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TRUTH

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AUGUST 10, 1951

15 CENTS

EDWARDS SCORES AGAIN

Let Me Tell You . . . about the dramatic opening of Camp Silver Belle at Ephrata, Pennsylvania, when Edwards scored again.

An air of suspense usually prevails when a public test seance is given and this was the case on their opening, Saturday night, June 23rd.

Spirit photography is a rare phase of mediumship. It is little understood by the public who frequent Spiritualist meetings and for that matter, this phase has always baffled eminent students of psychic research.

However, we do know that photographic film is sensitive to certain rays the human eye cannot see. These rays are projected or introduced to the film from a point within the camera or through the lens. The spirit photographer furnishes the spiritual energy or psychic power with which these light rays are controlled and directed so as to project spirit "extras" on the finished picture.

The real mission of the Spiritualist medium is to serve as an instrument to prove the "dead" live and can, under certain circumstances, establish their identity to inhabitants of the physical plane—we earth people.

In order to positively prove such statements, it is necessary to eliminate all that "could be done by the medium" to produce results, as is the case with all physical phenomena. All that anyone can do: the one presenting the medium; the medium; or the audience;—is to

SPIRIT PHOTOGRAPHY

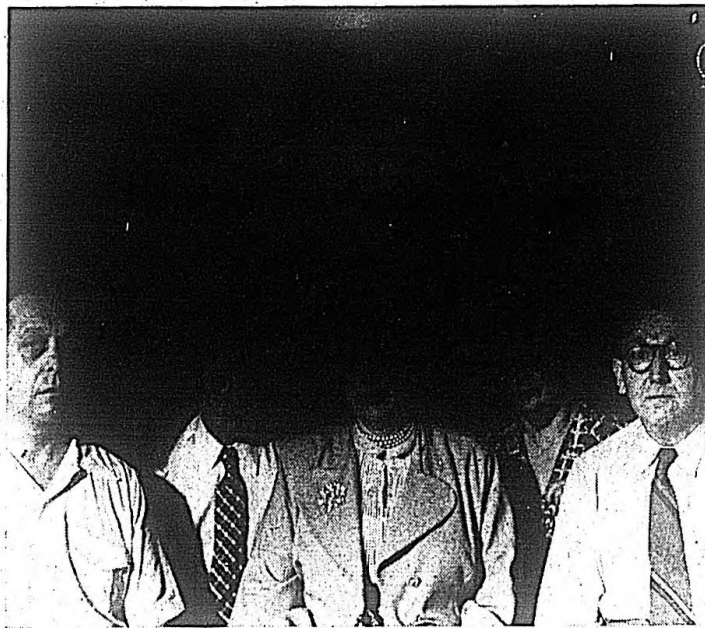
UNDER

Strict Test Conditions

set up test conditions that satisfy all present. Every effort must be made to prove that nothing of a material or phys-

those on the unseen side of life. No one has a right, under such conditions, to expect to receive pictures (or whatever

They Vouch for Medium — They Were There!



At a special test sitting, the above photograph was made possible through the mediumship of J. Edwards. Left to right: Raymond E. Burns, John Karitsky, Juliette Ewing Pressing, Ethel Post Parrish, and Elmer F. Dunkle. Spirit extra: upper center. (More photographs, pages 5 and 24.)

ical nature is introduced into seances.

After setting up aforesaid conditions, the results of the seances are dependent upon

else the demonstration might be) that they particularly want in order to make them feel satisfied.

When a test seance for spirit

photography is to be presented, the first requisite is to have the film bought by an outsider, kept in their possession until the time of the meeting. At no time can such film, for a rigid test seance, be in the custody of the medium prior to the demonstration.

In preparation for the Camp Silver Belle test seance, which Mr. Edwards desired to be subjected to, he asked me to buy the film and photographic paper in a Jamestown photographic supply shop and bring it with me to camp. Due to strict allocation of photographic supplies, I was unable to get the proper size and type.

When I could not get it, Mr. Edwards then phoned Mrs. Josephine Dunn, 94 Orange Avenue, Irvington, New Jersey, to get the film and package of photographic paper in her city.

The Irvington shop could not supply the material but being close to New York City, this shop telephoned a film supply store and ordered the film and paper mailed to me, special delivery, at Camp Silver Belle.

Both Mr. Edwards and I were very anxious and even disturbed about the non-arrival of the package. However, it did come late Saturday afternoon, June 23rd—the date set for the test. I kept the sealed package of film with me until the scheduled meeting.

As usual, when a test is being given, the Spiritualists and mediums prefer to have persons, those who have not had previous experience in seances

by **Juliette Ewing Pressing**

of this type, act as examining committee.

I asked for volunteers from the audience to form such a committee for supervising the seance. (See Testimonial No. 1)

In full view of the audience, I took the special delivery parcel (unopened) from my purse and had the committee carefully examine it. Within the package was found the two packages, film and photographic paper. The committee foreman explained the details to the audience. The camera, placed on a tripod on the rostrum, was also carefully examined. The front and back slides were removed and also, the lens. Two film holders, used in the demonstration, were taken apart by removing the two sides. These were scrutinized.

To further assure the audience and committee that nothing was concealed within the camera, Mr. Edwards projected the full length of his arm, to elbow, through the opening of the camera.

Inasmuch as the film could not be subjected to the light, the committee was asked to accompany Mr. Edwards to the dark room. On this trip, the holders and films were again carried by a committee member.

When we reached the dark room the original seal on the package of film, the seal put on at the factory, was broken. Incidentally such packages are now shipped—encased in several wrappings including tin-foil. This added precaution is made, I am told, to exclude light and prevent damage for overseas shipment.

After the two holders were loaded, Mr. Edwards asked me to write my name on each film to insure the fact that the film was identifiable and could not have been switched or substituted. Four films were marked—two in each folder.

A committee member took charge of these plates and we returned to the auditorium. At this time the foreman testified to the audience exactly what had transpired.

In view of the audience the one holder was handed to Mr. Edward. He placed it into the

camera, which as I said, had already been examined. The other holder was handed from person to person throughout the audience. In this one, we hoped to secure a skotograph. In psychic science a skotograph means a spirit "extra" on photographic paper without use of the camera.

The medium then took two shots or pictures of the audience. One from each side of the rostrum in order to include the entire group. (Pictures of spirit people taken under above conditions shown on Page 24.)

The one holder was removed from the camera and the other taken from the audience and

each person was given a number. The stub was retained and later, these were brought to the rostrum. A volunteer was called from the audience to draw twelve numbers. These fortunate twelve were each given a piece of the photographic paper, which had remained in my possession until this time. Then the seal was broken.

