

PSYCHIC OBSERVER

TRUTH

No. 383 CHESTERFIELD, INDIANA, AUGUST 25, 1954

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TWENTY CENTS

Same Old Story

WHEN WILL newspapers and journals, throughout this great land of ours, learn that Spiritualism is an organized religion and deserves the respect accorded any other. Hardly a week goes by that, in some part of the country, Spiritualist mediums are not being flayed and classed as fortune tellers. It is next to impossible to educate the average newspaper reporter who continually goes off the deep end when they try to cover stories pertaining to Spiritualism.

The case in point is the recent despicable article printed by "The Garfieldian" whose editorial offices are located in Chicago, Illinois at 3035 Washington Blvd.

The editor did not get away with it because he was taken to task by Ernst A. Schoenfeld, 3901 Shakespeare Ave., Chicago 47, Illinois. Rev. Schoenfeld is president of the Illinois State Spiritualist Association. His May 28th letter, which by the way was printed in part by the Garfieldian, follows:

Schoenfeld Answers

"My attention was called to several recent articles in your paper in which one of your reporters, in visiting so-called Fortune Tellers, Card Readers, etc., identified them as Spirit Mediums or Spiritualists.

"It is quite evident that your reporter has no knowledge of the Religion of Spiritualism. The vicious attempt to besmirch a recognized religious movement by identifying these fly-by-night charlatans as Spiritualists is a gross injustice, and I respectfully request that you print a retraction of this statement.

"Spiritualism is a religion based on natural law,—the laws of God. Spiritualism is the science, philosophy and religion of continuous life based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

"The National Spiritualist Association is a religious body, and has been incorporated as such, under the laws of the District of Columbia since 1893.

"Chicago has many fine Spiritualist churches, whose members are respected American citizens. As part of their religious teaching, they follow the precept and example of the greatest of all religious teachers, 'Jesus the Christ.'

"You also stated that Spiritual-

(Con't Page 4, Col. 5)

Is There a Crisis In America?

PHILOSOPHY OF SPIRITUALISM

LOVE AND BROTHERHOOD

plus

A SCIENTIFIC RELIGION BASED ON
HUMAN SURVIVAL

If Tried

Could Be the Religion for Men and Nations to Live By

By EARL S. HAINES

EVERYBODY in America should be vitally interested in what makes Europeans behave as they do because everybody's economy and peace of mind over here are affected and altered by the hot and cold wars existing over there—warfare of one kind or another that has been waged for a thousand years.

Our European contributions, since 1917, of money and resources, of our finest young men and women, of our fears and tears, have been almost beyond comprehension. Contemplate for a mo-

ment the fact that our fiscal expenditures since 1942 were over \$700,000,000,000.

And our billions and our armaments continue to flow into depleted treasuries and into our hundreds of occupied ports and bases over there.

Moreover, dark and ominous fear of still another even more devastating war, implemented by deadly atomic weapons, presaging annihilation of all "Christian" nations, still hangs over our heads and

(Con't Page 2, Col. 1)



The photograph above, taken during the dedication prior to the opening of Chesterfield's new auditorium, shows Master of Ceremonies, Rev. Homer Warren Watkins, (left center) cutting the ribbon, assisted by Rev. Mable Riffle, camp secretary.

Others in the photograph: Ernest Schulz, extreme left; Rev. Pansy Cox and President Ollie Patton, extreme right. (More photographs, page 2.)

— NEW —
\$100,000
AUDITORIUM
DEDICATED AT
CHESTERFIELD
SPIRITUALIST
CAMP

— by —
RALPH HICOCK

ON SATURDAY, June 26th, the sedate little town of Chesterfield, Indiana was the locale of an event which marked a milestone of progress for the Spiritualist Movement.

A crowd of over 1000 persons were on hand when flag raising ceremonies marked the opening of this event—the dedication of the new \$100,000 auditorium.

Never before in the history of Modern Spiritualism has so beautiful an architectural masterpiece, magnificent in massive stone with its stained glass windows and immense rostrum, been presented to the Spiritualists of the world.

For truly can it be said, that with the erection of this auditorium, together with the fact that 68,000 persons passed through its gates last year, Chesterfield Camp is indeed "The Hub of World Spiritualism."

Nearly 600 Spiritualists, from all over the United States, were registered at the camp's three hotels and visitors from the area came in large numbers.

At 9:30 A. M., a large gathering attended the flag raising ceremony. Rev. Clifford Bias, Mable Riffle, secretary; Ollie Patton, president and Rev. Charles Swann participated. The pledge of allegiance was given as Boy Scout Troop No. 31, Chesterfield; Neil Rinker, Melhal Cummings, Thomas Mudd, and Phillip Neipon, raised the colors. Tebetha Lipp, poet laureate of Camp Chesterfield, recited a poem of her own composition.

28 Mediums

After the flag ceremonies, the group formed a procession headed by the Boy Scout color guard, the board of directors and the 28 Mediums in residence at the camp. Guests and members followed across the grounds to the new auditorium for the dedication services.

There the customary ritual of cutting away the ribbon, performed by Rev. Mable Riffle, marked the official opening of the "Cathedral of the Woods." All filed into the building after the master of ceremonies, Rev. Homer Warren Watkins, Detroit, urged them to "Enter to worship—depart to serve."

The dedication address was delivered by Rev. Clifford Bias, Dean of the Spiritual Episcopal Institute which will be held at the camp from August 23 through 29.

Rev. Bias related how, in 1885, a Dr. J. W. Hilligoss, having suffered the loss of a son, had in his grief sought for the facts of survival and found them. How, in gratitude for those facts, he had determined that other should know

(Con't Page 2, Col. 4)

Good Attendance
Reported at
Camp Silver Belle



Ethel Post-Parrish

She is the secretary of Camp Silver Belle, Ephrata, Penna.; also lecturer, mental, direct-voice and materialization medium.

CHIMES ADD CHARM
to
Camp Silver Belle



Peggy Barnes-Jeffs

Thousands, visiting Camp Silver Belle during the current 1954 summer sessions, will hear for the first time, "The Peggy Jeffs Memorial Carillon Chimes," recently installed in the tower of The Mountain Springs Hotel. Their leisurely tones start the daily intervals, according to special Psychic Observer reporter, Albert Scheffler.

Says Mr. Scheffler: "The Chimes are now a permanent part of the camp . . . adding much to the pleasure of the guests. There is something heavenly about the clear and melodic notes of these Chimes, so beautifully suited to the informal life found at Camp Silver Belle, located on an inspiring site in the charming Dutch village of Ephrata, Pennsylvania.

(Con't. Page 2, Col. 1)

Lily Dale Assembly currently featuring these outstanding speakers and mediums.



LILY DALE (Chautauqua County) NEW YORK STATE: Three of America's outstanding workers in the field of spiritualism are being officially programmed during the 1954 summer sessions at Lily Dale Assembly. They are, left to right: T. John Kelly, Buffalo, N. Y.—spiritual healer and blind-fold billet reader; Arthur Ford, New York City, internationally-known lecturer and mental medium; and William Elliott Hammond, Cassadaga, Florida, one of Spiritualism's foremost orators. Special Summer School Classes at Lily Dale: Hammond, August 10-14 incl.; Ford, August 16-21 incl.

We extend our heartfelt thanks to the hundreds of friends of Arthur Riffle who sent memory cards and flowers. Kindly consider this as a personal "thank you."

Mable Riffle
and family

CRISIS —IN— America?

(Continued from Page 1, Col. 3)

theirs like the Sword of Damocles. Yes, this is the grim picture nineteen hundred years after the Nazarene came to earth to preach a better way of life through love and brotherhood and to demonstrate the natural elemental law of survival of the human personality.

Countries of the Old World have never known enduring political and social stability such as has been established for our continent. Over there, we find almost as many geographic, political and ethnologic cleavages as we have cooperating states over here.

Age-old Quarrels

Consider the tensions implicit on a relatively small continent with perhaps twenty-five different languages, with tariff and other highly nationalistic barriers, with inadequate national resources and violently conflicting ideologies.

But these age-old quarrels, between and among the countries of Europe, do not account for all past and present misery and suffering. The common people have been oppressed and exploited also—except in some of the smaller more enlightened communities—by their own political and ecclesiastic masters.

And, as we will try to show later, their religion has failed to inspire European leaders to behave decently, largely, we venture, because it has failed to answer, with positive assurance, the question mankind has been asking throughout the ages: "If a man die shall he live again?"

To inquire into the extent to which false dogmatic religion might be a factor in the European behavior pattern was one of the prime purposes of my three months' over there last summer.

European Power-house

I had many questions to ask about political, social and economic trends but primarily I wanted to inquire, and thus follow up considerable previous research, into the question of the influence of the orthodox church on the behavior

SILVER BELLE

(Continued from Page 1, Col. 5)

"Genuine appreciation of the Chimes was expressed by the rush of visitors which distinguished the opening of the camp's 1954 season—more so than other single innovation since the founding of the camp in 1932."

and culture of people in this very vital part of the world.

We are reminded that, geographically, Europe has been berated as a mere peninsula of Asia and does not merit the continental status that has been granted to it. But we are reminded also that "this important promontory has been the pivot around which all our history revolves."

We know too, that Europe continues to be the main crossroads of the world's commerce. And it must be admitted that from this area came our culture and our civilization.

Most important, however, to the America of today and tomorrow, is the dolorous fact that the European powder-house has exploded twice in our generation into a bloody conflagration that has directly affected our economy and altered our very way of life, and is now threatening our future, more vitally than perhaps the total impact of all of our own purely nationalistic activities.

The Cold War

Our non-isolationist statesmen seem to agree there can be no general peace and world-wide security until Europeans compose their political and economic conflicts. Woodrow Wilson's noble "Fourteen Points" were rejected, and the "League of Nations" finally discarded.

The Marshall Plan, and all our other altruistic efforts to promote a settlement at purely economic and political levels, seem to have failed to achieve peace.

The more recent NATO and EDC programs appear hopelessly stranded. So the cold war at this moment, nine years after Germany's surrender, has become a cold stalemate, freezing the world into a position of static hair-trigger armaments and strangling trade, with around ninety per cent of our national budget still committed to wars, past and present, and leaving our nerves still on edge.

If this can be accepted as a fairly accurate picture of the European situation, I would like to try now to show, with equal candor that, for a thousand years or more, the prevailing religion of these warring nations has been futile and false.

To the objective and sincere researcher there is evidence everywhere that the "Christianity" of the orthodox church of Europe has failed to spiritualize society. To be fair to our friends over there let me assure them that I am not stepping out of our smug materialistic glass house over here to throw a stone exclusively at them. It appears that orthodoxy has failed likewise in America.

Christianity has been supreme in Europe for a thousand years. What has been the life of that continent? Wars. No social brotherhood, no respect for personality.

(Continued on Page 4, Col. 1)

New Auditorium Dedicated at Chesterfield



PHOTOGRAPHS TAKEN JUNE 26th, 1954

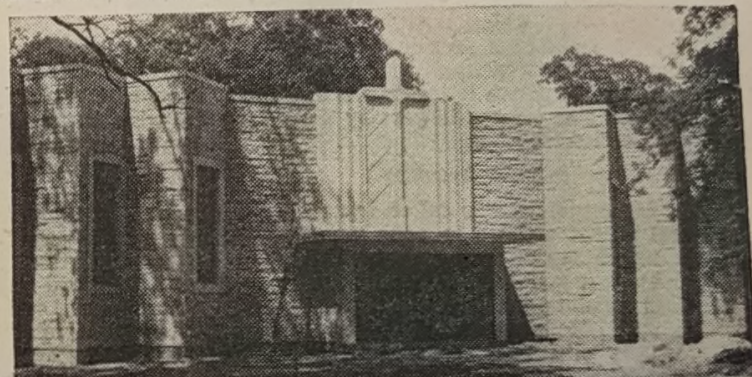
DEDICATION CEREMONIES:

1. After the flag raising, the board of directors and mediums of Camp Chesterfield, preceded by Rev. Homer Warren Watkins, Ollie Patton and Mable Riffle (right center) marched to the auditorium.

2. Mediums and officers of camp gather at speakers' stand to hear address by Rev. Watkins.

3. Inside new auditorium, seating capacity 1,200, where Rev. Mable Riffle proclaimed Chesterfield Camp "The Hub of World Spiritualism."

4. Outside the new auditorium, (not complete when photo was taken) showing cross, stained glass windows and massive structure.



CHESTERFIELD LIVES

Impressive Ceremony Marks Dedication of Chesterfield's New Auditorium

History of Camp; Its Purpose

(Continued from Page 1, Col. 4)

and partake of the comfort and happiness that was his.

How he in company with over 50 other Spiritualists had met in the old Westerfield Hall in Anderson, Indiana and organized the society known as the Indiana Association of Spiritualists or Chesterfield Spiritualist Camp.

In August 1892, they bought 42 acres from Carroll Bronnenburg for \$3,150. Down through the 67 years, the following presidents were elected: Dr. G. N. Hilligoss, J. W. Westerfield, G. W. Parkinson, Levi Mock, Thomas O'Neil, Thomas Smith, Marshall Walker, Myron Post, William Dennis and Ollie Patton—and following secretaries: Caroline Hilligoss, Flora Hardin Millspaugh, F. J. Macomber, Lydia Jessup and Mable Riffle.

Early Workers

He told how, through the early years, the Camp had been served by many famous names, among whom were: Moses Hull, Cora L. V. Richmond, Mrs. Lather Colby, Rev. and Mrs. E. W. Sprague, William Elliott Hammond, The Bangs Sisters, George B. Cutter, Hugh Gordon Burroughs, Thomas Grimshaw, W. J. Colville, Marion Carpenter-Vail, Etta S. Bledsoe, Mr. and Mrs. G. W. Kates, George B. Warne, Dell Herrick, Harrison D. Barrett, Elizabeth Harlow Goetz, Carrie E. S. Twing, Sarah Crossfield, Emma Hardinge-Britten, Frederick W. Wiggins, B. F. Austin, Will J. Erwood, William Lockwood, Geneva Phillips-Peet, Hudson Tuttle, G. Tabor Thompson, Dr. James M. Peebles and Professor W. F. Peck.

Rev. Mable Riffle, present secretary and guiding mentor of the

camp and its activities, followed with a brief address in which she paid tribute to the mediums, declaring their help made it all possible; that this "Hub of World Spiritualism" would not have been realized were it not for the mediums of Camp Chesterfield. And that this was only the foundation of greater things to be, only the beginning of a greater Chesterfield. She declared: "Our Mediums will light the windows of millions of homes."

For 62 Years

Officers of the association: Ollie Patton, president; Clifford Bias, vice president; Mable Riffle, secretary; and Pansy Cox, treasurer.

Trustees: Ray Stilwell, Ernest Schulz, Loretta Schmitt, George Gibson and Henry Crane. Arthur Riffle, who passed away recently, was also a member of the board of directors having held that office for over 45 years.

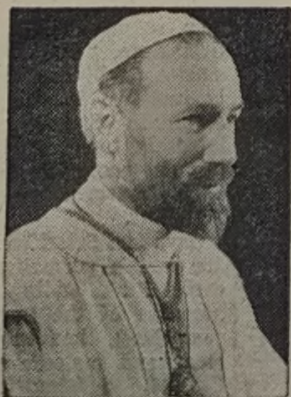
During the 62 years in which Camp Chesterfield has been demonstrating the truth of survival, many thousands have visited this mecca of Spiritualism and found what they were seeking—solace they could not find in the orthodox churches.

And each year the number grows larger. Last year there were visitors from 34 states on opening day and during the summer season all of the 48 states except New Hampshire and Idaho were represented. Thousands who come here live in the three hotels on the grounds. Many others stay in Chesterfield, Anderson and Muncie. On weekends especially the grounds are crowded.

★

Sometimes love must grow indignant; often Jesus grew angry because of evil done to someone else.

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
Ancient Chaldean Rite

Why Does Sickness Sometimes Linger Regardless Of Prayer?

Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

Why Do Those Who Try To Do Good Often Get The Worst Of It?

I Will Send You A Treatise Free Answering The Above Questions

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

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STAR ROUTE, CALABASAS, CALIFORNIA

SPIRITUALISM'S GREATEST PIONEERS

By M. E. CADWALLADER

(Taken from Jan. 27, 1923, issue of "Progressive Thinker")

CORA L. V. RICHMOND is perhaps, next to Andrew Jackson Davis, the most universally known worker in the ranks of Spiritualism. She was born on April 21, 1840, near Cuba, N. Y. Her father was David W. Scott, and her mother Lodensa Butterfield Scott. Both the father and the mother were liberal-minded, and so, when strange manifestations appeared in their daughter, they were not surprised.

At The Age of 11

When mediumistic experience came to young Cora Scott, she knew nothing of Spiritualism and was then only 11 years of age. She was unusually sensitive; and it is related that the first visitation came to her in the fall of 1851. She seemingly fell asleep in the garden; and on her return to consciousness found that the slate, upon which she had intended to write a composition, was filled with writing that was not her own. This proved to be a communication from a deceased sister of her mother, and Cora had never seen or scarcely heard of her, as she had passed away early; but her mother, becoming frightened, told Cora to tell nothing about what had happened.

These manifestations occurred frequently, and, as the years went by, Cora Scott developed mediumship in a remarkable way. At the age of 11 years, she made her first appearance as a platform speaker at Lake Mills, Wisconsin. Wherever she appeared, those who heard were nonplussed by the wonderful flow of language in so young a child.

During the first three or four years of her work, Cora was controlled by a German physician, at a given hour each day, to heal those who called at her father's home for that purpose, and she performed many remarkable cures. However, from the first it was announced that Cora's mission was to be a speaker, and the healing was discontinued. The child medium was withdrawn from school, and her subsequent education was under her spirit guides during her trance state.

Her Early Work

In 1853 Cora's father, David Scott, passed to the higher life, and in the fall of 1854 she began her work in Buffalo, N. Y., remaining there two years. In September, 1856, she located in New York City, making that her headquarters. From there she visited the large eastern cities, performing important work in Philadelphia and other places. During the spring and summer of 1857, she made an extensive tour of the western cities, visiting Baltimore, Cleveland, Akron, Chicago, Milwaukee and many other towns,—her headquarters still remaining in New York.

In September, 1862, she visited and spoke in Chicago and remained there for the winter, filling engagements in other places from there. Washington, D. C., was the scene of her labors, beginning in the winter of 1865-66.

During the reconstruction period, the Committee of Reconstruction from both houses of Congress called upon Miss Scott as often as twice each week for advice from the spirit side of life. The years 1865 to 1872 were spent mainly in Washington, D. C.

In the spring of 1872 she visited England, where her lectures were listened to with rapt attention by all who heard her. In the fall of 1875 she returned to America. She visited England in 1880, returning to Chicago in November, having been on leave of absence from her Chicago work.

"The Church of the Soul"

In the fall of 1876, she became permanently located in Chicago, from there extending her work to many other places. Her first permanent work in Chicago was under the auspices of the First Society of Spiritualists, which changed its name later to the First Spiritualist Church. In 1896, on May 3rd, Mrs. Richmond founded "THE CHURCH OF THE SOUL," which super-

CORA L. V. RICHMOND in HER 83rd YEAR, PASSES to the HIGHER LIFE. A WILLING and OBEDIENT INSTRUMENT of HEAVEN WHO FOUGHT for LIBERTY and for the FREEDOM of HUMAN BODIES.

AT the AGE of 11 SHE HEARD "THE VOICES" and HEEDED the CALL.

seded the First Spiritualist Church.

