

# The National Spiritualist

Published Monthly by the National Spiritualist Association of the United States of America  
765 OAKWOOD BOULEVARD, CHICAGO, ILLINOIS

Entered as Second-Class Matter, March 23, 1920, at the Postoffice at Chicago, Ill., under the Act of March 3, 1879  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 12, 1920

Volume 11, Number 130

Chicago, October 1, 1929

Single Copies 10 Cents

To Be a Spiritualist Is to Know Spiritualism as a Science, to Accept It as a Philosophy, to Practice It as a Religion.

## ALL ABOARD! THE SPIRITUALIST SPECIAL!

We have been requested by Officials of the Michigan Central and Boston and Maine Railroads to invite all Delegates and Visitors who live between the Canadian Border and the Gulf of Mexico and between Lake Michigan and the Pacific Coast to join the official train at Chicago for our Convention. Be at the Michigan Central Station, foot of Roosevelt Road, Chicago, on Saturday, October 12, 1929. Train leaves station at 11:00 A.M., arriving, in Boston at noon next day, in time for afternoon and evening services at the Churches. Come on! Let's go!

### Read Carefully These Instructions.

A rate on the Certificate Plan for this Convention has been allowed. Members will pay full fare going, and OBTAIN A CERTIFICATE from Ticket Agent, when ticket is purchased. Deposit this certificate with Secretary at Convention. When 150 certificates are deposited, they will be validated and members will be allowed half rate returning. The one-way fare, Chicago to Boston, is \$36.63, half rate returning, \$18.32, making the total round-trip fare, \$54.95. Rates from points west of Chicago will be made on the same basis.

Tickets and certificates must read from Chicago via the Michigan Central Railroad to Buffalo, N. Y., New York Central R. R. from Buffalo to Troy, N. Y., Boston and Maine Railroad to Boston. This route enables one to view the heart of the beautiful Berkshire Hills, picturesque Deerfield Valley, the Mohawk Trail, and many quaint and historic old New England towns.

The Pullman rates from Chicago are as follows: Lower berth, \$10.13; upper berth, \$8.10; Compartment, \$28.50; Drawing Room, \$36.00.

Requests for Pullman reservations should be made now. Address Mr. H. C. Carson, Room 412, La Salle Street Station, Chicago, Ill.

Every effort is being put forth to make this a strictly Spiritualists' special and we earnestly solicit your personal cooperation in giving this service as much publicity as possible. Train will be of standard all steel equipment, carrying observation car, diner, etc.

For further information apply to Mr. Elmer Livingston, Secretary, Illinois State Association, 939 North LaSalle Ave., Chicago.

There are many advantages in traveling together, one of which is that it gives members an opportunity to interchange ideas, thereby promoting a fuller and more comprehensive understanding of Spiritualism.

All roads lead to Boston—especially the Michigan Central and the Boston and Maine! Our train is The Wolverine. Don't miss it!

### TO THE N. S. A.

On the Eve of Our National Convention

To stand still is to retreat. To worship the god Terminus is to have the Goths and Vandals, who skirt the borders of every successful venture, pick up the termini and carry them inland beyond the rising and the setting of the sun.

### BOSTON AWAITS YOU

Emma B. Kaine

In anticipation of the Annual Convention to be held in Boston, the Massachusetts State Association of Spiritualists is making elaborate arrangements for the entertainment of its guests who will visit Boston the week of October 14. Hotel Statler, largest and most palatial hotel in the city will be the Headquarters and here will be held in the Imperial Ballroom, the Banquet on Monday, October 14, at 7:30 P. M.

The Bert Lowe Orchestra of the Hotel, whose music has been enjoyed by thousands over the radio, will furnish the music for the evening, including selections during the dinner hour and the general dancing immediately following. Several dancers in solos and adagio dances will entertain. Representatives from the Commonwealth, City of Boston, Boston Chamber of Commerce, State Senate, as well as legal, professional and religious guests will greet the National Officers, delegates and friends on this occasion. The Souvenir Committee has a most attractive remembrance for all attending this function. The Business Sessions and Symposiums will be held in the Georgian Room on the Mezzanine Lounge. The

evening meetings are to be held in the Imperial Ballroom and to avoid the necessity of having ballroom guests go through the lobby a separate ballroom entrance was built on the Columbus Avenue side and this entrance will be used for these meetings. A list of those lecturers and message bearers who will serve during the week has already appeared in THE NATIONAL SPIRITUALIST and need not be repeated. The musical numbers to be presented by such artists as Mara Joré of the Metropolitan Opera Company of New York, Mr. Percy Levine of the Boston Symphony Orchestra, Miss Anne Eichhorn, soloist and teacher of violin of national reputation, Gladys Crockford and Keneth Gustance in Harp solos and duets. (Miss Crockford has been associated with The Zimmer Trio of National fame.) Marjorie Leadbetter, soprano soloist with Ives celebrated Band and Vitor Wrenn of the Boston Choral Singers will add much to the evening programs. A Sight Seeing Trip will



### BOARD OF TRUSTEES MASSACHUSETTS STATE SPIRITUALIST ASSOCIATION

We take pleasure in presenting to our readers this month the picture of the State Board of Massachusetts which has in charge the arrangements for the National Convention of 1929 to be held at the Statler Hotel, Boston, October 14 to 21.

Front row, seated, reading left to right: John W. Norgrove, Trustee; Rev. Maud F. Torrey, Trustee; Mrs. Mary B. Daniels, Trustee; Arthur B. Wilson, President. Standing, reading left to right: Fred Meal, Vice-President; Mrs. Emma Baxter Kaine, Secretary; Rev. Jennie Southworth, State Supt. of Lyceums; Charles B. Hartshorne, Treasurer.



be arranged for Monday, October 14, either the North Shore Trip travelling along the Northern Seaboard of the Atlantic Ocean as far as Marblehead, returning to Salem known in history as "The Witch City," where a baked bean lunch will be served by the First Spiritualist Society in their temple, or the "Concord and Lexington" trip, taking the visitors over the famous Paul Revere Route of '75. Other interesting trips may be taken either on the Sunday before or after the Convention by those who may arrive early or remain late. The committee will appreciate early reservations for the Banquet and such reservations should be accompanied by the price of ticket, \$3.00. Make all reservations with Mrs. Emma Baxter Kaine, Secy., 175 Tremont Street, Boston, Mass. Reservations for rooms should be made direct with Hotel Statler, Park Square at Arlington Street, Boston, and it is advised that both reservations be made as early as possible. A most interesting Souvenir Program will be issued by the M. S. A. S. A book carrying much valuable information relative to the Organized Movement of Spiritualism in America as well as articles rich in historical value. The following committees are working enthusiastically for the success of the Convention.

Banquet and Music—Mrs. Emma Baxter Kaine, Mrs. Dora A. West, Mrs. Ruth Cotton, John W. Norgrove.

Decoration — George W. Rogers, Mrs. Isabel Pettingill, Mrs. Evelyn Griswold.

Souvenirs—Mrs. Mary B. Daniels, Mrs. Alice Miller.

Ushers—Rev. Maud F. Torrey, Mrs. Emily Barrows.

Information—Mrs. Harriett A. Nash and representatives of Boston and suburban societies.

Reception — Arthur E. Wilson, president, members of State Board and members of Auxiliary Societies.

Committee on Souvenir Program—John W. Norgrove, Mrs. Ruth Cotton and Mrs. Kaine, Secretary.

Come One, Come All to "Boston Town" for the 37th Annual Convention of the National Spiritualist Association. A warm New England welcome awaits you.

EMMA BAXTER KAINE,  
Secretary.

and into the Cafe Rouge. At the end of the Cafe Rouge is the Sweet Shop, and a few steps further the Sandwich Shop, the latter being walled in Venetian tiles of unusual coloring. The Arcade past the Sandwich Shop will lead you into the Statler Office Building. ON THE MEZZANINE. Above and overlooking the Lobby Floor is the Mezzanine Lounge (reached by stairway or elevator). Here the same soft Spanish tones recur, and here one is remote from the hum of the busier public rooms. At one end is the Library, where an almost monastic calm may be enjoyed, in the companionship of carefully chosen books. The Library is Georgian, with a vaulted parchment ceiling, and sconces of brass and pewter. THE GEORGIAN ROOM. The panelling here is of oak, with carvings copied from the work of the 18th Century English artist, Gridley-Gibbons. Retiring rooms may be found on the Mezzanine. THE BALL ROOM. To avoid the necessity of having Ball Room guests go through the Lobby a Separate Ball Room entrance was built on the Columbus Avenue side, although the entrance may also be had through a Lobby Arcade. From the Ball Room Entrance Foyer (on the Lobby level) a majestic stairway leads guests upwards to the Ball Room Assembly, an Italian Empire room of impressive proportions and bold color scheme. The turquoise blue of the great

people may be seated in the Ball Room at a performance, and one thousand may dine there. On the fourteenth floor is a hospital, with an operating room equipped for major operations, and a nose and throat department. The pent houses on the hotel roof house the radio broadcasting station of the Westinghouse Electric Company, known as WBZA. A history of Boston, describing this site and the then new Park Square Station which formerly occupied it, says: "The Station is built on the beach where the British troops embarked on their melancholy raid in Lexington." Here, or near here, then, began the Revolution.

**HORACE LEAF ON TOUR IN AMERICA**

Horace Leaf, F. R. G. S., London, England, the well-known international Spiritualist Lecturer and Medium, has just completed a successful engagement at Lily Dale Assembly, and will be in New York from October 4th to November 30th. While there he will lecture and demonstrate for the First Spiritualist Church, the Spiritual and Ethical Society and other Spiritualist and psychical organizations. Mr. Leaf is desirous of receiving communications from all churches and societies wishing to obtain his services during his stay in New York.

Beginning with December, Mr. Leaf commences his itinerary across the United States, which he plans as follows: December 1st to 28th, Buffalo, Ashtabula, Pittsburgh, Toledo, Cleveland, Detroit; December 30th to January 28th, Chicago, Milwaukee, St. Louis areas; January 29th to February 14th, Kansas City, Wichita, Denver areas; February 17th to March 10th, Salt Lake City; March 14th to April 28th, California. Mr. Leaf will visit parts of Canada before departing for British West Indies, and will be pleased to receive invitations to towns as he travels up to Vancouver.

Mr. Leaf is acting as Fraternal Delegate for the organized Spiritualists of Great Britain, Denmark and Sweden. Apart from his world-wide reputation, Sir Arthur Conan Doyle, who

has had much experience of Mr. Leaf's intellectual and psychic powers says, he is one of the most convincing clairvoyants and psychometrists he has ever met, and one of the most lucid and capable public speakers. "He has a wide-world experience and has left a trail of truth behind him in his travels."

Those desiring Mr. Leaf's services should communicate with him, direct at Room 809, 150 Broadway, New York City, New York.



**BALLROOM OF THE STATLER HOTEL**

In this beautiful and spacious ball room, the seating capacity of which is 1500, will be held the sessions of the Annual Convention of the National Spiritualist Association, October, 1929. All roads lead to Boston!

rug is repeated on the walls and columns, and relieved by generous use of black and gold. Although distinctly formal, there are touches of humor apparent in the Empire figures of griffons and other exotic figures, while the winged cupids and the bow-and-arrow motif suggest another Empire interest—not outdated even now. The Ball Room itself carries out the Italian Empire scheme of its Assembly Room. Yellow rose hangings are keyed in with the incidental gold effects, such as the eagles on the corbels under the boxes. The turquoise blue again appears here, and there is generous use of mirrors. The painted figures and medallions decorating the pendentive ceiling were the work of artists in the Rorimer-Brooks Studios, the decorators of the hotel. Sixteen hundred

**A WORD ABOUT HOTEL STATLER— BOSTON, MASSACHUSETTS**

"Four laps to the mile" stretches the sidewalk around the Hotel Statler and Statler Office Building, but there are in this periphery six doors through which you may come in. The Lobby is panelled to the ceiling in American walnut wainscot, as are all the Lobby Floor arcades. Notice in the Lobby the predominant Spanish design—the polychrome and gold Spanish coffered ceiling, the Spanish screens at either end of the mezzanine level, the gay flower boxes, and the Spanish Terrazzo floor. The painted Talavera tiles on the stair rises are products of the ceramists of Seville. The Lobby columns of Travertine stones from village at the foot of Mt. Vesuvius, are of volcanic formation. At the far end of the Lobby is the Palm Room, in which is the organ, with its quaint grilled screen. The Palm Room and the Main Dining Room beyond it are closely related rooms, together forming a series of terraces looking down upon the dancing floor—the lowest level. The Arcade paralleling Providence Street will lead past the Lunch Room

**THE NATIONAL SPIRITUALIST**

**SUBSCRIPTION RATES**

One copy 12 months in U. S. .... \$1.00

One copy 12 months Foreign..... 1.50

Sample copies, ten cents, to cover cost of mailing.

Advertising rates on application.

In changing your address please give both old and new numbers.



**PRESIDENT'S MESSAGE  
THIRTY-SEVENTH ANNUAL  
CONVENTION  
NATIONAL SPIRITUALIST  
ASSOCIATION  
October 15, 1929**

Officers and Fellow Delegates:

In response to a very cordial invitation, extended to the National Spiritualist Association at its convention one year ago we meet for the third time in the history of our Association in the City of Boston there to hold our thirty-seventh annual convention.

From far distant States and from nearby points will assemble together those who have been selected to represent their societies and associations, and to voice for them their hopes and aspirations for the growth of Spiritualism in their own localities and for the welfare of the Cause at large.

Each will bring to us information in regard to existing conditions in their own States and questions of policy concerning the welfare of the Cause, all of which should receive careful consideration of the delegates, for in wise counseling we shall find correct answer to many difficult and disturbing questions.

The purpose in coming together in convention is that weakness may be overcome, mistakes remedied, policies strengthened and the welfare of the Cause promoted, and to each of these purposes your careful consideration is invited.

It has been said by those well informed in the policies and practices of our organization, and probably with more truth than most of us realize, that the greatest danger to our Cause lies more closely within our ranks than from any other danger from outside.

Conversely it may be stated that the greatest possibilities for the growth and welfare of our Cause lie within our own ranks rather than from efforts made to promote our Cause by direct appeal to those outside of our ranks.

Weakness within our ranks is caused by a tendency on the part of many societies to admit persons to membership, with full voting privileges on to easy terms and without adequate requirements to safeguard the rights of members of long standing who have been responsible for the welfare and prosperity of the society. Thus valuable property rights have frequently been jeopardized and societies disrupted.

The privilege of voting in a society might well be withheld from new members until such time as the right has been earned by loyalty to the society, assurance of harmonious co-operation in the aims and objects of the society obtained, and acceptance of the Philosophy and Principles of Spiritualism given.

The privilege to voice and vote in the affairs of a Church or society, is one to be deserved and earned, and not a right to be demanded or given indiscriminately.

Especially should care be taken in selection of those to be placed in office as leaders of societies and churches for upon them depends much of the welfare and progress of the Church.

As Spiritualists and members of the National Spiritualist Association, we are pledged to support, encourage and promote all true Mediumship to the utmost of our ability, and as Mediums are representatives before the world of the Cause of Spiritualism it is essential that only those who are properly qualified by a satisfactory development of their mediumistic gifts should be placed before the public to present the phenomena of Spiritualism.

Pledged as we are to loyally support and encourage all true mediumship, it is equally true that we must and do discountenance and condemn all forms of pretended or simulated mediumship, whether it be in falsely pretended physical manifestations or in simu-

lated demonstrations of clairvoyance or clairaudience, any of which practices would properly disqualify any one for membership in a Church or society.

As another means of strengthening our Association and promoting its welfare and growth, we again call attention to the importance of a more widespread knowledge of and familiarity with the literature of Spiritualism. Too often do we visit societies where the idea of a literature table where Spiritualist papers, magazines and books can be offered for sale is not thought of, and yet through the printed message carried into the home are the most valuable results obtained.

We have many weekly and monthly publications which carry in every issue lessons upon the Philosophy of Spiritualism which in themselves are an education upon our religion, and which should be taken and read by all Spiritualists, and offered for sale at all public services of our Churches and societies. In this way shall we be further enlightening our membership and strengthening our Cause.

Among the magazines and papers available to which we call your attention is THE NATIONAL SPIRITUALIST, the official organ of the National Spiritualist Association, which carries within its pages each month reports of activities of interest of local societies and State Associations from all parts of the country, also reports of lectures and addresses as well as editorials upon the philosophy of Spiritualism. There are also The Progressive Thinker, The Banner of Life, Reason, Immortality, and many other publications of equal value.

Into the hands of the Spiritualists of the world has been placed the responsibility of carrying the whole world one more step forward in scientific, religious and spiritual thought. Through the earnest efforts of loyal and faithful men and women who have carried our Cause forward during the last thirty-six years, with aid and assistance from the Spirit side of life, has been created the National Spiritualist Association, so organized as to be a fitting instrument through which the Message of Spiritualism may be given to the world.

Organizations, however, like machines, cannot function of themselves, therefore the responsibility for the welfare of our Cause depends, now as always, upon sincerity of individual members, earnestness of Mediums and Ministers of our Cause, Loyalty of Officers and Leaders, and a cheerful compliance on the part of all with the laws and rules of our Association and its individual auxiliaries.

Never in any previous year have we felt so impressed with the necessity for earnest, loyal, loving co-operation on the part of all, one with another, for the welfare of the Cause as we do at this present time, for during the past year there have been taken from our ranks on the material plane of life a larger number of loyal and capable workers than in any previous year within our memory. Every month has come to us announcement of one or more of our faithful and tried workers "Going Home." Not gone, it is true, from the things they have loved, but removed from the activities where they seem to be so sadly needed.

While yet in Indianapolis last year attending the National Convention word was received of the passing on into the Spirit World of Rev. Emmie Heiss, speaker and pastor of her church in New York City and the wife of Mr. John Heiss, President of New York General Assembly.

On January 4th Catherine Winter Tennant, graduate of the Morris Pratt Institute, Medium, Lecturer and Teacher of Spiritualism, was taken "Home."

In January also Mr. Oscar Edgerly, well known all over the country as teacher and lecturer upon the philosophy of Spiritualism, passed into the Spirit side of life.

On February 6th Mrs. E. W. Sprague, who la-

bored side by side with her husband for the Cause of Spiritualism for more than fifty years, was called home.

On February 2nd Mr. Charles Barnes, materializing and trumpet medium, well known in all parts of the country and especially at the Spiritualist Camps for his splendid work as a Medium, passed on to his Spirit Home.

On February 7th Mr. George Bishop, Vice President of the Indiana Spiritualist Association and Pastor of his Church in Indianapolis, was called to his Spirit Home, before the rite of ordination to which he had been elected could be conferred.

On February 1st Mr. Ernest Armberg, well known California worker, was called home.

On March 19th Mrs. Mary Jacobs of Minneapolis, but because of her sixty-odd years of active work in the Cause of Spiritualism recognized as a National Worker, was taken to her home in Spirit World, passing on practically upon the platform fulfilling her duty as Medium and Message Bearer for her Church.

During the last week in March Rev. Walter J. Foss, Pastor of the Central Spiritualist Church of Rochester, N. Y., passed suddenly and unexpectedly on into the Spirit World.

On April 24th our loved and revered sister and co-worker, Mrs. Harriet Milton Rathbun, Treasurer of the New York General Assembly and always recognized as the wise counsellor and adviser in all matters of importance, was taken "Home" at the advanced age of 89 years.

On June 4th Mrs. Christina Bliss Green, well known and loved materializing and trumpet medium, passed on into the Spirit World at the age of 81 years.

