianapolis, Indiana.



Board of Directors, left to right, front row: Rev. Fanchion Harwood Dorsh, 2nd Vice President; Rev. M. C. Skillman, treasurer; Reba Shallen, trustee and Rev. Velma Hool Dickson, secretary. Left to right, second row: Dr. B. F. Clark, president and N.S.A. trustee; Rev. John F. Van Meir, trustee; Omar Brock, trustee; Paul R. Leach, first vice president and Orval Howe, trustee.



Left to right, front row: Rev. M. C. Skillman, Rev. Bernice Brock, Rev. Reba Shallen, Dean Phillips, Indianapolis Convention Bureau; Rev. Fanchion Harwood Dorsh and Della Howe. Second row, left to right: Paul R. Leach, Rev. John F. Van Meir, Dr. H. L. Skillman, Nellie Van Meir, Omar Brock, Carolyn Leach, John Dorsh, Ray Dickson, Dr. B. F. Clark, and Orval Howe.



Identified in the photograph: Bertha King, Dr. H. L. Skillman, Melvin Peacock, Frank Teagarten, Meredith King, Harold Heald, Dr. B. F. Clark, Orval Howe, John Van Meir, Henry Shafer, Truman Troop, Mable Troop, Florence Eiler, Edith Wade, Claude Simpson, Mrs. Marion Williams, Charles Horan, Edith Secrest, Glenna Wood, Fanchion Harwood Dorsh, Lee Miller, Reba Shallen, Mrs. Alma Teagarten, Sherman Dicks, Wayne Eiler, Pearl Cunningham, Marie Phillips, Edith Stilwell, John Dorsh, Dr. Clark Gideon, Mable Riffle Paul R. Leach, Oscar Hill,

Geneva Carter, Omar Brock, Velma Hopkins, Della Howe, Helen Hale, Dora Young, Oris Wilkens, Emma Bright, Bessie Miller, Dr. and Mrs. Melvin Gregg, Juliette Pressing, Mamie Schulz, Mr. and Mrs. Guy Leach, John Kladarin, Faye Anderson, Virginia Leach Falls, Bertha Shafer, Edna Wentz, Helen Sampson, Cecil Upshaw, Thelma Hill, Otha Gideon, Pearl Heald; M. C. Skillman, Bernice Brock, Ola Florence, Vesta Peacock, Dr. H. F. Miller, Marjorie Wilkens, Sarah Wager, Rebecca Jeffries, Carrie Worland and Bertha Anton.

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