Many volumes of her discourses have been published; she was also the author of many books, among which are: "Hesperia," "Quina's Canoe," a volume for children, "Psychosophy," or "Soul Teachings," is the crowning work of her life and has been widely circulated. It embodies the principles on which the Church of the Soul is based. It is a statement of spiritual principles which solve the riddles of human life. It will be read and studied more as time goes on and will let the light shine upon a suffering humanity.

"The Life Work of Mrs. Cora L. V. Richmond," by Harrison D. Barrett, the first President of the N. S. A., is a clear account of her life and work up to the year 1894. Since then her labors before the public were continuous till the year 1912, or thereabouts. She has since spoken at several conventions and has completed the writing of "Psychosophy." She has written and published "My Experiences While Out Of My Body," several addresses to Congress; "Dedication of the Palace of Peace," besides several other similar works yet to be published. "Psychopathy," given under the control of Dr. Benjamin Rush, is a set of lessons in healing. She wrote the "Last Greeting," a poem, which completed her work shortly before she passed away.

The above is a brief biographical sketch of one who has given more than 71 years' service in the cause of Spiritualism. It is not possible to give more than a brief account of her achievements. Wherever Spiritualism is known, her name is also known.

A Gifted Leader

Among her gifts were the poetical improvisations which were given both as a prelude and as a peroration. These never failed to impress the hearers and to solicit sympathy, due perhaps to her mission as a medium and revelator. Working in the vineyard, she has filled every department as a leader, organizer, pastor and missionary. During her different trips abroad, she created quite an impression by her remarkable addresses, and probably no other speaker in the ranks has had more addresses published than Mrs. Richmond.

For many years, her husband, William Richmond, took down in shorthand every address that fell from her lips, and many of them were published.

Ashton's Tribute

Mrs. S. J. Ashton (Associate Pastor of the Church of the Soul), in a tribute to her life and work, says: "For 46 years she was my pastor, my teacher, my friend. The glorious work of the guides through her, their chosen instrument, gave to the commonest life a vital significance. I should like to emphasize the spirit of obedience and duty with which Mrs. Richmond followed unfalteringly the leadership of her guides, no matter where it might lead her. They never compromised with what they discerned as truth.

"As the years went on, many wonderful and prophetic utterances were given from her lips, and in her volume of 'Psychosophy' are embodied some of her visions and prophecies.

"One of her most interesting books is called 'My Experiences While Out Of My Body.' It is to be republished, with part two added, and will be a valuable contribution to the testimony from the spirit side of life.

"In my opinion, Mrs. Richmond was the most remarkable, faithful and most frank of all mediums who act as open doors between the two worlds. I feel that though her work, in the human form, is ended

and has completed its mission, her work as a ministrant and guide in spirit life still is potent and beyond human realization. She is neither dead nor asleep, but gloriously alive, taking her place among those who help to shape the destinies of men and nations."

Writer's Testimony

Theodore Flammar, who was one of her ardent admirers, sends the following tribute:

"Cora L. V. Richmond, in her 83rd year, has recently passed to the higher life. Thus another doughty warrior in the cause of Modern Spiritualism has laid down her lance and shield. 'Finis' has been written at the conclusion of the record of her wonderful earth



CORA L. V. RICHMOND

experiences; they are a part of the annals of the spiritual movement she so ably defended, and they will pass into history as an example of the loyal devotion of a willing and obedient instrument of heaven.

"Her life work is but one of those 'Living Monuments,' reared by many of the chosen ones gone on before her. It is a testimonial, 'eternal in the heavens, not made with hands.' It proclaims the truth of spirit communion and illustrates their ineffable power in promoting the spiritual reformation of the age.

"At the age of 11, like 'Joan of Arc,' she heard 'the voices' and heeded their call. She snatched the standard of 'Modern Spiritualism' from the 'thunders' of a 'new Sinai' and entered upon her mission.

"Holding aloft her standard and proclaiming the 'paramountcy of the spirit,' she entered the battle in the early fifties during the stirring 'ante-bellum' times. She fought for liberty; she fought for the freedom of human bodies, for freedom from chattel slavery, whatever the race, color or creed; for freedom of the mind from the fetters of church and Mammon; for freedom of the human spirit from the fear of death, and for freedom from the thralldom of ignorance and superstition! Who can know the comfort this evangel brought to 'them that mourn'?

She boldly predicted coming events and important battles to occur during the ensuing war, and withstood with fortitude the vicious opposition of her enemies—both those of the church and those who proved themselves traitors to their country.

"She carried her standard through the trying ordeals of civil war, struggling with the hates, prejudices and persecutions of the hour, and ever holding the interests of Modern Spiritualism to the fore!

"She then went to England and there threw the gauge of battle at the feet of entrenched Materialism. Though temporarily ignored by the scientists, she confidently left the token of her challenge for

future attention. Undisturbed, with a calm dignity, she presented her message, elaborating it in numerous discourses in accordance with the definite plan of her spirit guides.

"The irrefutable power of her logic, the beautiful eloquence of her oratory, and the no less potent sympathy of her plea, aroused not merely the intellectual faculties, but the spiritual nature of man as well. It brought earlier fruits of her efforts than could possibly have been expected, while the later attention which Modern Spiritualism compelled, justified the judgment of her spirit guides in depending upon the potency of their challenge.

"Among the early fruits we have, chiefly: Sir William Crookes, Alfred Russel Wallace, Professor Hare, Judge Edmonds, Dr. Dexter, many poets, scholars and prominent men and women whose names are not available at the moment.

Among the fruits of later date are many scientists and scholars, a few of whom are: F.W.H. Myers, William James, Richard Hodgson, James H. Hyslop, W. F. Barrett, Gurney, and then later came Sir Oliver Lodge, Sir Conan Doyle, W. J. Crawford, A. E. Powell, Cesare Lombroso, Camille Flammarion and others.

Culminating Work

"Returning to America, she came to Chicago. Here her mission evidently began writing its last chapter. Her work seemed to culminate in the founding of the Church of the Soul in 1896.

"In connection with the N. S. A. her labors were given without stint, bringing splendid results. She was its Vice President and National Lecturer. She was ever loyal with voice and pen to its interests, and although finally too feeble to attend its conventions, she kept in close touch with its proceedings.

"Even the last annual convention but a few months prior to her transition, had a line from her pen, proving that up to the last, in heart and soul, she was true to the welfare of Modern Spiritualism, and ever concerned about the spiritual contentment and happiness of mankind. She has wielded not only a profound influence upon the thought of the age, but has formed many tender ties of friendship and affection of those that deeply feel the bodily separation.

"They, I am sure, will believe with me that she would say to us, as Christ said to his disciples: 'In my Father's house are many mansions; I go to prepare a place for you; if it were not so I would have told you!'

"Yes, she will prepare a place for us! Indeed, did she not begin long ago to labor to that end while yet with us?

"For a long time her frail bark has been eagerly tugging at its moorings! Finally, on Jan. 3, 1923, the release came, and the bark gently floated out upon the ocean of eternity! But not without rudder and helm, for with the unerring accuracy of the magnetic needle its bow points to the destined goal: her mansion in the Father's house!

Au Revoir

"When in imagination we picture to ourselves the glory of her reception; when the Spiritualists who have developed clairvoyance can behold the vision in all its beauty; when we can realize her happiness in meeting the many kindly deeds she performed in her earth life, the thoughts and deeds that now embellish her spirit home; when we reflect upon these things, surely, our sweet sadness at her bodily absence is quickly transmuted into gladness, and thus are we inspired to send her greeting: 'Not adieu,' we say to thee, dear one, but just simply, 'au revoir.' In the interim let us remember that through this transition we shall, in spirit, be drawn nearer to one another than before!"

Rev. Hattie F. R. King, who attended the transition services of Mrs. Cora L. V. Richmond, writes the following:

"I esteem it a great privilege to add a few lines of appreciation to this record—an appreciation of the light shed on my pathway when

"Hard-to-Get" Merchandise

for students sitting for psychic and spiritual unfoldment.

Aluminum Trumpets

Student Size Aluminum Trumpet; Hand-Made, Three Section ----- \$6.95
Professional Size Aluminum Trumpet; Four-section Hand-Made ----- \$8.95
Three-section Aluminum Trumpet, 24" extended, special ----- \$5.00
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New Planchette

To assist with the development of mediumship (alone) or to be used for "Home Circle" classes. Complete with permanent pencil and instructions for proper use. \$3.75

Crystals

Real clear solid glass crystal balls; imported from Czechoslovakia; following sizes only: individually boxed; prices below include postage.

50 MM. 2 1/4", including wood stand and mat ----- \$7.75
60 MM. 2 and 3/4 inch, including wood and felt mat, 6x8 ----- \$8.75
90 MM. 3 1/4 inch, including bakelite stand and 6x8 inch felt mat ----- \$27.50
105 MM. 4 and 9/16 inch, including bakelite stand and felt mat, 6x ----- \$36.75

ESP Cards

Complete material for PSI Experimenters: A 9-page mimeographed manuscript of suggestions and rules to follow; An ESP record sheet pad; and a deck of ESP cards. Complete set ----- \$3.50

Ouija Board

Size 12 in. by 18 in. ----- \$3.75

Slate Writing

Double Slates (Dimensions, 7 in. x 8 in.) Slate pencil with each order ----- \$1.75

Luminous Paint

"Stroblite" Luminous Paint, 1 ounce jar; including 1 ounce "Xylo" thinner; 2 1 ounce jar combination ----- \$2.00

For merchandise in this column, send check or money order to: PSYCHIC OBSERVER, Inc., Chesterfield, Indiana.

Rev. Marion Miller

Spiritual Church of Magdalena

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Rev. Miller.

EARL BATES

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Year 'Round

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(Continued on Page 10, Col. 3)

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HYDESVILLE

HYDESVILLE SPIRITUALIST CAMP bids you welcome again this summer. We hope you can spend your vacation with us.

On this hallowed ground, now in its seventh year as a Spiritualist Camp site, is the very cradle of Modern Spiritualism. Spiritualists and Truth Seekers, the world over, rejoice and pray God's blessing on the memory and souls of Charles Rosna, the murdered peddler . . . as well as the Fox Sisters who, from childhood, were endowed with mediumship . . . for their mediumship, though crudely given in a rapping code and received over one hundred years ago, rang around the world to proclaim: "THERE IS NO DEATH, THERE ARE NO DEAD."

Thank God that today the religion of Spiritualism, through gifted and powerful mediumship, does for mankind what no other religion under the sun — no matter how wonderful its teachings — can do.

Spiritualism introduces to the seeker his departed loved ones, his "guardian angel," his master or celestial teachers and guides . . . whose purpose it is to lead him away from uncertainty and guessing . . . back to his rightful path of health, wealth and true understanding.

HYDESVILLE SPIRITUALIST CAMP is under the leadership of its founder and president, Rev. Margaret Lewis and official board; is ably supported by a full roster of the best workers obtainable. Only workers who accept into their consciousness Jesus of Nazareth and Calvary as the greatest master medium and healer of all time, and humbly strive to abide by His code of righteousness, are invited to do public and private ministry at camp.

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For the information of our new friends, the camp is 50 miles from Syracuse; 32 miles from Rochester; 12 miles from beautiful Lake Ontario and one mile from Newark, N. Y. Newark is a delightful little city, where thousands of tourists visit annually. The world-famous Jackson and Perkins Rose Gardens, and also Mormon Hill where the Mormons found the tablets which remain the basis of their religion, are two leading attractions.

Camp Season — JUNE 26th TO OCTOBER 3RD. Ample accommodations and good food at reasonable prices. For programs and reservations, write: Rev. Margaret Lewis, Hydesville Spiritualist Camp, Newark, N. Y., or Box 169, Rensselaer, N. Y. (P-384)



REV. MARGARET LEWIS

"One Minute Treatments"

Spiritualism Helps Build Dream Houses

By ALBERT E. SCHEFFLER

A Man's Power To Do Great Things

LET'S face it! As a religion, Spiritualism just isn't "attractive" enough to most people today. For them it is like a walk into space with nothing to hold on to, and watching to keep from stepping on each other in the dark. They really have bitten off something and talking with a mouthful, are quite indifferent to the conditions of anyone but themselves.

The situation deserves some close attention, especially by those who are willing to ask themselves "What can we do about it?" Comes the answer: "We've got to get on the ball—not the crystal—and hold the ground we are gaining by making Spiritualism attractive."

The great advances made by Spiritualism since 1848, have brought us to a richness of thought and have shown us how we can compare the material things of this world with their spiritual counterparts. Those who think along such lines quickly discover how definitely God has been forsaken by sundry souls. A firm belief in immortality seems to have lost its importance and this fact is the danger of today.

Science has brought to us an easier way of living, but has also given to man the thought that our need is fundamentally for the material things of life. Elihu's first speech to Job contains the opinion: "It is not the great that are wise, nor the aged that understand."

Cora Richmond — (Continued from Page 9)

I was led by the spirit to become an ardent student and follower of the Soul Teachings and spiritual philosophy, given through the wonderful mediumship of Cora L. V. Richmond. I was brought up among the Puritans, in the strictest orthodoxy, in the State of Connecticut.

"When I came to Chicago, I knew nothing of the philosophy of Spiritualism until I heard a lecture given by Mrs. Richmond. Later I became a charter member of the Church of the Soul and was a faithful follower and worker in the same for over thirty years.

"Mrs. Richmond's ministrations as my pastor were the brightest, happiest and most satisfying of my entire life, and while I live their memory shall not die.

"Mrs. Richmond has passed on to the realm of spirit, doubtless to continue the work so nobly done while on this planet."

I first became acquainted with Mrs. Richmond in 1893, when we attended the World's Parliament of Religion, for which a paper had been prepared by Mrs. Richmond, but evidently, through prejudice against Spiritualism, was not read to that body.

The N. S. A.

At this time, a call had been sent out to the Spiritualists of the United States to gather in Chicago, in the memorial year of the World's Fair, for the purpose of forming a National Association. We attended as a delegate from Philadelphia. Mrs. Richmond gave the address of welcome to the visiting Spiritualists; and during the days of the convention she took a leading part in the work of the organization, being then elected Vice President of that body.

This seemed a little strange, in view of the fact that Mrs. Richmond had never been in favor of an organization of Spiritualists, for in the first delegate convention in 1865 she and Lizzie Doten, a well-known Spiritualist worker, publicly proclaimed the fact that they did not believe in an organization of Spiritualists, and left the convention.

However, her views must have

We do not love life for what it does to us, those circumstances that make us tired, doubtful, moody, bored, emotional, disgusted and ill. We love life for what it can do for us, to make us tolerant, cheerful, friendly, sincere, alert, and spiritual; so that we will grow to a happier and more beautiful fulfillment of God's of eternal life of which some people speak so lightly. They do not like to see someone they think of as being queer, hit the jack pot in spiritual values.

Sometimes the truth hurts and we go into a shell like a turtle or hibernate like a bear to justify ourselves. But when a condition hurts us enough, it opens our reasoning to it and brings a willingness to do something to set things right again. That gives pause and a feeling of timidity in the face of what is confronting us. When we turn to man-made society to advise us in our struggle for an attractive way out, we find them as helpless as ourselves — ghosts of their former steadfastness.

If Spiritualism, as a religion, isn't "attractive" enough for some minds, is it because in Spiritualism the soul is made to learn the use of his own spiritual power? This, as against former pampered ease and reliance upon others for help? If so, it retards progress toward a higher mental level. It gives one that tired feeling like waiting in a doctor's reception room until he gets ready to give you a going-over.

Man has inherited from God the power to do great things. The day you start to let your mind work for you, that day will Spiritualism become "attractive." Not only that, but it will become an inexhaustible source of peaceful human relationships. And we are led to say, "We never saw it after this fashion" (Mark 2:12).

A Momentous Life

Mrs. Richmond was one of the speakers at the various summer assemblies, and her lectures were always popular. Her first appearance in "The City of Light" (now known as Lily Dale Assembly) was in 1881, since time she has served it in the capacity of speaker over and over again.

The life of Mrs. Richmond was a momentous one. She always claimed that her education came directly from spirit life and that, while she was in a trance state before the public, her own spirit was being educated by teachers in spirit life.

In presenting this brief sketch to our readers, we feel that it is a duty we owe to Spiritualism to place on record something that will stand for all time as a memorial of the work she accomplished.

Mrs. Richmond passed to spirit life on Wednesday, Jan. 3, 1923, at her home in Chicago. The transition services were held at the beautiful chapel in Graceland Cemetery on Saturday, Jan. 6. Many old-time friends and former members of the Church of the Soul attended in spite of the inclemency of the weather. Dr. George B. Warne delivered the address. Thus ends the life history of one who has been connected with the movement, known as Modern Spiritualism, and as a worker almost from its inception.

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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 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, Mountaintop 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. Cressap, secretary, Box 99, Ashley, Ohio.

July 3rd-September 5th: Annual sessions of The Connecticut Spiritualist Camp Meeting Association, Pine Grove, N. Y.; write: 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 179, 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-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.

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. Baddock.

January 11-12: Annual convention of The Spiritual Science Churches, McAlpin Hotel, New York City; For information write: Rev. Glenn Argos, President, Studio No. 1010, Carnegie Hall, 58th & 7th Ave., N.Y.C.

PSYCHIC OBSERVER

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 9:45 & 11 A.M.; 6:30 & 7:45 P.M.; Healing: Wed. & Sun. 7 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, 206 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. Gulta Prince; 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: 8-9075.

"The Chapel in the Sky," Spiritual Science Church 216, Suite No. 1506, Villa Riviera Hotel, 800 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. Earle 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.

Spiritual 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'list 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 Sayes.

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

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: Nor-mandy 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 Lowel Chambers; Phone: PLeasant 8-7072.

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: Mitzie Monroe, 2014 Fifth Ave.; Phone: TEmples 5-3442; Sec'y: Earl Dowd.

The Spiritual Army of God, Inc., Ebel 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, 1 O. O. F. Bldg.; 34th & B'way; Sun. 7:45 P.M.; Minister: Rev. Wilson H. Besore; Phone: Hudson 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.

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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.; Thurs. 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., 3843 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, 194 Brentwood Ave.; Phone: JUniper 7-4860; Sec'y: Donald H. Haddick; 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: Tuesday and Wednesday 7:30 P.M.; Minister: Rev. Alda Scheerman; Phone: Underhill 3-4596.

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 Musker; Minister: Mary E. Taylor; Phone: JUniper 7-1232; Vice President: N. B. Williams.

Club "OAHSP", 450 Geary St., Studio No. 102, Meeting every Monday 8 P.M.; Welcome to learn about OAHSP, 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 Uorth Buena Vista.

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 Billet, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32295; 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

Denver, 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.) 110 West 8th St., Y.M.C.A. Hall; Services: Sun. 10 A.M. and 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.

New London: New London Spiritualist Temple, Inc., 60 Blackhall St.; Services: Sun. 2:30 & 7:30 P.M.; Thurs. 7:30 P.M.; Sec'y: Katherine Turner; Phone: Gibson 3-4639.

Norwich—First Spiritual Union, 29 Park St.; Sun. 2:30 & 7 P.M.; Pastor: Rev. Maymie W. Wheeler; Sec'y: Otis Braniard.

DISTRICT OF COLUMBIA

Washington, D. C.
1st Spiritual Science Church, 1900 "T" St. N.W.; Park Central Apartment Hotel; Suite 604; Services: Tues. 2:30 P.M.; Sun. Tues. and Thurs. 8 P.M.; Rev. Alice Lindall; 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. Reaumanie 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.

Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Sun. 8 P.M.; Rev. Sada Hobson. Phone 252 M 4.

Continued
Coral Gables (Miami) 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.