On July 25th Rev. Mary C. Vasek, Pastor and Assistant Director of the Bureau of Lyceums of the National Spiritualist Association, was taken from our midst, on into the Spirit World, causing a great void, in her field of usefulness in her own city of Los Angeles and in the Bureau of Lyceums of the N. S. A.

On August 11th Mr. John S. Maxwell, President of the Texas State Spiritualist Association, organizer and first President of the State Spiritualist of Minnesota, Trustee of the National Spiritualist Association, passed on into the Spirit World, leaving a vacancy that will be hard to fill and that will be long remembered by his many sincere friends.

On September 7th, Rev. Oscar L. Clark, Pastor of the Church of Divine Fellowship of Spiritualists of New Orleans, was called suddenly and unexpectedly to the Spirit Side of Life.

Mr. Jay Johnson, a Medium and for many years worker for the Cause of Spiritualism in the State of California, was called unexpectedly to the higher life about the 10th of September.

Last of all, on the eve of our Convention, Rev. Otto Von Bourg, National Missionary, Pastor of the First Spiritualist Church of Minneapolis, newly-elected President of the Minnesota State Spiritualist Association, passed to the Higher Life on Sept. 27, 1929.

Thus have our ranks been depleted during the past year of faithful and valued workers, whose places, it seems now it will be impossible to fill. Yet if each one will do his and her part for the Cause as it is given to them to do, the work will still progress and those who have been taken from our midst on the earth plane of life will be the ones who will assist us to carry on and show the way in which it can best be done.

With gratitude to all who have helped so loyally to carry on during the past years, and with earnest prayers for the welfare and progress of our Cause and of each of its loyal and faithful workers, I am most sincerely yours.

JOS. P. WHITWELL,  
President N. S. A.



**REPORT OF N. S. A. SECRETARY**

Boston, Mass., Oct. 16, 1929.

Mr. President, Officers and Delegates of the 37th annual convention.

Boston, rich in traditions and history bids us welcome with its true New England hospitality. Neither time nor space will here permit full expression of gratitude to the Commonwealth of Massachusetts and the City of Boston for their contribution to American civil liberty. Historians have paid our tribute well. Being Americans for America first, the heart of every delegate should beat with added pride that our thirty-seventh annual convention convenes in Boston "The Cradle of Liberty."

Fleeing from unjust persecution, the Pilgrims landing in Plymouth followed an irresistible impulse which later created vibratory influences that crystallized into a complete separation of church and state, in the adoption of the first amendment to the Constitution of the United States which reads in part: "Congress shall make no law respecting the establishment of religion, or prohibit the free exercise thereof."

A benighted world seeking truth cries for light, more light! The shadows of the past are receding. The dawn has come. It is daybreak everywhere. The Spirit World has spoken. Gone are the barriers of bigotry and materialism; gone are the ancient traditional fallacies; gone are the mysteries of death. Spiritualism in its psychic field is exploring the Spirit World. Its truth is hailed by the Modernist; substantiated by the physical scientist; accepted and acclaimed by the Spiritualist. The door is ajar. The curtain is lifted. We stand upon the threshold, and see beyond, the realities of Spirit and bring Heaven nearer to earth.

**Appointments Made During the Year**

Executive Committee of the N. S. A., President Whitwell, Messrs. Grimshaw, Barwise, Constantine and Strack.

**Bureaus**

Chief Counsel, Legislation and Law, Hon. Mark A. Barwise, Bangor, Maine.

Propaganda, Mrs. Elizabeth Schauss, Toledo, Ohio.  
Curator, Phenomenal Evidence, Mrs. Elizabeth Harlow-Goetz, Philadelphia, Pa.

Lyceums, Mrs. Anna W. Wallace, Oklahoma City, Okla.

Endowments, H. P. Courtney, Glendale, Calif.

Education, Thomas Grimshaw, Whitewater, Wis.

Spiritualist Memorial Building—H. P. Strack, Washington, D. C.

Editor, National Spiritualist, Mrs. Mary Ridpath Mann, Chicago, Ill.

Business Manager, National Spiritualist, Mrs. Minnie C. Warne, Washington, Pa.

**Missionaries-at-Large**

Complimentary appointments of Missionary-at-Large were made to the following persons:

**California**

John Slater, Rev. D. A. Herrick, Mrs. Sadie Herrick and Etta S. Bledsoe.

**Colorado**

Jessie E. Beard and Walter E. Mansfield.

**District of Columbia**

Mrs. Ida E. Strack.

**Massachusetts**

Maude F. Torrey, Amelia Adams and Emma Baxter Kaine.

**Michigan**

Dr. Julia M. Walton.

**Minnesota**

Rev. Otto von Bourg.

**Missouri**

Dr. Otto Vierling, Mrs. Otto Vierling and Louise E. Brown.

**New York**

Wm. Elliot Hammond, Amalia Pfenning and Maybell Harris.

**Ohio**

Mrs. Elizabeth Schauss.

**Pennsylvania**

Mrs. Elizabeth Harlow-Goetz.

**Wisconsin**

Thomas Grimshaw, Will J. Erwood.

**Ordinations**

Colorado, Mrs. Anna G. Schisler.

Illinois, Teresa Rane-Hayden, Niketas D. Vlavianos.

Indiana, Alvah H. Hamilton, George J. Bishop.

Kansas, E. M. Barber.

New York, Sarah Wenige Cushing.

Ohio, Margaret Geisler.

**Associate Minister Certificates**

J. K. Simmons, Caroline Mister, Rizpah Eldon Chamberlin, Kathrine Roth and Emma Florence Suit, Washington, D. C., Mrs. Helena Boeke, Mrs. Annie Dawson Little, Omaha, Neb. Alice Wehlen, Lou B. Morris, New Orleans, La. Mrs. Juliet Alexander Lawton, Daytona Beach, Fla., Eric O. Meske, Wheeling, W. Va.

**Healer Commissions**

Mrs. Marion Newcomb Bennett, New Orleans, La., Mrs. Ida Tull, Phoenix, Ariz.

**Medium Missionary**

Mrs. C. Stubbs, New Orleans, La.

**Charters Issued**

The N. S. A. was increased by four new churches; direct charters were granted to the following churches:

First Universal Spiritualist Church, Atlanta, Ga., First Spiritualist Church, Miami, Fla., First Spiritualist Church, Richmond, Va. Peoples Spiritualist Church, Miami, Ariz.

Certificates reported issued by ten State Associations, twelve not reporting.

Licentiates 111, Associate Minister (all classes) 208, Healer 122, Medium Missionary 38, Total certificates 479.

**N. S. T. Degree**

Two students of our Bureau of Education were honored this year by having conferred upon them the Degree of National Spiritualist Teacher. Mrs. Leonora Lathan of Columbus, Ohio and Mr. William Woodworth of Chicago, Illinois.

**Book Department**

Our Spiritualist Hymnal and the Manual retain their popular demand. In addition to our Manual which is often reported as being used in class work, there is an increased demand for other Spiritualist literature. Books on Mediumship and Its Laws are in constant demand.

**N. S. A. Pensions**

The N. S. A. pension list this last year consisted of thirteen mediums and \$179.56 in monthly payments.

**N. S. A. Properties**

Electricity was installed in our Headquarters; the building repainted and repapered and is now in fine repair. Our Endowment properties will need some attention next year. One of the houses will need a new heating system, the present system with care, will carry through this winter. The building on the Temple Site needs but little attention, although the roofs on all of the properties should be repainted that they will be preserved.

The real estate trust on our Temple Site was reduced one-half; \$5,000 in notes were retired June 30 when they became due, and the balance was renewed for a period of three years.

**Reports**

Reports coming to the General Office are most encouraging. There is a stronger leaning toward the philosophical phase of Spiritualism as it teaches the nature of Spiritual law and prepares a student for a well balanced practice. There are many worth while Spiritualists who are inquiring what benefits can be derived by affiliation with the N. S. A. The interest in organizational benefit is growing. The most frequent inquiry is for the location of classes. All churches should, when possible hold classes. Converts to Spiritualism are often set adrift to their own devices, and in their search for more enlightenment drift into other cults seeking what they can only find in Spiritualism but do not find in our

churches that which they seek; as beyond the regular services, there are no classes giving philosophical instruction.

Yours in fraternal fellowship,

HARRY P. STRACK,

Secretary, N. S. A.

**"DEAD CHURCHES"—A REPLY**

By Rev. Owen R. Washburn, Minister First Congregational Church, Orford, New Hampshire

Editor THE NATIONAL SPIRITUALIST:

Your leading first page news article in your September issue quotes the opinion that the sixty thousand churches in the United States that added no members in the past year, are "dead." You expressed no opinion of your own as to it but your readers should not get the idea that failure to add new members indicates a dead church or the addition of new members necessarily means very much as to its spiritual life.

Formal church membership has become less important in the minds of the masses of the people while the informal spiritual life among those attending church and working for church success has deepened. "The wind bloweth where it listeth" "so is every one born of the spirit." My own church added no new members last year but it gave some four hundred dollars to various forms of benevolent work and shared actively in several important town improvements. As this church represents about two-thirds of a town population totaling only about seven hundred permanent residents this means activity.

In this connection it is well to remember that the method for change and improvement in the life of mankind favored by the highest spirits communicating with people interested in the advancement of earth conditions, is the method of taking what the people already have of good and adding to it. Whatever is uplifting and devout and kind and full of faith and reverence is the rightful foundation for the added knowledge which spirit communications can give. The destruction of a church in the United States, whether it be an "advanced" church or a "fundamentalist" church should be an occasion of regret by Spiritualists. All great religions were founded from teachings accompanied by spirit phenomena and all that the Spiritualist organization and communications can accomplish in America must center upon the encouragement of organized efforts to promote religion. We may deplore superstition, the closed mind, the ignorance or the ill will which may appear among Christians, but it is inevitable that as the Spiritualist cause succeeds the churches must improve both in quality and in number of devoted supporters.

Leading Christians are able to see, many of them, that the "Heathen in his blindness" "bowing down to wood and stone" is engaged in genuine worship and that to aid him to true religion the task is not to break the idol and destroy his beliefs but to clear his mind of the false idea that the idol and the various superstitious rites he practises are of any real value to a sincere seeker of divine communion. So the Spiritualists of today should see that the Christian who thinks he denies that the dead communicate and who clings to things not essential to religion, needs, not attack but new information. That information Spiritualists are giving to church members and ministers at a far more rapid rate than they, as a rule, realize. The building up of Spiritualism is not a task that will be accomplished by the destruction of churches and the abandonment of church work by the masses, but by the enlightenment of the church people as to the truths of spirit communications.

OWEN R. WASHBURN,

Orford, N. H., September 2, 1929.



**SPirit HEALING RECOGNIZED IN CONGRESSIONAL CODE**

**Complete Freedom for Practice of Spirit Healing Free From Licensing Is Seen in Adoption of Copeland Measure**

Complete freedom for the practice of Spirit Healing is seen through passage by congress of the Copeland measure which regulates the practice of the healing art.

The act provides that its terms shall not apply "to persons treating human ailments by prayer or spiritual means as an exercise or enjoyment of religious freedom."

The measure had the approval of the commissioners of the District of Columbia, the Medical society, the Homeopathic Medical society, the District of Columbia Osteopathic association, the Chiropractic society of the District of Columbia, the Washington Board of Trade and numerous citizen associations.

"The bill will not prohibit the practice of those who believe in other methods of healing than the prescribing of medicine or the performance of surgical operations," the report made to congress by the committees that considered the legislation declared.

"Instead, it specifically authorizes the practice of so-called 'drugless' methods of healing. In other words the object of the proposed legislation is not to give any monopoly to what are known as 'medical doctors,' but to afford ample opportunity without discrimination for practice of any system, provided only that the practitioner shall have such adequate knowledge of the human anatomy and other basic sciences and of his own particular method of healing as is necessary to protect the public against injury and fraud."

**No Restriction on Methods**

Even the requirements of examination and licensing which apply to other drugless methods of healing are not applied to those who practice religious healing. Except for this and a few other exemptions, the act prohibits the practice of healing without a license or legal registration.

The law is distinguished by the fact that it lays down no restriction on the method of practice to be followed by the applicant for a license to heal. All applicants are eligible to practice, provided they can prove themselves competent and trained in the particular method of healing which they intend to practice.

**UNDERSTANDING**

Give me the man who feels what I feel  
And knows what I know;  
The man to whom nothing is strange I reveal  
Of my pain and woe,  
The man who has walked the hard road I am treading  
And once had the thin straw of doubt for his bedding.

Give me a man who can read from my looks  
All the harsh facts,  
Not one who gathers his knowledge from books,  
Pamphlets and tracts,  
But one who has learned from life's struggle for glory  
The pain and the anguish that run through man's story.

Words have no power to picture a pain.  
Talking of woes  
To one who has never been stricken is vain.  
He never knows  
All the strange language of bitter despairing,  
He has no wisdom for rugged wayfaring.

Give me the man who can feel what I feel  
And knows what I know,  
Nothing from his can my heartache conceal  
One glance will show!  
He'll read my need for his friendship with knowledge  
Gained not from books but from life's bitter college.  
(Copyright 1929, Edgar A. Guest.)

**BY THEIR WORKS SHALL YE KNOW THEM**

With the approach of the Convention we think of our National Officers who have so capably and efficiently served us and whose terms of office are about to expire. This year the list includes our National President, Mr. Joseph P. Whitwell, our National Vice-President, Rev. Thomas Grimshaw, one of our Trustees, Judge Fred E. Stivers, and in addition to these is the Trusteeship left vacant by the passing of the late John S. Maxwell, which must be filled either by election or appointment, whichever method is approved by our By-Laws.

When we come together in Convention we are prone to forget one vital fact. We, ourselves, have framed our Constitution and By-Laws, and publicly adopted them. We make our own laws, our rules and regulations. Then we elect a National Board of which the sole reason for being is to administer those laws. Criticism, therefore, becomes injustice when bestowed upon those whom we ourselves have elected to office if they differ with us as to the method of making effective the laws which we ourselves have created.

Our National Officers have served us long, and faithfully, and well,—with no financial profit to themselves, small returns and even meager thanks. Save for a sense of comradeship which always grows out of the formations of such groups there is little joy in the experience of a National Board Member. All the more, then, should we recognize and appreciate their service to our Organization and our Cause.



**OUR NATIONAL OFFICERS**

**Whose Terms of Office Expire at the Annual Convention in October**

Seated: Joseph P. Whitwell, President; Thomas Grimshaw, Vice-President. Standing: Fred E. Stivers, Trustee.

**"LOTS OF THINGS"**

Lots of things there are to sow,  
Lots of things to think and say;  
But be careful that a few  
Brighten someone else's day!  
As the hours fly along,  
Seize one only, it may be,  
Taken from its busy throng  
Make it very fair to see.  
Turn it into shining gold  
With kind words—and loving deeds,  
Give it freely from your hold  
Someone else that comfort needs!

E. L. ANNING.

**Psychic Phenomena**

**MIRACLES OF TODAY**

**Committee from Chicago Society for Psychical Research Visits Miss Ada Bessinet**

On Wednesday, Sept. 11, the Editor of THE NATIONAL SPIRITUALIST, who is also President of the Chicago Society for Psychical Research, conducted a small party from Chicago to Toledo, Ohio, where a seance had been arranged for with the internationally known Medium, Miss Ada Bessinet. The party was made up of a committee from the Chicago Society for Psychical Research, and of the group, the President only had been there before and knew what lay in store for the others. We found Miss Bessinet cordial and friendly, quiet and gentle, as usual,—the atmosphere of her seance room quite different from that which one often encounters on such occasions.

The Chicago Society for Psychical Research was founded nearly ten years ago. It operates under a charter from the State of Illinois, granted at Springfield, March 19, 1921. Many and highly interesting have been the demonstrations in the presence of its members, the most outstanding of which have been the experiments in psychic photography (no camera being used) and messages received in the Morse code, with a telegraph instrument, untouched by human hands. For more than a year we had looked forward to a seance with Miss Bessinet. At last our dream became reality.

No words in any language can adequately describe the marvelous manifestations of that evening. Three years ago when the National Convention was held in Toledo, the Editor had the privilege of attending one of the seances held for the National Board and their ladies. What marvelous improvement has come to Miss Bessinet since then! Lights which then were small and fleeting now glow deeply and for long intervals at a time until at the end of the seance they flashed against the ceiling like an electrical storm and the whole room was as if lighted by the Harvest Moon! Faces of those whom "we have loved long since and lost awhile" looked into ours with startling distinctiveness, brilliantly illuminated by their own light. Voices, long silent, called us by name as in days gone by and furnished unquestionable evidence of their identity. Music, which would have graced the Metropolitan Opera Company, came from the atmosphere above our heads, bringing to mind the familiar lines:

O, may I join the Choir Invisible,  
Whose music is the gladness of the world!

This is neither the place nor the time to record the many intimate and personal utterances which made the evening memorable to each and every one present. One or two things, however, which there transpired will interest many. Among those who manifested were two former officials of the N. S. A., our late National President, Dr. George B. Warne, and our former Chief Counsel, Alonzo M. Griffin. In our party was Mrs. Charles R. Smith, wife of the State President of Wisconsin and a member of the Board of Directors of Morris Pratt Institute. It was but natural that both of these Arisen Workers should talk to us of things in which we are vitally interested. Dr. Warne,—so life-like that one could scarcely persuade oneself that he was in spirit—talked at length of Morris Pratt Institute, of THE NATIONAL SPIRITUALIST, of the coming National Convention to be held in Boston and speaking familiarly of the members of the National Board, calling them by their first names, said to Mrs. Mann, "Tell Joe (Pres. Whitwell) and Tom (Mr. Grimshaw) and Mark (Mr. Barwise) that 'the friends upstairs' (nothing could be more evidential than that expression) are still on the job."

One of the most evidential and outstanding demonstrations came from Mr. Griffin. A few days before going to Toledo the Editor had received a letter from one closely associated with Mr. Griffin in this life. It had troubled her, and she had forwarded it to



Pres. Whitwell. No one else knew of the episode. Mr. Griffin spoke of this letter, of its being sent to St. Paul, expressed his thanks for what he termed "your generous sympathy." He then repeated a verse—as he so often did when living—whether original or not we can not say. As nearly as we can recall it, it ran like this:

Alas, how easily things go wrong!  
A word too harsh, a pause too long,  
Then follows a mist, a blinding rain  
And life is never the same again!

He went on, speaking rapidly, of things ahead,—so much ahead! "I wish there was more time to talk of them,—the things ahead. So much ahead!"

To what he referred we can but dimly guess.

Another of the most interesting demonstrations of the evening came also to the writer of this story whose eyes, for some time, have been troubling her. A beloved voice from the Spirit World said, "I have brought a Healer. He will help your eyes." A few moments later a strong hand grasped my sleeve, fairly pulled me from my chair, turned me completely around until I stood with my back to the table, took off my glasses (fastened into my hair with a patent hair pin, bent at both sides, very difficult to loosen) and laid them on the table. Beginning at the base of the spine the Healer worked upwards to the base of the brain where the grip of the hand was so powerful as to be painful. A moment later the eyes felt as if they were being pulled from the sockets. Then suddenly it ceased. I was turned around again and placed in my chair. The spirit hand took mine and moved it to where the glasses lay on the table, lifted them to my face and did not loosen its hold until the pin was once more securely fastened in its place. Strange, magnetic, powerful and kindly Unseen Force! Who shall say that all the Miracles were wrought in Galilee?

It is well worth one's while to cross continents and oceans to the city of Toledo, where, if he will, one may witness some of the Miracles of Today!