They were told to put a mark of identification on one side of the paper and then hold the paper across their solar plexus for a few moments. Mr. Edwards collected the paper and then put them into the developing fluid, which stood on a stand in the center of the

Weyant, St. Luke's Children's Medical Center, Franklin Thompson St., Philadelphia 22, Penna.; Ann Jackson, 1813 Liberty St., Allentown, Penna.; Mae G. Pyle, 560 Newark Ave., Elizabeth, New Jersey; Jeanne Nedelec, Box 212, Farmington, Conn.; Mrs. Joseph L. Hendricks, Box 262, Ephrata, Penna.; Ada Shimer, 247 Shafer Ave., Phillipsburg, New Jersey; Angela Cerniglia, 826 N. 10th St., Reading Penna.; Howard Clarke, 3011 McDerry St., Baltimore 5, Maryland; Audrey Kusenber, 1754 Lanice Place, Washington, D. C., and Edna Gleanes, 403 Pierce St., Lansdale, Penna.

Each of the twelve people had "extras" or markings of some supernormal character. Recognizable spirit faces were on several and I recall a very unusual one — markings of seven stars. After these pictures were dry, they were returned to each of the twelve persons.

At the conclusion of the skotographic demonstration, the committee with Mr. Edwards, again returned to the dark room to develop the films that were in the two holders. At no time, during this demonstration, were the holders or films in Mr. Edwards' possession.

He had us guide his hand when he placed the film into the developing fluid. Remarkable results came from these several test demonstrations.

I know of no phase of mediumship when conducted under strict test conditions that more conclusively proves that spirit intelligences produce the results. I have witnessed many test seances and participated in several. I have also conducted several myself with other mediums, but never have I known of a medium who has undergone any more rigid test conditions than Mr. Edwards and never has any medium proved every inch of the way the authenticity and power of their mediumship.

Certainly Jack Edwards came through with flying colors when he scored again at Camp Silver Belle.

Testimonial No. 1

June 23, 1951

To Whom It May Concern:—

We, the undersigned, do hereby testify that we witnessed the breaking of seal (by committee member) on packet of films used in Spirit Photography Seance conducted by J. Edwards, in Camp Silver Belle auditorium, Saturday evening, June 23rd.

We witnessed the loading of holders with this film which in our presence were marked with identification. These films were mailed to Juliette Pressing direct from photography supply shop in Irvington, New Jersey, where they were purchased by Mrs. J. V. Dunn, Irvington, New Jersey.

At no time were the films in the custody of the medium.

We carefully examined the camera, front and backs were removed and lens examined.

We testify that we carried the holders containing the film directly to the dark room where they were developed immediately following the demonstration.

The same conditions were set up for the skotograph with the exception of camera examination.

We testify that all phenomena (spirit extras) were produced supernormally.

Angela N. Cerniglia, 826 N. 10th St., Reading, Pa.
Eunice L. Strouse, 129 Sumac St., Philadelphia 28, Pa.
Samuel R. Holmgren, 241 W. 20th St., New York 11, N. Y.
Elmer F. Dunkle, Dauberville, Pa.

given into my safe-keeping.

The second part of the test seance was to be spirit "extras" obtained in an entirely different manner.

In order to be perfectly fair and as an added precaution, upon entering the auditorium,

rostrum. All of this was in red light.

The 12 persons chosen to participate in this experiment were: Kathleen Fifer, Devonshire, Egg Harbor, New Jersey; Virginia Leach Falls, 607 Charles St., Muncie, Indiana; Hattie

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LET ME TELL YOU

J. Ewing Pressing

More about . . .

Camp Silver Belle

Delightful surprises are in store for the guests who go to Camp Silver Belle this 1951 season. The camp name is spelled "Belle" to honor the little Indian miss who so ably directs and guides all the seances conducted by the founder and director of the Camp, Rev. Ethel Post Parrish, lovingly known to her friends everywhere as "Ethel".

In my mind, I have always thought of a silver bell, perhaps because the voice of the little girl tinkles like a bell. Be that as it may, the law of harmony and musical vibration has attracted to Camp Silver Belle an outstanding galaxy of world-famous artists.

This season Catherine and Vroman Du Fais, internationally known harpists, are giving concerts, playing at mealtime as well as at all services in the auditorium.

Mr. Du Fais, was head harpist of the Minneapolis Symphony and has had much experience in radio, where in Cleveland on Station WT AM, he was a featured soloist. His career has been varied. At one time, he was with Twentieth Century Fox Films as harpist under Leon Forbstein and appeared in many pictures that are epics: "The Great Waltz," "Women of All Nations," "Birth of a Nation" and others.

His charming wife, Catherine, has traveled into foreign lands to teach music and harmony. For five years, she was head of the Music Department for the University of Japan. More recently, she directed the music of Southern College, Petersburg, Virginia.

Another, one loved and widely known by those who attend the Camp, is the pianist, Olive M. Searles, who is serving her seventh sea-

son. She is associated with Civic Music Concerts and arranges many programs for various groups and organizations in her home city, St. Petersburg, Florida.

Marta Mallery, well-known to many Spiritualists throughout America, is being featured currently. Her magnificent, deep contralto voice and her soul-stirring selections are known to those who recall her stage name, *Madame Wittskowski*.

This noted artist received her training from some of the world's famous teachers of opera stars and developed such a magnificent voice that she was named to sing many roles. Her specialty, heavy Wagnerian opera, highlighted her professional career,

She made her debut at the *La Scala* in Milan; sang in Covent Gardens, London, *Folies Begere*, Paris, and other great musical centers on the continent and was, for years, associated with the Metropolitan, New York City; Chicago Grand Opera as well as Cincinnati and St. Louis opera companies.

The intimate story of the early guidance received by Marta is a fascinating one. This I shall relate at some later date. It was out of a dream that she was guided to the "Master" (of song) and, after years of search, found him in a city she least expected . . . Rome, Italy.

In later years, since her retirement from opera, Mrs. Mallery has made a deep study of Spiritualism, metaphysics and occult sciences. Her knowledge of literature is vast and has been acquired through personal experience, hence she is well-qualified to handle the current season's literature sales at the camp's *Psychic Observer Bookshop*.

Perhaps the focal point of this musical vibration — the individual actually responsible for bringing these notable artists together in one

center, is Rev. James M. Parrish, husband of the camp's famous medium.