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. Edna Gardner; Phone: 61381; Ass't. Pastors: Rev. Charles H. Foster, Dorothy Steedly and Otis A. De Loath.

Kissimmee: Kissimmee Spiritualist Church, Lomis & Ernest Sts.; Sunday 2:30 P.M.; Healer & Medium: Archie Thompson; Sec'y: Eleanor Nardi; Phone: Kissimmee 6702.

Melbourne—Indian River Universal Psych. Science Temple, 8 miles South of Melbourne, and 2 miles South of Malabar 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.

St. Petersburg, Florida
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 Jeffs; Phone: 77-4134.

People's Spiritualist Church, 1011 Ninth Ave., North; Services: Sun. & Wed. 7:30 P.M.; Ministers: Rev. Winifred M. Chase & Rev. Lloyd M. Chase; Phones: 78-8124 & 32-4456.

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 Zalokar; Phone: Stanley 8-2344.

Chicago, Illinois
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 Larabee St.; Services: Sun. 3 & 8 P.M.; Tues. 8 P.M.; Minister: Rev. Harold Klingemeyer; Ass't. Pastor: Rev. Chonita Hardiman; Sec'y: Rev. Ed Dortmund, 2509 North Southport Ave.

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.

Chantao of Zaya Church, 410 South Michigan Ave., Room 812; Services: Sat. 8 P.M.; Sun. 11:45 A.M.; Classes: Mon., Wed. and Sun. 8 P.M.; Leaders: Vernon and Maria S. Carlyne.

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimac; 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.

Chicago, Illinois
First 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. Berwick 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
Union Spiritual Church, 3rd Ave. & Michigan St., Thurs. & Sunday 8 P.M.; Minister: Rev. Jeannette Hoepfel.

Gary, Indiana
First Spiritualist Church of Gary (N.S.A.) 2430 West 11th Ave.; Sunday 8 P.M.; Minister: Rev. Velma Hool; President: Ruth Jenne; Sec'y: Reba Schallan, 228 Ellsworth St.

Hammond, Indiana
United Spiritualist Temple of Truth, (N.S.A.C.) 469-471 East State St.; Services: Sunday, Healing, 7:30 J. M. followed by regular service beginning at 8; Minister: Rev. Myrtle Wright, President, Emma M. Paul, 4238 Sheffield St.

Indianapolis, Indiana
Progressive Spiritualist Ch., 739 Park Ave.; Sun. Healing 7:15 P.M.; Service 7:30 P.M.; Tues. afternoon & Eve; Sat. 7:30 P.M.; Rev. Ola Florence, Pastor; Paul Leach, Pres.; Phone: AT 1025.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Sun. 7 P.M.; Minister: Dr. B. F. Clark.

Church of Christ Divine Guidance, 8701 East Ivanhoe St.; Services: Sun. and Wed. 1 and 7 P.M.; (Liberal Spiritualist Ass'n., South Bend, Indiana) Minister: Rev. Agnes C. Hansen; Phone: HYacinth 1784; Sec'y: Ernest H. Hansen.

Spiritualist Center Church, Inc., 1901 Lexington St.; Services: Sunday 7:45 P.M.; Wed. 2:30 & 7:30 P.M.; President: E. Harry Hudson; Recording Secretary: Carrie A. Ayers.

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Spiritualist Temple of Immortality, 1700 W. 51 St.; Services: Sun. 8 P.M.; Healing: Mon., Wed. & Thurs. 7:30 P.M.; Class: Tues. & Fri.; Minister: Rev. Harry Erickson; Ass't. Pastor: Rev. Anna Smid; Healer: Frances Obecunas; Phone: Hemlock 4-9370.

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.

Silent Prayer Sanctuary, 3602 West McLean Ave.; Services: Sunday, 7:30 P.M.; Wed. 8 P.M.; Leader: Sophia Schaffer; Phone: ALbany 2-6417.

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

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: HEmlock 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.; Service: Sunday 7:30 P.M.; Healing Service: Thursday 8 P.M.; Minister: Rev. Harry A. Tufts; 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. Armitage; Sun. 8 P.M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KEdzle 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 Bellew, 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 Larney.

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

Church of The Spirit, 2651 North Central Park Ave. (Chicago's oldest Spiritualist Church) Services: Sunday, Junior Church, 10:30 A.M.; Evening at 7 P.M.; Message service: Wed. 7:45 P.M.; minister: Rev. Ernest Schoenfeld, 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, 7374 Collinsville Ave.; Phone: UPTon 3-5416; Sec'y Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

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. Berwick 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
Union Spiritual Church, 3rd Ave. & Michigan St., Thurs. & Sunday 8 P.M.; Minister: Rev. Jeannette Hoepfel.

Gary, Indiana
First Spiritualist Church of Gary (N.S.A.) 2430 West 11th Ave.; Sunday 8 P.M.; Minister: Rev. Velma Hool; President: Ruth Jenne; Sec'y: Reba Schallan, 228 Ellsworth St.

Hammond, Indiana
United Spiritualist Temple of Truth, (N.S.A.C.) 469-471 East State St.; Services: Sunday, Healing, 7:30 J. M. followed by regular service beginning at 8; Minister: Rev. Myrtle Wright, President, Emma M. Paul, 4238 Sheffield St.

Indianapolis, Indiana

14 SPIRITUALIST CHURCHES

(Con't. from Page 11)

Coldwater: Pearl Burns Memorial Spiritualist 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.

Davison: Spiritual Light Church, 8291 East Atherton Road; Services: Sunday 7:30 P. M.; Minister: Rev. Ethel Bowen; Phone: (Mt. Morris) Niagara 9-7004.

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; Asst. 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.; Minister: 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.; Minister: Rev. Noah Rice, 515 West 2nd Ave.

Flint Spiritualist Church, 118 East Belvedere 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. Witfoth, 1311 Calgary, N. E.; President: Harry Moler.

Church of Good Will, 632 Wealthy St., S. E.; Services: Sunday, 7 P. M.; Wednesday: Ladies' Auxiliary, 2 P. M.; Messages 8 P. M.; Minister: Rev. Emma Farrington; Phone: G. L. 1-0721; Sec'y: Elizabeth Smith.

Jackson, Michigan
Goodfellow Spiritualist Church, 1014 Leroy Ave.; Services: Sunday and Wednesday 7:30 P. M.; Minister: Rev. James Tingley

Muskegon—First National Spiritualist Church, 600 Jefferson Ave.; Sunday, 3:30 and 7:30 P. M.; Dr. William R. Aldred.

Kalamazoo: Christian Spiritualist Chapel, 1417 North Westledge 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., 16 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 Thursday) 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, Michigan.

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. 61948.

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. Peterson.



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Kansas City, Missouri

Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway; 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.; Chartered by Science of Progressive Life Ass'n; Minister: Rev. Anna Tyler; Phone: CL 7749.

St. Louis, Missouri

Independent Assembly of Missouri, Psychic Center, 3813 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.

Burket Spiritualist Church, Inc., 2653 Natural Bridge Ave.; Services: Sunday 10:30 A. M.; Acting Pastor: Florence G. Ware, (Licentiate); Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

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.

NEVADA

Reno: Universal Church of The Master No. 5, Spiritual Truth Center, 419 North Virginia Ave.; Pythian Hall; Services: Sunday 7:30 P. M.; Minister: Rev. Martinez Davis; Phone: 2-7659.

NEW HAMPSHIRE

Portsmouth—1st Sp'lst 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.) Legion Room, Walt Whitman Hotel, Broadway & Cooper St., Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.

East Orange—Ch. of Sp'lst Harmony, 7 Hollywood Ave., Connie Clark.

Elizabeth—Seventh Ch. of Psychic Science, 415 Madison Ave.; Sun. P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleishman; Phone: 2-3515.

Jersey City, New Jersey

First Spiritualist Church, 535 Oakwood Ave.; Services: Sun. & Wed. 8 P. M.; Minister: William O. Davies, 251 Markland Ave.; Sec'y: M. Frances Morse, 152 Holland St.; Phone: 76-9290.

Grace Divine Spiritual Church, 191 Griffith St.; Services: Sunday 7:30 P. M.; Tues. and Sat. 8 P. M.; Thurs. 2 P. M.; Sec'y: Mrs. R. Koch, 702-87th St., North Bergen, N. J.

Spiritual Church of Holy Faith, Inc., 9 Stuyvesant Ave.; Thurs. 2:30 P. M.; Minister: Rev. Elizabeth Craig; Phone UN-5-0504.

Newark: Mother Temple of Psychic Science, 532 Springfield Ave.; Mediator: Rev. Doretha C. Dencer, Tues. 1 and 7:30 P. M.; Phone: HU 2-1773; Psychic Science Temple. Services: Wed. 1:30 and 7:30 P. M.; Rev. Doretha A. Morris; Thurs. Rev. Rena L. Nagle; Friday, Rev. Doretha C. Dencer, Psychometrist; Sunday 3 and 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. Ruger; 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.

NEW YORK STATE

Albany, New York

First Spiritual Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Mantle; President: Lena B. Hennings.

Ministry of Spiritual and Divine Science, (Renassier) 55 State Road, Hampton Manor, (Route 9-20); Services: Sun. & Wed. 2:30 P. M.; Development Class, Tuesday; Direct-Voice & Materialization, Thurs; Minister: Rev. Margaret Lewis; Phone: Albany 3-8974; Sec'y: Maud Jacobsen.

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.

Buffalo, New York

Temple of Divine Science, Sp'lst Ch., 207 Sycamore St.; Sun. 7:45 P. M.; Medium's Day, 4th Sun.; K. L. Henderson; Phone: WA 4651.

Sacred Heart Spiritualist Church, 89 Butler Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Rose E. Orlowski; Phone EL-7543.

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Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (G.A.S.) Sun. and Wed. 8 P. M.; Pres.: Marjorie Newman; Phone: SK 6-2357; Pastor: Rev. George Guilmette; Sec'y: Katharyn Hall.

First Spiritual and Divine Science Church, 97 Owego St.; Services: Sun. 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Kathryn Daines, 29 Clayton Ave.; Phone: S.K. 6-7188; Healer: Mable G. Smith; Phone: S.K. 6-9186; Medium: Rev. Robert Daniels, Phone: Varna 3-1763; Sec'y: Kay Updike, Phone: S.K. 6-9319.

Long Island

Jamaica, L. I., New York

Ch. of Eternal Light, 9050 170th St., (cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0789

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

New York City

Temple of Light (G.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. William 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 McAlpin, 34th & Broadway; Message service: Tuesday 7:30 P. M. in Room 364. Hotel McAlpin; Minister: Rev. Lillian Bleser, 446-40th St., Brooklyn, N. Y.

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 Felstein; Phone: Circle 5-4566.

Metaphysical Spiritual Society, Inc., 248 West 73rd St. (West off B'way) Hazel Watson, Director; Message services: Sun., Thurs., Fri. and Sat. 8 P. M.; Mon., Tues., Wed., Thurs. and Sat. 2 P. M.; Development 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.; Minister: Rev. Helen A. Thury; Phone: ME 5-9555.

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).

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.

First Spiritual Science Church of Brooklyn, 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.-8-4406.

Chapel of Divine Love, Sherman Square Hotel, Broadway and 71st St.; Services: Sunday 3 and 8 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: Tuesday, Wednesday & Friday, 6 to 10 P. M.; Thursdays and Saturday 1 P. M.; Rev. Angela V. Call, Minister; Phone: Plaza 7-1799.

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

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Friendly Spiritualist Church, 31 S. Howard 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.

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

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(Con't. from Page 12)

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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 1-8986; Sec'y: Zelma Hein.

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PENNSYLVANIA

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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).

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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
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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-I-1258; Church Phone: ED 3431; Sec'y: Fern O. Maguire, 1003 Elmwood; Pres: Zeno R. Maguire.

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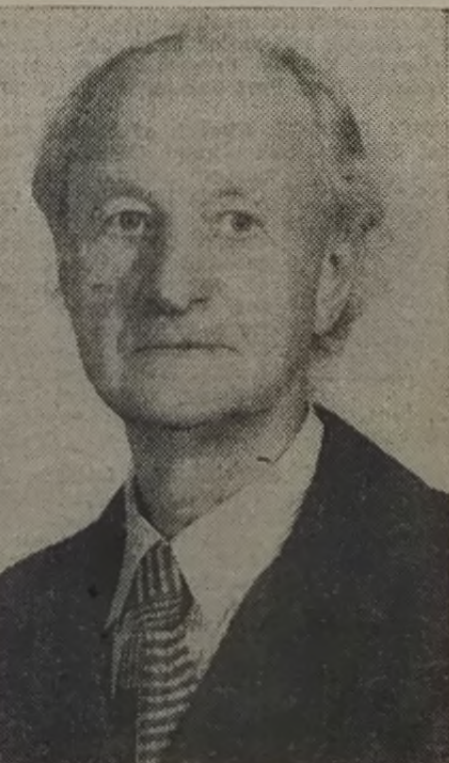
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POSTMASTER: If undelivered, please send form 3579 to Psychic Observer, Inc., Drawer No. 37, Chesterfield, Indiana.

ADVERTISING RATES
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AUGUST 25, 1954

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The Larger View

THE IMPLICATIONS of Spiritualism are not always fully understood even by Spiritualists.

Some see in our subject a means of establishing communication with their much-beloved "dead." Others see in psychic phenomena a new science which throws a light on previous unrecognized laws of the universe.

The supreme fact of Spiritualism is its revelation that Man is a spiritual being. The seance room demonstrates that all human beings are the possessors of psychic faculties which are an extension of their physical powers.

We must stress the fact that the exercise of psychic faculty, in itself, often has nothing to do with Spiritualism. You may be a psychic, demonstrating your powers, and yet never be in touch with the spirit world.

It is only when psychic powers are used in co-operation with spirit operators, that they are transformed into spiritual gifts.

Spiritualists must realize that the communications with their "dead" are only the first step. Behind their communion lies a great central fact, destined in the end to unite all sections of humanity and free the world from its many evils. That is why Spiritualism is the greatest ally of Religion.

Our authority is not dependent on any book, however sacred or antiquated. Our inspiration is not vested in any sect, in any creed, or in any race. The bickerings and disputes of Theology, the wranglings over Biblical texts, should not concern us.

We stand for the fact that the same inspiration, which in the past ages produced all the religions in the world, all the reformers, all the pioneers, all the saints and all the martyrs, —is operating in our midst in the "descent of the Holy Spirit" at our seances.

Behind our phenomena, there is a vista of Knowledge and Truth and Power, which will, in time, unite all Religions and all peoples, making them realize that we can worship together and accomplish a true Brotherhood of Man.

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ANOTHER VIEWPOINT

I understand that Jessie Curl just appealed her case in New York. Thank God!—the Spiritualists are waking up at last. We cannot stand in the corner and cry. We are going to have to use the lash.

I invited Jessie Curl to travel from Des Moines, Iowa, to New Orleans, January, 1949, and introduced her before the two Spiritualist groups. Forces working through her healed like the flash of lightning.

Oh, God! — oh, God! — when, WHEN! — WHEN ARE THESE SPIRITUALISTS GOING TO WAKE UP? When are they going to realize we've got to stand up and fight? It is not recognition this time for us—but SURVIVAL! They will never win!

If you will let me do it, I'll tie the Jessie Curl case in with "a road from the house-tops," calling for the Spiritualists to unite under one Great Federation, that will have striking power fierce enough to be heard and respected.

We must give no quarter, and ask none—BUT PRESS THE ATTACK! — for RELIGIOUS FREEDOM!

J. BERNARD RICKS

P. O. Box 156—Main Office
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★

HEALERS CHALLENGED

I was confronted with a request from the leading "Church of Christ" group in Columbus to discuss, with an elder, questions pertaining to Christianity.

The so-called discussion lasted two hours and, during that time, we rehearsed baptism, vicarious atonement, resurrection of the physical body of Christ, and the Bible. No agreement was reached or compromise made. At long last, the subject of healing was brought up.

Our little chapel has gained quite a reputation for spiritual healing and social welfare work. We are, I believe, the only ones here invited to air our views on current events, religion and world affairs (Mutual Radio Station WNKC).

It was due to one broadcast on religious beliefs that the station requested the meeting between the Church of Christ group and myself. It was announced that the elders were extremely against spiritual healing. They claimed that the Church of Christ, Lubbock, Texas, had a standing offer of \$1,000 for any group or individual who could heal. They further exclaimed that this reward has stood for quite a few years without anyone claiming it.

They also stated that Oral Roberts, who has a nation-wide radio healing ministry, refused to submit to their requirements or to heal anyone in open service that could be witnessed by the church group.

They used this as an example, which resembles the Houdini reward, to prove their point and said this grand prize has remained unchallenged over the years, saying surely if there were any Christian healers in the world, someone would have claimed it by now.

I didn't go into details with them, but I did state that their personal proposal would be in jeopardy because I would bring it to the attention of the Spiritualist movement through Psychic Observer.

I asked them, what was their opinion on St. Matthew 10:8, where Jesus directs His disciples to "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Their reply was "these things pertained only to the disciples and followers of Jesus."

With that sort of reply, why should I attempt to convince them differently. Oh yes, some will say I could have quoted other passages in the Bible, and proved my point, but I am reminded of an old quotation "A person convinced against his will, is of the same opinion still."

In order to put them on the defensive, I submitted a list of fifty questions pertaining to the Bible, and asked if they, at their convenience, would attempt to answer them. I also gave a thesis on the "Spiritual Church of Christ" to be forwarded to their head congregation for comment, but as of this date, nothing has been forthcoming.

It is a shame that some religious groups have become so narrow in their thinking. Following are the stipulations and requirement for any individual or group of Faith, or Spiritual Healers, in order to

LETTERS TO THE EDITOR

- Get It Off Your Chest
- Air Your Views

properly claim the reward of \$1,000.

1. Two statements, sworn to by accredited physicians as to the condition before and after healing. This statement to include the diagnosis of the patient before and the final examination after the healing, at which time they will write a sworn statement as to the individual being completely healed without the use of medications or drugs and without the use of physical therapy.

2. The sworn statements to be mailed to the "Church of Christ, Lubbock, Texas." After the record has been verified (here's the catch) they will send you a check for \$1,000. This applies to anyone, regardless of their religious affiliation.

I sincerely hope that none of our Spiritualist leaders and workers fall for this silly challenge.

JOSEPH F. DONALDSON

First Spiritualist Episcopal Church,
775 East Main St.,
Columbus, Ohio.

First let them deposit \$1,000 check with a second party. The Christian Scientists at Boston might accept challenge. Oral Roberts should have more sense. The Spiritualists laugh at such challenges. What are they worried about?

★

INVITATION CANCELLED

Your letter commenting on my submission to "Tomorrow" magazine of a copy of my critical commentary on the Huxley issue has been received. So was a reply from Eileen Garrett, which, I will add, expressed disinterest in becoming involved in the controversy.

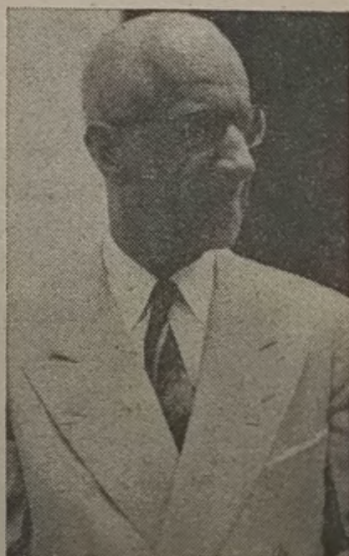
Thank you for your intriguing interpretation of my reference to St. Matt. ("Judge not, etc."). It implies sincerity (as do most of your editorials, not to mention the well-intentioned remarks of your various columnists); and your accompanying hope that I will some day visit Camp Chesterfield personally does add unto it.