### HOW GEORGE CAME BACK

It was Mrs. B— herself who told the story last Sunday afternoon as we sat on our friend's porch in Oak Park. She was somewhat frail, well along in years, soft-voiced and gentle in manner and her eyes had in them that beautiful something which is born of happy memories. We had been discussing that momentous subject, the After Life, and had made the pleasing discovery that in the belief that there is no death we were wholly in accord. Then she told me about George.

"He was an old negro," she said, "and he had worked for me so long that he had become a part of my household. In the summer he took care of the yard and the flowers, which, by the way, always grew and bloomed gorgeously under his care. In winter he tended the fires and shoveled off the snow. In spring and fall he cleaned the house. I often marvelled at his endurance and his faithfulness and wondered how I could ever have managed without him.

"One day I looked out from the kitchen door and saw George working in the yard. It was a wonderful morning in early summer. I walked out to where he was busily engaged with lawnmower and rake and he greeted me with this:

"'Mis' B—, do yo' all think anything ever really dies?"

"'No, George,' I answered—'I have never believed that.'

"'Well, Mis' B—,' he continued, 'Ah'm jes' mighty glad to heah yo' all say dat. Look at dem roses. Did'n dey look jes' as dead as a mackerel las' wintah? An' look at 'em now! Evah see anything moah alive 'n dat Dorothy Perkins, Mis' B—?' And he lovingly twisted a loosened branch back into its place in the trellis.

"'Some folks say dey ain' no sich thing as dead folks comin' back, Mis' B—, but Ah know bettah. Ah have see' em an' heah 'em!'

"'Well, George,' I answered, 'I have never either seen or heard them. But I know that it *must* be true, as you say. Nothing ever *actually* dies. It would be impossible to believe in a good God if we thought that.—wouldn't it, George?'

"'It sho' would, Mis' B—. It sho' would.'

"He said nothing more for a moment, then he added:

"'Ah tell you, Mis' B—. Ef Ah go across first Ah'll come back an' tell yuh about it. An' Ah'll come in a way dat yo' all will know it cyant be anybody but jes' me!'

"'All right, George,' I answered, laughing. 'You do that. And be sure that you make me know that it is you and no one else.'

"The summer passed. On day George was relaying the front stair carpet. It was a day much like this—" and Mrs. B—'s eyes wandered out over the beautiful scene before us. Across the street through an open gateway our eyes fell upon one of the loveliest old homes it has ever been our good fortune to visit,—a large open-spaced, many-roomed house, a lovely stairway leading to the upper floor,—the grounds outside beautifully kept yet still natural, wondrous old trees and a winding drive. Long years has the writer of this story enjoyed the hospitality of that home, the freedom of those lovely grounds and the friendship of the ones who had made them beautiful. Today the autumn was aglow with its last splendor. Already the chill which heralds the approach of winter was in the air. Our eyes followed those of Mrs. B— as they, too, rested upon the gorgeous foliage which was changing its green gown to robes of crimson and gold. Mrs. B— went on with her story.

"I was busy about the house when it suddenly occurred to me that I no longer heard the tap-tap-tap of George's small hammer as he tacked the carpet in place. In a moment I heard him call me.

"'Mis' B—,' he said, 'Ah wish yuh'd look an' see ef Ah'm layin' dis yeah cyarpet right.'

"'Why, George,' I responded, 'you've laid that carpet a dozen times. What is the matter today?'

"'Doan' know, Mis' B—. But—it jes doan seem to want to lay.'

"I saw that he looked worried and said:

"'Let it go till tomorrow, George. You look as if you didn't feel like finishing it this afternoon.'

"This, however, he refused to do. Again I heard the tap-tap-tap as he finished laying the carpet.

"He gathered up his belongings and went home. About nine-thirty that evening a Pullman porter, who was one of his friends, called up. He told me that George was very ill.

"'Tell him I will send the ambulance at once to take him to the hospital and will have the doctor see him tonight. In the morning I will come myself.'

In the morning Mrs. B— had gone to the hospital, and for four mornings thereafter. On the fourth morning George said to her:

"'Ah won' be hyar tomorrow when yo' all come, Mis' B—.'

"'Why not, George?' she asked. "Aren't you feeling better?"

"'Ah doan feel no worse, Mis' B—' he said, "—but Ah jes' know Ah won' be hyar tomorrow."

He was right. When Mrs. B— went in the morning she was told that he had passed away during the night.

"I will give him a nice funeral," she thought. "It is all I can do in recognition of his years of faithful service." This she did.

That evening as she sat alone in her drawing room, wearied by the events of the day and saddened by that sense of real loss which always follows the passing of those on whom we have learned to depend, Mrs. B— was startled almost

out of her senses. On the hardwood floor, right at her feet she suddenly heard:

Tap-tap-tap!

George's hammer!

She sat up, electrified. She wondered if she had imagined it? But—no.

Tap-tap-tap!

Finally she ventured, timidly, to speak.

"Is it you, George?"

Tap-tap-tap!

"Well, George—were you pleased with what I did today?"

The raps came vigorously.

Tap-tap-tap!

More than a year later, Mrs. B— told us, she went to visit her sister in Cambridge, Massachusetts. A celebrated Medium was there at the time and she and her sister went to his seance. Almost the first demonstration which came was for Mrs. B—. Again, directly in front of her on the table she heard the familiar sound.

Tap-tap-tap!

Then came the voice of George himself.

"'Ah done tole yuh, Mis' B— dat Ah'd come in a way to make yuh know it couldn' be nobody but me. Did Ah scare yuh dat night? Well, Ah jes' hatter let yuh know dat what Ah tole yuh was true. Dey ain' no such thing as a dead person, Mis' B—. Ah'm jes' as 'live as I evah wuz. An', Mis' B—, yuh tell dat niggah what's workin' in de yahd now dat ef he doan' take cyare o' dem rose bushes I'se gwine to come back an' make 'im. He'll sho' believe in hants when Ah gits done wif 'im ef he doan trim up dat Dorothy Perkins. Yuh tell 'im what Ah say, Mis' B—.'

"All right, George, I'll tell him. But if he saw you coming after him I'm afraid I'd be minus a gardener."

"Then Ah'll come back an' take cyare o' the roses mahself, Mis' B—" he said, and his voice trailed into the silence.

"I had always *believed* that the dead could return," Mrs. B— finished dreamily, "but—I have *known* it ever since I saw how George came back!"

### AN EDITOR SPEAKS

Mr. David Gow, Editor of *Light*, London, thus expresses himself:

Reincarnation may be true or it may be untrue, but I have grown weary of that argument which asserts that "Reincarnation is the only way of vindicating the love and justice of God." It seems so clear that if the injustices of earth can be remedied as they are remedied at last, in the career of the soul in the realms beyond, that any mechanical adjustment which turns upon the idea of successive re-embodiments in the flesh is unnecessary. The Deity is surely not so limited in His resources as to be compelled to one particular method. Still, the problem is one that does not seem capable of any final solution, for even spirit communicators who claim to have lived for many years in the spiritual world and to have sought for proof of the reincarnation idea tell us that while they have found no such proof, they are not prepared dogmatically to assert that reincarnation is a fallacy.

### MISS RESSLER TO GIVE RECITAL

Miss Mildred Ressler, the charming and talented soloist for the Psychic Science Church of Chicago, will give a fine Song Recital on Saturday evening, Oct. 12, 1929, at 8:15 in the New Masonic Temple, 32 W. Randolph St., 9th floor. Miss Ressler has a beautiful soprano voice and a charming personality and never fails to delight those who have the privilege of hearing her. Miss Fern Weaver, a noted pianist, will assist, and it will be a concert well worth hearing. Do not miss it. Admission has been made 50c, which comes within the reach of all. And all Miss Ressler's friends hope that she may be greeted on this evening by a large and appreciative audience.

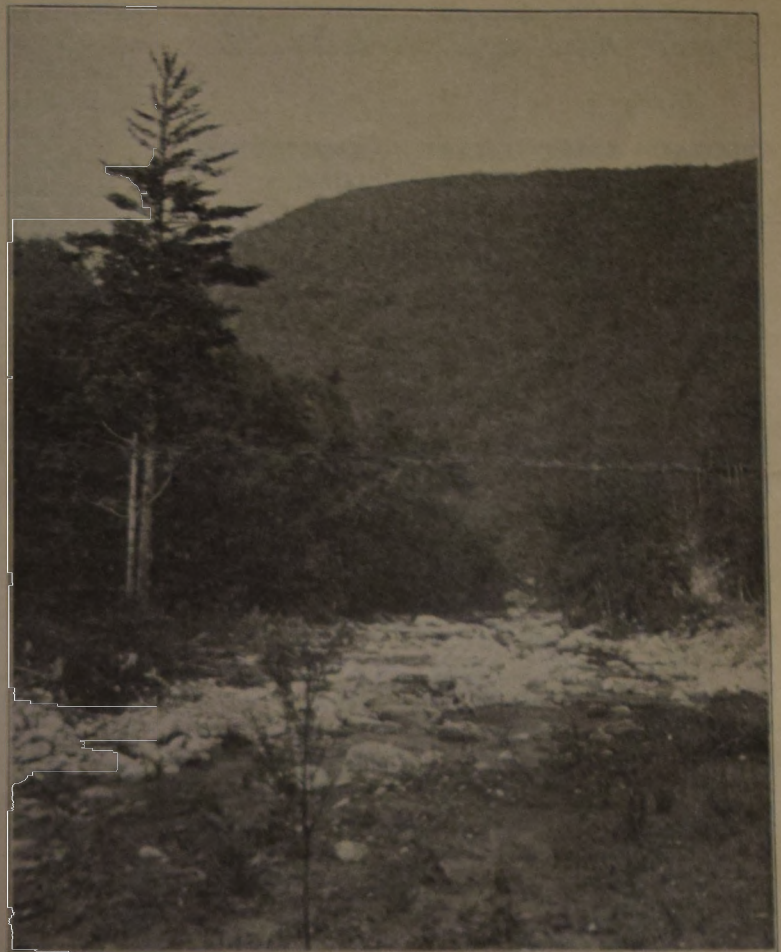


BEAUTIFUL AND HISTORIC NEW ENGLAND

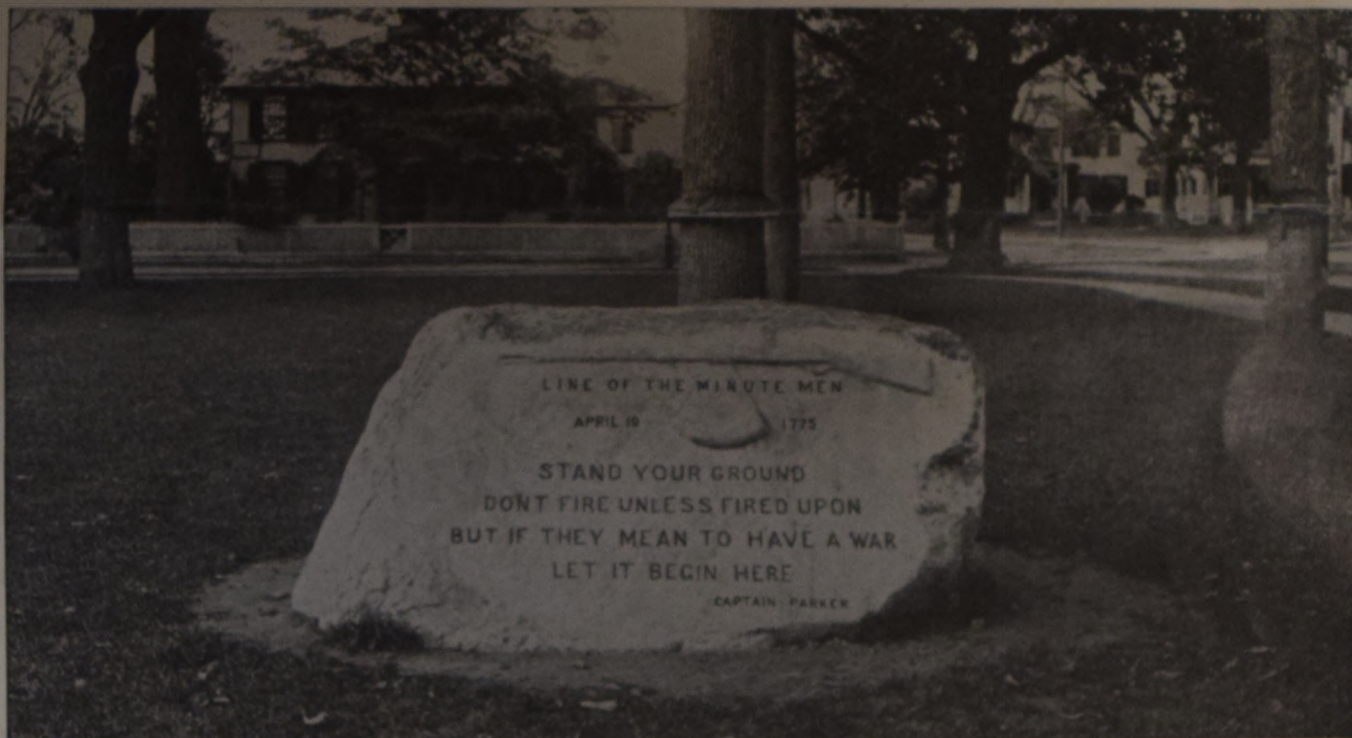
Whither the Wolverine, finest train on the road, will carry all delegates and visitors living north, south and west of Chicago, via the Michigan Cenaral and Boston and Maine railroads, to the Thirty-Seventh Annual N. S. A. Convention to be held in Boston, October, 1929.



The embattled farmer still guards the Liberty for which he fought! The Minuteman at Concord.



The beautiful Mohawk Trail



Where the trouble actually started. Read the inscription and you know the rest!



To left: The wonderful Hoosac Tunnel.

To right: One of the most historic houses in the world. The old Witch House at Salem, where in 1673 the stern mandate "Thou shalt not suffer a witch to live," was so rigorously carried out.

Broadcast to every listener-in our slogan for 1929:

Meet me in Boston.





## The National Spiritualist

Is Published the First of Every Month  
by the

**NATIONAL SPIRITUALIST ASSOCIATION  
OF THE UNITED STATES OF AMERICA**

Managing Editor,  
MARY RIDPATH-MANN  
Business Manager,  
MINNIE C. WARNE

Associates:

JOSEPH P. WHITWELL,

17 E. 3rd St., St. Paul, Minn.

THOMAS GRIMSHAW,

Whitewater, Wis.

H. P. STRACK,

800 Pennsylvania Ave., S. E., Washington, D. C.

F. W. CONSTANTINE,

112 Anderson St., Buffalo, N. Y.

MARK A. BARWISE,

27 Columbia St., Bangor, Maine

ELIZABETH SCHAUSS,

849 Wright Ave., Toledo, O.

H. P. COURTNEY,

217 South Orange St., Glendale, Calif.

FRED E. STIVERS

408 Lincoln Bldg., Los Angeles, Calif.

JOHN S. MAXWELL,

225 E. Locust St., San Antonio, Texas

Send subscriptions and all correspondence regarding  
this paper to

765 Oakwood Boulevard,  
CHICAGO, ILL.

Telephone, Atlantic 2128

### FROM THE EDITOR

As we approach the Annual Convention of 1929, the Editor of THE NATIONAL SPIRITUALIST begs to express her appreciation of the courtesy, friendly cooperation and support of our many readers during the three and a half years of her service to the Association.

### WHAT SHALL WE DO?

By the time this issue of THE NATIONAL SPIRITUALIST reaches our readers all thoughts will be turned toward Boston, where the Annual Convention of 1929 will convene on October 14.

What are we going to do after we get there?

A National Convention should not be approached indifferently. Especially is this true of the present year. Vital measures to be discussed. Important offices to be filled. The past history of the N. S. A. to be remembered. The history of the present to be written. The history of the future to be considered and planned for.

Have we failed to observe how rapidly our pioneers are passing? How deep have been the inroads of the present year! So many of our oldest, our most splendid and loyal workers have stepped quietly from our midst. Have we those ready who can fill their places?

Once, at a critical moment in the history of our country a single word became the slogan of the hour. PREPAREDNESS!

Shall we not make it the watchword of the N. S. A.?

For so long have we known and loved and followed after those who have served our Cause for so many years and with such faithfulness that we have, in a sense, become hero worshippers. To speak the word Medium is to think instinctively of John Slater, of Maggie Waite, of Dell and Sadie Herrick and many others. "Who is to take their places?" we cry. And then we come back to reason. No one on earth can take the place of another! Were the N. S. A. to continue a thousand years,—may it be!—, and were a thousand others to follow our world-famous Mediums of today, there would be but one John! One Maggie! One Dell and Sadie! It is not unlike one who marries into a family to assume the care of the children of another. She comes not to take the place of mother, but to *make* a place for herself.

For the preservation of the race Youth is necessary.

For the continuance of a Cause we must have Youth! And if Youth occasionally runs ahead of Age—it is but the Law of Life. Give Youth room, recognition and support!

But—there is a reverse side to the picture. Youth would build Rome in a day! Youth is too hasty, too impetuous. Youth, in every land, and at all times, has to learn that it has been *discipline*, curb, restraint, willingness to accept counsel, to conform to existing rules and regulations which have given its elders wisdom! Youth is like a restive horse. It chafes under the harness! But, hearken, all ye young Mediums who have aspirations for the future! Unwillingness to listen to advice, disinclination to conform to rules and regulations of which experience has proved the necessity, are the slow and steady pathway to defeat!

The great political parties of our country have this saying: "One can always correct evils if he stays inside the party. But he loses out every time when he stands outside and throws stones through the window!"

How do they know this? Experience has taught them that it is true!

We have a grand and glorious rising crop of young Mediums. And they are as troublesome a bunch of young cubs as one can possibly imagine! Not content with centering all their forces upon the steady and systematic development of their own gift, they spend a good deal of time complaining to the National Board, the President of our Camps or the office of THE NATIONAL SPIRITUALIST because some other worker is getting ahead faster, that the messages of certain more progressive workers are "faked," and a thousand other ridiculous complaints. Such letters injure no one except the one who writes them. If Arthur Ford, in his own way, takes both America and Europe by storm, if George B. Cutter charms and satisfies his audiences whenever and wherever he appears, if Otto Von Bourg was placed year after year on the program of the National Convention,—why not pause and ponder on what it is in them that has enabled them to accomplish these desired ends?

"By others' faults wise men correct their own," said a great English essayist. Think it over. Listen to counsel. Submit to discipline. Work in and for and with the N. S. A. always! Your time will come. Make yourselves worth while and the world will blaze a trail to your dwelling place! Do not think that the N. S. A. does not recognize your good qualities. Grow old along with your Organization! And do not forget, it is this last-named vital fact that has given us our John Slater, our Maggie Waite, our Dell and Sadie Herrick! They have stayed loyally with us through all the years!

The subject of our Convention Symposium is to be: Our Organization. Its Ambitions. Its Accomplishments. Its Needs.

That the latter are many is a fact we recognize. What shall we do to meet them? Shall we be content merely to listen to a recital of them?

May the thirty-seventh Annual Convention be a Convention not of Needs but of Deeds! If we have personal differences let us leave them at home, or, better still, consign them forever and everlastingly to the limbo of things forgotten!

On to Boston!

### DOING THE UNEXPECTED

On Sept. 19, the Editor had a birthday. The fact being known to certain members of the Chicago Society for Psychical Research, they extended to her an invitation to have luncheon and later to take a drive with them. Driving northward from Chicago, we soon found ourselves at Lake Geneva, Wisconsin, and as we proceeded idly along, with no particular destination in mind, one of our party looked out and read from a sign by the side of the road:

Whitewater, 18 miles.

Whitewater! Morris Pratt Institute!