Innate modesty could have prevented Mr. Parrish, familiarly known as "Jimmy," to keep his "light beneath a bushel" about his early career in the world of theater, opera and musicals.

It was with great joy that I scanned through a vast collection of pictures of well-known artists. These pictures were lovingly autographed "to Jimmy." Then, too, I read one or two press clipping books about his life. The clippings prove the outstanding success he had in playing various well known operas and musical productions.

As a lad, he made his debut in the role of Don Juan in "Carmen" played in the La Scala Opera House, Milan, Italy. He also handled many well-known roles in the Folies Begere, Paris, Covent Gardens, London, and other continental cities. In America, he handled coveted roles in many outstanding productions.

Until I heard and read of what great obstacles Jimmy has had to surmount, frankly, I had never fully appreciated the man and his remarkable evidence of spiritual progression. Way back in 1914, at the Folies Begere, Paris, Jimmy presented a new American hit: "It's Tulip Time in Holland." In this play, he stood on a narrow ledge with three Dutch windmills back of him. In the spokes of the wheels, were living beauties.

Suddenly, during the performance, a mob burst into the rear of the theater, shouting: "War is declared." In the excitement one girl singer twitched convulsively, touching Jimmy, throwing him 20 feet onto the stage below.

His body, badly crushed, was paralyzed and the medical advisors declared that he would never live. However, evidently, the spirit world and his indomitable spirit, caused him to be able to rise out of the condition and to be well enough to return nine months later to New York where he was given the role of *Aladdin* in an immortal favorite of American theater-goers, "Chin-Chin." It was in this production that one of the greatest teams ever known to theater in the United States, *Montgomery and Stone*, were starred.

At a later date, again Mr. Parrish was stricken down by polio and through the crucible of suffering, called to a higher power to help him overcome his physical limitations. He was led step by step into Spiritualism.

(CONTIUED PAGE 4)

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Some twelve years ago, he and Ethel Post were married and since that time, they have made great strides in offering to the American people a wonderful opportunity to comfortably and enjoyably attend Spiritualist services at Camp Silver Belle in the summer and at the Church of the Beloved, St. Petersburg, Florida in the winter.

Mr. Parrish, as manager of the beautiful Mountain Springs Hotel, has, this year, engaged a most efficient chef, Tousah Badah, to provide food. I can vouch for the variety of selections that were temptingly spread out at each meal during my stay there. Although I refrain from eating sweets such as cakes and pies, I was tempted mightily by the array provided by the new pastry cook, Edith Dwight.

The service in Mountain Springs Hotel is cafeteria style. Bus boys carry the trays to the round tables spread with glistening white linen cloths. These are set up for leisurely dining.

Last year, during my stay at Silver Belle, the "Mansion," which is a wing of the large main hotel building, was in process of redecorating and rebuilding. This year, I occupied one of the charming rooms. It had deep mulberry walls, Venetian blinds, interesting draperies and white rugs. The mattress was so very comfortable that one night, I slept the clock round — eleven at night until eleven the following morning.

So much for the physical aspects of this beauty spot in the Poconos Mountains, but always attractive and comfortable accommodations appeal to me. Somehow it is surprising to find such an hotel in the quaint little Mennonite city of Ephrata.

Incidentally, on this trip I traveled by All-American Airlines to Lancaster which is about a six-mile drive from Ephrata. The T. W. A. lines also land at this airport. Bus and train service accommodates those who have time and preference for other modes of travel. It is because of my manifold duties at home that I travel so much by air. It is such a time saving method.

Of course the really important part of Camp Silver Belle and that for which it was founded is to teach and demonstrate Modern Spiritualism. During my week-end, I crowded in all possible seances and meetings. The Edwards' test for spirit photography appears elsewhere in this edition. Prior to this test, Ethel

Post Parrish gave an independent-voice seance in the auditorium.

Daylight saving time does not affect the setting of the sun so the scheduled hour, (6:45 P. M.) found it practically daylight and despite the fact that the windows were blacked out, great shafts of bright light came into the room during the above mentioned voice seance.

This light made impossible conditions for sustained levitation of a trumpet, but undaunted, little Silver Belle had her medium sit on the rostrum where in semi-darkness, she gave an outstanding seance.

Twenty or more people were reached with evidence and communication. All spirits gave names and

His Interesting Career



James Parrish

spoke coherently. I particularly noticed that almost every voice had a distinct personality.

Viewed scientifically, it was quite an achievement for a medium to give such a demonstration in a public place — especially to strangers in such a brightly lighted room. Once again, Ethel Post Parrish's mediumship proved itself.

At this point, I will tell of one of her very fine materialization seances. Many will recall that last year, about this time, Ethel was stricken with a severe heart attack. Many people were apprehensive as to whether she would pull through this siege. Even she was doubtful

as to the outcome, and her career as a physical medium.

However, physical and spirit doctors restored her health again and she appears as young and vigorous as she did ten years ago. Her mediumship is quite as powerful, even a bit more accurate. At least that is the way it seemed to me.

Now to get back to my description of the Ethel Post Parrish seance, on this particular Sunday night. Great dark clouds gathered and I have never heard louder thunder. From what I was told afterward, the lightning was flashing almost constantly. At one time, a flash affected the fluorescent light in the seance room to such a degree that for a moment, the room was flooded with white light.

At this point, Silver Belle, asked us to sing to establish the harmony and vibration and then we waited a few moments, until the storm subsided. Several moments elapsed before she continued the demonstration.

With a less powerful medium than Mrs. Post Parrish, in all probability, at the first flash of lightning and peal of thunder, the seance would have been postponed. My observation is that atmospheric conditions generally very definitely affect the vibration and psychic power in the seance room.

However, experienced guides of a circle, those who have learned the technique involved, have learned the art of insulating their medium against all kind of disturbances. These mediums of long experience (not essentially meaning years) are known as the "war-horses" or the "trouper."

Before the materialization seance began, the room, also the cabinet was thoroughly examined by two strangers and myself.

To John Karitsky of New Jersey, there manifested two exquisitely beautiful heavenly visitors. They walked the full length of the seance room and pirouetted around to display their airy, ethereal garments.

May Pyle's two stalwart spirit sons visited her in a very life-like manner. Also to her, came Gertrude Irving, who was well known in Spiritualist circles in the East where she conducted a church at Rahway, New Jersey. I was also called forward to visit with her.

My dear friend, and teacher, Etta S. Bledsoe, came to me with her inimitable voice and natural earth-life appearance.