No doubt I will—having already, for many years, procrastinated in my long intention to visit such a camp. Your removal of the "mote" in my eye will be given due appreciation for, although a magician, I am not pro tanto biased in re the spiritistic phenomena per se (although I may, like William James, doubt its ADEQUACY to PROVE the "survival hypothesis").

Concerning my "Letter to the Editor," I regret your deeming that it reflects upon your paper, etc., too strongly and squarely for publication therein. I had hoped by this date to see it—bearing in mind your avowed desire to present both sides of any question fairly.

Your opinion that I am not high-

PASSES AWAY



Rev. Charles R. Hartshorne, Cleveland, Ohio, pastor of the People's Temple Spiritualist Church, passed away July 2nd. He was 71. In Cleveland, the service was conducted by Rev. Alice Towner and Rev. Burl Jenkins; In Lynn, Massachusetts, the service was conducted by Rev. Kenneth Custance, according to Florence B. Barnard. He is survived by a brother, Herbert of Lynn.

ly familiar with the technique of the researches Huxley describes, may or may not be true; but I do know that they "give Spiritualism a wide berth" not only because of the need to bring refreshing and measurable objectivity to the field but also because of the necessity for respectability among the academic circles (which is hard enough for the A.S.P.R. to maintain—let alone Spiritualists).

The question of their being "forced" to admit the spirit hypothesis upon the receipt of "evidence," as you state, is untrue (re-read my original letter, which clearly shows why).

Publication of the above rests of course in your hands. In closing, thank you again for the personal invitation, which I value highly. I shall look forward to making a short visit to your Camp in the future.

WM. E. COX, JR.

Box 936,
Southern Pines, North Carolina.

It appears from the above that a trip by you to Chesterfield would be a waste of time. The trouble with most of the pseudo psychic investigators is that they are apt to feel that the whole case for Spiritualism rests or falls on their findings.

There have, however, been many psychic researchers, men just as learned as yourself, who have made the quest and found the truth.

My experience has taught me that when added to the meticulous psychic research type of inquirer, who has the warped mind of a magician to deal with, then chaos results—in the sense that any worthwhile progress can be made.

Since you state Spiritualists definitely lack respectability, I withdraw my invitation to you to visit Chesterfield because it would be a pity should I ask you to hobnob with those poor Spiritualists, and with this withdrawal our Spiritualist medium will be saved the humility of being viewed by those who insist upon looking down their noses, thus classifying themselves as a bit superior by their own admission.

Whether you, or anyone else having such an approach is convinced, does not concern me and so I repeat it would be best for you to curtail your plans for a visit.

In short, I suggest that you follow the road you now travel. I feel you will be happier this way—at least you will be able to associate with respectable people all of whom, no doubt, in toto are beyond reproach.

★

SOLDIER BOOSTER

I am a soldier stationed in one of the far-flung corners of the globe and therefore am unable to be active in my religion. I am fortunate in having a Spiritualist family and friends and so I periodically receive your very fine newspaper. I would like to express my sincere admiration for you and your outspoken support of our wonderful religion.

It is indeed unfortunate that more people can't become acquainted with our religion.

Being a soldier, I seldom have an opportunity to attend meetings in an established church except when I am home in Gary, Indiana, and so it is indeed a treat to be able to read your paper. I hope to become more active in our movement upon return to the United States this September.

S.F.C. GLEN M. JOHANSON,
RA 15417630.

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(P-390)

Is There A Crisis In America? —(Continued from Page 2)

PSYCHIC OBSERVER, AUGUST 21, 1944

The totalitarian church has always been on the side of power, exploitation of the masses, ignorance, brutality, that terrible inquisition.

"Christian" Church

During the Dark and Middle Ages, it suppressed all scientific effort—Galileo's facts, for example. Men were incredibly cruel to one another. Womanhood was degraded. The whole trend was against liberty and human rights.

The priesthood murdered the heroic Joan of Arc, and according to calculations of Voltaire, not less than ten million progressive thinkers and heretics, including perhaps a half million mediums were put to death by the church.

Dr. M. M. Mangasarian, the scholarly Chicago preacher, in a report to his congregation on his study of some years ago, of religion abroad, said: "The conclusion was forcibly impressed upon me, during my past summer in Europe and Asia, that the countries which are the most religious, which have the greatest number of churches or mosques, of priests and clergymen, of monks and monasteries, of nuns and convents, are also without a single exception, the most poverty stricken."

The god of the "Christian" church in Europe has always been a personalized, anthropomorphic god, made in the image of man. A god of vengeance. A god who required some blood sacrifice. All through these centuries, on down even to these enlightened times, divines of orthodox Christianity have perpetrated on their stolid followers two vicious doctrines—vicarious atonement and hell-fire.

Voltaire once said, "As long as men believe absurdities they will practice atrocities." What could be more absurd than for ecclesiology to promise that sins can be expiated by a dogmatic confession, by shifting responsibility for moral conduct vicariously to a savior.

"This doctrine (found in many of the old pagan religions) is one of the most pernicious that has ever been preached," says Arthur Findlay. "It has been the cause of more crime in Christendom than any other of the teachings of Christianity. The idea that any individual, or deity, suffered for us, and that, no matter what we do, we can solely by faith be absolved from our sins and shortcomings, is too ludicrous to require much consideration."

"Fatherhood of God"

Since the fourth century, the "Christian" clergy have never progressed much beyond the basic teachings of the Nicene Creed and the Apostle's Creed. How utterly false and uninspiring are such inane doctrines and dogmas as the fall of man and original sin; the humble Nazarene, psychic and healer, falsified and distorted all these years as a Deity, as God's only son sacrificed and responsible for man's sin; the unscientific promise of an ultimate resurrection of the mortal body and a final day of judgment including the myth of hell-fire and eternal punishment for all who do not accept and confess these fantastic and infantile beliefs.

These doctrines—the central theme of Christianity—were appropriated from the religions of older pagan nations and incorporated in the Christian Creed by Paul, by the priesthood aided by the Roman Emperors.

"The Fatherhood of God," writes H. G. Wells, "that Jesus of Nazareth preached was overlaid almost from the beginning by the doctrines and ceremonial traditions of an earlier age, and of an intellectually inferior type. Christianity . . . tangles itself with archaic traditions of human sacrifice, with Mithraic blood-cleansing, with priestcraft as ancient as human society."

All scholars who have, with courage and objectivity, examined into the origins of Christianity know that today's orthodoxy was not the religion of Jesus. All who have had direct personal contact with the operation of the law of spirit communication, know the basic tenets of orthodoxy are false.

Spiritualists know I am stating facts. These facts are being revealed to them today, just as they have been revealed throughout all recorded history, directly from the spirit world through mediumship.

And yet, I understand some Spiritualists continue to simulate the practices of orthodoxy, and pray to "our Lord and savior Jesus

Christ." An obvious connotation and implication of the ancient atonement doctrine.

I was encouraged to find that, in Europe generally, orthodoxy is rapidly losing its influence over people, even among its communicants. This is not so true in countries like Italy and Spain where the totalitarian church still largely dominates both sectarian and secular life.

"Church in Decay"

Realizing that its ancient creeds were losing the loyalty and respect of the always pragmatic and forthright Britains, the Church of England, several years ago, created a special commission of twenty-five of its top dignitaries to inquire into "Christian Doctrine."

After fifteen years of self-scrutiny, this Anglican Commission reported that "there can be no doubt that there is a wide and deep gulf between the church and the people. There is a wholesale drift from organized religion."

According to Britisher Paul Miller, in his very revealing book on "The Church In Decay," the Commission found almost everything wrong with orthodoxy. It challenged the virgin birth and the physical resurrection legends; it found the Bible "not infallible," and not to be taken as a verbatim record of the sayings of Jesus; and it gave credence to the Darwin theory of evolution.

These twenty-five eminent clerics admitted that the notion that Heaven as "a place locally fixed beyond the sky" is "by tacit and general consent" abandoned. They knew positively nothing of the spirit world.

These dogmatists, who live on the proceeds of organized religion, are taking money under false pretenses when they conclude this: "We cannot expect a coherent scheme, but must be content to enjoy partially irreconcilable symbolism and to remain otherwise agnostic."

In 1938, the Archbishop of Canterbury, in response to external pressure, appointed a commission to "inquire into Spiritualism." The London Dispatch had called public attention to the fact that "Church of England leaders, faced by shrinking congregations, are watching the growth of Spiritualism and the increasing number of clergymen who openly support the 'new religion' in the pulpits in defiance of their bishop."

The Dispatch said also that "plain clothes clergymen are visiting seances in all parts of the country and making reports on what they see and hear."

Church of England

The Commission, two years later, reported to the Primate that the fundamental claims of Spiritualism were true and that communication

The Galilean Healer



Many readers of *Psychic Observer*, those who subscribe to "The Spiritual Healer," a London Spiritualist publication, edited by the noted spiritual healer, Harry Edwards, have applied for a reproduction of the photograph of "The Galilean Healer" (above), which appeared in a recent issue.

Presentation copies, size 13"x9" printed on fine art paper ready for framing, have been specially produced for this purpose. Copies can be supplied by *Psychic Observer* for the nominal charge of \$1.00 postpaid.

For your photograph of "The Galilean Healer," send \$1.00 to *Psychic Observer, Inc.*, Drawer No. 37, Chesterfield, Indiana.

with the dead was possible. This report, suppressed by the Archbishop but published by "Psychic News" of London said: "Spiritualism cannot be disregarded. It fills gaps in our knowledge. It demonstrates that communication with the dead has been effected. After making every allowance for alternative explanations and theories, there remains a residuum which can only be explained on the ground of discarnate intervention."

Publicity appearing almost daily in many cities of England on successful healing through mediumship, brought so much pressure on the Church of England that the Archbishops of Canterbury and York were compelled reluctantly to appoint another commission late in 1953 to inquire into this popular practice of "divine healing."

There are hundreds of Spiritualist healers working in England, including the world-renowned Harry Edwards, whose daily correspondence is said to require the services of ten stenographers. This third Anglican inquiry will be compelled, presupposing its honesty, to find that people are being healed through spirit intercession as they were in Jesus' day.

Jean Paul Sartre

There is also wide spirit demonstration in England, Scotland and Wales of Survival and interworld communication. The largest halls in London, Manchester and other cities are used on Sundays for psychic science lectures and demonstrations of spirit return.

A general apathy toward all formal religion appeared to characterize the very industrious and realistic people of Germany. Likewise in France, I got the impression of a thoroughly disillusioned and frustrated people, who very much need a philosophy that will inspire and unite them.

The Existentialist movement, mentored and propagated by Jean Paul Sartre of Paris, has attracted thousands but this morbid philosophy with its denial of immortality will never lift the unhappy Frenchmen out of their apparent hopelessness and despair.

The dilemma of orthodoxy in Europe need not be a matter of grave concern except to the clergy who maintain their exalted, and frequently fat, existence by perpetuating the old creeds and dogmas of Christianity. False and misleading doctrine affecting the development, progress and destiny of life is infinitely more harmful than no system of religion whatsoever, and deserves the shadows of oblivion which is its ultimate doom.

In Europe today, one finds personalities and better social conditions developing and enjoying their richest experiences outside of sectarianism. In every age since the fourth century when the doctrines of Christianity were finally formulated with the support of the Roman Emperors, it was the rationalist thinkers who freed and advanced human society through secular effort.

Founding Fathers

The basic political freedoms enjoyed in France for the past hundred and fifty years, or since the great French Revolution, may be credited to the courageous writings of such anti-orthodox free-thinkers as Montesquieu, Voltaire, Rousseau and Diderot.

And likewise most of our Founding Fathers—Thomas Paine, Washington, Jefferson, Franklin, Monroe, Madison, The Adams—were secularists as was Lincoln later, and Ingersoll.

Everyone who has made an objective study of the present-day status of organized religion in Europe will agree that the people who are still dominated and governed by a totalitarian orthodoxy are the most ignorant, the most miserable and the most backward socially, culturally and morally, as in Italy and Spain.

In countries like England, Switzerland, and the Scandinavian lands, we find the most advanced social, economic and moral cultures—countries where the great majority of people no longer attend church or observe formal religious superstitions.

If there was one thing that impressed me more than another during my sojourn in Europe last summer, it was the assurance that the plain homes of the people teach and engender more forthright morality and service and practice more virtue in the daily observance of their arduous duties

HE PROTESTS



REV. ERNEST SCHOENFELD

As president of the Illinois State Spiritualist Association, he protests an article published by a Chicago newspaper. This article put Spiritualism in a bad light. He resides at 3501 Shakespeare Ave., Chicago 47, and is pastor of The Church of The Spirit, 3651 North Central Park Ave.

than was ever taught or inspired by the church.

Here we find the realistic basis for the strong upright Swiss character. "It is the tradition of the home, not the church," was the reply I got always to my question in Switzerland about the source of the high quality of the distinctive Swiss character.

But it is not these smaller more enlightened countries that account for our major European belligerences, which are still to be resolved.

Destiny of Man

We have described the typical behavior pattern of the ruling classes in Europe and have implied that European masses are victims generally of a false and uninspiring religion. What is the way out? What is needed to balance our top-heavy materialism in America?

I venture now to plead that what Europeans and mankind everywhere need to replace the Christian creed is wide-scope knowledge and scientific demonstration of the great rationalistic truth of human Survival and interworld communication. It is a fair postulation that malevolent men would hesitate to continue such nefarious behavior if they knew positively that man is essentially spirit, not merely material body, and that his spirit personality never "dies" but passes on at "death" into a higher vibrational life; his mind and memory still functioning, family love-ties still unbroken.

A correlative of this Truth, of this Law of the destiny of man, is the further realism, revealed directly and consistently from the Spirit World, that each and every human (including those who make wars) is personally responsible for his own thoughts, words and deeds and determines for himself his own fate, his own happiness or misery in the next world. "As you sow, so shall ye reap," Jesus warned.

This veridical Truth about continuing spirit life and personal responsibility, which is the very antithesis of the blood atonement theory, provides a sounder and rational and more appealing incentive, I insist, for better moral and social conduct than the discredited fantasy of vicarious salvation or than the hell-fire bogey.

All this may appear to be reasoning on a high level of abstraction, but I don't think so. Nor does the noted English philosopher, Gerald Heard, think so. Let me quote him: "Through psychical research, we may lay the foundations of a new philosophy and a sorely needed third morality which alone can break up the armed camps of Europe and save civilization. For it is . . . materialism that has brought us to this crisis. Only some constructive certainty of a future life will win the masses of men from the basic brute outlook and lack of moral purpose, which has been developed through the prevalent materialism."

Another of England's most distinguished philosophers and prophets, Shaw Desmond, who lectures regularly at Oxford and Cambridge said this in one of his late books: "Do not wish our little turning mud-ball to be changed into a totalitarian Hiroshima and

(Continued on Page 5, Col. 1)

What I Observe

(Continued from Page 1, Col. 1)

ism and the practice of mediumship is in violation of the law. I call your attention to the State Law, House Bill No. 477, passed June 26, 1917. Section one (1) of this bill draws a definite and distinct line of demarcation between the religion of Spiritualism, their accredited representatives, and the others you refer to.

"Believe me, sir, we are with you one hundred per cent in exposing and driving these other people out of our fair city. May I suggest that as a further public service, your paper refuse the advertisements of these people, as shown in your personal column of May 19th. This kind of advertisement is in direct violation of the State Law. I refer you to Section two (2) of the aforesaid Bill.

"I trust that, in reporting future arrests, you will inform your readers that the demonstration of mediumship is part of the religious exercise in all Spiritualist churches, and is guaranteed to all people according to Article one (1) in the Constitution and not a violation of the law, as previously quoted by you."

★

Fear Not!

ACCORDING to the Montreal Star, Sir William Osler, noted Canadian physician, who passed away in 1919, has been the means of causing some poltergeist phenomena. It appears that this is his way to prove that he still lives.

The clipping, sent by Hugh M. A. McEachran, quotes a Canadian release from Port Hope, Ontario which carries the heading, "Spirit manifests; proves his identity to Dr. Penfield."

The story follows: "Trinity College School students at their annual speech day exercises Saturday got a message of hope from the spirit of Sir William Osler.

"It was relayed by Dr. Wilder G. Penfield, director of the Montreal Neurological Institute, who said he had a chat with the spirit in the McGill University library where Osler's ashes are kept.

"Standing before a panel concealing the urn, Dr. Penfield said he asked: 'Willie Osler, will you not come back?'

"Dr. Penfield said there was a crash in the silent room and he picked up a book, opened at a page where Osler was describing himself to students at Yale University: 'Mine are the most mediocre brains.'

"Unconsciously, Dr. Penfield said, he turned to the panel and asked: 'Yes, Sir William, but what about your four professorships?'

"The words were printed on the page, Dr. Penfield continued, yet he heard the voice reply: 'Just a habit, a way of life, an outcome of the day's work.'

"Then Dr. Penfield said, the voice said: 'I don't know why there's so much fear of the A-Bomb. It's kind of fun to be extinct.'

"Have you a word for the boys?" Dr. Penfield addressed the panel.

"The voice, he said, seemed to come again: 'Don't let them be discouraged when they look at life. All things work together for good to them that love God. The right door will open for every young man.'

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CRISIS IN AMERICA?

(Continued from Page 4, Col. 4)

Nagasaki and, as Einstein and others have now definitely assured us this is possible, we do not wish the earth to be wiped out of existence, as so many other stars, by the new chain-bomb plus the bacteriological and vibrational warfare now evolving?

"If not, then we shall, as practical people, have to tell: **One**, that there is no death; **Two**, that Man is a soul, not a body; and **Three**, that he actually lives forever.

"It was to teach these things that the only Practical Politician

of them all, Jesus of Nazareth, came to our earth and to say to us: **'LOVE OR DIE.'**"

To my nonchalant friends who subscribe to the old Chinese proverb that "it is better to light a candle than curse the darkness," and those who may feel that my animadversions against Christianity are too severe, I can only plead that they begin to read history with their eyes rather than with their prejudices.

Anyway I like to agree with Heard and Desmond that the teaching of Jesus, with His emphasis on Love, Brotherhood and Survival of the human personality, should be tried. "Can anyone offer a sounder, more scientific philosophy for men and nations to live by?"

THE END

Almeda Merle Leighton Passes Away at Rockford, Illinois

ONE OF Spiritualism's foremost writers and poets passed away recently (May 6th) at Rockford, Illinois. Rev. Lena Crane, pastor of the First Spiritualist Church of Cicero, officiated. Surviving is a sister, Mrs. Farrell Graham, 521 Walnut St., Rockford, Illinois.

Miss Leighton was the author of a book of poetry, "Spiritual Gems for Thought," published in 1952. The 54-page volume of religious poems won her an honorary membership in the International Mark Twain Society, an exclusive group of authors. Membership in the society placed her in the world's "Who's Who" for her contribution in literature and made her a fellow-member with such notables as Willa Cather, Robert Frost, George Bernard Shaw, Winston Churchill, Carl Sandberg and Helen Hayes.

Miss Leighton began her writings in 1950. She completed her book of poems in about a year and a half, doing her writing outside her working hours in the Charles V. Weise Company store where she was employed for ten years. She also had articles published in the *Psychic Observer*.

A copy of Miss Leighton's book has been placed in the Library of Congress, Washington, D. C. The Rockford library and the Arabut

Ludlow library in Monroe, Wisconsin, also have copies.