"Shall we go on to Whitewater?" she asked.

"Let's!" was the response in chorus.

As we drove on the Editor recalled that it was the opening day of the fall term. Half an hour later we were visiting with Mr. Grimshaw, Mrs. Melvina Taylor, Miss Alice Hughes and a group of students, some of whom we had had the pleasure of meeting last March at the Wisconsin State Convention.

It proved a memorable three-quarters of an hour, which was as long as we could remain. The speedometer told us that we were over a hundred miles from home. Like the Babes in the Woods we had wandered much further than we had intended and some of us — fortunate creatures!—had families at home waiting their return. But during our short stay we were conducted through Morris Pratt Institute, which none of us had been able to visit before, and—what a revelation it was to us. No more ideal a place could be found for a Spiritualist College. Lovely, old-fashioned, high-ceilinged rooms, with plenty of windows to let in the sunshine and the air! A dining room spotlessly white, and a large airy kitchen in the rear. A school room with hardwood floor, tables, chairs, and a small platform at one side. A Library! Words fail us when we think of that Library! The books it contains are unquestionably the finest in the world upon the subject of Spiritualism! Not only this, we were shown some wonderful specimens of Spirit Manifestations in the form of slate-writings and paintings on porcelain. There are interesting geological specimens as well. In the Reception Room hangs a wonderfully beautiful Spirit painting,—a portrait of the daughter of Morris Pratt received through the Mediumship of the Bangs Sisters, and another of Charles Campbell, one of the famous Campbell Brothers whose phase of Mediumship was the same as that of the Bangs Sisters. In the office were fine portraits of Prof. and Mrs. Weaver, of Moses Hull, and (of especial interest) one of the man who made possible the Institute,—Morris Pratt himself.

We visited the Auditorium, where Chapel services and lectures are held,—a most inspiring room! Then the dormitory, many of the rooms quaintly furnished with antique furniture. In Mr. Grimshaw's own room is an old-fashioned highboy and a bed which would create envy in the heart of the most hardened collector, and when the Editor, who is a lover of all the beautiful old things which are our inheritance from our ancestors, exclaimed enthusiastically over that bed, Mr. Grimshaw, (being Mr. Grimshaw!) remarked dryly,

"Please don't forget the Chief Antique who sleeps in it!"

All the above is but the record of a pleasurable afternoon,—but as we were covering the hundred miles in the darkness on our return to Chicago the Editor's thoughts took definite form and resolved themselves into a distinct realization of the manner in which we are letting a great opportunity pass us by!

What was it that gave to the orthodox churches the solid foundation on which they have stood for centuries and been such a power in moulding the thought of the world? EDUCATION! They established their schools, their colleges, their monasteries and seminaries, and they *trained* their teachers, missionaries and priests before they sent them forth to propagate the faith they represented! Shall we not take advantage of what the history of the past has taught? One may not, today, even enter a reputable medical college, a law school or a theological seminary unless first he is a graduate of some university. Why should Spiritualism alone accept a lower standard? True, it can not be accomplished over night. But we can always work toward that glorious ideal!

At the Indiana State Convention last June an episode occurred which certainly provided food for thought. To the Convention came two students of Morris Pratt Institute whose tuition the year before



the Indiana State Association (to its eternal glory, be it said!) had paid. They had come to request the generosity of the association for another year that they might finish the course. In making her request one of the students said that they looked forward to a day when a High School Education, at least, would be recognized to enter Morris Pratt Institute.

The Editor of the Progressive Thinker was present. She asked permission to speak, saying that she hoped that such a requirement would never be permitted as it would destroy the dream of Morris Pratt which was to provide training for Mediums who had had no educational opportunities. She went on to add the statement that Education did not lie between the covers of any book.

Using the word Education in its broadest sense,—if by its use we mean that culture, widened vision and deeper understanding which is acquired by the experiences of life, the statement will hold. But strictly speaking, it will not! The word Education comes from two latin words, *ex duco*, which mean to lead out, to unfold, to reveal. The ability to read the English language lies between the covers of a primer, the ability to speak it correctly between the pages of an English grammar. The ability to write it legibly lies between the pages of a copy book. The ability to handle figures,—the thing which leads to financial success or financial failure later in life, lies between the pages of an arithmetic. The ability to express one's thoughts gracefully and forcibly follows in the High School years with the study of rhetoric and English literature. Education,—the drawing out process—is continuous to him who truly desires Education. And in this connection we would add that there is no excuse on the face of the earth today for any man or woman who desires it lacking an Education. Read the morning papers! Does one find there bad grammar, poor English? Not at all. Does one find it in magazines? No! Does one hear it over the radio? No. The Chicago Public Library (and that of other cities as well), with its million and a half of volumes, offers to any man or any woman *who can read*, a liberal education. There are law libraries, theosophical libraries, technical libraries throughout the length and breadth of the land, without money and without price for any who wishes to avail himself of this privilege!

The hour when any man or woman on earth could whine over the lack of an education, much less boast of it, has gone by! If one is occupied during the day there are night schools on every hand. If one has not learned to read, write, speak and adequately express his thoughts at six he may still learn it at sixty! More honor to him!

All that we have to say about the dream of Morris Pratt is that if Morris Pratt were living today *he would have a different kind of a dream!* From the Heights of the Spirit World wherein he now dwells we *know* that he looks back and sees the CURSE OF IGNORANT MEDIUMSHIP!

O, all you State Associations, all you churches which are flourishing, all you individual Spiritualists who are financially able, send at least one student to Morris Pratt Institute! There is splendid equipment there for a hundred students. Make it a hundred! What finer investment, what more splendid memorial to your life and labors could you ask than to be able to say of some splendid and well-trained young minister, "I made it possible for Spiritualism to have him, or her!"

The most beautiful thing of all at Morris Pratt Institute is the Seance Room, used for no other purpose. Mr. Grimshaw quietly opened the door and the Editor was especially pleased that no member of our little party ventured to enter that room.

We stood reverently in the doorway, looking into the room which is the center of all things in the Education of a Spiritualist, the very life-blood and heart-beat of Spiritualism. And as we looked a feeling akin to sadness swept over the writer. Some lines from the Christian Scriptures came into her mind.

"The measure of man's days is three score and ten. But if by righteousness he reaches four score years . . ." etc.

In the orderly logical process of Universal and Natural Law the day will inevitably come—may it be far distant!—when our students can no longer avail themselves of personal contact with the man who is unquestionably the finest living exponent of the Philosophy of Spiritualism in the world—Rev. Thomas Grimshaw. It behooves us, therefore, to make haste, to improve the shining hour!

State Associations! Churches! Individual Spiritualists! Your opportunity is here. Get busy! Do it NOW!

### ON SALE

During the N. S. A. Convention:

**The Spiritualist Manual  
Mediumship and Its Laws (Hudson Tuttle)**

and

**The National Spiritualist**

Official Organ of the N. S. A.

### :: :: Service :: ::

1.

*If I have strength I owe the service of the strong;  
If melody I have I owe the world a song!  
If I can stand when all about my post are falling;  
If I can run with speed when needy hearts are calling,  
Or if my torch can light the dark of any night,—  
Then I must pay the debt I owe with living light!*

11.

*If heaven has dowered me with one rare gift;  
If I can bear a load none other's hand can lift;  
If I can heal a wound none other's touch can heal;  
If some great Truth the speaking skies to me reveal,  
Then I must go—a broken and a wounded thing—  
If to a soul-sick world my gifts no healing bring!*

### THIS AND THAT

Compiled by James Abbott

All truth is relative. We have four points of the compass, but to a man at the North Pole all directions are south.

Crowns of degenerate aristocracy are running less to the acre than formerly.

Two-candle-power intellects do not shine far on the pathway of life.

The world is run by second-rate men. The first-rates are always crucified.

Truth does not burn out with the fagots which crackle around the limbs of martyrs.

Hell in motion may connote activity, but it does not necessarily imply advancement.

Most people are not bad enough to interest us.

### NOTED BRITISH SPIRITUALIST PASSES

From across the Atlantic come the regrettable news of the passing of Mr. J. Hewat McKenzie, who, together with Mrs. McKenzie, has for many years so ably conducted the activities of the British College of Psychic Science of London. Many American Spiritualists will recall the visits to this country of both Mr. and Mrs. McKenzie and will, we are sure, join with THE NATIONAL SPIRITUALIST in this expression of sympathy and regret. From a recent issue of *Light*, of London, we quote the following lines:

We much regret we have to record the death of J. Hewat McKenzie, who passed away on August 31st, at a nursing home, after undergoing an operation for intestinal trouble, making a peaceful end.

The funeral took place at Golders Green Crematorium on Saturday last, when addresses were given by Mr. Dimsdale Stocker (who conducted the service), Mr. Hendry, and Mrs. P. Ch. de Crespigny. The floral offerings were numerous and very beautiful.

It will be remembered that in *Light* of the 20th ult. we gave some account of Mr. McKenzie and his work, referring to the fact that he founded the British College of Psychic Science in 1920 and until 1925 bore the full cost of the enterprise. We join with their many friends in expressions of sympathy, with Mrs. McKenzie, the widow, and the bereaved family, knowing that, as always in these cases, the shock of separation will have been greatly softened by their knowledge of the reality of survival and the possibility of communication between the two worlds.

Mrs. McKenzie and family wish to thank all friends for their kind expressions of sympathy, and flowers.

### ETERNAL YOUTH NOW PROMISED TO ALL MANKIND Edinburgh Professor Tells of Starvation Diet Effects on Fat Worms

Cambridge, England, Aug. 24.—(UP)—Some day it will be possible to remain permanently youthful and even live forever, according to Prof. F. A. E. Crew of Edinburgh university.

"It has been abundantly demonstrated that life can, and does, continue without ceasing," he said, speaking at the social hygiene school here.

"It is possible to take a fat worm and by repeated processes of starvation keep it alive twenty times longer than it would have lived in the ordinary way.

"Man knows the causes of ageing, the cause of the loss of the proteins, and, when he knows the methods by which that loss may be replaced, he may prolong his life indefinitely.

"As knowledge increases," the professor continued, "as increase it must, so also will man's power over his physical environment and over the mechanism that is himself.

"Science as well as religion affirms that in the future mankind may, if it be so desired, not only remain permanently youthful, but also may live forever."—*Chicago Tribune*.

### NATIONAL COLORED SPIRITUALIST ASSOCIATION

As we go to press the fifth Annual Convention of the National Colored Spiritualist Association is being held at Detroit, Mich. Some idea of the growth and progress of this organization is revealed in the announcement that it is a five days' session.



## SPIRITUALISTS NATIONAL UNION OF CANADA

Canadian Day at Lily Dale, August 16, 1929

Beautiful Lily Dale:—For half a century the scene of marvelous psychic experiences of thousands of people, where those whom we once thought dead, talked to us, touched us with loving hands as of yore, gave us encouragement in facing the battle of life, and made us realize that they understood our difficulties and were prepared to help us in every possible way. Truly it can be said,

"Heaven sure has kept this spot of earth uncur's'd  
To show how all things were created first"

The atmosphere filled with fragrance of grasses, flowers and trees, the landscape depicting beauty on every hand, friend vying with friend to make every one happy, the blessed sense of freedom and joy which permeates the whole place, truly a wee bit of heaven, showing the way by means of which our Churches may quickly spread a knowledge of our wonderful religion throughout the world.

After a day of rain and cold, for that time of the year, Canadian Day broke, warm and bright, the sun shining in all its splendor, making all happy and cheerful.

There was a large contingent present from Canada and they were out early selling badges, and soon everyone met paraded Canadian badges, the good people of the States being most kind to their guests from Canada.

The proceedings of the day were under the auspices of the Spiritualists National Union of Canada, recently formed to help the movement in Canada.

There were present Rev. Mrs. Stier McGuire, President, Mr. Jas. P. Skelton, General Secretary (Dipl. S. N. U.), Mrs. Amy Kershaw of Hamilton, Governor, and Mrs. S. A. Eshelby of Calgary, Alberta, Governor, each of whom did all they

could to make the day a success. Mr. George Louth of Hamilton, Ontario, was chairman of all the meetings and conducted them with dignity and ability.

The morning meeting which was in the nature of a symposium, was opened with an invocation by Mrs. Amy Kershaw. The principal speaker was Rev. H. Batten of Hamilton, Ontario, who took as his subject, "The Future of Spiritualism in the World." He stressed the need for a higher interpretation and presentation of our philosophy, if we would make it the value it is ultimately destined to be. Following the lecture Mrs. S. A. Eshelby of Calgary gave a few very satisfactory and evidential Spirit Messages.

At the afternoon services we were honored by having with us on the platform, Mr. Jos. P. Whitwell, President of the National Spiritualist Association of the U. S. A., Mr. Fred W. Constantine, President of Lily Dale Assembly, Mrs. M. E. Cadwallader and the well-known Medium, Mr. John Slater.

Very cordial greetings and words of welcome were spoken by Mr. Jos. P. Whitwell, on behalf of the National Spiritualist Association in which he expressed the hope that the time might be not

far distant when the visit of the Canadian Delegation to far famed Lily Dale Assembly might be fitting reciprocated by a visit of a delegation from the N. S. A. to a National Gathering of their Canadian Brethren.

The speaker of the afternoon was Mr. Jas. P. Skelton, who gave a detailed account of the early struggles in the formation of the Spiritualists' National Union of Canada, of his tour through Canada in its interests and of the later one of Mrs. Stier McGuire, the President.

He cited the difficulties encountered and the way they were overcome, the present outlook, and the intentions for the future in placing the movement on such strong organized basis as will insure its further utility as a power for good.

He emphasized the importance of having secured a National Charter which gives them the power and right to prosecute their activities in the same manner as other Religious Organizations, to provide for the education and certification of properly qualified persons as authorized Lecturers and Demonstrators of the Religion of Spiritualism, and to Ordain Ministers and Pastors.

He stated emphatically that this was the only



### AMERICAN AND CANADIAN OFFICIALS

In center of back row in the picture is Mr. Joseph P. Whitwell, President of the National Spiritualist Association of the United States of America, and to his left, H. P. Strack, National Secretary. To Pres. Whitwell's right is Mr. Jas. P. Skelton, Secretary, and seated, Mrs. Stier McGuire, President of the Spiritualist National Union of Canada. The picture was taken on the steps of the Library at Lily Dale on the occasion of the observance of Canadian Day.

National Representative Charter in Canada secured by the Churches for the Churches.

Following the lecture Mrs. Eshelby gave an interesting talk on conditions in the West and the place the Spiritualists National Union had taken in the hearts of the people there, whom she represented as a Governor of the Union. Rev. Stier McGuire (President) then gave some interesting and valuable Spirit Messages to several in the audience all being fully recognized. The meeting was closed with a Benediction given by Rev. H. Batten.

At a banquet in the evening, served in the Leolyn Hotel, the Officers of the N. S. A. of U. S. A. were the guests of the Union and the Canadian visitors.

Present with the President of the Spiritualists National Union, at the speakers' table were Mr. Jos. P. Whitwell, Mr. F. W. Constantine, Mrs. Constantine, Mr. Harry P. Strack, Mrs. Strack, Dr. C. A. Burgess, Mrs. Burgess, Mrs. M. E. Cadwallader, Mr. Hubertus McGuire, Rev. H. Batten, Mr. Geo. Louth and Mr. Jas. P. Skelton.

The following toasts were offered, "The N. S. A. of the U. S. A.," "Lily Dale Assembly," "The Pioneers of Spiritualism," "The Spiritualist Press," "The S. N. U. of Canada," and were suitably responded to by the speakers of the evening.

After a most enjoyable evening we came to the "End of a Perfect Day," to be long remembered as one that did much to cement a lasting bond of fraternal fellowship between the two National Representative Organizations of Spiritualism in America, thereby hastening the time when Spiritualism shall become universally known and esteemed at its true value in the fore-front of the civilizing and spiritualizing influences in the world of today and Men shall realize that "It embraces the whole of human potentiality and the whole of that God-Head which gave life to Man."

JAS. P. SKELTON,  
Dipl. S. N. U.

### FROM JAPAN

The strange story of a naval officer whose psychic powers contributed to a Japanese victory is told in *Pearson's Weekly* of November 3rd by Professor Asano, head of the Japanese Society of Psychological Science. In May, 1905, this officer, named Akiyama, who was attached to the staff of Admiral Togo, saw clairvoyantly the Russian Fleet steaming into the Korean Sea. True

enough, the enemy fleet was found to be sailing as the seer had predicted, in the precise formation he had indicated, and the result of this warning was a great Japanese victory.

Another interesting case told by Professor Asano concerned Mr. Arafuka, a business man of Osaka, whose psychic gifts were strikingly illustrated by the following incident: One day the Medium, under control, said that at a certain village in the county of Hiuga was a mound, beneath which lay the remains of an old-time emperor of Japan, with the Imperial regalia, an emerald-mounted sword, and a suit of ancient armor. Minute details were given by the spirit control—stated to be a former friend of the first Emperor of Japan—and when excavations were made at the indicated spot the relics were found exactly as described, as well as an old manuscript in an almost forgotten language confirming much that the control had said.—*Light* (London).

To keep in touch with Spiritualism read  
**The National Spiritualist. One dollar a year.**



## SPIRITUALISTS NATIONAL UNION OF CANADA

Canadian Day at Lily Dale, August 16, 1929

Beautiful Lily Dale:—For half a century the scene of marvelous psychic experiences of thousands of people, where those whom we once thought dead, talked to us, touched us with loving hands as of yore, gave us encouragement in facing the battle of life, and made us realize that they understood our difficulties and were prepared to help us in every possible way. Truly it can be said,

"Heaven sure has kept this spot of earth uncurs'd  
To show how all things were created first"

The atmosphere filled with fragrance of grasses, flowers and trees, the landscape depicting beauty on every hand, friend vying with friend to make every one happy, the blessed sense of freedom and joy which permeates the whole place, truly a wee bit of heaven, showing the way by means of which our Churches may quickly spread a knowledge of our wonderful religion throughout the world.

After a day of rain and cold, for that time of the year, Canadian Day broke, warm and bright, the sun shining in all its splendor, making all happy and cheerful.

There was a large contingent present from Canada and they were out early selling badges, and soon everyone met paraded Canadian badges, the good people of the States being most kind to their guests from Canada.

The proceedings of the day were under the auspices of the Spiritualists National Union of Canada, recently formed to help the movement in Canada.

There were present Rev. Mrs. Stier McGuire, President, Mr. Jas. P. Skelton, General Secretary (Dipl. S. N. U.); Mrs. Amy Kershaw of Hamilton, Governor, and Mrs. S. A. Eshelby of Calgary, Alberta, Governor, each of whom did all they

could to make the day a success. Mr. George Louth of Hamilton, Ontario, was chairman of all the meetings and conducted them with dignity and ability.

The morning meeting which was in the nature of a symposium, was opened with an invocation by Mrs. Amy Kershaw. The principal speaker was Rev. H. Batten of Hamilton, Ontario, who took as his subject, "The Future of Spiritualism in the World." He stressed the need for a higher interpretation and presentation of our philosophy, if we would make it the value it is ultimately destined to be. Following the lecture Mrs. S. A. Eshelby of Calgary gave a few very satisfactory and evidential Spirit Messages.

At the afternoon services we were honored by having with us on the platform, Mr. Jos. P. Whitwell, President of the National Spiritualist Association of the U. S. A., Mr. Fred W. Constantine, President of Lily Dale Assembly, Mrs. M. E. Cadwallader and the well-known Medium, Mr. John Slater.