(CONTINUED PAGE 5)

Elmer Dunkle's beautiful spirit wife walked the full length of the room on the arm of her husband. For several minutes, they privately conversed in a most natural way.

Sunday morning, Mr. Parrish, assisted by the Rev. Raymond Burns, pastor of the Albertson Memorial Church, Stamford, Connecticut, and myself, had the flag-raising service. It was quite impressive to see the flag of freedom once more raised for another season.

In the afternoon, the first scheduled service was held at 2:15 P. M. It would not seem like Camp Silver Belle if beloved Rev. Mary Fulton, pastor of the Spiritualist Church of Truth, Huntington, West Virginia, was not in the chair. She has a gracious manner and the faculty for making all visitors, as well as lec-

Penna. The former is known throughout America as a leader in the insurance field. He is also an ardent Spiritualist while his wife, Pearl, is a well-developed medium although she does not serve professionally.

As a psychic observer, I am always delighted to meet and witness the work of mediums new to me. At the Twilight Service, I heard Marie Doyle, Anderson, Indiana, give a very illuminating talk. Her platform decorum and diction especially impressed me. At the conclusion, she gave well-received clairvoyant messages.

The featured message medium was the Rev. Virginia Leach Falls, pastor of the Spiritualist Temple of Truth, Anderson, Indiana. Virginia is quite a young woman in years but in-

presented itself and we had a short seance.

Her little trumpet guide, Evening Star, speaks in independent voice very clearly and distinctly. The trumpet was levitated about the room knocking on the four walls about ceiling high so as to insure me that the trumpet was levitated. The communicating spirits gave their names and made satisfactory contact.

At Camp Silver Belle the mediums have a large table in the dining room where they sit together at mealtime. It was here that I had the opportunity to renew friendships: Rev. Bertha Eckroad Baltimore, Maryland; Elizabeth Fabian, Ephrata; John E. Reese, pastor of the Spiritual Temple of Truth, Boston, Mass.; Rev. Mollie Beck, pastor of the Church of Spiritual Guidance, Richmond Hill, Long Island, N. Y.; Marguerite and Ernest Holden, Ephrata; and Emma Munch, Riverton, New Jersey.

To me, a visit to Camp Silver Belle, is like old home week and consequently it was with reluctance that I left the camp to go to the Lancaster airport and back to my office duties. Correspondence always piles "sky-high" even after a few days absence but I always seem to return filled with a renewed vitality—filled with the spirit of harmony and the urged to tell others about Spiritualism.

... and more and more

... why I think Spiritualist church services conducted at the downtown hotels or auditoriums in large cities have a vital part to play in propagating this age-old truth, Spiritualism that answers Job's eternal query: "If a man dies, shall he live again?"


Early this spring, I had the pleasure of serving the Scientific Center of Spiritualism, Midland Hotel, of Chicago of which my dear friend, Catherine Larney is minister.

In one of the parlors of this "Loop" hotel, where during the week various secular activities are held (Kiwanis and other business men's clubs) each Sunday night, Mrs. Larney has conducted church services.

The membership of this church is made up of very earnest, sincere students who strive to follow the spiritual laws (natural laws of the universe) taught them. Science tells us we control, or at least set up, vibrations by our thinking. Thoughts

(CONTINUED PAGE 6)

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CAN YOU IDENTIFY ANY OF THESE SPIRIT EXTRAS?



In the photograph above, taken in Camp Silver Belle's auditorium by J. Edwards, several spirit extras were recognized. Send the names of those you can definitely identify to the editor of this journal. If possible, send earth picture for comparison.

turers and mediums, feel perfectly at home and at ease.

On "Psychic Observer Day," I delivered the address followed by Ethel Post Parrish and Raymond Burns who gave excellent clairvoyance.

This first week of Camp Silver Belle activities honored the life members. On this day, two of the pioneer members of the camp came to their "second home" to, not only celebrate life membership week, but their 50th wedding anniversary. At luncheon, a beautiful wedding cake was served to their party in the dining room.

And who were these honored members? None other than Mr. and Mrs. L. S. Brown, of Pittsburgh,

the Middle West, she serves the public well. After securely taping her eyes with adhesive, a black blindfold was tightly tied about her head. The billets, which were collected at the rear door, were then brought forward to the rostrum.

With an air of confidence and assurance, in rapid time, she reached about 30 people, with what were acknowledged as evidential messages. She gave full names and pertinent facts and in many incidents, told the people about things not written on the billet.

During my stay, Virginia invited me to sit to hear her trumpet voices (dark seance room work). On Monday morning, the opportunity pre-

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can be photographed and also color emanates from all people.

Furthermore in Gotham's Radio City, there is a machine through which one can see thought waves register as well as color vibrations. Incidentally, to learn about such experiments, one can read the works of the late Dr. W. J. Kilner.

So, for the students of this center, the accomplishment of building a solid wall of spiritual power is nothing miraculous because it is in accordance with science. It is amazing to feel the cathedral-like, spirit vibrations (or whatever you want to call it) which prevail in this hotel parlor.

Out of a storage room, each Sunday night, a committee sets up the electric Hammond organ and lectern and in a very short time, the room becomes a little temple.

In a downtown hotel, such as this, the transient public: stranger, newcomer and traveler alike seek to know, even though each may be attracted through curiosity. This type

of seeker rarely finds or goes to a regular Spiritualist church but they do attend these downtown services.

Never have I addressed a more receptive group, all types of people including young students of the University, artists, inventors, etc.

After my lecture, Rev. Ralph Whitney, pastor of the Ohio Avenue Spiritualist Church, Columbus, Ohio, brilliantly demonstrated blindfold-billet mediumship. He has rapid delivery and is extremely accurate in bringing detailed information that incontrovertibly proves that the spirit lives and can communicate with us here upon earth. Usually, he picks out the billet, though securely blindfolded, and returns it to the one who has written it. He has a most evidential phase of mediumship.

Rev. Larney is a trance medium. She is surrounded by a band of spirits who are ever willing to share their knowledge with the earth world. Many professional people, especially doctors and research chemists, have had amazing results in obtaining worthwhile practical clues.

There is one point all must remember: Each medium has a particular role to play in the great drama of life and there is not a single one who has not been a special part in the great mosaic that is being created by the Supreme One.

After making a study of the natural laws taught in Spiritualism, the student learns that nothing is lost. Every development of any given activity in earth life is carried over into the land of spirit via the consciousness of the individual. Natural-

ly, if a person had a flair for a given subject, such as music, art, medicine or nursing, they are attracted to a spirit temple of learning where wider knowledge of these subjects can be obtained.