Miss Leighton was born in Elgin, daughter of Mr. and Mrs. William



ALMEDA MERLE LEIGHTON

Leighton, and lived in Monroe several years. She was a member of Psychic Science Church of Rockford and of the Rockford Writers Club.

THE LARGER LIFE

It is only human to grieve when dear ones depart,
And the vital love we have known tugs at our heart:
But, by a true realization of the continuation of the soul,
We may know then they have reached immortality's goal.

Then loving friends will meet them and their lives flow
On with Eternity and understanding we know.
Then their work will continue perfection to reach
As in greater harmony the Divine Law will teach.

We will reach the same trail as our lives go on,
And, perhaps, they will meet us when our earth's span is done.
Oh! What a happy reunion as each member arrives,
And we find this a joyful continuation of larger lives.

FAILURE AND SUCCESS

When our best tried plans have failed us now
And success seems to have passed us by,
If we will turn to God and humbly bow
And ask for another chance, another try.

Some way we will find the faded dreams
Will take on life once more and arise
From the lost and broken dream that seems
To turn the light to grey instead of sunny skies.

But somewhere, somehow we feel that we too,
With God's help, will see Victory as our own
As we keep on trying to bring back skies of blue
So our plans that failed may prove a stepping stone.

To greater things than the ones we held so close
And we will come to realize that what we need
Is the faith to keep on trying, and in repose
Seek God and let Him lead us on to succeed.

Then what we have wrought in this God's Earth
Will shine as our mark of success as Earthly ones teach,
And the good we gain we will carry on to rebirth
When we enter God's Kingdom where perfection we will reach.

Almeda Merle Leighton

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Impressions Of Camp Chesterfield

(See Photos Pages 1, 2, 15)

—by—

Gilbert N. Holloway
D.D., Ph.D.

IT WAS a pleasant spring day as we left Detroit by auto and drove southward through the fertile farmlands of Michigan, Ohio and Indiana. Late in the afternoon we arrived at the gates of Camp Chesterfield — one of the best known and most active Spiritualist centers in the world.

As we drove into the camp, there was an aura of peacefulness and quiet beauty that was altogether inviting. Our reservation was established at the modern Western Hotel and, after registration we sought out the editors of *Psychic Observer*.

Natural Beauty

We walked through part of the camp. Natural beauty is everywhere. Great trees rise from the soil of the central enclosure or park, around which are grouped the chapel, dining hall, hotels, homes and various buildings of the camp.

As darkness fell we entered the new offices of the *Psychic Observer*, which constitute an admirable headquarters for this popular journal. The Pressings, with their working staff, are very efficiently established now in this locale and have everything in their favor for some outstanding productions of psychic journalism!

The Work of Mabel Riffle

Early the following morning, we met the executive of Camp Chesterfield, Mabel Riffle. This remarkable lady has been secretary of the camp for 45 years, and is still doing some of her best work. She kindly conducted us in a personally guided tour of Chesterfield, and explained the history, legends and sacrifices underlying the numerous features which we saw.

In the central enclosure is a Garden of Prayer which begins an unusual "Trail of Religions." In the quiet nook of prayer, the power of God and the spiritual influence of the angelic world are invoked with solemn reverence. From the Garden, a path winds to a central group of statues depicting the founders of great religions. A noted sculptor executed these statues; to my mind they seemed splendid examples of art in stone. The central figure of the group is Jesus, the inspiration of our dominantly Christian western civilization.

Trail of Religions

Other great religious founders depicted are Osiris, symbolizing Egyptian religion and sun-worship; Zoroaster of ancient Persia and the Magi; Abraham of the early Hebrews; Mohammed, genius of Islam; Zeus, principal deity of the Greek pantheon of gods; Lao-Tzu, originator of Taoism; Gautama Buddha, a bringer of enlightenment to the Orient; Confucius, the wise Chinese philosopher; and

TRUTH WAYS CONVENTION

TRUTH WAYS



with
Dr. HOLLOWAY

Vardhamana, who founded the sect of Jainism.

Leaving this imposing group of statues, we wandered on to a wonderful representation in stone of the American Indian. It is eight feet in height, and reveals the typical Indian of the advanced tribes in an attitude of supplication to the Great Spirit. This Indian figure has a special meaning at Camp Chesterfield, for Indian guides and healers from the Spirit World are a principal influence behind much of the good work that is done.

Indians have figured prominently in the Spiritual Movement of the past 100 years, and will undoubtedly continue their aid from the Other Side despite the many misunderstandings about their real nature and influence.

Cathedral of the Woods

Finally our trail led to the new Cathedral of the Woods, which was within three weeks of completion as we saw it. Mrs. Riffle is very proud of this splendid new auditorium. There is nothing like it in any Spiritualist camp of the world. The building alone cost one hundred thousand dollars, with more than \$20,000 for comfortable seats, and additional expense for other appointments.

As we stood upon the half-finished rostrum, I could easily visualize the auditorium packed full with eager faces expectantly waiting for lectures and demonstrations of spiritual truth. Undoubtedly all, who visit Chesterfield in the season of 1954, will be thrilled by this wonderful new building and its many possibilities for spiritual and educational activity.

It was my impression that this Cathedral will be a lasting monument to the devoted services of Mabel Riffle to the cause of Chesterfield, and I am sure this courageous woman must derive great soul satisfaction from seeing the new edifice so admirably enshrined within the camp grounds.

Activities at Chesterfield

Many people undoubtedly wonder "what goes on" at a Spiritualist camp. Do ghostly visitants flit about amid the trees, and curious phenomena impress themselves upon all who may be within the grounds? Such thinking, let us hasten to say, is a caricature of Modern Spiritualism.

Chesterfield is devoted to teaching and demonstrating the philosophy and science of Spiritualism. On the intellectual plane there are lectures, discussions, classes and courses for improved understanding of the facts and theories underlying the Movement. There are public demonstrations of both mental and physical phenomena.

Then there are private seances

with a qualified roster of mediums wherein many persons are able to establish evidential contact with their friends and loved ones in the Spirit World. Survival of the human personality is proven, and under proper circumstances and with gifted mediumship communication with souls departed from the earth plane is established.

The Camp Atmosphere

The aura of modern cities is not really conducive to spiritual enlightenment. For this reason ashrams, spiritual retreats and camps have always been set up far from the "crowd" and from the gross vibrations of urban congestion. Chesterfield fits in with the ancient ideal of a quiet place in nature where one may invite his soul.

I would consider it an excellent place to investigate spiritual truth. Here a truth-seeker can combine the restfulness and change of scene desired in a good vacation, with an opportunity to learn something of great importance — perhaps to make satisfactory contacts with loved ones in the Etheric. This cannot be guaranteed for every individual but it unquestionably happens in the great majority of cases.

We found this same quiet, lovely atmosphere at other camps earlier this year, and it no doubt exists in great measure in all Spiritualist camps and assemblies scattered throughout North America.

So as we bade farewell to Mabel Riffle and the Pressings, and turned our car westward in the long trail across America, it was with sincere respect and appreciation of the good work that is being done at Chesterfield. It deserves its prominent position in the world of Modern Spiritualism, and there is every indication that its 1954 season will be a memorable one indeed.

HOLLOWAY BOOKS

Readers, who enjoy Dr. Holloway's column, will want to order his unusual, inspiring books and essays. They present in full detail the many helpful ideas touched upon in these columns, and cover an exceptionally wide field of human interest. The following titles are particularly useful . . .

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CHAPTER V
PART II

IN SPITE of this tendency towards the phenomenal side of Spiritualism, however, there were some very good books produced on Spiritualism in America at this period, namely, from 1880 to 1900. Of the more important mediumistic writers of the period may be mentioned:

Emma Hardinge Britten, who wrote her best book, "Nineteenth Century Miracles," in 1883; Sarah A. Ramsell, who wrote two books dictated from Theodore Parker in the spirit world, entitled "Science Made Easy" (1878), and "Lessons of the Ages" (1882).

Sarah A. Ford, through whose mediumship was produced the very interesting book, "Interwoven," being a series of messages taken down by Mrs. Ford from her son in spirit life; E. D. Babbitt, author of two interesting books on Spiritualism entitled, "Religion as Revealed in the Natural and Spiritual Universe," and "The Principles of Light and Color."

Mary E. Shelhamer (afterward Mrs. Longley), author of several instructive volumes of messages describing life in the spirit world; and later in 1895, of the very valuable work entitled, "The Spirit World." The last mentioned book contains much of the higher teachings of Spiritualism and is especially valuable from this point of view. Mrs. Longley was actively associated with Spiritualism for many years and was regarded as one of its most important writers and mediums.

Letters from Julia

Cora L. Daniels, author of a very interesting little book on Spiritualism, entitled, "As It Is To Be"; Carlyle Petersilea, a very able medium, who during the years from 1895 to 1905, produced a series of very interesting books on Spiritualism, descriptions of spirit life and given to him by his father and others in spirit life. These books include, "Mary Ann Carew," "The Discovered Country," and "Letters from the Spirit World."

In England, the first book which we may consider as belonging to more recent Spiritualism is William T. Stead's, "Letters from Julia." It was written by Mr. Stead between the years 1892 and 1895 and first published in 1897. A later edition, under the title of "After Death, or Letters From Julia," was published by Estelle Stead, daughter of Mr. Stead, in 1914 after her father's death. This later edition contains an interesting preface written by Mr. Stead before his death, in 1912, and also part of a later series of letters from Julia, not included in the original edition.

Mr. Stead, as is well known, was a famous English journalist and editor of the London "Review of Reviews." His interest in, and conversion to, Spiritualism, came about through phenomena which made their appearance through his own person. He became a medium for automatic writing, and his book, "After Death or Letters from Julia," consists of the communications which he received through this automatic writing.

No Mistake

The person in the spirit world, accountable for the writing was Julia, a friend of Mr. Stead's when she was living. Mr. Stead relates in his preface to the book the occasion for the messages. He says: "I had two friends who were as devoted to each other as sisters. As is not unusual, they had promised each other that whichever died first would return to show herself to the other in order to afford ocular demonstration of the reality of the world beyond the grave."

"One of them, whose Christian name was Julia, died in Boston shortly after the pledge was given. Within a few weeks she aroused her friend from her sleep in Chicago and showed herself by her bedside, looking radiantly happy."

"Some months after, the friend in question, came to England. She and I were staying at Eastnor Castle, in the west of England, when Julia came back a second time. Her friend had not gone to sleep. She was wide awake and

again she saw Julia as distinct and as real as in life. . . .

"Her friend told me about the second visit and asked me if I could get a message from Julia. I offered to try and the next morning my hand wrote a very sensible message, brief, but to the point. I asked for evidence as to the identity of the transmitter. My hand wrote Tell her to remember what I said when last we came to Minerva."

"I protested that the message was absurd. My hand persisted and said that her friend would understand it. When at last I delivered it, her friend exclaimed, 'Did she actually write that? Then it is Julia herself, and no mistake.'"

"Julia, before she died, had bestowed the pet name of Minerva upon Miss Willard, the founder of the Women's Christian Temperance Union, and had given her a brooch with the cameo of Minerva. She never afterwards called her anything but Minerva, and the message which she wrote with your hand was substantially the same that she gave to me on the last time when Minerva and I came to bid her good-bye on her death bed."

After Death Letters

Mr. Stead then proposed other tests of Julia's identity. He asked her if she could call to her friend's memory some incident in their mutual lives of which he knew nothing. His hand then wrote: "Ask her if she can remember when we were going home together when she fell and hurt her spine."

But the friend could not remember ever having hurt her spine. The writing persisted, however, and wrote "I am quite right; she has forgotten."

"Can you bring it back to her memory?" Mr. Stead asked.

"Yes."

"When was it?"

"Seven years ago."

"Where was it?"

"At Streator, in Illinois."

"How did it happen?"

"She and I were going home from the office one Saturday afternoon. There was snow on the ground. When we came opposite Mrs. Bull's house, she slipped her foot on the curbstone and fell and hurt her back."

When Mr. Stead read this message to Julia's friend, she exclaimed "Oh, that's what you mean, Julia! I remember that quite well. I was in bed for two or three days with a bad back, but I never knew it was my spine that was hurt."

After these tests, Julia wrote other and longer letters to Mr. Stead which are contained in the book, "After Death or Letters from Julia." The letters treat on philosophical and religious themes and

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 V, Part I, appeared in August 10, 1954, edition.

contain descriptions by Julia of her experiences in the spirit world. The religious themes are still strongly colored by the influences of the orthodox religion of which Julia was a member, but on the whole, they are consistent with Spiritualist teachings.

Julia explained that she has been in the spirit world only a short time and has not had time to give her impressions a definite shape. In a letter through Mr. Stead's hand, addressed to her friend Ellen, she describes her death and her first experiences thereafter:

"I found myself free from my body. It was such a strange new feeling. I was standing close to the bedside on which my body was lying. I saw everything in the room just as before I closed my eyes. I did not feel any pain in dying; I felt only a great calm and peace. Then I awoke, and I was standing outside my old body in the room. There was no one there at first, just myself and my old body. At first, I wondered I was so strangely well. Then I saw that I had passed over."

Man Among Men

As perhaps in the case with all orthodox Christians in passing over, Julia's chief thought was on meeting Christ after death; and she describes to her friend Ellen how this desire was gratified and also describes the person and manner of Christ, saying:

"He was a Man among men. He was full of the wonderful sweet mildness which you are acquainted with in some of the pictures that have been painted by the Italian Fra Angelico. He had an admirable look of warm affection, which was as the very breath of life to my soul . . . All that we know of what is good and sweet and pure and noble and lovable are but faint reflections of the immensity of the glory that is His."

"I cannot tell you everything; you could not understand it. But

I am in a state of bliss such as we never imagined on earth. I am with my friends who went before."

"No one seems to be old. We are young, with what seems to be immortal youth. We can, when we please, assume the old bodies or rather the spiritual counterparts, as we can assume our old clothes for purposes of identification, but our spiritual bodies are young and beautiful. There is a semblance between what we are and what we were. We might recognize the new by its likeness to the old, but it is very different. The disembodied soul soon assumes the new raiment of youth, from which all decay has been removed."

Death Doesn't Change

"I find it difficult to explain how we live, and how we spend our time. We are never weary, and do not need to sleep as we did on earth; neither do we need to eat or drink; these things were necessary for the material body; here we do not need them."

"I think we can best teach you what we experience by asking you to remember those moments of exaltation when, in the light of the setting or rising sun, you look out, happy and content, upon the landscape over which the sun's rays have shed their magical beauty. There is peace; there is life; there is beauty; above all; there is love."

Mr. Stead states that while his hand was writing a letter from Julia to Ellen, he thought, "I wonder if the new life surprised Julia much"; whereupon she instantly wrote:

"Yes, I was not prepared for such oneness in the life on both sides. When the soul leaves the body, it remains exactly the same as when it was in the body; the soul, which is the only real self, and which uses the mind and the body as its instruments, no longer has the use or the need of the body."

"But it retains the mind, the knowledge, the experience, the habits of thought, the inclinations; they remain exactly as they were. Only it often happens that the gradual decay of the fleshy envelope to some extent obscures and impairs the real self which is liberated by death."

Description Difficult

After writing many letters to her friend Ellen and also to Mr. Stead himself, describing her experiences in the spirit world, Julia then suddenly announced that she would discontinue all further descriptions of conditions in the spirit world until she had better acquainted herself with them. She said she felt that it was almost a presumption for her to describe a country in which she had made so brief a sojourn.

Travelers should not attempt to describe a continent as soon as they land on its shores, and she adjourned for a season all communications on those subjects.

Two years later, however, Julia announced that she would resume communications on these subjects. She states that she acquired much more experience and knowledge in the spirit world and was much better prepared to teach concerning those subjects. Her subsequent letters, which make up the larger part of the book, are composed of these teachings.

After publishing the first series of letters in 1897, under the title of "Letters from Julia," Mr. Stead then began a second series in which Julia was planning to make a larger book. This latter series, however, was curtailed by Mr.

Stead's death, in the sinking of "The Titanic," 1912.

The few letters of the unfinished series are included in the 1914 edition by Miss Stead. This new edition bears the altered title of, "After Death, or Letters from Julia." They are, in substance, very much the same as those of the first edition, but, in the latter letters, Julia treats on a greater variety of philosophical subjects and speaks with much greater assurance.

Untimely Passing

She says: "You remember, fifteen years ago, I postponed telling you about the new life in which I had just entered, until I knew more about it. I have now lived these many years on this side. I

(Continued on Page 7, Col. 1)

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.

ANGWELL, Effie (61) Indianapolis, Ind.; Survived by husband and sister; Dr. B. F. Clark officiated.

BARNES, Rev. Mable (69) Pontiac, Michigan, May 27th; Survived by brother, Charles; sister, Nell; trustee of Michigan State Spiritualist Ass'n; co-founder and Minister of the First Spiritualist Church of Pontiac; Rev. Robert J. MacDonald and Rev. Peter Evert, officiated.

EARL, William Arthur, (64) March 14th, 185 Logan Ave., Toronto, Canada; survived by sons, Alfred and Norman; two daughters, Dorothy and Reta; member of the Britten Memorial Church of Canada for 25 years; his wife was the noted late English medium who served in Canada and the United States; Rev. May Potts, pastor of the Britten Memorial Church, officiated. (See photo page 15.)

EVANS, Dr. Raymond, (59) Tujunga, California; April 25th; survived by wife, Mrs. Raymond A. Evans.

FLOWER, Clifford Albert, (73) Leslie, Michigan, March 31st; survived by wife, Edna and grandchildren. Rev. Peter Evert and Rev. Ethel McLain officiated; trustee of Michigan State Spiritualist Ass'n, and founder of Flower Memorial Spiritualist Church, Leslie, Michigan.

GALE, John C., (69) St. Petersburg, Florida, April 17th; survived by wife; daughter, Mrs. Ralph Shilling and three sisters, Mrs. Wesley Sylvester, Mrs. Bessie Alden and Mrs. Charles Barker. Peggy Barnes Jeffs officiated.

HARTSHORNE, Rev. Charles R., (70) Cleveland, Ohio, July 2nd; Rev. Laura E. J. Holloway, Rev. Alice Townner and Earl Jenkins officiated. (See Page 3.)

HELLING, Anna, (80) Tampa, Florida; April 7th; survived by husband, Ludwig, one brother James Stewart and one sister, Mary Marshall; Rev. Sarah Parker Thomson officiated.

HUDSON, Mrs. E. Harry, (73) Indianapolis, Ind.; May 20th; survived by husband, two sons and three daughters; Dr. B. F. Clark, officiated.

LAMBERT, Rev. Minnie, (79) Minneapolis, Minn.; May 25th; survived by sister, Lillian M. Swanson; trustee of Minnesota State Spiritualist Ass'n; Rev. Victor Blunck officiated.

LEIGHTON, Almeda Merle, (69) Rockford, Ill.; May 6th; survived by sister, Mrs. Farrell Graham; Rev. Lena Crane officiated.

MARTIN, Arthur J., (71) of Hot Springs, Arkansas, formerly of Chicago, Illinois; July 1, 1954; survived by wife Julia, son Lowell, daughter Mildred; Rev. William Mathews, Church of Spirit and Truth, officiated.

PEARCE, Alfred, (59) Youngstown, Ohio; April 9th; survived by wife, mother, sister and brother in England; Rev. Alice Lamb Townner officiated.

PENN, Charles, (78) Columbus, Ohio; April 1st; survived by wife, Alice; one daughter and one grand-daughter; Edgar Smertz officiated.