Very cordial greetings and words of welcome were spoken by Mr. Jos. P. Whitwell, on behalf of the National Spiritualist Association in which he expressed the hope that the time might be not

far distant when the visit of the Canadian Delegation to far famed Lily Dale Assembly might be fitting reciprocated by a visit of a delegation from the N. S. A. to a National Gathering of their Canadian Brethren.

The speaker of the afternoon was Mr. Jas. P. Skelton, who gave a detailed account of the early struggles in the formation of the Spiritualists' National Union of Canada, of his tour through Canada in its interests and of the later one of Mrs. Stier McGuire, the President.

He cited the difficulties encountered and the way they were overcome, the present outlook, and the intentions for the future in placing the movement on such strong organized basis as will insure its further utility as a power for good.

He emphasized the importance of having secured a National Charter which gives them the power and right to prosecute their activities in the same manner as other Religious Organizations, to provide for the education and certification of properly qualified persons as authorized Lecturers and Demonstrators of the Religion of Spiritualism, and to Ordain Ministers and Pastors.

He stated emphatically that this was the only



### AMERICAN AND CANADIAN OFFICIALS

In center of back row in the picture is Mr. Joseph P. Whitwell, President of the National Spiritualist Association of the United States of America, and to his left, H. P. Strack, National Secretary. To Pres. Whitwell's right is Mr. Jas. P. Skelton, Secretary, and seated, Mrs. Stier McGuire, President of the Spiritualist National Union of Canada. The picture was taken on the steps of the Library at Lily Dale on the occasion of the observance of Canadian Day.

National Representative Charter in Canada secured by the Churches for the Churches.

Following the lecture Mrs. Eshelby gave an interesting talk on conditions in the West and the place the Spiritualists National Union had taken in the hearts of the people there, whom she represented as a Governor of the Union. Rev. Stier McGuire (President) then gave some interesting and valuable Spirit Messages to several in the audience all being fully recognized. The meeting was closed with a Benediction given by Rev. H. Batten.

At a banquet in the evening, served in the Leolyn Hotel, the Officers of the N. S. A. of U. S. A. were the guests of the Union and the Canadian visitors.

Present with the President of the Spiritualists National Union, at the speakers' table were Mr. Jos. P. Whitwell, Mr. F. W. Constantine, Mrs. Constantine, Mr. Harry P. Strack, Mrs. Strack, Dr. C. A. Burgess, Mrs. Burgess, Mrs. M. E. Cadwallader, Mr. Hubertus McGuire, Rev. H. Batten, Mr. Geo. Louth and Mr. Jas. P. Skelton.

The following toasts were offered, "The N. S. A. of the U. S. A.," "Lily Dale Assembly," "The Pioneers of Spiritualism," "The Spiritualist Press," "The S. N. U. of Canada," and were suitably responded to by the speakers of the evening.

After a most enjoyable evening we came to the "End of a Perfect Day," to be long remembered as one that did much to cement a lasting bond of fraternal fellowship between the two National Representative Organizations of Spiritualism in America, thereby hastening the time when Spiritualism shall become universally known and esteemed at its true value in the fore-front of the civilizing and spiritualizing influences in the world of today and Men shall realize that "It embraces the whole of human potentiality and the whole of that God-Head which gave life to Man."

JAS. P. SKELTON,  
Dipl. S. N. U.

### FROM JAPAN

The strange story of a naval officer whose psychic powers contributed to a Japanese victory is told in *Pearson's Weekly* of November 3rd by Professor Asano, head of the Japanese Society of Psychological Science. In May, 1905, this officer, named Akiyama, who was attached to the staff of Admiral Togo, saw clairvoyantly the Russian Fleet steaming into the Korean Sea. True

enough, the enemy fleet was found to be sailing as the seer had predicted, in the precise formation he had indicated, and the result of this warning was a great Japanese victory.

Another interesting case told by Professor Asano concerned Mr. Arafuka, a business man of Osaka, whose psychic gifts were strikingly illustrated by the following incident: One day the Medium, under control, said that at a certain village in the county of Hiuga was a mound, beneath which lay the remains of an old-time emperor of Japan, with the Imperial regalia, an emerald-mounted sword, and a suit of ancient armor. Minute details were given by the spirit control—stated to be a former friend of the first Emperor of Japan—and when excavations were made at the indicated spot the relics were found exactly as described, as well as an old manuscript in an almost forgotten language confirming much that the control had said.—*Light* (London).

To keep in touch with Spiritualism read  
The National Spiritualist. One dollar a year.



# Forge and Field

**Lily Dale, N. Y.**—The First Spiritualist Church of Lily Dale held its regular board meeting during the last week of August. Things have worked in harmony with the present board and its excellent trustees, so no changes were made and Mrs. McIvor-Tyndall was unanimously voted in as pastor for the coming year. She accepted the pastorship and this is her fifth year of service. Upon the 8th of Sept. a woods meeting was held by the church. It was a wonderful September day and the crowd that assembled in the woods was astonishingly large owing to the fact that the regular camp session is at an end. Many excellent Mediums were present, and it was a good beginning for the season's work. Sept. 15th the services were held in the Assembly Hall, which will be the headquarters for the church for this season. Among those assisting the pastor were such excellent workers as Rev. Aurora Kline, who is the Pastor of the First Spiritualist Church of Ashtabula, Ohio. Her commendation of the Pastor's work, and her sincerity and steadfastness of purpose were indorsed by all present. Rev. Ella Royal Williams of Washington, D. C., the President of the Lily Dale Church, gave a little synopsis of the work done, and also voiced to all an earnest invitation to become a member and to carry on the work. Rev. Dora Lord, of Lily Dale, an excellent Medium, also one of the church board, gave many beautiful messages as also did Mrs. Anna Keiser and Florence McAdams.

Rev. Laura McIvor-Tyndall took her subject from the Bible, "The Sower and the Reaper." The lecture will long be remembered. The Lily Dale Church is growing in membership and strength.

**Syracuse, N. Y.**—The First Spiritualist Church, 711 South State Street, opened its regular Sunday evening services Sept. 15th. Rev. Lelia E. Williams introduced Mrs. Ruth Martineau, of Rochester, N. Y., who used as an invocation a poem entitled, *Evolution*. Mrs. Williams then presented Mrs. Leota Becker Maxwell, of Rochester, N. Y., as Guest Speaker who gave a most instructive lecture, or heart-to-heart talk which was most interesting to the large audience. Mr. Albert White, Vice-Pres. of the Church was next introduced and asked the Congregation to sing *Under the Guidance of Angels*. He then presented, with a few pleasing remarks, Rev. Lelia E. Williams, our new Pastor. She was received with applause and responding with sincere remarks for the cause of Spiritualism and its growth in Syracuse. Mr. Merton Fletcher gave of his mediumship, also Mrs. Williams gave many consoling and convincing Spirit messages. An invitation was extended to the Syracuse Church by the Secretary of Plymouth Church to visit the "Flower City" Church. The Officers of the First Church were invited to the Banquet and Reception for the new Pastor, Rev. Justin Titus.

Mrs. Hattie Dakin presided at the piano. Our next Guest Speaker, on Indian Day, Sept. 29th, will be Mr. Claud Smith, of Rochester Central Church.

ROBERT B. ALLEN, Sec.

**Grand Rapids, Mich.**—The Home Spiritualist Church, of which Rev. Belle Fuller is Pastor, has opened the season's work most favorably. Arthur Ford was with us on Sunday and Wednesday evenings and was greeted by a large enthusiastic audience. Much interest was aroused by his coming and we look forward to a successful year. The past year has also been a successful one, even if it was our first season. Rev. E. W. Sprague will be with us on the second Sunday of each month until the New Year. H. E. Millard of our own city comes to us on the fourth Sunday of each month. He is a well-

read man, capable of giving the right kind of Spiritualism to the people. On Oct. 20 we shall have with us Mrs. W. A. Pringle, of Battle Creek, who visited us last year and was well received, bringing many requests for her return. Mrs. Pringle is well liked, both as Lecturer or Message Bearer. During the month of November we look forward to the return visit of Mrs. Mary Ridpath-Mann, Editor of THE NATIONAL SPIRITUALIST. Mrs. Mann will give the address on Gratitude Day, Nov. 17th, her afternoon subject being *The Value of Personal Service*. In the evening she will speak on *What Spiritualism Offers to the World*.

**Cheyenne, Wyoming.**—Mrs. Louise E. Brown, N. S. A., is leaving for a pastorate in Denver after this week. The society here regrets the necessity of releasing her, but it is only fair and right to let her go where the powers lead her.

The Class and lecture work shall especially be missed, but we expect to have an occasional week-end service with Mrs. Brown.

Much real good already is seen from her sojourn amongst us—and we feel that only a little part is yet realized from her kindly and efficient work with us.

Our sincerest wishes for a profitable field and our prayers for unlimited success is hers at all times.

MRS. H. A. KINDSTROM, Secretary.

## MINNESOTA STATE CONVENTION

Will J. Erwood

The Thirty-second Annual Convention of the Minnesota State Spiritualist Association, held recently, in the Nicollet Hotel, in Minneapolis, has passed into history as is the way of all such convocations. To say it was harmonious and successful is but partly expressing the fact—it was unusually happy in all of its deliberations both in business sessions and public services.

Minnesota has departed from the general order of State Conventions in the fact that it has four days devoted to its activities, instead of three; and also in adopting the policy of opening its business sessions Thursday morning before its social event, or banquet, which is held Thursday evening. This does a very splendid service in that all committees are appointed, delegates seated and many other important items taken care of on this extra day.

Thursday evening, Sept. 29th, was a gala time for the Minnesota Spiritualists and their friends. The large Banquet Hall of the Nicollet took on a festive appearance, with numerous tastefully decorated tables around which about two hundred guests were seated. At the speakers' table were seated His Honor, William Kunze, Mayor of Minneapolis, Mrs. Kunze, the State Board, Mrs. Ellen Whitwell, Arthur Ford and the writer. The address of welcome by Mayor Kunze, was one that those of us who were present will long remember—it was so unlike the cut and dried political welcome. Mayor Kunze is a cultured gentleman, and revealed clearly that he had some idea of the purpose of our Convention. The response by President Whitwell was entirely in keeping with the Mayor's address and hearty applause greeted the words of both speakers. A splendid musical program was rendered by talented friends of the association, among them being Anna Fandel, Sadie Kaer, Miss Olson, Grace LeClair, Miss Ryburg and others whose names have escaped the memory of the scribe.

The business sessions of the Convention occupied the mornings and part of the afternoons, of three days, Thursday, Friday and Saturday. In them the routine business of the association was done with such dispatch as to leave ample time for symposiums, of which there were three. One on "Spiritualism:

As a Science; A Philosophy; and a Religion." At this, Mrs. Clemmy, Pastor of the Research Society, of St. Paul, Dr. Geo. H. Moll, Pastor of the South Side Church of Minneapolis, and the writer, were the speakers. On Friday the Symposium was a Memorial to arisen workers and friends, the speakers being Mrs. Whitwell, Mrs. Griffen and Mrs. Nelson. Saturday morning the subject was Spiritual Healing, the speakers being C. L. Pettee, Mrs. Minnie Lambert, Martha Johnson, Hazel Blodgett, Mrs. Lutz and the writer.

Also, in the course of the day sessions there was time for two afternoon message services at each of which six of the local workers from the Twin Cities officiated, bringing messages of comfort and cheer to many in the audience. It is a pity time and space do not permit to give something like a definite idea of the work of these fine Mediums of Minnesota. Friday, those who took part were Mrs. L. Cotter, Mrs. Ida Holtman, Mrs. Lambert, Martha Johnson, Mrs. Clifcorn and Mrs. J. D. Clemmy. At the Saturday message service the workers were Mr. John Koorn, Mrs. Ryberg, Mrs. Nelson, Mrs. Erickson, Mrs. Lutz and Mrs. Burger.

Saturday morning session marked an event in the history of the Minnesota State Association. This came when the time for election of officers arrived. Before going into nominations, Mr. J. P. Whitwell, for eighteen years President of the Minnesota Association, announced that he deemed it wise for him to relinquish the office which he had held so long and that under no circumstance would he accept the nomination. This was no news to the writer because Bro. Whitwell had informed him of that decision several days previously, but to some of the members it was a very decided shock. Despite his announcement the name of J. P. Whitwell was submitted, making it necessary for him to state decidedly that he could not accept. Mrs. Whitwell was recognized by the chair and in an intensely dramatic and forceful speech paid a delicate and beautiful tribute to the official whom she, better than any other human being, knows—his moods, ambitions, ideals, hours of labor and heartache for the Cause—and then placed in nomination the name of that very capable and well-known worker, Pastor of the First Spiritualist Church of Minneapolis, Rev. Otto Von Bourg. Mr. Von Bourg was unanimously elected and takes office with the hearty Godspeed of his predecessor and all of his colleagues and friends. The rest of the Board were elected with but little change—the one exception being Mr. Blunck.

At State Conventions the routine work is of import to the officers and delegates. In this meeting that work was done in a most admirable manner—even the Resolutions Committee, which can usually be depended upon to "start something" were fortunate in having its report accepted with but little discussion. Insofar as the public is concerned the big thing is the night services. All of the night sessions were held in the large Ballroom of the Nicollet—a very fine place for such events.

The Spiritualists of Minneapolis, St. Paul and other centers in the northwest were all agog—they were waiting for a very much talked of young man, Arthur Ford. So Friday night the ballroom was well filled, about seven hundred people being present. The lecture was given by the writer who, by request, explained the principles and teachings of Spiritualism, stressing the necessity of knowing more of our own philosophy and at the same time explaining that philosophy and religion to the people. It was essentially a discourse for the investigator and student of Spiritualism—and, of course, was good for the old-timers as well.

After the lecture, Arthur Ford, so widely known as "the Houdini Medium," was introduced for the message work. To say that Minnesota Spiritualists accepted Mr. Ford heart and soul, tells the whole story. They did. For about three-quarters of an hour he gave message after message, all of which

(Continued on Page 14, Col. 2)



# Forge and Field

**Lily Dale, N. Y.**—The First Spiritualist Church of Lily Dale held its regular board meeting during the last week of August. Things have worked in harmony with the present board and its excellent trustees, so no changes were made and Mrs. McIvor-Tyndall was unanimously voted in as pastor for the coming year. She accepted the pastorship and this is her fifth year of service. Upon the 8th of Sept. a woods meeting was held by the church. It was a wonderful September day and the crowd that assembled in the woods was astonishingly large owing to the fact that the regular camp session is at an end. Many excellent Mediums were present, and it was a good beginning for the season's work. Sept. 15th the services were held in the Assembly Hall, which will be the headquarters for the church for this season. Among those assisting the pastor were such excellent workers as Rev. Aurora Kline, who is the Pastor of the First Spiritualist Church of Ashtabula, Ohio. Her commendation of the Pastor's work, and her sincerity and steadfastness of purpose were indorsed by all present. Rev. Ella Royal Williams of Washington, D. C., the President of the Lily Dale Church, gave a little synopsis of the work done, and also voiced to all an earnest invitation to become a member and to carry on the work. Rev. Dora Lord, of Lily Dale, an excellent Medium, also one of the church board, gave many beautiful messages as also did Mrs. Anna Keiser and Florence McAdams.

Rev. Laura McIvor-Tyndall took her subject from the Bible, "The Sower and the Reaper." The lecture will long be remembered. The Lily Dale Church is growing in membership and strength.

**Syracuse, N. Y.**—The First Spiritualist Church, 711 South State Street, opened its regular Sunday evening services Sept. 15th. Rev. Lelia E. Williams introduced Mrs. Ruth Martineau, of Rochester, N. Y., who used as an invocation a poem entitled, *Evolution*. Mrs. Williams then presented Mrs. Leota Becker Maxwell, of Rochester, N. Y., as Guest Speaker who gave a most instructive lecture, or heart-to-heart talk which was most interesting to the large audience. Mr. Albert White, Vice-Pres. of the Church was next introduced and asked the Congregation to sing *Under the Guidance of Angels*. He then presented, with a few pleasing remarks, Rev. Lelia E. Williams, our new Pastor. She was received with applause and responding with sincere remarks for the cause of Spiritualism and its growth in Syracuse. Mr. Merton Fletcher gave of his mediumship, also Mrs. Williams gave many consoling and convincing Spirit messages. An invitation was extended to the Syracuse Church by the Secretary of Plymouth Church to visit the "Flower City" Church. The Officers of the First Church were invited to the Banquet and Reception for the new Pastor, Rev. Justin Titus.

Mrs. Hattie Dakin presided at the piano. Our next Guest Speaker, on Indian Day, Sept. 29th, will be Mr. Claud Smith, of Rochester Central Church.

ROBERT B. ALLEN, Sec.

**Grand Rapids, Mich.**—The Home Spiritualist Church, of which Rev. Belle Fuller is Pastor, has opened the season's work most favorably. Arthur Ford was with us on Sunday and Wednesday evenings and was greeted by a large enthusiastic audience. Much interest was aroused by his coming and we look forward to a successful year. The past year has also been a successful one, even if it was our first season. Rev. E. W. Sprague will be with us on the second Sunday of each month until the New Year. H. E. Millard of our own city comes to us on the fourth Sunday of each month. He is a well-

read man, capable of giving the right kind of Spiritualism to the people. On Oct. 20 we shall have with us Mrs. W. A. Pringle, of Battle Creek, who visited us last year and was well received, bringing many requests for her return. Mrs. Pringle is well liked, both as Lecturer or Message Bearer. During the month of November we look forward to the return visit of Mrs. Mary Ridpath-Mann, Editor of THE NATIONAL SPIRITUALIST. Mrs. Mann will give the address on Gratitude Day, Nov. 17th, her afternoon subject being *The Value of Personal Service*. In the evening she will speak on *What Spiritualism Offers to the World*.

**Cheyenne, Wyoming.**—Mrs. Louise E. Brown, N. S. A., is leaving for a pastorate in Denver after this week. The society here regrets the necessity of releasing her, but it is only fair and right to let her go where the powers lead her.

The Class and lecture work shall especially be missed, but we expect to have an occasional week-end service with Mrs. Brown.

Much real good already is seen from her sojourn amongst us—and we feel that only a little part is yet realized from her kindly and efficient work with us.

Our sincerest wishes for a profitable field and our prayers for unlimited success is hers at all times.

MRS. H. A. KINDSTROM, Secretary.

## MINNESOTA STATE CONVENTION

Will J. Erwood

The Thirty-second Annual Convention of the Minnesota State Spiritualist Association, held recently, in the Nicollet Hotel, in Minneapolis, has passed into history as is the way of all such convocations. To say it was harmonious and successful is but partly expressing the fact—it was unusually happy in all of its deliberations both in business sessions and public services.

Minnesota has departed from the general order of State Conventions in the fact that it has four days devoted to its activities, instead of three; and also in adopting the policy of opening its business sessions Thursday morning before its social event, or banquet, which is held Thursday evening. This does a very splendid service in that all committees are appointed, delegates seated and many other important items taken care of on this extra day.

Thursday evening, Sept. 29th, was a gala time for the Minnesota Spiritualists and their friends. The large Banquet Hall of the Nicollet took on a festive appearance, with numerous tastefully decorated tables around which about two hundred guests were seated. At the speakers' table were seated His Honor, William Kunze, Mayor of Minneapolis, Mrs. Kunze, the State Board, Mrs. Ellen Whitwell, Arthur Ford and the writer. The address of welcome by Mayor Kunze, was one that those of us who were present will long remember—it was so unlike the cut and dried political welcome. Mayor Kunze is a cultured gentleman, and revealed clearly that he had some idea of the purpose of our Convention. The response by President Whitwell was entirely in keeping with the Mayor's address and hearty applause greeted the words of both speakers. A splendid musical program was rendered by talented friends of the association, among them being Anna Fandel, Sadie Kaer, Miss Olson, Grace LeClair, Miss Ryburg and others whose names have escaped the memory of the scribe.