With this knowledge positively proved by way of communication with the spirit world, one can better understand the purpose of earth life and see the wisdom of enriching the mental storehouse and living the good life because by so doing, they are building into the eternal scheme.

In these days of chaos and confusion, this particular thought that Spiritualism proves, makes its study worthwhile and I might say, necessary.

Rev. Larney is an able teacher of the various laws that can bring orderliness out of confusion.

Not only did I enjoy my church association but Catherine proved to

be carried into the deals—china, menu decorations, and so on. And too, the cuisine is excellent. I believe this is one of the most beautiful spots in Chicago. If character and people could make changes as rapidly and effectively, what a great world this would be.

Then after dinner came the real treat. Catherine had accomplished the nigh-impossible and obtained front-row seats to see the popular musical, "South Pacific," which merits its long run and great popularity. It was truly a wonderful evening.

On Sunday, between services, another church member, William Sloane, was host to Mrs. Larney, Rev. Whitney and myself. We enjoyed a marvelous dinner in the Swiss Chalet, a dining room in Hotel Bismarck.

Of all the large American cities, Chicago is quite a favorite with me. Perhaps, nostalgia creeps in. Years ago, when I lived in Louisville, I



The photograph above was taken during a recent Sunday evening Spiritualist service in Chicago's Midland Hotel. The service was held under the auspices of the Scientific Center of Spiritualism, Catherine Larney (center) leader, Juliette Ewing Pressing (left) and Rev. Ralph Whitney, Columbus, Ohio (right) reading billets, blindfolded.

be a most gracious hostess. I might add that the secular press has, for years, presented such adverse reports about mediums and Spiritualists, that I usually introduce some of the human side of their lives.

On my first evening in Chicago, Mr. and Mrs. Leonard Baumann, members of the Scientific Center, entertained me and Mrs. Larney to dinner in the Lotus Room of the LaSalle Hotel. It will be of special interest to the Spiritualist all over the country who have, in past years, attended conventions of the National Spiritualist Association, which during the reign of "Doc" Burgess, were held in the old LaSalle Hotel, to tell about the great transformation that has taken place, especially in the dining room since the tragic fire several years ago.

The room has been transformed into a veritable paradise with charming decorations. I am referring to the "Lotus Room." The lotus flower

went to the great mid-western metropolis to shop and attend the theater. Marshall Field Department Store is a veritable fairyland. It seems to me that, at his mammoth center, one finds the newest ideas and widest selections of every conceivable bit of merchandise offered in all of America. Their "28 Shop" has handsome gowns second to none.

For all the travelers who may go to Chicago and have an inclination to learn more about Spiritualism, the Scientific Center of Spiritualism is conveniently located to all downtown hotels and certainly, Catherine Larney is well equipped to teach and demonstrate the laws of life. By holding services in this "Loop" section and creating the powerful vibrations of great spirituality, all who attend can feel that they have been to a spot where they can say: "Come unto me all ye who are weary and heavy-laden and I will give thee rest."

Britain's Arm-chair S. P. R. Officer Debunked by London Spiritualist

The ability to explain away with high sounding words can never substitute for lack of experience. Dr. J. West displays his ignorance of the subject by trying to analyze manifestations of phenomena he has never witnessed. Such would-be skeptics only succeed in explaining mediumship away by citing "probabilities" even more fantastic than the simple acceptance of the spirit hypothesis. Wordy explanations do not always denote intelligence, rather they sometimes prove that the explainer knows less than the person he is trying to sway.

B. Abdy Collins defends Mrs. Piper's mediumship from the criticisms of Dr. West.

In his brief account of Mrs. Piper's mediumship,* Dr. West obviously desires if possible to explain the paranormal knowledge which she frequently displayed as due to any other source rather than the surviving spirits of human beings who once lived on earth.

But, he says, "after making the maximum allowance for such factors, Mrs. Piper's productions are very puzzling." This is the nearest he goes to admitting the possibility of communication with deceased persons.

His contemptuous criticism of the work of Richard Hodgson for allowing her mediumship "to develop along conventional Spiritualist lines" is a good example of his attitude towards others whose intellect, training and experience, to put it mildly, compare very favorably with his own.

Mrs. Piper first came into prominence through Professor William James, one of the foremost psychologists of his time, and before recommending her to others he put her to the severest tests over a long period. He openly stated that he was convinced she had powers which could not be explained.

Hodgson, a man of great educational attainments, started his investigations with the belief that all mediums were frauds, but after a number of years, during which he had complete control of the medi-

um, he came to the conclusion that the chief communicators whom he had mentioned in his report were "veritably the personages they claimed to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's organization."

How and why he came to this conclusion, after a period of ten years which he gave up almost entirely to Mrs. Piper, can be read in "The Life of Richard

was strong, but not strong enough. She came to no hasty conclusion, and it was not until the end of her life, over 30 years later, that she authorized her brother Gerald to say at a meeting of the Society:

"Conclusive proof of survival is difficult to obtain, but the evidence may be such as to produce *belief*, even though it falls short of conclusive *proof*. I have Mrs. Sidgwick's assurance — an assurance I am permitted to convey to the meeting—that upon the evidence before her she



Leonore E. Piper

This Boston medium was foremost in the history of psychical research. It is said that through her is due the conversion of *Sir Oliver Lodge*, *Dr. Richard Hodgson*, *Professor James Hyslop* and many other intellectuals to the belief in survival and communication with the dead. She is one of the few mediums wholeheartedly referred to by the A.S.P.R.

Hodgson" (**) recently published.

Mrs. Piper's mediumship was also submitted to long and remorseless examination by Mrs. Sidgwick, wife of the first President of the S.P.R., sister of Arthur and Gerald Balfour, the Principal of Newnham College, Cambridge, and a leading and active member of the S.P.R. Council for 50 years. Her intellect and impartiality are well known.

Her conclusions about Mrs. Piper, written in 1898, were that the evidence through her

herself is a firm believer both in survival and in the reality of communication between the living and the dead."

The opinions of Sir Oliver Lodge and F. W. H. Myers, both men of outstanding attainments and reputation and both for many years active members of the Council of the S.P.R. and taking a leading part in its work, are very similar. Sir Oliver once wrote:

"I am as convinced of continued existence on the other side of death as I am of existence here . . . it may be said

(**) \$3.50; Psychic Observer Book Shop, Jamestown, N. Y.

(CONTINUED PAGE 8)

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'You cannot be as sure as you are of sensory experience,' I say I can."