RIFFLE, Arthur Robison, (77) Chesterfield, Indiana; June 19th; trustee of Chesterfield Spiritualist Camp; survived by wife, Mable; son, Franklin Ladoit; daughter-in-law, Helen; grandson, Arthur L.; granddaughter, Frances M.; daughter-in-law, Beulah; Rev. Clifford L. Bias officiated.

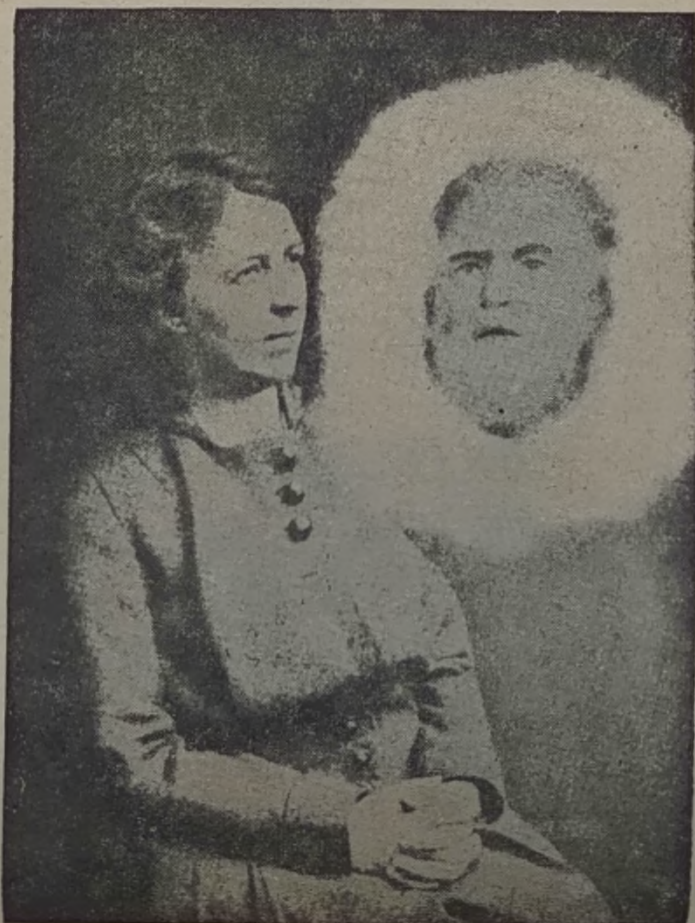
RIPPON, Anna, (67) Paterson, N. J.; May 4th; survived by mother and daughter, Miss Helen Rippon and son, Mr. William Rippon and two grandchildren; Rev. Emily M. Hewitt officiated.

WARD, Nellie E., (71) Portland, Oregon; April 5th; survived by daughter, Mrs. Edward S. Davis and grandson, Edward John Davis; Rev. Alma Gudhart officiated.

WORCESTER, M. L., (97) Cameron, Texas, May 3rd; survived by daughters, Verna O'Bryant, Evelyn Muse, Mrs. Jim Crouch and Mrs. Henry McLane; and sons, John Worcester, Charlie Worcester and Cecil Worcester; Rev. Evelyn Muse officiated.

ZAZZAC, Jessie, (58) Paterson, N. J.; April 2nd; survived by son and husband; Rev. Emily M. Hewitt, officiated.

SPIRIT PHOTOGRAPH — W. T. STEAD



The above photo, taken in 1915 at the Crewe Circle, shows Estelle Stead, daughter of William T. Stead, England's noted propagandist for Spiritualism.

Is There Life After Death?

By ALSON J. SMITH

JAMES L. CHAFFIN was a well-to-do farmer who lived in Davie County, North Carolina. He married and had four sons—John, James, Marshall and Abner, in order of age. Of these, Marshall was his favorite.

However, on November 16, 1905, he executed a will which left no doubt in anyone's mind that Marshall was his special pride and joy. In a will duly attested by two witnesses, which he made no effort to keep secret, he appointed Marshall sole executor of his estate, bequeathed farm and everything to him.

HIS WIFE and three other sons were left out in the cold. The spouse and children were miffed, but put the whole thing down to the old man's eccentricity. Life went on for the Chaffins without too much friction in spite of the unfair will.

On September 7, 1921, the elder Chaffin died. On Sept. 24,

Is there life beyond the grave? Does the human spirit survive after death? Here is evidence gathered from scientific sources which supports the belief in immortality. Dr. Smith, the author, has made a long research into this age-old hope of man. These chapters are from his remarkable book, IMMORTALITY, THE SCIENTIFIC EVIDENCE.

brother, Esau, and won his birthright and his father's blessing.

James decided he should not go without witnesses. He got in touch with a neighbor, Thomas Blackwelder and induced him and the latter's daughter to accompany him and his own daughter to his mother's house. Blackwelder later made an affidavit on everything that happened from this point on.

James and his three witnesses

of Genesis, I, James L. Chaffin, do make my last will and testament, and here it is. I want, after giving my body a decent burial, my little property to be equally divided between my children, if they are living at my death, both personal and real estate divided equal, if not living, with share going to their children. And if she is living, you must all take care of your mammy. Now this is my last will and testament. Witness my hand and seal.

James L. Chaffin
This January 16, 1919.

Although this second will was not signed by witnesses, it was legal in North Carolina if it could be proved that the handwriting was that of the elder Chaffin. It obviously was; nobody ever questioned it. James thereupon submitted the second will to the court for probate with a plea to set aside the first will.

MARSHALL the "favorite son," had since died, so his young son was made a defendant in the suit to set aside the first will and prove the second. Marshall's widow agreed to appear in court for her son.

The case, however, was never tried. Just before it was scheduled, Marshall Chaffin's widow was shown the second will and immediately agreed that it was in the elder Chaffin's handwriting and therefore valid. The court thereupon ordered the first will cancelled and the second will was probated.

The Chaffin Will Case created quite a furor. Skeptics accused James of forging the second will,

The entire story about "The Chaffin Will Case" is published in pamphlet form by The Two World's Publishing Co., London. For the Spiritualist presentation of this famous episode, send 25c for your copy of "The Chaffin Will Case" to Psychic Observer, Inc., Chesterfield, Indiana.

but handwriting experts vindicated him. Psychologists said he had probably heard his father speak of a second will at some time, and had carried the information in his subconscious mind all the while.

Some researchers talked learnedly of "delayed telepathy."

However, all attempts to explain the case in normal terms failed. It stands in the record as the only instance in modern times in which a vision has been directly responsible for a court ruling.

The Indianapolis Times

NEXT: The Strange Appearance of 'Rosalie'.



... The pocket was sewn shut ...

Marshall Chaffin probated the will. The mother and three other brothers did not contest, knowing that it was a valid document under North Carolina law. The property was turned over to Marshall.

Four years passed, quietly. Whatever irritation the disinherited had felt gradually disappeared.

Then, one night in early June, 1925, James Chaffin had a vision. On this particular night, his father suddenly appeared at his bedside.

THE OLD MAN was dressed as he had been in life, and he wore the long black overcoat which had been his trademark in Davie County. In his vision, James saw his father pull open the overcoat and point to an inside pocket.

Genesis Says

Again and again he pointed to the pocket. Abruptly the vision faded.

After breakfast James talked to his mother. He knew he would have no peace until he had found the old overcoat and looked into the inside pocket.

The elder Mrs. Chaffin remembered the coat very clearly. Yes, that black overcoat of Pa's—seems to me I gave that to John.

John, the eldest of the brothers, lived twenty miles away. The following Monday, James drove up to see him. John's wife remembered the coat. It was too big for John and he had worn it only briefly.

James drew the coat open and ran his fingers along the inside pocket. It was sewn shut.

He cut the stitches and reached inside. His fingers closed around a tiny roll of yellow paper tied with a string. He untied the string, opened the paper, and read these words in his father's handwriting: "Read the 27th Chapter of Genesis in my daddy's old Bible."

JAMES' grandfather, Nathan S. Chaffin, had been a clergyman. His Bible was a fragile, worn affair, kept in a top bureau drawer in an upstairs bedroom of the old Chaffin farmhouse.

James immediately drove back to the old farm. But before he left, he and John's wife looked up the 27th chapter of Genesis in the Bible at John's home. It told the story of how the younger brother Jacob supplanted the other

followed the elder Mrs. Chaffin upstairs to the bedroom where the Bible was kept. Mrs. Chaffin opened the drawer and James lifted out the old book—which immediately fell in three pieces to the floor. James picked up two of the pieces and Blackwelder one. The one which Blackwelder retrieved was the one containing the Book of Genesis. At the 27th chapter two leaves had been folded over so as to form a pocket, and in this pocket was found a paper on which was written, in the dead father's handwriting:

After reading the 27th Chapter

"Higher Spiritualism" (Con't From Page 8)

have learned much and I am ready to teach much."

This series, however, as above stated, was cut short by Mr. Stead's death. It is very much to be regretted, in the cause of Spiritualism, that this additional series of letters was not presented to the world.

In several of her letters, Julia had urged upon Mr. Stead the establishment of a Bureau of Intercommunication between the two worlds. She seemed very anxious for its establishment and repeatedly urged it upon Mr. Stead, though he could never find the time to accomplish it. Julia wrote: "I have never for a moment ceased longing for its establishment. There is something to me almost inconceivably pathetic in the yearning that all of us here have to be able to communicate with you on your side. And what sad news to me so much is that while I see so clearly how it can be done, you do not, as you ought, try and help me to do it."

Estelle Stead

After Mr. Stead's death, the Bureau of Intercommunication between the two worlds was established and was known as "Julia's Bureau." It was an establishment which had under its care and keeping some of the best mediums that could be found for communications. The Bureau became quite famous and is now in operation. (Although Estelle Stead (89) is still alive, the bureau has been discontinued. Ed. Note).

The Letters from Julia, when first published by Mr. Stead, created quite a sensation and the book soon attained a very wide circulation. It is estimated that it has been more widely read in England than any other Spiritualist book. During the years following its publication, and until his death, Mr. Stead remained firm in the cause of Spiritualism and contributed his best efforts toward it.

There is no question but that his name and labors have meant much to the cause of Spiritualism, and particularly in England. Since his death, many messages have been received from him, but the most important is the one recently published in book form by Estelle Stead, received through the mediumship of Madame Hyver, a French woman.

The title of the book is, "Communication with the Next World," (Psychic Observer, Inc., \$1.50).

Stead Knew

This little book, of only 96 pages, contains a most lucid exposition of the principles of mediumship and of the various methods of communicating, and is perhaps one of the most valuable and important treatises of the kind ever published. It contains much that is regarded as characteristic of Mr. Stead, such as allusions by Mr. Stead to his life on earth and to his connection with Spiritualism.

The book is regarded by Estelle Stead, as a genuine message from her father, and this opinion was shared in part, by Sir Oliver Lodge,

Chicago, Illinois — Aug. 12-15 PLANS NOW COMPLETE

CONVENTION PROGRAM

ACCORDING to chairman, Rev. Henri Zacharias, the annual convention of the Federation of Spiritual Churches and Associations, Inc., (August 12th-15th) will attract thousands of Spiritualists from many states in the Union. The convention is being held at the Sherman Hotel, Chicago, Illinois.

The complete program assembled by Rev. Zacharias includes many noted speakers and mediums. They are: Rev. Agnes Wolf, Mental Science Spiritual Temple, Milwaukee, Wisconsin; Rev. Ida M. Harrington, Church of Faith, Peace and Love, Newark, N. J.; and Rev. Nellie Carter, Corinth National Spiritual Church, St. Louis, Missouri.

Rev. Florence Wheeler, First Unity Spiritual Science Church, San Diego, California; Rev. W. E. Rister, Church of Spiritual Friendship, Kansas City, Kansas; Dr. Katherine Cross, Corinth Soul Science Spiritual Church, St. Louis, Missouri; Rev. Mathilda Schultz, Divinity Spiritual Church, St. Louis, Missouri; and Rev. Adah Ross Crew, First Spiritualist Friendly Church, Trenton, N. J.

More Speakers

Rev. Dorthea Morris, New Jersey Psychic Science Association, Newark, N. J.; Rev. W. H. Eggers, Psychic Center, St. Louis, Missouri; Rev. Dallas Crider, Goodwill Spiritualist Church, Toledo, Ohio; Muriel Libby, Spiritualist Seminary, Champaign, Illinois; Rev. Christine Drake, Church of Harmony, C. C. of A., Roseville, Michigan; Rev. Martha K. Seidler, Church of Divine Guidance, New York City, and Rev. Anna Doerner-Simms, Spiritual Mission of Consolation, Union City, N. J.

Rev. Johanna Ruhna, Universal Chapel of Light, Santa Barbara, California; Rev. Myrtle Pinkney, First Spiritual Science Church of Rumson, N. J.; Rev. Ida Eggers, Psychic Center, St. Louis, Missouri; Clarence Haas, God's Temple of Divine Love, Warren, Ohio, and Rev. Elsie E. Richter, Spiritual Church of Divine Healing, Union City, N. J.

Rev. Evelyn Allinger, Sylvia's Spiritualist Center, Los Angeles, California; Rev. Hazel Damrau, Center of Spiritual Hope, Detroit, Michigan; Rev. Catherine Varner, Detroit, Michigan, and Rev. Vernon Cummins, San Antonio, Texas.

Rev. Veronica Fleischman, Seventh Church Psychic Science, Elizabeth, N. J.; Rev. Richard Renardo, Cathedral of Faith, New York City; Rev. Sophie Busch-Tracy, Spiritual Scientist Association, Denver, Colorado, and Rev. Rowland Henry, Nazarene Unity Science Church, Buffalo, N. Y.

Rev. Mabel Holcroft, Temple of Christ, Detroit, Michigan; Rev. Alda Scheierman, Little Church of St. Andrews, San Francisco, California; Rev. Dorthea C. Dencer, National Psychic Science Association, Newark, N. J., and Rev. Adel Walker, Church of Divine Spirit, Madison, Wisconsin.

Rev. Wilma Jackson, Temple of Our Saviour, Detroit, Michigan; Rev. P. Kemsley, Christian Corinthians, Detroit, Michigan; Rev. Ruth LaBarr, Syracuse, N. Y.; Rev. Floyd Humble, Twin City Church of the Spiritualist, Champaign, Illinois, and Rev. Janet Stine Wolford, Church of Revelation, Hanford, California.

Rev. Flossie McColm Mitchell,

the Rev. G. Vale Owen and other noted Spiritualists, several of whom, including the two mentioned, have written their opinions in an appendix to the book. Miss Stead says in the preface to the work: "Personally, I feel and know that I am in touch with my father, and that he is the author of these messages."

TO BE CONTINUED: Next issue: Why and how Sir Oliver Lodge became interested in Spiritualism.

Snowflake Camp, Bay City, Michigan; Rev. Fred Ide, Pine Castle, Florida; Rev. Laura Crocker, Universal Memorial Spiritual Church, Long Beach, California; Rev. Helen Graham, West Bloomfield, N. Y.; Rev. Bert Welch, Brea, California, and Rev. Billy R. Hill, San Francisco, California.

Rev. Alice M. Tindall, First Spiritualist Science Church, Washington, D. C.; R. G. Pressing and Juliette Ewing Pressing, *Psychic Observer*, Chesterfield, Indiana; Revs. Ernst and Frieda Nicklis, Star of the East Spiritual, Denver, Colorado, and Rev. Amelia Pope, First Church of Spiritual Science, Madison, Wisconsin.

Program Continues

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The Chaffin Will Case Is There Life After Death?

By ALSON J. SMITH

JAMES L. CHAFFIN was a well-to-do farmer who lived in Davie County, North Carolina. He married and had four sons—John, James, Marshall and Abner, in order of age. Of these, Marshall was his favorite.

However, on November 16, 1905, he executed a will which left no doubt in anyone's mind that Marshall was his special pride and joy. In a will duly attested by two witnesses, which he made no effort to keep secret, he appointed Marshall sole executor of his estate, bequeathed farm and everything to him.

HIS WIFE and three other sons were left out in the cold. The spouse and children were miffed, but put the whole thing down to the old man's eccentricity. Life went on for the Chaffins without too much friction in spite of the unfair will.

On September 7, 1921, the elder Chaffin died. On Sept. 24,

Is there life beyond the grave? Does the human spirit survive after death? Here is evidence gathered from scientific sources which supports the belief in immortality. Dr. Smith, the author, has made a long research into this age-old hope of man. These chapters are from his remarkable book, IMMORTALITY, THE SCIENTIFIC EVIDENCE.

brother, Esau, and won his birthright and his father's blessing.

James decided he should not go without witnesses. He got in touch with a neighbor, Thomas Blackwelder and induced him and the latter's daughter to accompany him and his own daughter to his mother's house. Blackwelder later made an affidavit on everything that happened from this point on.

James and his three witnesses

of Genesis, I, James L. Chaffin, do make my last will and testament, and here it is. I want, after giving my body a decent burial, my little property to be equally divided between my children, if they are living at my death, both personal and real estate divided equal, if not living, with share going to their children. And if she is living, you must all take care of your mammy. Now this is my last will and testament. Witness my hand and seal.

James L. Chaffin
This January 16, 1919.

Although this second will was not signed by witnesses, it was legal in North Carolina if it could be proved that the handwriting was that of the elder Chaffin. It obviously was; nobody ever questioned it. James thereupon submitted the second will to the court for probate with a plea to set aside the first will.

MARSHALL the "favorite son," had since died, so his young son was made a defendant in the suit to set aside the first will and prove the second. Marshall's widow agreed to appear in court for her son.

The case, however, was never tried. Just before it was scheduled, Marshall Chaffin's widow was shown the second will and immediately agreed that it was in the elder Chaffin's handwriting and therefore valid. The court thereupon ordered the first will cancelled and the second will was probated.

The Chaffin Will Case created quite a furor. Skeptics accused James of forging the second will,

The entire story about "The Chaffin Will Case" is published in pamphlet form by The Two World's Publishing Co., London. For the Spiritualist presentation of this famous episode, send 25c for your copy of "The Chaffin Will Case" to Psychic Observer, Inc., Chesterfield, Indiana.

but handwriting experts vindicated him. Psychologists said he had probably heard his father speak of a second will at some time, and had carried the information in his subconscious mind all the while.

Some researchers talked learnedly of "delayed telepathy."

However, all attempts to explain the case in normal terms failed. It stands in the record as the only instance in modern times in which a vision has been directly responsible for a court ruling.

The Indianapolis Times

NEXT: The Strange Appearance of 'Rosalie'.



... The pocket was sewn shut ...

Marshall Chaffin probated the will. The mother and three other brothers did not contest, knowing that it was a valid document under North Carolina law. The property was turned over to Marshall.

Four years passed, quietly. Whatever irritation the disinherited had felt gradually disappeared.

Then, one night in early June, 1925, James Chaffin had a vision. On this particular night, his father suddenly appeared at his bedside.

THE OLD MAN was dressed as he had been in life, and he wore the long black overcoat which had been his trademark in Davie County. In his vision, James saw his father pull open the overcoat and point to an inside pocket.

Genesis Says

Again and again he pointed to the pocket. Abruptly the vision faded.

After breakfast James talked to his mother. He knew he would have no peace until he had found the old overcoat and looked into the inside pocket.

The elder Mrs. Chaffin remembered the coat very clearly. Yes, that black overcoat of Pa's—seems to me I gave that to John.

John, the eldest of the brothers, lived twenty miles away. The following Monday, James drove up to see him. John's wife remembered the coat. It was too big for John and he had worn it only briefly.

James drew the coat open and ran his fingers along the inside pocket. It was sewn shut.