The business sessions of the Convention occupied the mornings and part of the afternoons, of three days, Thursday, Friday and Saturday. In them the routine business of the association was done with such dispatch as to leave ample time for symposiums, of which there were three. One on "Spiritualism:

As a Science; A Philosophy; and a Religion." At this, Mrs. Clemmy, Pastor of the Research Society, of St. Paul, Dr. Geo. H. Moll, Pastor of the South Side Church of Minneapolis, and the writer, were the speakers. On Friday the Symposium was a Memorial to arisen workers and friends, the speakers being Mrs. Whitwell, Mrs. Griffen and Mrs. Nelson. Saturday morning the subject was Spiritual Healing, the speakers being C. L. Pettee, Mrs. Minnie Lambert, Martha Johnson, Hazel Blodgett, Mrs. Lutz and the writer.

Also, in the course of the day sessions there was time for two afternoon message services at each of which six of the local workers from the Twin Cities officiated, bringing messages of comfort and cheer to many in the audience. It is a pity time and space do not permit to give something like a definite idea of the work of these fine Mediums of Minnesota. Friday, those who took part were Mrs. L. Cotter, Mrs. Ida Holtman, Mrs. Lambert, Martha Johnson, Mrs. Clifcorn and Mrs. J. D. Clemmy. At the Saturday message service the workers were Mr. John Koorn, Mrs. Ryberg, Mrs. Nelson, Mrs. Erickson, Mrs. Lutz and Mrs. Burger.

Saturday morning session marked an event in the history of the Minnesota State Association. This came when the time for election of officers arrived. Before going into nominations, Mr. J. P. Whitwell, for eighteen years President of the Minnesota Association, announced that he deemed it wise for him to relinquish the office which he had held so long and that under no circumstance would he accept the nomination. This was no news to the writer because Bro. Whitwell had informed him of that decision several days previously, but to some of the members it was a very decided shock. Despite his announcement the name of J. P. Whitwell was submitted, making it necessary for him to state decidedly that he could not accept. Mrs. Whitwell was recognized by the chair and in an intensely dramatic and forceful speech paid a delicate and beautiful tribute to the official whom she, better than any other human being, knows—his moods, ambitions, ideals, hours of labor and heartache for the Cause—and then placed in nomination the name of that very capable and well-known worker, Pastor of the First Spiritualist Church of Minneapolis, Rev. Otto Von Bourg. Mr. Von Bourg was unanimously elected and takes office with the hearty Godspeed of his predecessor and all of his colleagues and friends. The rest of the Board were elected with but little change—the one exception being Mr. Blunck.

At State Conventions the routine work is of import to the officers and delegates. In this meeting that work was done in a most admirable manner—even the Resolutions Committee, which can usually be depended upon to "start something" were fortunate in having its report accepted with but little discussion. Insofar as the public is concerned the big thing is the night services. All of the night sessions were held in the large Ballroom of the Nicollet—a very fine place for such events.

The Spiritualists of Minneapolis, St. Paul and other centers in the northwest were all agog—they were waiting for a very much talked of young man, Arthur Ford. So Friday night the ballroom was well filled, about seven hundred people being present. The lecture was given by the writer who, by request, explained the principles and teachings of Spiritualism, stressing the necessity of knowing more of our own philosophy and at the same time explaining that philosophy and religion to the people. It was essentially a discourse for the investigator and student of Spiritualism—and, of course, was good for the old-timers as well.

After the lecture, Arthur Ford, so widely known as "the Houdini Medium," was introduced for the message work. To say that Minnesota Spiritualists accepted Mr. Ford heart and soul, tells the whole story. They did. For about three-quarters of an hour he gave message after message, all of which

(Continued on Page 14, Col. 2)



## Called Beyond



**REV. OTTO VON BOURG**

It will be a shock to Spiritualists everywhere to hear of the passing, on Friday, Sept. 27, 1929, of Rev. Otto Von Bourg, Pastor of the First Spiritualist Church of Minneapolis, President-elect of the State Spiritualist Association of Minnesota, and President of Lake Pleasant Camp.

Rev. Von Bourg left Minneapolis early in July to fill an engagement at Lily Dale Assembly, and while there took a severe cold from which he had not entirely recovered when the time came for him to travel on to Lake Pleasant Camp of which he has been President for the last year, and to which office he was re-elected at the annual meeting this year.

While there he had a relapse and became seriously ill. He was compelled to cancel his engagement at Camp Etna and return to his home in Minneapolis, under constant care of physicians and nurse. Mr. John Ringhofer, who is Mr. Von Bourg's nephew and secretary, returned with him from Lake Pleasant Camp caring for him during his journey and he has since been constantly with him giving every possible care and attention.

Otto Von Bourg was born in Berne, Switzerland, Nov. 5, 1871. His first twenty years were spent in his native city. They were followed by twenty years in London during which he became distinguished for fine and accurate Mediumship. It was during these years that he was asked to accompany the Archaeological Society to Egypt and Palestine that they might take advantage of his psychic ability in locating archaeological treasures. After twenty years in London he came to Canada where he spent two years, at the end of which time he came into the United States where he has lived for the past ten years. He became a National Missionary and travelled extensively with Dr. George B. Warne whom he greatly admired and whose friendship he greatly appreciated. Six years ago he accepted the Pastorate of the First Spiritualist Church of Minneapolis.

In this church on Monday evening, Sept. 30, at eight o'clock, a large concourse of friends assembled to honor his memory. The State Board of Minnesota, all officials of the Churches, all Mediums of the Twin Cities, the National President and Mrs. Whitwell and hundreds of friends were there. Mr. Hans Von Bourg, of Saskatchewan, Canada, and John Ringhofer, were his only relatives present. At Mr. Von Bourg's request Rev. Elizabeth Harlow-Goetz, Pastor of the Third Spiritualist Church of Philadel-

phia, assisted by President and Mrs. Whitwell, officiated at the services.

In the passing of Rev. Von Bourg the Cause of Spiritualism recognizes a distant loss. He was an ardent Spiritualist, a hard worker for its interests. Many hundreds of sincere friends the world over will join the N. S. A. in deep regret that he might not remain and labor longer among us.

**Ruefly.**—Charles E. Ruefly of Massillon, Ohio, and resident of Stark County for the past ten years, twin brother of Rev. William J. Ruefly, Pastor of the Spiritualist Church of the Soul at Canton, Ohio, passed to the Higher Life on Sunday, Aug. 18, 1929, at the Massillon City Hospital. He was a native of Ohio, born Aug. 6, 1874, at New Philadelphia. He was an ardent Spiritualist for thirty-five years, and at the time of his passing was President of the Church of the Soul at Canton. He was also a member of Dover Lodge of Elks, and is survived by six brothers,—Rev. William J., of Massillon, Edward J., of New Philadelphia, Louis F., Herman A., and Henry E., all of Cleveand, Ohio, and Albert O. Ruefly, of Chicago. Funeral services were held from the First Spiritualist Church of Massillon. His last request was that Rev. Ellen Holderbaum conduct his funeral services, assisted by Rev. Albert E. Boerngen, both of the First Spiritualist Church. Burial was made in the Massillon Cemetery.

## MISS MAY HUNTINGTON

Pioneer Spiritualist of Lily Dale



Mey Gordon Huntington, resident of Lily Dale 55 years passed to the Higher Life in the early morning of August 27 at the age of 87 years. She had been a Spiritualist since birth and has been identified with the development and growth of Lily Dale since its inception. In the early years she was an active worker in all the affairs of this great Camp, being associated with the Willing Workers later known as the Ladies' Auxiliary, and for many years the official Real Estate Agent of the grounds. As in recent years failing health kept her confined, her home became the gathering place for young and old who went for counsel and advice. Her heart always warmed to the younger workers, and many found encouragement and an incentive to go on with their work. Even to the last she took the keenest interest in the inner workings of the Assembly casting her vote at the annual election a few days previous to her transition. Her heart's wish was answered by her passing during the Camp season among her friends, and her body was carried to the Auditorium where the services were conducted in a beautiful manner by Rev. Harold L. Bradford. The O'Connor orchestra arranged a special program, closing with two familiar hymns. Sharing the services Mrs. Wamsley sang two lovely selections. The Auditorium was beautifully decorated with flowers for the occasion, besides the many beautiful pieces from her intimate friends. The Ladies' Auxiliary and Mediums League marched in a body to the Auditorium and followed the remains to the gate. The interment was in East

Randolph, her childhood home. She is survived by her nephew, Victor D. Agnew, who is her nearest relative, and a brother-in-law, J. A. Agnew. The day she passed out was the second anniversary of the transition of her only sister, Mrs. Nellie Nutting.

**Booth.**—Mr. Thomas H. Booth, 926 Main St., Hartford, Ct., and old time Spiritualist, passed to the Higher Life from the summer home of Mrs. Nettie Holt Harding, Bryantville, on Sept. 22, 1929. Mr. Booth so well loved this place, surrounded by tall pines, large oaks, sunny waters and fragrant atmosphere. He was operated upon a year ago, but rallied and wished to live thereafter near to Nature. This wish was granted and only one week ago many friends greeted him on his 66th birthday, little thinking that his transition was so close at hand. Mr. Booth knew the way through the philosophic path of Spiritualism to the Life Immortal, sung by poets, inspired by prophets, seen and realized by our arisen friends.

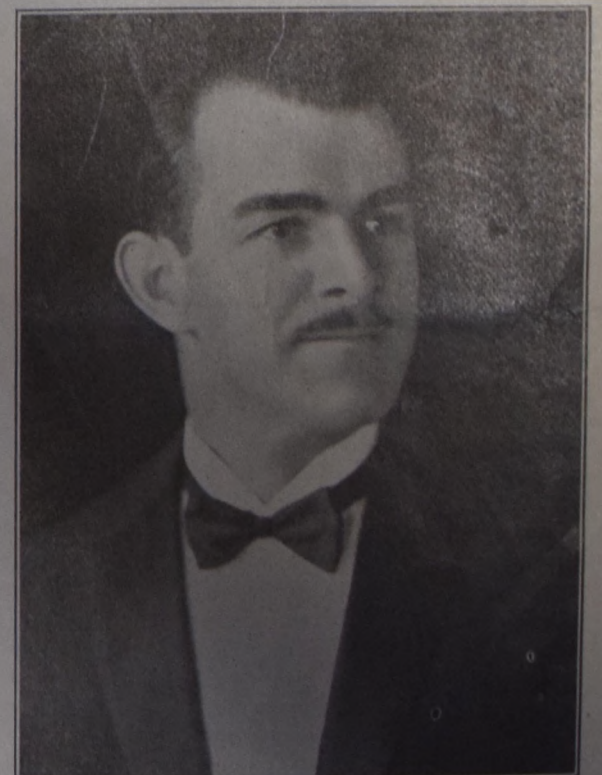
## REV. OSCAR L. CLARK

We have just learned with deep regret of the passing, on Sept. 7th, of Rev. O. L. Clark, Pastor of the Church of Divine Fellowship, New Orleans, La. When the Spirit World calls to our aged we try to accept their going as something within the natural order of things. But it is difficult to reconcile ourselves to the loss of our splendid young workers.

Visitors from Chicago to the San Antonio Convention will not soon forget a visit to the quaint little church in Spain St. on Sunday evening, as we were returning homeward. Cordial greetings met us and charming southern hospitality. Only a few weeks ago Rev. Clark wrote us, with much enthusiasm, of his anticipation of returning to his old home in Massachusetts to attend the National Convention. He will be there!

Rev. Clark was ordained by the National Spiritualist Association on April 20th, 1926, but was Pastor of his Church for several years before that time. He was a brilliant young man, a university graduate and gave up an engineering career to give his full time to the Church for less than one-fourth the salary he could have made in the secular field. He preached Spiritualism, pure and simple, without any frills and was devotedly loyal in every respect to the N. S. A. He was a young man of much promise and his passing on from the mortal plane of life will be mourned by many and his loss be felt by his associates and all of his congregation.

(Continued on Page 14, Col. 1)





**LYCEUM DEPARTMENT**  
 Conducted  
**MRS. ANNA W. WALLACE**  
 Superintendent of the Bureau of Lyceums  
 of the N. S. A.  
 400 West 19th St. Oklahoma City, Okla.

Dear Workers:

In a short time from the mailing of the copy for this page in the NATIONAL SPIRITUALIST to the Editor, I shall go by interesting stages, on my way from my home in Oklahoma to the National Convention of the N. S. A. in Boston.

The year that ends in October has been my most interesting period with the Lyceum workers. Workers and groups have found each other and conditions have been made for beginnings that are most assuring for growth, expansion, development.

It is well known that in our own and in other lands the adherents of Spiritualism, since the Advent of the Lyceum, have been imbued with its importance to the movement and have desired Lyceum sessions in connection with the work of its churches and societies.

He, Andrew Jackson Davis, who was of the first to give his organism to spirit intelligences to show the way for new statements of truth, was first among us to include the little children in the wonderful and before unknown benefits of mediumship. He sensed the image of the imperishable and perfect being. He recognized the plans of Divine Goodness, the impartations of Divine Wisdom, the image and likeness of Supreme Spirit, the possibilities of greater manhood, womanhood, angelhood.

He taught and you may know: "The Divine Image is within. It is the end of true education to develop that image and so truly, too, that the child's individuality and constitutional type of mind shall be revealed in its own fullness and personal perfection.

Again: "The highest aim of education is to reveal the life and the form of that individual perfection which Divine Wisdom has implanted in the human spirit."

May we meet and greet and ponder and go out from our great meeting renewed and refreshed and inspired. Upon the consecration of our abilities, our gifts and our time depends so much, the future of the cause we each honor and love. Shall we not teach the fundamentals upon which a sure base may be built for future generations?

Sincerely

Anna Wallace

Supt. Bureau Lyceums  
 N. S. A.

**BELIEF—RESEARCH—STUDY—  
 APPLICATION**

Shall we believe?

(As answered by Sir A. C. Doyle.)

"It is absurd and mechanical and illiterate to consider that every part of a book or of a literature is equally authoritative throughout. Yet read intelligently, ancient documents are full of value and evolutionary instruction and unconscious corroboration illustrative of psychic truths.

Inspiration is a great reality, a genuine avenue to truth, a beneficial fount which may grow and be of more and more service to us as time goes on and we become more receptive.

What demand is made of the student?

(As answered by Prof. Wm. McDougall of Harvard.)

"It is a field of research which at every step demands in the highest degree the scientific spirit and all round scientific training and knowledge; a field which gives the widest scope for the virtues

of the scientific intellect and character and which, just because it makes these demands and affords this scope is of the greatest value as an intellectual discipline."

Is psychical research of value as a possible subject of University study? (McDougall.)

"As regards the educational functions, intellectual training and moral discipline, it may well be claimed that Psychical Research ranks very high, perhaps highest of all subjects of University study."

In what does such discipline consist? (McDougall.)

1. Attacking problems patiently and resolutely in spite of failures and disappointments, in spite of uncertainty that any solution may be obtainable.

2. The discipline of observing exactly and recording faithfully phenomena presented to our senses.

3. It requires selective sagacity; it requires the observer to distinguish between the relevant and the irrelevant, to look for the relevant, to concentrate upon it and devise experiments which shall isolate or accentuate the relevant.

(Said Dr. I. K. Funk):

"Goethe tells us that when he set about to learn any new truth he first emptied himself of all knowledge, until he could feel as he felt when he began to learn his A. B. C. Humility is ever the entrance way to the temple of truth."

"I claim for myself these simple virtues, if virtues they be:

1. The humility of a man who knows that he doesn't know.

2. The willingness to state clearly the exact problem to be solved.

This is largely a study of self, and to understand it, self growth is the essential factor.

"Oft we stumble in the dark,  
 Oft we miss the shining mark.  
 Lead us upward to that light,  
 Till our faith is changed to sight."

Lizzie Doten.

From Davis' "Answers to Questions," page 171

"The truth that lies between two extremes."

What is it?

Davis Illustration: We, too, have a "ship of Zion." Her timbers, ribs, decks, keel, masts, arms, spar, rigging, helm are strong and stern and tough; so that the rudest gale, the longest storm, the roughest billows raving in the tempest, can neither break nor bend her from the settled course. Her name is "Harmony," our gallant captain is "Reason." We point due centre ward. Our port and destination is truth. The freight is humanity; spirits and angels are the crew that furl and unfurl her sheets in obedience to the captain's orders.

Will you embark as a "hand" in this "Zion"?

Will you help in the world's progress?

**SUPERSTITION**

What is meant by "an ocean of boundless superstition?"

It is human spiritual consciousness without experience and knowledge. It is unbounded faith (without knowledge) in the direction of unknown gods and of supernatural beings.

What are effects of superstition (as thus defined)?

1. It marks darkest pages in history of civilization.

2. Hidden cruelty breaks forth from religious teaching.

3. Wars were waged to vindicate "faith."

4. Blind belief, even when its objects are inseparable from truth, prompted bloodshed and fanaticism.

What changes come with knowledge?

When knowledge enters:

1. Belief rests upon spiritual-wisdom basis, grows on tree of knowledge.

2. Intelligence grows upon a tree of sensation and life; it then adorns the mind with immortal glory and honor.

How do men differ on the importance of faith?

Do you, too, entertain great faith? Davis answers and illustrates:

Many biblical expressions originated in oriental atmospheres and embody glorious, future truth. "Sun of Righteousness" Malachi 4-2. Myths and supernaturalism may be based:

1. Upon recognition of radical principles of man's spiritual constitution.

2. They may foreshadow the hidden realities of human nature.

Davis interpretation of "Sun of Righteousness":

When human consciousness shall have unfolded and asserted itself and shall begin: 1. Through scientific knowledge. 2. Harmonial Philosophy (Spiritualism) to reign over the social or moral world, then the Sun of Righteousness (pure reason) will arise like a new revelation of moral splendor "with healing in its rays." We have reason for the hope that such faith inspires.

Lesson from "Are the Laws of Nature Divine?"

(Q. and A. page 180)

State an unprofitable controversy?

Davis:

One that is based on the untenable belief that there is an essential difference between God-life and the life of Nature.

What opinion may be declared to be a "foolish notion?"

That our bodies operate in the presence of a physiological law which is not regarded as divine, as a moral principle. Attraction, repulsion, chemical law, mechanics, are spoken of as though such laws are not the laws and life of Deity, as they are. It is not understood, that moral laws are inherent and constitutional with mind and matter.

What do you mean by "unity of truth?"

Davis: There is no difference in the quality of spirit, whether in stone or among the stars. The same supernal mind lives in mechanics as in morals, in body as in soul, in matter as in mind, differing only in quantity and extent and degree of manifestation.

What is meant by "We ascend in the scale of the Universe?"

Davis: As we ascend in the scale of the Universe, the more "harmonial" are the manifestations of the eternal soul. The soul is most expanded and spiritualized that sees "God in everything." The law which holds two particles in a mineral compound is just as sacred and holy as the new commandment "that ye love one another." The God of Sunday is the God of Monday or in different language, the life of material bodies is as holy and divine as the inspiration of sacred books.

"He who is unfaithful to one law of matter is to that extent, and in that department unfaithful to the laws of Divine Mind. There is therefore no such thing as a sinless sick man, no harmony with God in the mechanic who disobeys a mechanical law. In the language of inspiration:

"God is everywhere,  
 Is all in all."

Read N. S. A. Dec. of Prin. III and VII.

(From Sir Oliver Lodge):

"Most of the investigators have become convinced:

That existence is continuous, death is not the end or that man is an immortal being.