Gerald Belfour, the second Earl, was a classical scholar of repute, a Fellow of Trinity College, Cambridge, and a Cabinet Minister with a keen interest in philosophy and natural science. He devoted many years to Psychological Research, and had the good fortune to be able to make a prolonged study of a non-professional medium of first-class ability, who is known by the pseudonym of "Mrs. Willett."

His long report on the psychological aspects of her mediumship published in 1935 is a classic. It is obvious from this and his other writings that he was personally convinced of the truth of survival and communication.

To come to later years, I will mention only Mr. G. N. M. Tyrrell, ex-President, and the Rev. C. Drayton Thomas, a member of the S.P.R. Council of long standing.

Mr. Tyrrell has devoted himself to Psychical Research almost entirely since 1923, during which time he has gained much experience. Recently his "Peli-

can" book, *The Personality of Man* has become a best seller. In it he says:

"The phenomena of Psychical Research (properly so called) point strongly towards communication from the dead. It is possible to escape from this conclusion, but only at the expense of introducing a still more extravagant hypothesis.

"The facts are quite clear. They cannot be got rid of by maintaining a masterly silence, by looking in the opposite direction or by making false statements about them. Sooner or later they will have to be faced.

"Those who wish to know the truth about the nature of the human individual might as well face them now."

In coming to this conclusion Mr. Tyrrell was greatly influenced by trance mediumship, and quotes the remarkable case of a man whose life was lost many years before in the wreck of the sailing ship *London*.

The Rev. Drayton Thomas, a well-known Methodist Minister, has for many years sat regularly with the famous trance medium, Gladys Osborne Leonard, and is a convinced believ-

er in survival. His sittings were all recorded verbatim, and many extracts from them have been published.

The fact is that those persons of intellect and education who have had the opportunity of prolonged study of first-class mediums have always eventually been convinced. Dr. West has had no such opportunity and, therefore, if I may say so, I consider his opinion on the subject is of relatively little value.

It is a great pity that the captions to his articles describe him as "Research Officer of the Society for Psychical Research." It is a cardinal principle of the S.P.R., often publicly stated, besides being entered in the rules, that the Society as such has no opinions.

Dr. West has no authority to commit the Society to any opinion, and should have been very careful to emphasize the fact that those articles only contained his personal views.

The fact that the world of science and religion is not impressed by the evidence is, as Mr. Tyrrell shows in his book, simply due to the fact that the

great majority will not even study it, much less try to get personal experience.

Coming Events

June 3-Sept. 2nd: Edgewood Spiritualist Camp (State Spiritualist Association of Washington); Surprise Lake, Route 2, Box 207 (Edgewood), Tacoma, Washington. Emma Voight, Sec'y, P. O. Box 88, Bellingham, Washington.

June 15-Sept. 3rd—Lake Attitash Spiritualist Camp season, Merrimac, Mass.; Sec'y Mamie B. Short, 26 Main St., Haverhill, Massachusetts.

June 23-Sept. 3rd: Annual summer sessions Camp Silver Belle, Ephrata, Penna.; Sec'y: Ethel Post-Parrish.

June 24th-Sept. 2nd: Annual sessions: The Hydesville Spiritualist Assembly; Hydesville Road, Newark, N. Y.; President: Rev. Margaret Lewis, Box 140, Newark, N. Y.

June 24-Sept 2: Annual season: Freeville Spiritualist Assembly, Freeville, N. Y.; Sec'y: Thelma G. Howell, 39 Hudson St., Johnson City, N. Y.

June 23-Sept. 2nd: 59th Annual season Brady Lake Spiritualist Camp Ass'n, Brady Lake, Ohio; Rev. Della Kingsbury, President.

June 30th-September 2nd—Lily Dale Assembly, Lily Dale, N. Y. For programs: Write, Sec'y, Lily Dale Assembly, Lily Dale, N. Y.

June 30th to August 26th: Chesterfield Spiritualist Camp, Chesterfield, Indiana; 1951 season: June 30th to August 26th; For programs write: Mable Rille, Sec'y.

July 1st-September 2nd—Connecticut Spiritualist Ass'n, Pine Grove, Niantic, Connecticut. For programs, write: Alice M. Dayton, Sec'y.

July 1st-Sept. 2nd—Parkland Heights Spiritualist Home and Camp Meeting Association; Every Sunday, 11 A. M. and 2:30 P. M. (Sunday only) Parkland, Pennsylvania. Sec'y: Joseph B. Stott, 7223 Algard St., Philadelphia (35) Penna. Phone: DE 2-1388.

July 1st-Aug. 26th: Annual sessions of The Ashley Spiritualist Camp Ass'n, Woolley Park, Ashley, Ohio; Sec'y: Mabel Lowes, 527 Vermont Place, Columbus, Ohio.

July 1-Aug. 26th: Chain Lake Spiritualist Camp Ass'n, 1951 season; President, Rev. Mabel Barnes; sec'y, Mrs. Frayne Pansera, 1402 Townsend Ave., Detroit 14, Michigan.

July 22nd-Sept. 9th: Harmony Grove Spiritualist Camp Ass'n, Escondido, California; Annual sessions; Rev. C. E. Goodale, Sec'y.

July 29th-August 26th: The 69th annual convocation of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; Viola Lorenzen, Secretary.

July 29th, August 5, 12, 19, 26th and Sept. 2nd: Annual Sunday services of The New England Spiritualist Camp Association, Lake Pleasant, Massachusetts; Sec'y: Helen Wells.

August 5th-26th: Annual season of Sunset Spiritualist Camp, Wells, Kansas; Secretary, Cora M. Brown, Box 276.

Aug. 19-Sept. 2nd: 75th annual season of Etna Spiritualist Ass'n, Etna, Maine; Sec'y: Myra Burgess, Sangerville, Maine.

Aug. 30-Sept. 1st: Washington State Spiritualist Convention, Edgewood Spiritualist Camp, Tacoma Washington. Emma Voight, Sec'y, P. O. Box 88, Bellingham, Washington.

Aug. 31-Sept. 2nd: 11th annual Conference of the Spiritualist Episcopal Church, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Sept. 3-8, incl.: Third Annual Spiritualist Episcopal Church Institute, Chesterfield Spiritualist Camp, Chesterfield, Indiana. Rev. Clifford L. Blas, Dean; Registrar: Earlyne Chaney, Chesterfield, Indiana.