He cut the stitches and reached inside. His fingers closed around a tiny roll of yellow paper tied with a string. He untied the string, opened the paper, and read these words in his father's handwriting: "Read the 27th Chapter of Genesis in my daddy's old Bible."

JAMES' grandfather, Nathan S. Chaffin, had been a clergyman. His Bible was a fragile, worn affair, kept in a top bureau drawer in an upstairs bedroom of the old Chaffin farmhouse.

James immediately drove back to the old farm. But before he left, he and John's wife looked up the 27th chapter of Genesis in the Bible at John's home. It told the story of how the younger brother Jacob supplanted the other

followed the elder Mrs. Chaffin upstairs to the bedroom where the Bible was kept. Mrs. Chaffin opened the drawer and James lifted out the old book—which immediately fell in three pieces to the floor. James picked up two of the pieces and Blackwelder one. The one which Blackwelder retrieved was the one containing the Book of Genesis. At the 27th chapter two leaves had been folded over so as to form a pocket, and in this pocket was found a paper on which was written, in the dead father's handwriting:

After reading the 27th Chapter

"Higher Spiritualism" (Con't From Page 8)

have learned much and I am ready to teach much."

This series, however, as above stated, was cut short by Mr. Stead's death. It is very much to be regretted, in the cause of Spiritualism, that this additional series of letters was not presented to the world.

In several of her letters, Julia had urged upon Mr. Stead the establishment of a Bureau of Intercommunication between the two worlds. She seemed very anxious for its establishment and repeatedly urged it upon Mr. Stead, though he could never find the time to accomplish it. Julia wrote: "I have never for a moment ceased longing for its establishment. There is something to me almost inconceivably pathetic in the yearning that all of us here have to be able to communicate with you on your side. And what sad news to me so much is that while I see so clearly how it can be done, you do not, as you ought, try and help me to do it."

Estelle Stead

After Mr. Stead's death, the Bureau of Intercommunication between the two worlds was established and was known as "Julia's Bureau." It was an establishment which had under its care and keeping some of the best mediums that could be found for communications. The Bureau became quite famous and is now in operation. (Although Estelle Stead (89) is still alive, the bureau has been discontinued. Ed. Note).

The Letters from Julia, when first published by Mr. Stead, created quite a sensation and the book soon attained a very wide circulation. It is estimated that it has been more widely read in England than any other Spiritualist book. During the years following its publication, and until his death, Mr. Stead remained firm in the cause of Spiritualism and contributed his best efforts toward it.

There is no question but that his name and labors have meant much to the cause of Spiritualism, and particularly in England. Since his death, many messages have been received from him, but the most important is the one recently published in book form by Estelle Stead, received through the mediumship of Madame Hyver, a French woman.

The title of the book is, "Communication with the Next World," (Psychic Observer, Inc., \$1.50).

Stead Knew

This little book, of only 96 pages, contains a most lucid exposition of the principles of mediumship and of the various methods of communicating, and is perhaps one of the most valuable and important treatises of the kind ever published. It contains much that is regarded as characteristic of Mr. Stead, such as allusions by Mr. Stead to his life on earth and to his connection with Spiritualism.

The book is regarded by Estelle Stead, as a genuine message from her father, and this opinion was shared in part, by Sir Oliver Lodge,

FEDERATION CONVENTION

Chicago, Illinois — Aug. 12-15

PLANS NOW COMPLETE

CONVENTION PROGRAM

ACCORDING to chairman, Rev. Henri Zacharias, the annual convention of the Federation of Spiritual Churches and Associations, Inc., (August 12th-15th) will attract thousands of Spiritualists from many states in the Union. The convention is being held at the Sherman Hotel, Chicago, Illinois.

The complete program assembled by Rev. Zacharias includes many noted speakers and mediums. They are: Rev. Agnes Wolf, Mental Science Spiritual Temple, Milwaukee, Wisconsin; Rev. Ida M. Harrington, Church of Faith, Peace and Love, Newark, N. J.; and Rev. Nellie Carter, Corinth National Spiritual Church, St. Louis, Missouri.

Rev. Florence Wheeler, First Unity Spiritual Science Church, San Diego, California; Rev. W. E. Rister, Church of Spiritual Friendship, Kansas City, Kansas; Dr. Katherine Cross, Corinth Soul Science Spiritual Church, St. Louis, Missouri; Rev. Mathilda Schultz, Divinity Spiritual Church, St. Louis, Missouri; and Rev. Adah Ross Crew, First Spiritualist Friendly Church, Trenton, N. J.

More Speakers

Rev. Dorthea Morris, New Jersey Psychic Science Association, Newark, N. J.; Rev. W. H. Eggers, Psychic Center, St. Louis, Missouri; Rev. Dallas Crider, Goodwill Spiritualist Church, Toledo, Ohio; Muriel Libby, Spiritualist Seminary, Champaign, Illinois; Rev. Christine Drake, Church of Harmony, C. C. of A., Roseville, Michigan; Rev. Martha K. Seidler, Church of Divine Guidance, New York City, and Rev. Anna Doerner-Simms, Spiritual Mission of Consolation, Union City, N. J.

Rev. Johanna Ruhnu, Universal Chapel of Light, Santa Barbara, California; Rev. Myrtle Pinkney, First Spiritual Science Church of Rumson, N. J.; Rev. Ida Eggers, Psychic Center, St. Louis, Missouri; Clarence Haas, God's Temple of Divine Love, Warren, Ohio, and Rev. Elsie E. Richter, Spiritual Church of Divine Healing, Union City, N. J.

Rev. Evelyn Allinger, Sylvia's Spiritualist Center, Los Angeles, California; Rev. Hazel Damrau, Center of Spiritual Hope, Detroit, Michigan; Rev. Catherine Varner, Detroit, Michigan, and Rev. Vernon Cummins, San Antonio, Texas.

Rev. Veronica Fleischman, Seventh Church Psychic Science, Elizabeth, N. J.; Rev. Richard Renardo, Cathedral of Faith, New York City; Rev. Sophie Busch-Tracy, Spiritual Scientist Association, Denver, Colorado, and Rev. Rowland Henry, Nazarene Unity Science Church, Buffalo, N. Y.

Rev. Mabel Holcroft, Temple of Christ, Detroit, Michigan; Rev. Alda Scheierman, Little Church of St. Andrews, San Francisco, California; Rev. Dorthea C. Dencer, National Psychic Science Association, Newark, N. J., and Rev. Adel Walker, Church of Divine Spirit, Madison, Wisconsin.

Rev. Wilma Jackson, Temple of Our Saviour, Detroit, Michigan; Rev. P. Kemsley, Christian Corinthians, Detroit, Michigan; Rev. Ruth LaBarr, Syracuse, N. Y.; Rev. Floyd Humble, Twin City Church of the Spiritualist, Champaign, Illinois, and Rev. Janet Stine Wolford, Church of Revelation, Hanford, California.

Rev. Flossie McColm Mitchell,

the Rev. G. Vale Owen and other noted Spiritualists, several of whom, including the two mentioned, have written their opinions in an appendix to the book. Miss Stead says in the preface to the work: "Personally, I feel and know that I am in touch with my father, and that he is the author of these messages."

TO BE CONTINUED: Next issue: Why and how Sir Oliver Lodge became interested in Spiritualism.

Snowflake Camp, Bay City, Michigan; Rev. Fred Ide, Pine Castle, Florida; Rev. Laura Crocker, Universal Memorial Spiritual Church, Long Beach, California; Rev. Helen Graham, West Bloomfield, N. Y.; Rev. Bert Welch, Brea, California, and Rev. Billy R. Hill, San Francisco, California.

Rev. Alice M. Tindall, First Spiritualist Science Church, Washington, D. C.; R. G. Pressing and Juliette Ewing Pressing, Psychic Observer, Chesterfield, Indiana; Revs. Ernst and Frieda Nicklis, Star of the East Spiritual, Denver, Colorado, and Rev. Amelia Pope, First Church of Spiritual Science, Madison, Wisconsin.

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Direct-Voice Phenomena Explained

THE NEW ZEALAND MEDIUM
FURTHER DETAILS OF PHENOMENA

Ed. Note: In *Psychic Observer*, August 10, 1954 edition, Part I of this article explained "The Purpose of Sound in a Seance," and described the mediumship of Pearl through whose instrumentality the book "Blue Room" was assembled by . . .

CLIVE CHAPMAN
Sydney, Australia

PART II

NOTHING IS IMPOSSIBLE WITH GOD

IN CONNECTION with the development of Pearl's mediumship, there are several points which will give a clearer view and understanding of mediumship, and life beyond, in general. To begin with — mediums are the most sensitive instruments that can be used this side of the veil at present, and they are subject to and respond to a great range of vibrations, of which all life is composed.

It is this sensitiveness to vibrations that makes a medium such a good instrument, or channel, through which to open up communication with the life beyond, which is of many rates of vibration also, even up to the highest, God's love, which is right through all, and also the most difficult to get into touch with, as we have to go through all the others to reach it.

Now, a medium has to be tuned in, so to speak, to the sphere the investigator wishes to communicate with, and then kept at that vibration, or wave-length; just as in a wireless set tuned in, say from Dunedin to Sydney, you must keep it at that, or you get nothing.

Of course, those on the Other Side tune in also, and so we get linked up. But there is one factor present in a medium and absent in a wireless set — the medium is a living soul, and this has to be taken into serious consideration. When it is realized what a complex nature the human being is, the reader will recognize what a delicate and difficult task an investigator of the life beyond has in using a human medium and, at the same time, giving due consideration to all the circumstances which affect the daily life of the medium, and also the results.

No Easy Task

Bearing these facts in mind, you will see what I am driving at when I say that my one aim was to try and arrange conditions so that those dear ones from beyond could come in their own conditions, as they live there, in all their happiness. This I am glad to say, was accomplished. They came full of love, joy and harmony, and they want the people of this world to accept it as they offer it, and so go through the remaining years here with the hopeful face presented to them that if these souls were so happy and so very much alive, then all who leave this life must have the same chance, according to their manner of life here.

Seeing that those beyond came to us on the rapid vibrations of love, joy and harmony, is it any wonder that they insisted on those conditions on this side also? And they depended on me to see that it was so — no easy task. It really meant that if people here were going to receive any happiness in communication with those beyond, then they must "lift up their heads" — in other words, raise their rate of vibration to tune in with the spirit of happiness our friends have brought to us.

For friends they were indeed, offering the brightness of their souls as a healing medicine to a struggling, doubtful world. The songs they chose were all bright, or with words with a deep meaning; and the sitters were often asked to sing also, so as to bring them into the spirit of things.

One of the most interesting items at some of the sittings would be conversation between some of those operating, and every word could be easily heard; often about one or more of the sitters, but mostly of their own affairs. It was really remarkable how clearly they could be heard during these conversations amongst themselves, although they spoke quietly, and the impression given was as if they stood in a sort of chamber to speak to us, then turned aside to speak to each other.

We often heard them going away singing, or calling out a last "Good-night," until only the faintest sound of their voices could be heard; and after they had gone a strange sort of emptiness seemed to linger, and a longing to have them back.

Want of Reason

But, really, it is all so difficult to describe in mere words — it had to be seen and heard to be able to appreciate it to the full. Even then, there were so many people who were sceptical, that they would find it hard to accept the phenomena, but there was nothing those who came to us liked better than to get a good sceptic in a circle — the fun was all on their side, and the sceptic went away either better or worse; he could not remain as he was, as he had to think, and thoughts grow.

A sceptic who can listen to a lovely violin solo, a cornet crisply played, a cello or flute — one, two, or three voices at the same time, long-sustained notes beyond human endurance, rapid and intelligent conversation, not taking into account the demonstration of invisible power shown through a large table, and about twenty different voices, male and female, also children's — without giving it some little thought, is hopeless.

Want of reason is, to my mind, the worst form in insanity, as it reveals a mind of granite density that will go aimlessly searching for proof (of anything) without faith that it is there. Proof without faith, my friend the sceptic, is only an empty shell; you cannot hold it. Have real faith in God first, then unravel the beautiful teachings that the Christ gave us, and you will soon get all the proofs you want given to you.

I would strongly advise all sceptics to study astronomy deeply first, and get a good grasp of the tremendous extent of the material universe, and the smallness of the speck of dust he lives on for a breath of time; then let him try to imagine, if he can, all this existing without a controlling Intelligence. Who is God, of Whom he (the sceptic) is part? Then, after that, he may be able to delve into the secrets of the lift of the soul and the life beyond.

Personal Proofs

When all is said and done, the truth must be searched for, and the finding of it is not easy. It means turning aside from this world for the time being, and then, when the revelation comes, it is seen not as personal gain, but as something given to us to hand on to others, so that they can take what they can of the offering.

That is the spirit in which my niece and I took up this work — only too willing to make it possible for this happy band to come through the Veil and show to the people of this world how really alive and active they are.

Many personal proofs have been given at different sittings; mostly to oblige a certain person present, and then only if conditions were very good, as each new spirit com-

ing in had to learn the proper use of the power before they could make themselves heard. We often heard one or two of those who had been coming a long time, instructing the newcomer; and even then the new one was always faintly heard.

Those who had been at it longest were the loudest, and practically "played" with the conditions. One little child came and spoke to her mother one night and wished to be remembered to P — and H —, two relations, quite unknown to the medium or myself. The sitters mostly recognized their own spirit friends by the tone of the voice, and the rest depended on the amount of sympathy extended to the soul coming through.

Some of them sang a certain song that the sitters could recognize. Very often no new ones were allowed through, as the programme for the evening had been arranged, and the controls would not alter it. My niece was quite normal through each sitting, except that, now and then, she saw someone clairvoyantly, or she would get a message by automatic writing.

Heavy Footsteps

The object of the majority of the sittings was the steady development of the voices of a seemingly chosen band of about twenty, for the sake of public demonstration, which those beyond were working for, and which would open people's minds to think of the glorious life beyond, not in terms of sadness, fear, or doubt, but in cheerfulness, hope, and faith — light, happiness, and freedom was the keynote of their demonstration, which they brought to help brighten the world.

The number of people at sittings varied from three to as many as eight or ten, and people of all denominations have attended, not only Spiritualists; several well-known men and women have attended at times, and the results have astonished them. At some sittings, I have heard sounds as if a mass of stiff paper was being doubled up, and twice, a loud rushing sound right through the room; others present also heard these same sounds.

Several times, we have heard heavy footsteps cross the room during a sitting; and at one sitting I was annoyed by hearing, as I thought, two of the sitters talking to each other just behind me. As soon as I had stopped playing the song, I turned to reason with the sitters, when they all told me that they, too, heard the same two voices — then that bright child, "wee Betty," had a good laugh at me!

At one sitting, a violin, in a case, happened to be on the top of the piano, and during some of the songs all present distinctly heard a voice singing from the violin, as well as the other voice in the room. It was really remarkable, and that same night four of us saw a shadowy figure walk out from near the piano, then disappear.

Unusual Conditions

Sometimes, at a sitting, only certain ones would hear the singing, while others heard nothing; then, all at once, everyone heard, this shows that those beyond can so handle the power that they can shut it off from anyone as they wish. Some pianos are better than others for this purpose, and the power works a strange way through them at times; the keys get very stiff and make a peculiar sound as they are pressed down; this condition may disappear all at once, and is heard only in certain pieces of music.

We ourselves became so used to hearing those lovely souls from beyond that we wondered sometimes why other people, who had heard them, thought it all so wonderful. Those dear ones were so real to us that we never referred to them as "Voices," because we know they were real personalities speaking and singing to us, and practically defying all the ordinary conditions of Circles.

They came with their own power, and my niece and I were their willing servants on this side. We had to struggle against all sorts of conditions, and many times were almost in despair, but these dear ones stood by us through thick and thin, and came through under almost impossible conditions at times — conditions which would have smashed any other kind of Circle. They took full control of the whole work, and we had to abide by their directions or leave it. In many ways, in fact, they were unbending.

When conditions were good, the results were splendid, but a firm

Interview With REV. NELLIE CURRY-HICOCK

—by—

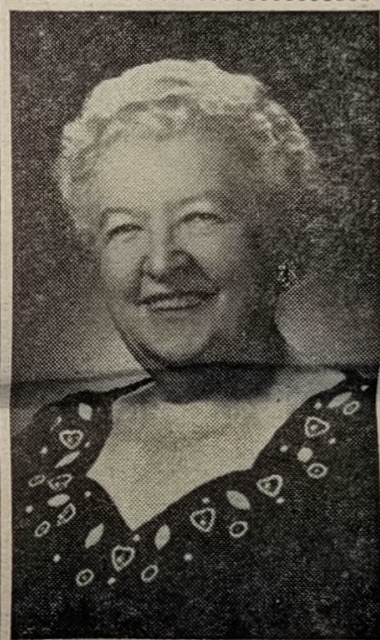
A PSYCHIC OBSERVER REPORTER

EXTRAORDINARY CLAIRVOYANCE

I FOUND a veritable treasure-house of fascinating stories when I questioned this noted mental medium as to the conditions under which psychics of another era worked. "They were far from pleasant," said the medium, "we were considered fair game for any amount of condemnation or ridicule by over-zealous gentlemen of the cloth. Persecution was the rule rather than the exception."

In the turbulent days when mediums was attempting to demonstrate and prove survival to an intolerant and skeptical world, Rev. Nellie Curry-Hicock was associated with such names as: John Slater, Marion Carpenter-Vail, Inez Wagner, Etta S. Bledsoe, Dell Herrick, Laura Pruden, Maggie Waite, Etta Wriedt, Dr. A. J. McIvor-Tyndall, H. W. B. Myrick, Will Erwood, Edward A. Lohman, Thomas Grimshaw and Pearl Curran.

It was through Mrs. Curran that Patience Worth came to thrill and captivate all who read her story, with its quaint language and sharp



NELLIE CURRY-HICOCK

poetic repartee. Mrs. Curran was so impressed with her mediumship that she brought her friends from all over these United States to see her.

One of four children and left an orphan at an early age, Mrs. Hicock was reared in the strict religious atmosphere of Covington, Kentucky. She knew the heart-break that comes to one who has lost both parents in those formative years. As though to compensate for this great loss, the Spirit World bestowed upon her young sight the knowledge that she was not alone.

At the age of 11, she saw spirit people. She was chided by her Aunt who told her it was all imagination. One eventful evening she told her Aunt that her sister Miranda was in the room! Next morning, a telegram was received informing them that Aunt Miranda had passed away shortly before the child had seen her.

Married very young, her Mother-in-Law, a Spiritualist, told her she was a born psychic but, at that

faith, and the knowledge that nothing is impossible with God, overcomes everything. Certainly the direct-voice is very fascinating, but we took it quite naturally — I suppose because we had reached the stage where it ceases to be a "phenomenon" only, but a great reality, and a source of great comfort and joy.

I may add that, although over 500 sittings had been held, during four years, neither myself nor my niece, has received any remuneration whatever — "not a single penny" — and neither of us seeks either honor or any other form of reward in this life.

period of her life, no one took the trouble to investigate.

Nellie Curry has served in Illinois, Missouri, Indiana and Michigan; thousands from New York to California, and Canada to Florida, have witnessed her marvelous gift.

In July 1927, she was ordained by the late Dr. C. A. Burgess, then President of the Illinois State Spiritualist Association and Joseph P. Whitwell, now President Emeritus of the National Spiritualist Association. She visited Chesterfield in 1919 where her qualifications made for her a place on the staff of that great "Hub of Spiritualism." As a test medium, she has been there ever since.

Myrtle Brown

She has sat for psychic research groups as well as professors and scientists: Judge Durant, President of the Cincinnati Psychic Research Society, — numbering among its officers such names as Judge Otto Pfleger, Edward Gail and Earnest Richter. All stated it was a red-letter day for Spiritualism when this medium worked for them.