It may be said that that is no new discovery, that nearly every form of religion has held it, that it is a prime article of faith.

Quite true, but it has not been till lately, an article of scientific knowledge."



**ORDER OF EXERCISES**

Opening Songs.  
 Children March with banners.  
 Distribution of On Time Cards and Verse Cards.  
 Invocation.  
 Roll Call.  
 Reading of Quotations.  
 Silver Chain Reading.  
 Musical Reading.  
 Assignment of Lessons.  
 Class Session 30 Minutes.  
 General Discussion of Lesson.  
 March and Drill with Flags.  
 Marching Lyceum Yell.  
 Lyceum, Lyceum, March, March Ahead  
 Never Dead, File Ahead  
 Come, Come, Come.  
 Form letter "L" in the marching.  
 L Stands for Lyceum, Long may it Live.  
 Who are we, We are the P-E-O-P-L-E  
 Lyceum, Lyceum, Rah, Rah, Rah.  
 Flag Salute.  
 Hail Star Spangled banner,  
 Sign of the free  
 Our hearts and our hands  
 Pledge allegiance to thee  
 We salute thee and echo  
 From shore unto shore  
 One country united  
 One flag ever more.  
 Class seated.

**READING DECLARATION OF PRINCIPLES**

Reading of Minutes.  
 Recitations.  
 Remarks.  
 Collection for benefit of Lyceum.  
 Lesson for next Sunday announced by Conductor.  
 Class arise. Closing Song.  
 Closing Verse: I will be kind; I will be just;  
 I will be true, Angels help me to be all this.

**Called Beyond**

(Continued from Page 12, Col. 3)

Rev. Clark wrote many splendid articles and beautiful poems which have been read by Spiritualists the world over. His body was shipped to his old home in Manomet, Mass., where it was interred on Sept. 12, 1929.

**TRANSITION OF JAY JOHNSON**

The Spiritualists and other many friends of Jay Johnson in Southern California were shocked by the sad tidings of his passing away after a short and painful illness on August 22 at his home in San Diego. Early on Monday morning August 19, he was attacked by severe abdominal pains. The physician called, sensing the seriousness of the case, advised his removal to the hospital for treatment. To this he strenuously objected and his wife, aided by her mother, applied assiduously and sleeplessly every household remedy without avail. Several other doctors called in consultation with the first, unable to diagnose positively the character of the ailment, urged his transference to the hospital. Not until Thursday morning did he consent to this.

At the hospital the doctors decided that the only chance for life lay in an operation and they devoted their efforts to strengthening his heart action with that purpose in view. Despite their efforts he grew rapidly weaker and passed away that evening at six o'clock. A post mortem revealed a ruptured appendix many times its normal size. The probabilities are, and Mr. Johnson's guides evidently saw, that an operation would not at any stage in his illness have saved or even prolonged his life.

The funeral services were arranged in every

detail by Mrs. Johnson as Jay would want them and were very impressive. The address was delivered by Mr. Johnson's long time friend and co-worker Rev. W. F. Peck. The attendance overflowed the spacious mortuary chapel and testified the affectionate regard held by his townspeople for this wonderful man and medium.

Jay Johnson was born at Derby, England, January 23, 1873. His psychic powers and visions were markedly manifest almost from infancy. At 14 years of age he occupied the Spiritualist platform lecturing and giving messages and was widely known throughout England and Scotland as the "Boy Medium." After years of successful labor in his native land he immigrated to the United States in 1911 and came directly to San Diego where he resided to the time of his transition. Here he was known specifically as "The English Psychic." His work as a message medium was well received from the first.

In March, 1918, Mr. Johnson, supposedly a confirmed bachelor, was married to a beautiful and gifted American girl, Miss Hertha Ernst. The union was an ideal one. Miss Ernst had received a thorough business training and at once relieved her husband of all his business burdens. The result was a wonderful improvement in his psychic powers and much of his work verged upon the miraculous. The record of the psychic marvels wrought through Jay Johnson would fill volumes and gave him a wide reputation. It was a common thing for visitors to journey hundreds of miles to interview him and he was usually booked for sittings weeks in advance. His clientele was composed of all classes from the common laborer to the millionaire, from the maid of all work to the leading literary lights and all alike received the same earnest and sympathetic service.

Mr. and Mrs. Johnson took vacations during the summers of 1923-28 and visited England. The services Jay was called upon to render during these "vacations" by his admiring countrymen made his return home comparatively restful.

The transition of Jay Johnson is recognized by all who knew him as a vital blow to the Spiritualist movement in Southern California. A loss that will be difficult if not impossible to retrieve.

**Stott.**—Transition services for Mrs. J. A. Stott, Baraboo, Wisconsin, were held on Tuesday evening, Aug. 20, at the home of C. C. Pratt, Rev. Louise G. Loebel officiating at the house. Masonic services were held at the cemetery. Many and very beautiful flowers voiced the esteem in which Mr. Stott was held by citizens and friends. Mrs. Stott is the only close relative surviving.

**CONVENTIONS AND CAMPS**

(Continued from Page 11, Col. 3)

were acknowledged to be correct. Two things especially stood out in the work of Arthur Ford, his quiet manner and his good English—it is surely a delight to hear good work expressed in language that appeals to those who know.

Saturday night, Aug. 31st, another fine audience assembled in the Ballroom. This time Mr. Ford was the speaker and gave the illustrated lecture on the "Margery Phenomena," detailing some of the circumstances and conditions of the "Margery Mediumship." The lecture was intensely interesting, was well given, and most attentively listened to by a group practically filling the auditorium.

After Mr. Ford's lecture Rev. Ellen Whitwell and the writer gave the Spirit Messages. Mrs. Whitwell's work is well known to the many who have heard her at the National Conventions, in Minnesota and elsewhere. The writer, too, being pretty well known, suffice it to say many people went away carrying words of comfort and encouragement from their arisen friends and relatives. The service was voted

very much of a success. One of the outstanding features of all of these services being the cordial attitude of the public.

Sunday, Sept. 1st, was the big day of the convention. It began in the morning with a talk by President Whitwell, in which he stressed the many important points in our religion, particularly as applicable to the workers. The reason for this emphasis was that at this service, every year, the certificates of those workers, old and new, whose applications have been favorably passed upon by the State Board, are presented with their certificates of authority and endorsement. Mr. Whitwell always makes this a most impressive ceremony—and the fine audience was very much in harmony with the spirit and purpose of the service.

In the afternoon, despite the fact that it was a fine day for driving and that the State Fair was open, with all kinds of attractions, a fine audience assembled to hear the lecture by the guides of Rev. Ellen Whitwell. The subject was "The Cry of Souls," and the inspirers of Mrs. Whitwell emphasized much more than it will be possible to write of here. The unity of human souls, the effort they must make to attain the heights of spiritual development and the value of every experience was stressed in a way to make us think.

A parallel between the lives of Buddha, Plato, Socrates, Jesus, and many other world teachers was drawn; and the fact that Spiritualism has lived in the hearts and minds of humanity in all ages was emphasized, as also the part it has played in furthering human progress.

After the lecture it fell to the lot of the writer and Mrs. Pettee, to give the messages. The whole trend of the Convention, the service of the morning, the afternoon lecture, the music and everything combined to create just the right conditions for message work. Mrs. Pettee was enabled to reach a number of folks hungry for a message. Her work added to the good conditions so, when it came to the writer's turn to act as the mediator between the two worlds, through ballot, clairvoyant and clairaudient mediumship, there was such a host that it was hard to stop. Joy was in the air.

The final meeting of the Convention was the largest, the most enthusiastic in every way. At this service we were honored by having Mayor Kunze on the platform,—he, thus demonstrating how lucky Minneapolis is in having a Mayor who is for all of the people of his city, regardless of their denominational affiliations. Arthur Ford was the first speaker—in his address he delighted the audience with an account of his experiences during his advent into Spiritualism, and since; his experiences with the noted Spiritualist of the world, in England and on the Continent. The folks in that audience decided that Arthur was strictly the latest model Ford they had seen.

After Bro. Ford's discourse, the writer was next on the program and discussed the Spiritualism of the Bible and its relation to Spiritualism—and brought forth many illustrations to show the similarity of ancient and modern phenomena and mediumship. It was interesting to note how many people were taking notes with the intention of looking up the quotations given. The day is at hand when the world will know that Spiritualism and its Phenomena constitute the very best ally religion has—and that when religion is saved from materialism it will be Spiritualism that does the saving. This was finely demonstrated by the substance of the two lectures clearly revealed.

The last item on the program was Arthur Ford as the message bearer of the evening. For nearly an hour he voiced the many striking and convincing messages which so delighted the huge audience. It was good to be there, and many were the expressions of good will and pleasure—and one of the things that afforded pleasure was the fact that everything was so clear cut.

How can anything but a detailed report do justice to such a series of meetings? And since that is im-



**ORDER OF EXERCISES**

Opening Songs.  
 Children March with banners.  
 Distribution of On Time Cards and Verse Cards.  
 Invocation.  
 Roll Call.  
 Reading of Quotations.  
 Silver Chain Reading.  
 Musical Reading.  
 Assignment of Lessons.  
 Class Session 20 Minutes.  
 General Discussion of Lesson.  
 March and Drill with Flags.  
 Marching Lyceum Yell.  
 Lyceum, Lyceum, March, March Ahead  
 Never Dead, File Ahead  
 Come, Come, Come.  
 Form letter "L" in the marching.  
 L Stands for Lyceum, Long may it Live.  
 Who are we, We are the P-E-O-P-L-E  
 Lyceum, Lyceum, Rah, Rah, Rah.  
 Flag Salute.  
 Hail Star Spangled banner,  
 Sign of the free  
 Our hearts and our hands  
 Pledge allegiance to thee  
 We salute thee and echo  
 From shore unto shore  
 One country united  
 One flag ever more.  
 Class seated.

**READING DECLARATION OF PRINCIPLES**

Reading of Minutes.  
 Recitations.  
 Remarks.  
 Collection for benefit of Lyceum.  
 Lesson for next Sunday announced by Conductor.  
 Class arise. Closing Song.  
 Closing Verse: I will be kind: I will be just:  
 I will be true, Angels help me to be all this.

**Called Beyond**

(Continued from Page 12, Col. 3)

Rev. Clark wrote many splendid articles and beautiful poems which have been read by Spiritualists the world over. His body was shipped to his old home in Manomet, Mass., where it was interred on Sept. 12, 1929.

**TRANSITION OF JAY JOHNSON**

The Spiritualists and other many friends of Jay Johnson in Southern California were shocked by the sad tidings of his passing away after a short and painful illness on August 22 at his home in San Diego. Early on Monday morning August 19, he was attacked by severe abdominal pains. The physician called, sensing the seriousness of the case, advised his removal to the hospital for treatment. To this he strenuously objected and his wife, aided by her mother, applied assiduously and sleeplessly every household remedy without avail. Several other doctors called in consultation with the first, unable to diagnose positively the character of the ailment, urged his transference to the hospital. Not until Thursday morning did he consent to this.

At the hospital the doctors decided that the only chance for life lay in an operation and they devoted their efforts to strengthening his heart action with that purpose in view. Despite their efforts he grew rapidly weaker and passed away that evening at six o'clock. A post mortem revealed a ruptured appendix many times its normal size. The probabilities are, and Mr. Johnson's guides evidently saw, that an operation would not at any stage in his illness have saved or even prolonged his life.

The funeral services were arranged in every

detail by Mrs. Johnson as Jay would want them and were very impressive. The address was delivered by Mr. Johnson's long time friend and co-worker Rev. W. F. Peck. The attendance overflowed the spacious mortuary chapel and testified the affectionate regard held by his townspeople for this wonderful man and medium.

Jay Johnson was born at Derby, England, January 23, 1873. His psychic powers and visions were markedly manifest almost from infancy. At 14 years of age he occupied the Spiritualist platform lecturing and giving messages and was widely known throughout England and Scotland as the "Boy Medium." After years of successful labor in his native land he immigrated to the United States in 1911 and came directly to San Diego where he resided to the time of his transition. Here he was known specifically as "The English Psychic." His work as a message medium was well received from the first.

In March, 1918, Mr. Johnson, supposedly a confirmed bachelor, was married to a beautiful and gifted American girl, Miss Hertha Ernst. The union was an ideal one. Miss Ernst had received a thorough business training and at once relieved her husband of all his business burdens. The result was a wonderful improvement in his psychic powers and much of his work verged upon the miraculous. The record of the psychic marvels wrought through Jay Johnson would fill volumes and gave him a wide reputation. It was a common thing for visitors to journey hundreds of miles to interview him and he was usually booked for sittings weeks in advance. His clientele was composed of all classes from the common laborer to the millionaire, from the maid of all work to the leading literary lights and all alike received the same earnest and sympathetic service.

Mr. and Mrs. Johnson took vacations during the summers of 1923-28 and visited England. The services Jay was called upon to render during these "vacations" by his admiring countrymen made his return home comparatively restful.

The transition of Jay Johnson is recognized by all who knew him as a vital blow to the Spiritualist movement in Southern California. A loss that will be difficult if not impossible to retrieve.

**Stott.**—Transition services for Mrs. J. A. Stott, Baraboo, Wisconsin, were held on Tuesday evening, Aug. 20, at the home of C. C. Pratt, Rev. Louise G. Loebel officiating at the house. Masonic services were held at the cemetery. Many and very beautiful flowers voiced the esteem in which Mr. Stott was held by citizens and friends. Mrs. Stott is the only close relative surviving.

**CONVENTIONS AND CAMPS**

(Continued from Page 11, Col. 3)

were acknowledged to be correct. Two things especially stood out in the work of Arthur Ford, his quiet manner and his good English—it is surely a delight to hear good work expressed in language that appeals to those who know.

Saturday night, Aug. 31st, another fine audience assembled in the Ballroom. This time Mr. Ford was the speaker and gave the illustrated lecture on the "Margery Phenomena," detailing some of the circumstances and conditions of the "Margery Mediumship." The lecture was intensely interesting, was well given, and most attentively listened to by a group practically filling the auditorium.

After Mr. Ford's lecture Rev. Ellen Whitwell and the writer gave the Spirit Messages. Mrs. Whitwell's work is well known to the many who have heard her at the National Conventions, in Minnesota and elsewhere. The writer, too, being pretty well known, suffice it to say many people went away carrying words of comfort and encouragement from their arisen friends and relatives. The service was voted

very much of a success. One of the outstanding features of all of these services being the cordial attitude of the public.

Sunday, Sept. 1st, was the big day of the convention. It began in the morning with a talk by President Whitwell, in which he stressed the many important points in our religion, particularly as applicable to the workers. The reason for this emphasis was that at this service, every year, the certificates of those workers, old and new, whose applications have been favorably passed upon by the State Board, are presented with their certificates of authority and endorsement. Mr. Whitwell always makes this a most impressive ceremony—and the fine audience was very much in harmony with the spirit and purpose of the service.

In the afternoon, despite the fact that it was a fine day for driving and that the State Fair was open, with all kinds of attractions, a fine audience assembled to hear the lecture by the guides of Rev. Ellen Whitwell. The subject was "The Cry of Souls," and the inspirers of Mrs. Whitwell emphasized much more than it will be possible to write of here. The unity of human souls, the effort they must make to attain the heights of spiritual development and the value of every experience was stressed in a way to make us think.

A parallel between the lives of Buddha, Plato, Socrates, Jesus, and many other world teachers was drawn; and the fact that Spiritualism has lived in the hearts and minds of humanity in all ages was emphasized, as also the part it has played in furthering human progress.

After the lecture it fell to the lot of the writer and Mrs. Pettee, to give the messages. The whole trend of the Convention, the service of the morning, the afternoon lecture, the music and everything combined to create just the right conditions for message work. Mrs. Pettee was enabled to reach a number of folks hungry for a message. Her work added to the good conditions so, when it came to the writer's turn to act as the mediator between the two worlds, through ballot, clairvoyant and clairaudient mediumship, there was such a host that it was hard to stop. Joy was in the air.

The final meeting of the Convention was the largest, the most enthusiastic in every way. At this service we were honored by having Mayor Kunze on the platform,—he, thus demonstrating how lucky Minneapolis is in having a Mayor who is for all of the people of his city, regardless of their denominational affiliations. Arthur Ford was the first speaker—in his address he delighted the audience with an account of his experiences during his advent into Spiritualism, and since; his experiences with the noted Spiritualist of the world, in England and on the Continent. The folks in that audience decided that Arthur was strictly the latest model Ford they had seen.

After Bro. Ford's discourse, the writer was next on the program and discussed the Spiritualism of the Bible and its relation to Spiritualism—and brought forth many illustrations to show the similarity of ancient and modern phenomena and mediumship. It was interesting to note how many people were taking notes with the intention of looking up the quotations given. The day is at hand when the world will know that Spiritualism and its Phenomena constitute the very best ally religion has—and that when religion is saved from materialism it will be Spiritualism that does the saving. This was finely demonstrated by the substance of the two lectures clearly revealed.

The last item on the program was Arthur Ford as the message bearer of the evening. For nearly an hour he voiced the many striking and convincing messages which so delighted the huge audience. It was good to be there, and many were the expressions of good will and pleasure—and one of the things that afforded pleasure was the fact that everything was so clear cut.

How can anything but a detailed report do justice to such a series of meetings? And since that is im-



possible this must suffice. I can think of so many good things that could be said. The untiring work of the committees who made all arrangements, the work of the officers, the fine service of the mediums of the Twin Cities, the music, vocal and instrumental, in short everything. The Convention of 1929 set a high mark for all future conventions to follow. It is going to seem strange to see someone else in the President's chair—I have known both of the officers, J. S. Maxwell and J. P. Whitwell, since 1900—but we are all wishing the new executive, Rev. Von Bourg, the greatest success and hearty co-operation.

WILL J. ERWOOD.

WINFIELD, KANSAS

On Aug. 11th, the Winfield Spiritualist Camp closed a very successful and harmonious fifteen days' session. Rev. Charles Sharp of Ft. Worth, Texas, Vice-president of the Texas State Association, was the principal speaker and message bearer for the first week. He did good work and pleased the people, especially with his splendid Biblical discourses.

For the second week, Dr. Will J. Erwood was the speaker and message bearer. He was at his best and everyone was delighted with his excellent work. He also conducted a class which was very instructive and was greatly appreciated by those who attended it.

Rev. Adella Reynolds of Tulsa, Okla., and Rev. Maud K. Gates of Wichita, Kansas, were here the full time. They assisted with lectures and messages and did some excellent work.

Healing classes were conducted by Dr. E. L. Reynolds of Tulsa, Okla., and Dr. Chas. Sharp of Ft. Worth, Texas. They had most excellent results.

The Camp was a great success due to the efforts of the Board of Directors and the workers and prospects are bright for a bigger and better Camp next year.

OKLAHOMA SPIRITUALIST CAMP

We feel that our Camp held in Highland Park at Guthrie, has done much good for the cause of Spiritualism. The lectures on the Philosophy and Religion of Spiritualism by the Rev. Will J. Erwood, N. S. A. Missionary, Rev. C. L. Sharp, Fort Worth, Texas, Rev. Anna Schisler, Colorado Spring, Colo., Rev. Anna Puffenburg and Rev. Mary Miller, Los Angeles, Calif., and Rev. Adella Reynolds, Tulsa, Okla., and their demonstrations of Spirit Return have awakened the people of Guthrie and vicinity. They filled our Pavilion to overflowing. Their earnest desire for us to remain longer proved beyond a doubt that we were planting seed for future growth.