September 7-9: 54th annual convention of the State Spiritualist Association of Minnesota, Andrews Hotel, 4th St. & Hennepin Ave., Minneapolis, Minnesota; Rev. Ralph Whitney, guest speaker.

September 26-30th: Federation of Spiritual Churches and Associations, Inc., Cottillion Ballroom, Do Sota Hotel, 11th and Locust Streets, St. Louis, Missouri. For information write: Rev. Nellie G. Carter, convention chairman, 3921 N. 19th Street, St. Louis 7, Missouri. Phone: CHestnut 6921.

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A Chief Justice Explains Yoga

Ancient Knowledge, and Modern Research was the subject of the Silver Jubilee Lecture delivered recently by Mr. P. V. Rajamannar, Chief Justice of Madras, in the University of Mysore. Dr. C. R. Reddy, Pro-Chancellor of the University, presided.

Mr. Justice Rajamannar discussed various aspects of Yoga, and suggested intensive research in Yoga in the Universities and other educational institutions. He said:

"Yoga has acquired so many meanings and is used in so many different departments of knowledge that one is apt to get confused and bewildered. Derivatively, it means just union (*Yug*—to join)."

According to a summary published in *The Hindu*, Mr. Rajamannar said that yogic practices proceeded on the fundamental theory that besides the gross body, the *sthula sarira*, man had another and subtle body, the *sukshma* or *linga sarira*.

Yoga assumed as a fundamental fact that what were generally thought to be involuntary parts of the human mechanism could be brought under control. This was a matter which could be verified by students of research.

The speaker next dealt elaborately with the highly integrated system of *chakras*, which were the conduits of force, their nature, qualities and functions. This was a subject for research by students adequately equipped with a knowledge of modern physiology and other allied sciences.

The importance of the fundamental doctrines of Yoga, its discipline and practices, could not be sufficiently overrated at the present-time. The physical equipoise, the emotional stability, the intellectual concentration and the mental integration which inevitably result from the yogic study was bound to act as a wholesome influence in saving the modern world from the nervous breakdown and hysteria from which it was suffering.

At one time Macaulay could expressly declare that there was nothing worthy of study in the "entire output of ancient Indian literature."

THE PATH TO YOGA IS THE PATH TO UNIVERSAL PEACE AND BROTHERHOOD

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However, there were some among the Western scholars who had delved into ancient Indian culture, and discovered veins of gold and mines of precious stones. Even with them, there was an underlying assumption that there was nothing in that culture which could have any substantial meaning and significance and use for the present day.

Whatever might be the glory of ancient Indian culture, Mr. Rajamannar said, it would be idle now to assert that there

had been no progress in physical and chemical sciences, technology and applied mechanics in the modern era, since the days of *Ramayana* and *Mahabharata*.

Undoubtedly modern science had given man tremendous power over Nature, and her forces had helped him to conquer the outer world. It would indeed be a sad day if after obtaining independence as the fruit of a long-drawn struggle, they should fall behind other nations in the pursuit of scien-

tific knowledge and technical accomplishment.

Yet it was surprising, the speaker continued, that in spite of the extensive study made by man of the outside world, there had not been an equally advanced study of man himself. It must be confessed that man had not been able to conquer his inner world in the same way and to the same extent as he had conquered the outer world.

He had been able to harness and control tremendous powers of Nature, but had not been able to harness and control the forces far more tremendous and potent which were latent in him.

One could go further and say that modern man was not even fully aware of all the great forces latent in him. The only activities which had formed the subject-matter of research were generally "bodily activities."

Even here, modern science assumed that certain types of activity and certain physiological processes were entirely involuntary and not amenable to conscious control. It was in this realm of knowledge that they have to go to the ancients.

If modern scientific research was mainly concerned with the grosser material and data, ancient Indian scholars were concerned with the subtler forces and super-physiological phenomena. This branch of knowledge had been fortunately sustained and cherished as a tradition by continuous practice, in spite of centuries of adverse circumstances.

It was the yogic practice—whose main idea was union with God—which was the end of every system of Indian philosophy. Yoga must one day be taken as a subject for intensive research in the Universities and educational institutions. The world, including India, needed the linking of the scientific spirit with a sense of spiritual values.

The path of Yoga was the path to universal peace and brotherhood, because it linked scientific spirit with spiritual values. —"Prediction"

American Delegates to Stockholm Congress

To Represent N. S. A.

Representing the National Spiritualist Association as official delegate, Rev. Melvin O. Smith, Columbus, Ohio, will attend the International Spiritualist Congress at Stockholm, Sweden, September 1st. to the 9th.

Rev. Smith sailed August 15th from Montreal, Canada, on the *Ascania*. He stopped in London, joined the British delegation there and made the trip to Gothenberg, Sweden by boat.

Rev. Smith is scheduled for lectures and demonstrations of clairvoyance several times during the Congress after which he will journey to Oslo, Norway; Copenhagen, Denmark; Germany, Switzerland and thence to Paris, sailing from Cherbourg, France, October 6th on the *Queen Elizabeth*.

During the month of July, last, Rev. Smith served the Madison Spiritualist Camp, Lakewood, Maine.

To Represent F. M. S.

Marion Buckner (Mrs. D. H.) Pond, Thirty Acres, Hudson, Ohio, will also attend the International Spiritualist Congress at Stockholm, Sweden. She is making the visit on



Rolf Carlson

Sweden

I. S. C. CHAIRMAN

behalf of the *Fox Memorial Society* of which she is President.

Mrs. Pond left America July 10th and is now sojourning in the British Isles, Holland and Europe.

Rev. Melvin O. Smith, N. S. A. delegate and Mrs. Pond are the only two American delegates as yet announced to attend this Congress.

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Ford Explains

The Master says (Matthew 7:24-27) that no matter whether a man's life be built on sand or on rock, he yet will experience the blasts of adversity; on both alike "the rain descended, and the floods came, and the winds blew."

The Master repeatedly affirmed that trouble comes without reference to character. We may always argue that sin causes suffering, but we cannot confidently argue that suffering comes from sin. (Luke 13:4; John 9:1-3).

Folks needlessly harass their souls when they suppose that some special trouble must have befallen them because of some special sin. The Book of Job was written to disprove that, and the Master distinctly says that the man of faith, with his house on a rock, faces the same storms that wreck the faithless man.

The difference is not in the adversity, but in the adversity's effect. This is an important matter for all of us, since trouble is an unevadable portion of every life, good or bad. The one question is: "What are we to do with it?"