Sensing a story connected with this group, I questioned Rev. Curry. She remembered one in which she and another medium were the principals.

The story appeared in the English paper, "Light," March 17, 1928, under the caption "Psychic Experiment." Roy Holmyard, of the Cincinnati P. R. S., sent an account of this experiment. It happened January 24, 1928 when two groups of sitters, worked simultaneously; one group with Mrs. Curry at Covington, Kentucky and the other with Myrtle Brown at St. Louis. It was an attempt of two mediums, one at each circle, to "change over" while in a trance condition.

The Kentucky circle comprised about 20 persons. Mrs. Curry claimed to have visited the St. Louis circle, where she experienced curious sensations, being unable to walk, or to land on the floor; she found it difficult to maintain her equilibrium, and was continually in a swaying motion.

Margaret Taylor Grugrich, member of the circle, relates that Nellie, after she came out of trance, said: "I wonder why Myrtle had her chair on the outside of the circle!"

Then the medium was lifted from her chair and heard a voice say: "Take my hand, do not be afraid." Then she seemed to rise up high, — saw cities down below, and then she sensed being in the other seance room.

Mrs. Curry described the seance room in St. Louis, the sitters, even to a certain type and color of shoe worn by one particular person; talked to several, and received their names: — all of which she gave to the members of her circle upon coming out of trance.

Proof Positive

Judge Pfleger, of the Covington circle, telephoned the St. Louis circle and was told the results of the visit of Myrtle Brown who had also been successful in her visit to the Covington circle where she saw Mrs. Curry in deep trance in her chair and talked to several of the sitters; even getting their names.

Those who could see clairvoyantly said the visitor then disappeared. Neither lady left the circles until finally concluded, and there was no opportunity for either of them to send off a surreptitious communication to the other.

I would be remiss if I did not close with another incident in the life of Mrs. Curry. It seems that a scientist in Cincinnati, after Mrs. Curry had given him names, dates, places and descriptions of loved ones, accused her of fraud; — saying her sub-conscious mind was reaching into his sub-conscious mind; and that, therefore she was an unconscious fraud.

His fellow-scientists thought differently; especially when Mrs. Curry told him that his daughter was married — which he vigorously denied — but which later was found to be true as she had eloped from school that very day!

CHURCH NEWS



Rev. Della Kingsbury (left) president of Brady Lake Spiritualist Camp, Lake Brady, Ohio; William Kingsbury, right, who passed away several years ago. The official 1954 season is currently in session and enjoying good crowds, according to the president.

Chicago, Illinois: A dedication service, marking the 39th anniversary of the Church of the Spirit, was conducted recently (June 6th) by Rev. Charles R. Smith, president of the National Spiritualist Association.

The church was founded in 1915 and first dedicated by Dr. George B. Warne, pioneer Spiritualist leader and president of the National Spiritualist Association.

Rev. Ernst A. Schoenfeld, associated with the church for 37 years, was installed as the new pastor. He had previously served the church as medium and speaker, later becoming assistant pastor.

For the past two years, he was the acting pastor, during the illness of the late Rev. Frank Joseph. On May 7th, the members unanimously appointed him successor. He had prepared himself for church duties by receiving his degree of National Spiritualist Teacher April 1st, 1945, and was ordained into the ministry of Spiritualism on the same day.

At the dedication service, Rev. Schoenfeld responded with interesting high-lights of his own experiences. Many out-of-town visitors and numerous leaders of local churches attended.

At the close of the service the pastor was presented with the guest book, also a silver chest of money—gifts of members, friends and the family.

New York City: According to Anna Stephano, a meeting of the National Congress of Healers was held recently (June 24th) at the Great Northern Hotel. At this meeting Rev. William H. DuBois, pastor of the Mercy Chapel, was appointed director of the Board of Religious Education.

Trustees appointed: Jessie Curl, pastor of the Chapel of Divine Love, and Jean Smith, noted journalist.

Others present: George Henry Clark, president of the organiza-

tion; Elsa Strassburger, secretary; Joseph R. Cozzell, treasurer; Gershon Schneider, child healer; Martin Kay and Luisa Christiansen.

★
Sherwood, Ohio: The forty-fifth annual meeting of the Crystal Fountain Spiritualist Camp Association, Inc., opened July 17th and will close August 22nd, according to C. E. Renollet, secretary. Throughout the season, services are scheduled every Tuesday, Thursday and Saturday evening, with four services every Sunday.

Speakers and mediums listed on the official program: Rev. Charles Hartshorn, Cleveland, Ohio; Rev. Claris Francis; Emma Felger; Martha Amen; Rev. Velma Gasher; Burl and Bess Jenkins; Rev. Viola Saunders; Frank and Calvin Renollet.

The board of directors: A. L. Stailey, Mt. Clemens, Michigan; F. J. Renollet, L. D. Renollet, Cecil, Ohio; Burl and Bess Jenkins, Elida, Ohio; Viola and Walter Saunders, Kendallville, Indiana; H. W. Renollet, Indianapolis, Indiana; C. E. Renollet and Myrtle Renollet, Sherwood, Ohio; and Connie Mix, Fort Wayne, Indiana.

★
Canby, Oregon: Rev. Maude Kline, world famous test medium, will be currently featured at the New Era Spiritualist Camp, August 8th-31st inclusive.

Rev. Kline, a resident of Long Beach, California, is missionary for the National Spiritualist Association. She is widely known for her extraordinary demonstrations of traveling clairvoyance, independent and direct voice, as well as blindfold billet reading.

★
San Diego, California: Rev. Harold P. Courtney, president, reports good attendance at the recent 59th annual convention of the California State Spiritualist Association (June 22-25) held at Hotel San Diego.

Speakers and mediums listed on the official program: Susan Davies, Gracey E. Lindenau, Rev. Clyde A. Dibble, Geraldine M. House, Rev. Lillian F. Smith, Rev. Emma Pearl Knight, Rev. William F. Meier, Helen Sellards, Mary E. Taylor, Carrie B. Kelly, Rev. Maude Kline, Rev. Paul D. Wilson, Vinceza J. Candela, Clara E. Murphy, Clyde L. Brodie, Rev. Jane M. Sipes and Carl H. House.

S. Jean Sebree, Christina Wilshire, Rev. Pearl E. H. Manning, Rolla S. Haddick, John G. Falkenrath, Rev. Letha Mahoney, Rev. William C. Donovan, Charles H. Bingham, Earl J. Dowd, Goldie Ruble, Rev. Bertha Jensen, Rev. Mae M. Taylor, Ruth A. Dowd, Harold P. Courtney, Beatrice Goatcher, Rose O. Westall, Rev. Adelpia Steiner, Irene Wood and Mitzie Monroe.

Dr. W. Q. Sayers, Rev. Lillian R. Courtney, Rev. Maria A. Sykes, Rev. Minnie M. Sayers, Marie Olsen, Lena M. Francisco, Dorothea Raines, Rev. Katharine Tobey, Win-

Passes Away



William Arthur Earl, above, passed away March 14th at 186 Logan Ave., Toronto, Ontario, Canada. He was the husband of a noted London medium, now deceased. For over 25 years, he was a member of The Britten Memorial (Spiritualist) Church of Toronto. He was 64. Rev. Mae Potts officiated.

nie Burnett, Elon L. Burns, Nevada E. DeVore, Edith M. Niles and Rev. Florence S. Becker.

The C.S.S.A. board of directors: H. P. Courtney, president; Rev. William F. Meier, vice president; Mitzie Monroe, 2nd vice president; Viola Wedderburn, secretary; Louise Dahl, treasurer; trustees: William E. Kelly, Rev. Bertha Jensen, William H. Fairbrother and Rev. William C. Donovan.

★
Kansas City, Missouri: Dr. Rosalie Selvidge Ihrig, 4201 East 67th St., was ordained into the ministry of Spiritualism recently (July 11th) at the Ninth Spiritualist Church, Indiana and 31st Streets.

Pastor of the church, Rev. Frances Maude Tucker, introduced Dr. Victoria Barnes, who officiated. Dr. Barnes is superintendent of Education and trustee of the National Spiritualist Association.

★
Michigan City, Indiana: Christening services were conducted recently at the First Spiritualist Church for Charles William Steinborn and Barbara Bess Rowland. Rev. Amelia Hullinger, 220 West Tenth St., officiated. The children were sponsored by Mr. and Mrs. John Rowland.

★
New York City: A. Urban Shirk was ordained recently (June 7th) by Rev. Dr. George C. O. Haas, president of the Universal Spiritual Church. The candidate was presented by Rev. Beulah Thompson Haas.

"Rev. Shirk, well versed in spiritual science, should prove to be a distinguished addition to the clergy of our church," says Dr. Haas. Rev. Shirk replaced Martha K. Seidler as pastor of the Church of Divine Guidance.

Brady Lake, Ohio: According to the official 1954 program, Brady Lake Spiritualist Camp Association, Lake Brady, Ohio, will close September 12th.

This, their 63rd annual session, opened June 20th with an address by president, Rev. Della Kingsbury. Speakers and mediums listed on the program: Alice Towner, Lucy Enckler, Fred Jordon, Clifford Young, Gertrude Koreger, Floyd Thornton, Katherine Fidell, Lucy H. Peck, Jacque Savage, Mary Layman, Arthur Ford, Amy Pierce, Ralph Whitney, Clara Lou Bradley, and Mary Schmmoller.

The Board of Directors: Allen D. Cook, president; Fred Ferris, vice president; and Della Kingsbury, secretary and treasurer. Trustees: Patty Fowler, Belle Hutchinson, Violet Barber, Dr. Jacque Savage, Katherine Fidell, Merle R. Patch.

★
Niantic, Connecticut: According to the official 1954 program, The Connecticut Spiritualist Camp Meeting Association, Pine Grove, Niantic, Connecticut, will close September 5th.

This, their 72nd anniversary season, opened July 3rd with an address by Rev. Curtis B. Morris. Speakers and mediums listed on the official program: Rev. D. Mona Berry, Rev. Henry M. Paulson, Rev. Calista Rita, Gertrude Holmgren, Betty Clayton Possehl and William Elliott Hammond.

★
Cherry Valley, Illinois: According to the official 1954 program, the 30th Annual Convocation First Illinois Spiritualist Camp Association, Inc., Cherry Valley, Illinois, will close August 1st.

This, their 30th annual convocation, opened June 13th with a welcome address by President, Charles Craig.

Speakers and mediums listed on the program: Alice Buechel, Anthony Camardo, George Holcomb, A. Munroe Greider, Emeline B. Davis, Alice Jeffrey, Harold S. Wirick, Jennie Cole, Frank Slogett, Eva Bates, Lola Krusemeier, E. A. Schoenfeld, Rose MacKay, C. R. Curran, Annetta Soderstrom, Catherine Chadwick, Alberdina Docter, Marie Boomgarden, Rev. Hilda Aufderheide, Rev. Elizabeth Moore, Arthur W. Pettit, Lillian Pettit, George Bell, Sherman Holman, Della Ogden, Richard Ireland and Lent Dews Crane.

The Board of Directors: Honorary president, Carrie Dermody; president, Charles Craig; 1st vice president, Harold S. Wirick; 2nd vice president, Dr. C. R. Curran; corresponding secretary, Emeline B. Davis; financial secretary, Hattie Dewis; financial treasurer, Ethel Craig. Trustees: Harry Shaw, Sherman Holman, Clarence Simeron, A. Munroe Greider and Sig Pearson.



Rev. Ralph A. Whitney (above) pastor of the Ohio Avenue Spiritualist Church, 86 South Ohio Ave., Columbus, Ohio. Rev. Whitney, one of America's foremost Spiritualist missionaries, served churches in Chicago recently, Belmont Spiritualist Church, and the First Roseland Spiritualist Church. Rev. Whitney is currently serving several Spiritualist Camps during their summer season.

★
Chicago, Illinois: Sylvia Birchfield was ordained recently (June 20th) by Rev. Lillian Dee Johnson. She was sponsored by Rev. Penninah Umbach. The ordination was conferred in Suite 608, 116 South Michigan Ave. Rev. Birchfield is co-pastor of the Second Spiritualist Episcopal Church, where services are held every Sunday afternoon and evening at 3:30 and 8.

★
Muskegon, Michigan: According to Gladys Atherton, Trustee of the First National Spiritualist Church, the recent (May 23rd) Spiritualist Rally was well attended.

Rev. William R. Aldred, pastor of the church, was assisted by Rev. John Skinner and Molly Swartz, Chicago; Dorothy Bliss, Cadillac, Michigan; Byron Stephens, Grand Rapids; D. W. Meyers, Howell, Michigan; William Norris, San Francisco; Thomas Sias, Grand Rapids; Claudia Mabis, Battle Creek; Anna Kane, Howard, Michigan; Jennie McNutt, California; Jennie Nelson and Jennie Knapp.

★
Grand Rapids, Michigan: Services continue through the summer months at the Universalist Church of Good Will, 632 Wealthy St., S. W., according to Rev. Emma Farrington. Speakers and mediums serving the church recently: Isabelle Vance, Madge Hunt, Dowagiac; and Clarence Benedict. Healing and message services will continue every Sunday evening at 8.

★
When one door closes, God opens another.

Often we need to talk things over with someone we can trust.

Chesterfield Spiritualist Camp 1954 Season Opens With This Banquet In Cafeteria



Hundreds attend banquet in Chesterfield Camp's immense cafeteria. Lower right, speakers' table, left to right: Pansy Cox, Juliette Ewing Pressing, Mable Riffle, Ollie Patton, Clifford L. Bias (unidentified boy), Loretta Schmitt, unidentified girl, and R. G. Pressing. Left center: Lyda Simpson, 98, Chesterfield Camp's oldest pioneer (Mable Riffle's mother).

DOROTHY HIETT **DR. B. F. CLARK**

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

SEANCES: 12:30 P. M. Independent-Voice; 4 P. M. Materialization, —Loved Ones; 8 P. M. Materialization, — Spirit Guides.

DOROTHY HIETT: Direct-Voice Private and Group seances, daily by appointment only, from 8 A. M. to Noon.

JAMES LAUGHTON

CHESTERFIELD CAMP

July and August

Chesterfield, Indiana

Direct-Voice Seances
Daily

By Appointment
Only

10 A. M. and 8 P. M.

JOHN W. BUNKER

AUSTIN D. WALLACE

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

JOHN BUNKER: Apport Seances 8 A. M. daily by appointment only.

AUSTIN WALLACE: Card Writing 4 P. M. daily by appointment only.

EDITH STILWELL

NELLIE SCHMITT

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

EDITH STILWELL: Materialization Seances, 10 A. M. and 10 P. M. Daily; Private group seances by appointment only; Phone Anderson 2-2469.

NELLIE SCHMITT: Materialization Seances, 10 A. M. and 8 P. M. daily; Private consultations by appointment only.

PEARL CRAIN

Detroit, Michigan

Chesterfield Camp

JULY & AUGUST

CONSULTATION
PRIVATE AND GROUP
SEANCES

BY
APPOINTMENT
ONLY

Chesterfield, Indiana

LULA TABER

GLORIA TABER - BRAXTON

CHESTERFIELD CAMP

JULY AND AUGUST

CHESTERFIELD, INDIANA

SEANCES DAILY: Pow Wow 8 A. M.; Slate Writing 10 A. M.; Materialization 12:30 (Noon); Master Materialization 4 P. M.; Materialization 8 P. M.; Private Trumpet.

Special Notice: From Sept. 1st through May 30 visit us at the church, 132 East 5th St., San Bernardino, California; Phone: 89523; or Gloria Braxton, 1963 Parkside Drive, San Bernardino; Phone 86-9286.

MEET THEM AT . . .

CHESTERFIELD CAMP

FRED L. FELIX — BRODIE FELIX

CHESTERFIELD, INDIANA

8 P. M. Healing, direct-voice (trumpet) and apport seances daily — by appointment only.

Special group seances and consultations by appointment only. Divine Healing daily, Brodie Felix.

LORETTA SCHMITT

Chesterfield Camp

JULY and AUGUST

Chesterfield, Indiana

8 A. M. — Direct-Voice
POW WOW with Spirit
Pictures.

1 P. M. — Apport Seance.
Private Consultations and
Group Seances by Appointment
only. Phone: Anderson,
Indiana 2-5051.

PANSY COX

SEE
THEM
AT

MILDRED SCHULTZ AUSTIN

CHESTERFIELD CAMP

CHESTERFIELD, INDIANA

1954 Season — July & August

PANSY COX: Materialization-Master Healing, 4 P. M. daily; Materialization, 8 P. M. daily Group Seances and private consultations by appointment only. Winter Address: 1912 West 8th St., Anderson, Indiana.

MILDRED SCHULTZ AUSTIN: CLAIRVOYANT READINGS, daily by appointment; Materialization—master healing, 4 P. M.; Materialization, 8 P. M.; All seances by appointment only; Private readings the year 'round.

Fanchion Harwood-Dorsch Juliette Ewing Pressing

MEET THEM AT

CHESTERFIELD CAMP

THIS SUMMER

Seances: 12:30; 4:00; 8 P. M. —Reservations by Appointment Only. Materialization — Direct-Voice.

SPECIAL NOTICE: During the winter months, Fanchion Harwood-Dorsch will reside in Florida: address: 1141 Tyrone Blvd., St. Petersburg, Florida; Phone: 3-8831.

MABLE HORTON

Detroit, Michigan

Chesterfield Camp

JULY & AUGUST

CONSULTATION
PRIVATE AND GROUP
SEANCES

BY
APPOINTMENT
ONLY

Chesterfield, Indiana

LILLIAN DEE JOHNSON

MEET
THEM
AT

CLARA MEDCALF HAINES

CHESTERFIELD CAMP

July and August

LILLIAN DEE JOHNSON: Card Writing Seance, 10 A. M. Daily; Direct-Voice (Trumpet) Seances, Wed., Fri. and Sat., 8 P. M. Philosophy and Spiritual Unfoldment Classes, Mon. and Thurs., 8 P. M. Private and Group Seances by appointment only.

CLARA MEDCALF HAINES: Direct-Voice (Trumpet) Seances, Wed., Fri. and Sat., 8 P. M.; Private Consultations by Appointment only.

CLIFFORD BIAS

MEET
THEM
AT

CHARLES SWANN

CHESTERFIELD CAMP

June, July, August, 1954

CLIFFORD BIAS: "Pow Wow" every morning at 8; Direct-voice seance every evening at 8; Special Classes, daily 1 P. M.

CHARLES SWANN: "Pow Wow" every morning at 8; Pictures - on - Silk — Open Seances 10 A. M. and 4 P. M. Daily.

(K-380)

LYTLE SENSABAUGH

CHESTERFIELD CAMP

JULY AND AUGUST

Chesterfield, Indiana

8 A. M. Direct-Voice and Card Writing.

8 P. M. — Direct-Voice (Trumpet)
Private consultations and group
seances by appointment only.

LYTLE SENSABAUGH: former
pastor of Spiritualist Episcopal
Church, St. Joseph, Missouri, is
now a permanent resident of
Chesterfield Camp and will be
available for private work the
year 'round.

MAMIE SCHULZ

MABLE RIFFLE

CHESTERFIELD CAMP

July and August, 1954

MAMIE SCHULZ: Classes for spiritual unfoldment, daily 12:30 P. M. Direct-Voice seances every evening at 8 P. M.

MABLE RIFFLE: Direct-Voice seances every evening at 8 P. M.

VISIT A SPIRITUALIST CAMP
THIS SUMMER