The classes of Rev. M. Alice Adams and Rev. Erwood were well attended and much good derived from them. So many did not realize what our class work consisted of, therefore did not avail themselves of the opportunity to receive the instructions they were seeking and expressed a desire that next year Dr. Erwood might hold classes thru the entire time of camp, and we hope he may.

Rev. Mary Miller, Marie Hutchinson and Otis Runnels were our Trumpet Mediums.

The interest manifested in our Morning Healing Services conducted by President E. L. Reynolds was greater than ever before. His talks were very instructive and helpful. Many were benefited by the Healing sent from this Center as those present testified.

In the demonstration of the laying on of Hands the deaf were made to hear and the lame to walk; those assisting in this were Rev. Anna Schisler and Rev. C. L. Sharp. Rev. Adella Reynolds demonstrating her power of diagnosis. Many drove miles to attend these Healing services, as the word went out the great work being done.

Rev. Mary Etta Sibley and Lillian Brown of Kansas City were with us the first week of camp.

We are very glad to be able to announce that next year we will hold our seventh annual camp in this same park, in July. The Chamber of Commerce and

City Mayor extended us a cordial invitation to return and make this park our permanent place of holding our encampment.

We wish all to remember the place, Highland Park, Guthrie, Okla. Time, July. Length of Camp three weeks, come and camp, plenty of good camping space free.

ASHLEY, OHIO

The Ashley Spiritual and Religious Camp, Ashley, Ohio, closed Sunday, Aug. 25th, after a very successful season, financially and spiritually. The attendance this season greatly exceeded that of last season.

The camp opened Saturday, July 20th, with a Lyceum Field Day, the first of its kind ever held in Ohio. The children enjoyed a dance and social Saturday evening and opened the services Sunday morning with a Lyceum Demonstration. Frank Schroeder of Richmond, Indiana, who was the speaker of the day, was well liked by the large audience attending. Mr. Schroeder gave ballot readings. Mrs. Dena Schnelle and Mr. Charles Swisher of Columbus, Ohio, were the message bearers for the day.

Sunday, July 28th, was "Newark Day" and Rev. Frank Ceney of Wheeling, W. Va., formerly of Newark, Ohio, was the speaker for the day. Mr. Ceney gave very wonderful and convincing messages to a very appreciative audience. Mr. Ceney was assisted in message work by Mrs. Nellie Brown and Mrs. Rovena Streevey of Columbus, Ohio.

P. E. Nelson of Garrattsville, Ohio, was the speaker for Sunday, Aug. 4th, and gave a very educational and instructive lecture followed by messages by Mrs. Lenora Latham and Mr. Charles Swisher of Columbus, Ohio. Mrs. Latham gave the evening address.

Saturday, Aug. 10th, the ladies gave a very entertaining play entitled "The Old Maids' Convention" which was well received by a large audience.

On Sunday, Aug. 11th, a large crowd welcomed Rev. Della Kingsbury of Lake Brady, Ohio. Rev. Kingsbury excelled herself in her lecture and message work. The message bearers for the day were Mrs. Lenore Latham; Mr. Charles Swisher; Mrs. Nellie Brown, all of Columbus, O., and Mrs. Amelia Finnegan of Toledo, Ohio.

Rev. Georgiana Ripley, president of the camp, was the speaker and message bearer on "Columbus Day," Sunday, Aug. 18th. It was the opinion of the audience that greeted her that Rev. Ripley excelled herself. Mrs. Eula Roederer, Mrs. Minnie Dechard and Mrs. Nellie Brown of Columbus, Ohio, assisted her in messages.

Monday, Aug. 19th, Mr. Frank Meredith of Detroit, Michigan, gave a Seance. He delivered some very convincing and astounding messages.

Saturday, Aug. 24th, the Ladies' Aid of the Camp, who now have 81 members, held a bazaar and dance. The ladies expect to have 100 members before next season.

Sunday, Aug. 25th, Rev. J. L. D. Parent, of Saginaw, Michigan, was the speaker and message bearer. Rev. Parent gave some very extraordinary blindfold ballot tests.

A symposium was held every Sunday morning throughout the season. Messages and healing treatments were given at this service by all the Mediums on the grounds. Mid-week services were held every Wednesday night.

The season was outstanding in the harmony of the Mediums, trustees and friends.

P. M. SARVER, Secretary.

DECLARATION OF PRINCIPLES

Adopted by the National Spiritual Association. U. S. A.

- 1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

Definitions

Adopted

October 9, 1919, and October 24, 1919.

1. 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.

2. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this, and the spirit world by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A Medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

Spiritualism is a Science because it investigates, analyzes and classifies facts and manifestations, demonstrated from the spirit side of life.

Spiritualism is a Philosophy because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

Spiritualism is a Religion because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature, which are the laws of God.

MORRIS PRATT INSTITUTE

Whitewater, Wisconsin

A TRAINING SCHOOL FOR SPIRITUALISTIC WORK

This is your chance to prepare yourself to deliver messages to the world.

Here the medium who is seeking development of mediumistic gifts can find a congenial atmosphere for such unfoldment, under the direction of an instructor who has made a life study of the subject.

Here those aspiring to become teachers in the classroom or upon the rostrum, of the Science, Philosophy and Religion of Modern Spiritualism will be able to acquire adequate preparation for their chosen work. Education cannot make mediums, but it can make of the medium a better instrument, through which the people of the spirit world may voice their messages.

FOR FURTHER INFORMATION WRITE TO MORRIS PRATT INSTITUTE, WHITEWATER, WISCONSIN

School year begins Tuesday, September 20th, 1929, closes Wednesday, May 21st, 1930

Tuition per year.....\$50.00

Tuition by the month.. 10.00



**VISITING LIST**

The NATIONAL SPIRITUALIST will publish hereafter in the Visiting List the name of Church, or Society, place of meeting, hours of Sunday Services, name of Pastor, or President, with address. No card under this heading will be accepted for a shorter period than six months.

**Buffalo, N. Y.**—CHURCH OF SPIRIT COMMUNION, Hotel Statler, Theodore Russell, Pastor. Service Sunday at 8 P. M.; Midweek Service Thursday evening.

**Chicago, Ill.**—THE PSYCHIC SCIENCE SPIRITUALIST CHURCH. Services Sunday at 8 P. M. New United Masonic Temple Building, 32 West Randolph St. Rev. Bessie Woodworth, Pastor, 4340 Jackson Blvd. Mansfield 4130.

**Chicago, Ill.**—CENTURY SPIRITUALIST CHURCH, Belmont Hall, Belmont Ave. and North Clark St. Meetings every Sunday at 2:30 and 7:30 P. M. Rev. Barbara Hilbert, Pastor, 3750 Costello Ave.

**Cleveland, Ohio.**—THE SECOND SPIRITUALIST CHURCH, corner E. 110th and Superior Avenue. Lecture and messages every Sunday evening at 8 o'clock. Address all communications direct to Mrs. Mary Dell Kaplan, President, 8225 Cedar Avenue.

**Colorado Springs, Colo.**—SPIRITUAL CHURCH OF TRUTH AND SCIENCE, 7 North Cascade. Services every Sunday at 7:30. Lecture by Pastor Schisler.

**Columbus, Ohio.**—PROGRESSIVE SPIRITUALIST CHURCH, 24 West Goodale St., K. of P. Hall. Sundays, Lyceum, 9:30 A. M.; Lecture and Messages, 7:30 P. M. Conference each Second Sunday, 2:30 P. M. Margaret Geisler, Pastor.

**Denver, Colo.**—FIRST CHURCH OF TRUTH SPIRITUALIST, Mining Exchange Hall, 15th and Arapahoe Sts. Meets every Sunday evening. Rev. Jessie Beard, Pastor.

**Denver, Colo.**—SPIRITUAL CHURCH OF THE NEW ERA. Services at Glenarm and 14th Sts., K. P. Bldg., every Sunday at 8:00 P. M. Dr. Walter E. Mansfield, Pastor and Lecturer.

**Detroit, Mich.**—FIRST SPIRITUAL HEALING CHURCH, 1551 Hart Ave., Rev. Flora Lockridge, Pastor. Services every Sunday 7:30 P. M. Spiritualists Lyceum 1:30 P. M. Healing and Message circle 3 P. M.

**Detroit, Mich.**—SPIRITUALIST CHURCH OF REDEMPTION, K. P. Hall, corner of Dragoon and Lafayette Blvd. Every Sunday at 7:45 P. M. Mr. W. W. Knowles, Pastor.

**Detroit, Mich.**—FIRST SPIRITUALIST TEMPLE, 8647 Woodward Ave., corner of Blaine. Services every Sunday at 7:30 P. M. Children's Lyceum, 2:30 P. M. Mid-week Service Thursday, 8:00 P. M. John Throop, Pres., 7034 W. Lafayette Ave.

**Dubuque, Iowa.**—SPIRITUAL SCIENCE SOCIETY, Facade Bldg. (opposite Post Office), second floor. Sunday Services at 8 P. M. Address and Spirit Messages. Lucille Millar, President.

**Evansville, Ind.**—THE BIBLE SPIRITUAL CHURCH holds services in the Municipal Market Hall Sundays. Rev. Anna E. Knoll, Pastor.

**Grand Rapids, Mich.**—THE HOME SPIRITUALIST CHURCH, K. of P. Hall, 21 N. Ionia Ave. Mrs. Belle Fuller, Pastor. Services each Sunday, 2:30 P. M., Healing, Message and Class. 7:30 P. M., Lecture and Messages. Pastor's address, 232 S. Division Ave.

**Jackson, Mich.**—SPIRITUAL SCIENCE CHURCH, Webb Block Hall, 126 S. Mechanic St. Services Sundays at 2:30 and 7:30 P. M. Frances C. Birdsall, Sec'y., 307 S. Elm St.

**Jamestown, N. Y.**—SPIRITUAL SCIENCE CHURCH, 111 S. Main St. Rev. Louisa L. Bramer, Pastor. Sunday services, 7:30 P. M. Lyceum, 6:00 P. M. Phone 2940 W.

**Los Angeles, Calif.**—PROGRESSIVE SOCIETY OF SPIRITUAL TRUTHSEEKERS, First Spiritualist Temple, 906 E. 23d St., Mary C. Vlasek, Pastor. Sunday Lyceum at 9:30; Healing at 2; Message circles at 3:30; Lecture and Messages at 8.

**Milwaukee, Wis.**—THE FIRST SPIRITUALIST CHURCH, 15th and Wright Sts. Regular Sunday evening services at 8 P. M.

**Milwaukee, Wis.**—PROGRESSIVE SPIRITUALIST CHURCH, Thirteenth and Walnut Sts. Sunday services. Lyceum at 10:00 A. M. Evenings at 8:00 P. M. Lecture and Messages by Church Mediums.

**Minneapolis, Minn.**—FIRST SPIRITUALIST CHURCH, 616 Fifteenth St. Sunday services: Lyceum at 2 P. M. Lecture and Messages at 3 P. M. Lecture and Spirit Greetings by Rev. Otto von Bourg, Pastor, at 7:45 P. M.

**New Orleans, La.**—FIRST CHURCH OF DIVINE FELLOWSHIP, Rev. O. L. Clark, Pastor, 823 Spain St. Sundays: 10 a. m., Lyceum; Evening Service, 8 p. m. Friday Lecture, Spirit Messages, Questions Answered. Monday, Healing.

**New York, N. Y.**—LITTLE CEDAR SPIRITUALIST Church, Sunday Services, 8:30 P. M., Byron Room 301 Papae Bldg. 100 West 72nd St. Pastor B. M. Helms. \*Visitors cordially invited.

**New York, N. Y.**—SPIRITUAL AND ETHICAL SOCIETY. Sundays at 2:30. Hotel Astor, Broadway at 44th St. Meetings from October to May.

**New York, N. Y.**—SPIRITUALIST CHURCH OF ETERNAL ADVANCEMENT, 228 West 72nd St., New York, N. Y. Sunday, Tuesday and Thursday services at 8:15. Speaker, Alice G. Hensler. Message Bearer, Mr. James Balderson.

**New York, N. Y.**—SPIRITUALIST CHURCH OF PSYCHIC SCIENCE. Rev. Conrad H. Hauser, Pastor, 320 W. 77th St. W., New York City. Services with Messages Sunday evenings at 8:00.

**Omaha, Neb.**—THE SPIRITUALIST CHURCH OF HEALING. Sunday evening service at 8 P. M. at the Labor Temple, 19th and Davenport Street. Rev. A. D. Benedict, Pastor. Residence, 2103 Douglas. Phone Atlantic 9953.

**Pueblo, Colo.**—FIRST SPIRITUALIST CHURCH. Services every Sunday, 8 p. m., in Pythian Building, 101 North Union. L. M. Keator, Pastor.

**Reading, Pa.**—SECOND SPIRITUALIST CHURCH, Odd Fellows Temple, corner Eighth and Franklin Sts. Rev. Sada Louise Hand, Minister. Services, Sunday, 3 P. M., Healing and Instruction; 7:45 P. M., Address and Spirit Messages.

**San Francisco, Calif.**—GOLDEN GATE SPIRITUALIST CHURCH, affiliated with C. S. S. A. 240 Golden Gate Ave. Public services every Sunday at 8 p. m. Lecture, Healing and Messages. Florence S. Becker, Pastor.

**Seattle, Wash.**—TEMPLE OF TRUTH SECOND SPIRITUALIST CHURCH meets at A. O. U. W. Hall, 1409 9th Ave. Circles and Healing at 6 P. M. Lecture and Messages at 7:45 P. M. Rev. Stella Ross Wallace, Pastor, 523 Seneca St. Tel. Main 5875.

**St. Joseph, Mo.**—THE FIRST SPIRITUALIST CHURCH, 114½ South Seventh Street, Rev. Loui A. Ward, Pastor. Healing Service on Sunday at 3:30; Lyceum at 6:30; Lecture at 3:00.

**St. Paul, Minn.**—FIRST SPIRITUALIST CHURCH. Spiritualist Hall, 316 Minnesota St., Mrs. J. P. Whitwell, Pastor. Spiritualist Service with Lecture, Spirit Messages, 7:45 P. M.

**St. Paul, Minn.**—SPIRITUALIST RESEARCH ASSOCIATION. Degree of Honor Building, Sixth and St. Peter. Mrs. J. D. Clemmy, Pastor. Sundays at 8 P. M., Pastor's residence, 330 King St. Phone Riverview 2296.

**Syracuse, N. Y.**—FIRST SPIRITUALIST Church, 711 South State Street. Rev. Lelia E. Williams, Pastor, address 143 Oakwood Ave. Services Sunday 7:30 P. M. Wed. 7:30 P. M. Lyceum Circle 6:30 P. M.

**Syracuse, N. Y.**—FIRST SPIRITUALIST CHURCH, 711 S. State St. The Rev. Dr. Alexander J. McIvor-Tyndall, Pastor. Rev. Lelia Williams, Assistant Pastor. Services Sunday, 3 P. M. and 7:30 P. M. Children's Lyceum, 4:15.

**Taylor, Texas.**—AMERICAN SPIRITUALIST CHURCH. West Fourth Street. Sunday services: Lyceum and Bible Class, 10:00 A. M. Spiritualist Young People's Union, 6:30 P. M. Lecture and Spirit Greetings, 7:30 P. M. Rev. A. Cervin, Pastor.

**Tulsa, Okla.**—FIRST SPIRITUALIST SOCIETY, 13½ E. Second Street. Rev. Adella Reynolds, Pastor. Residence, 18 West Tenth Street. Sunday services: Lyceum, 9:30 A. M.; Healing, Lecture and Messages, 7:30 P. M.

**Houston, Texas.**—THE FIRST SPIRITUALIST CHURCH, 910½ Preston Ave. Dr. F. G. West, Pastor. Services, Sunday, 7:45 P. M.; Wednesday, 2:15 P. M.; Thursday 7:45 P. M. Pastor's address, 2005 Milam St. Fairfax 2052.

**SECRETARIES OF STATE ASSOCIATIONS**

- California—Miss Idella McFarlin, 1401 S. Berendo St., Los Angeles.
- Colorado—Emil Janson, 1904 E. 17th St., Denver.
- Connecticut—Richard Grundmann, 9 Tower Rd., East Hartford.
- Illinois—Elmer Livingston, 939 N. Latrobe Ave., Chicago.
- Indiana—Velma Hool, 410 Lincoln Way, East, South Bend.
- Iowa—Miss Lucile Millar, P. O. Box 264, Dubuque.
- Kansas—Mrs. Annie Berdine, 810 S. Estell St., Wichita.
- Maine—Mrs. Mary Drake Jenne, Etna, Maine.
- Massachusetts—Mrs. Emma B. Kaine, 175 Tremont St., Boston.
- Michigan—Mrs. Loretta E. Schmitt, 767 W. Grand Blvd., Detroit.
- Minnesota—P. H. Stacey, 721 14th Ave., N., Minneapolis.
- Missouri—Dr. Otto Vierling, 4555 Adkins Ave., St. Louis.
- New Jersey—Mrs. Robina R. Palumbo, 38 Grand Ave., Newark.
- New York—Fred W. Constantine, 112 Anderson Place, Buffalo.
- Ohio—Mrs. Alice Lamb, 647 Crown St., Cincinnati.
- Oklahoma—Nellie Brandom, 904 S 4th St., Ponca City.
- Oregon—Bertha M. Smith, 417 65th St., S. E., Portland.
- Pennsylvania—George W. Davidson, 1213 Airbrake Ave., Turtle Creek.
- Texas—Mrs. Maggie Slutter, 225 E. Locust St., San Antonio.
- Vermont—Mrs. Lucie F. Getty, 92 N. Main St., Northfield.
- Washington—Wm. Jones, P. O. Box 1503, Tacoma.
- Wisconsin—Miss Louise G. Loebel, 486 W. Second St., Fond du Lac.

**Spiritualist Hymnal**

Published by the N. S. A.  
**156 Spiritual Songs with Music**  
 PRICES:—Cloth bound, 50 cents single copy; 10 cents extra for postage. \$5.00 per dozen copies or in lots of 25 or more 40 cents each.  
 Pasteboard binding, 30 cents single copy, 5 cents extra for postage. In lots of 25 or more 25 cents per copy.  
 In quantity shipments the carrier charge is added; either Express or Parcel Post rates. No. C. O. D. shipments.  
 Sunflower Pins & Buttons.....25c each \$2.40 per dozen  
 Marriage certificates .....25c each 2.40 per dozen  
 Baptismal certificates .....15c each 1.20 per dozen

Address all orders to  
**NATIONAL SPIRITUALIST ASS'N**  
 600 Pennsylvania Avenue, S. E.  
 Washington, D. C.

**SPIRITUALIST MANUAL**  
 Revised Edition  
 Compiled, adopted and recommended by the  
**NATIONAL SPIRITUALIST ASSOCIATION**  
 For use by teachers and students of  
**SPIRITUALIST PHILOSOPHY**  
 Price \$1.50, Prepaid  
 Can be obtained from N. S. A. Headquarters  
**H. P. STRACK, Sec'y**  
 600 Penna Avenue, S.E.  
 Washington, D. C.  
 or from  
**JOS. P. WHITWELL**  
 17 East Third St., St. Paul, Minn.

**N. S. A.**  
**BUREAU OF EDUCATION**  
 is conducting a Correspondence Course  
 in the  
 History, Science, Philosophy and Religion  
 of  
**MODERN SPIRITUALISM**  
 Under the direction of Thomas Grimshaw and Mark A. Barwise  
 For particulars address  
**THOMAS GRIMSHAW**  
 Morris Pratt Institute Whitewater, Wis.  
**THE NATIONAL SPIRITUALIST**  
 Official Organ of the N. S. A.  
**One Dollar a Year**