Says Oliver Wendell Holmes: "Did you ever see that most soft-spoken and velvet-handed steam-engine at the United States Mint? The smooth piston slides backward and forward as a lady may slip her delicate finger in and out of a ring. The engine lays one of its fingers calmly, but firmly upon a bit of metal.

"It is a coin now and will remember that touch, and tell a new race about it, when the date upon it is crusted over with twenty centuries. So it is that a great silent-moving misery puts on a new stamp upon us in an hour or a moment—as sharp an impression as if it had taken half a lifetime to engrave it."

The only flaw in that simile is that the coin cannot decide what impression shall be made. But through rebellion, despair, bitterness or triumphant faith—we can say which impression adversity shall leave with us.

A young woman victim of polio was visited by a *Job's comforter* who said, piously: "Suffering does color one's life, doesn't it?" The sufferer replied: "Yes, and I intend to choose the colors."

The most stimulating experience that can come to a man (Luke 6:12-16) is to know that someone believes in him, trusts him and needs him. I think this may, in part, explain the power of those early disciples whom Jesus gathered about Him.

They not only believed in Him; He believed in them. Much that is memorable in their characters came from their response to that divine trust.

I think they must have encouraged themselves in times of trouble and failure by saying: "He believes in us; He trusts us even though we are weak and ignorant; He depends upon us. He has trusted His work to us and for all our seeming inability, He has faith that we can carry it through."

Their faith in themselves and what they could do for Him seems to have been altogether a reflex of His faith in them. Since faith is the dynamic power of life, it would seem that a real faith that changes things is not simply our faith in God, but God's faith in us.

One of the most glorious results of believing in God is that a man can move on to the further confidence that God believes in us. If He did not, He would never have breathed into us the breath of Life. The very fact that we are here, confronted with all sorts of possibilities confirms this. God believes in OUR capacities for growth, for service, and in what He can do in and for us and through us before He is done with us. Man's faith in God and God's faith in man creates a spiritual force that cannot be denied.

Yet, Jesus faced the same disappointment and frustration that we often face. Even He could not pick twelve men all of whom could be depended upon to respond to His faith in them. There always seems to be a sad appendix to every list of trusted men, with somebody's blighted name: "Judas Iscariot who became a traitor."

And yet, so deep was His understanding that He was able to feel pity for the one traitor. And always He held before them the ideal of a second chance.

So much that is fine in all of us has come about because of somebody's faith in us. A recruit in the Revolutionary Army wrote: "George Washington once said to his company: 'I am counting on you men'." . . . and a recruit clasped his musket in his arms and wept with the devotion which Washington's confidence inspired.

The Spiritualist believes that man must find the seat of authority in religion, not in any creed or church however hoary with age, but within himself—in the truth that he feels and perceives and knows as such. He is not content to accept as true the teachings of any of the many world teachers, for they will never



Arthur Ford
N. S. A. Missionary

be true for him until they have been tested in experience and become a part of his very being.

He does not cherish the ideals of religion merely as beautiful sentiments, though quite impractical for this world, but he dares to make them his very own, in the sense of incorporating them into life and character so that they shall become the dynamic, all-compelling source, from whence shall proceed all his thoughts, his words and his deeds.

The Spiritualist believes that religion is something that is born in man's inner consciousness, tested in his own experience, rising spontaneously from his own first-hand contact with reality and translating itself into life and spirit and character.

In other words, religion must be known and felt and loved, not merely believed as a creed or accepted as an ideal. Only such a religion can sustain a man and give him the faith and courage to live in the new age that is dawning.

Only this sort of religion can restore to the church its lost moral and spiritual leadership. Only through this sort of religion can a new theology arise. A theology that translates its truths into terms harmonious with the accepted truths of modern science and philosophy.

The Spiritualist believes that the whole problem of immortality is a purely human one. No longer can the church make men believe that it, and it alone, holds the keys of heaven and hell in its hands.

If men survive death, it is not because they are church members, but because they are human beings. Spiritualism makes of immortality a human as well as a religious problem.

SPIRITUAL HEALING

The following article, written by Faith Franz, is part of an affidavit notarized in Bronxville, N. Y., June 14, 1951, legally attesting the statements of the author regarding the healing results obtained through consultation with the American Indian medium, Wilfred S. Spear (Chief Sunflower).

★ ★ ★

For years I suffered intolerable pain in the head, eyes and temples. Each morning I awoke feeling miserable, with swollen eyes, unable to breathe through the nose, no appetite, no ambition and just one thought—that I had to live through another day of agony.

I had the best of medical doctors, took injections, medicine and physio-therapy treatments to no avail. I tried other healing sciences but was convinced that there was nothing but temporary relief—cure was out of the question.

In addition to this aggravated chronic sinus condition I had only 5 per cent sight and wore very thick lenses. In fact, due to poor sight I was forced to give up school for a whole year and then ultimately to give it up entirely. Most times I felt nauseous and had no desire for food.

I was so morbid that I saw no future but one of suffering. My outlook on life was bitter.

Then I met Mr. Spear, saw his healing demonstrations and talked with those who had been cured of diverse ailments. I had a new hope in my heart.

One particular morning I got up with the worst headache I ever had; my eyes were swollen and closed. I obtained no relief from medication nor the hot water compresses, prescribed by the doctors to be used on such occasions. I called Mr. Spear on the telephone. He spoke to me a few minutes and then what he told me sounded fantastic. He said to me:

"Barbara, you will never have another sinus headache, or any

A Testimonial

By
FAITH BARBARA FRANZ



She Endorses

other type of headache after today. Can you hear me?"

Sick and despondent as I was, it sounded incredible. But from that day to the present I have not suffered from any headache.

Swell To Be Alive

My whole system took on a great change, my appetite picked up, my digestion was improved and my nerves were steady. My eyesight is getting better all the time. My periods are no longer a nightmare; only occasionally a discomfort presents itself which is immediately corrected by Mr. Spear. I am no longer anemic and I now have that grand and glorious feeling, "It's swell to be alive!" In the few treatments I had from Mr. Spear I derived more benefit and comfort than the injections, medicine and physio-therapy treatments combined ever gave me.

Some of the other cases that I came to know about were

as remarkable as my own. I shall mention a few.

One was the case of an infant who from birth had been suffering with a digestive disorder.

Each and every formula tried had only caused digestive disturbance. In addition, he had a persistent wheezing cough, which wrecked his sleep. Medical science did not help. Chiropractic adjustments were tried. Finally, as a last resort, Mr. Spear was consulted. One treatment at his hands brought immediate healing and freedom from the cough, the digestive disturbance was corrected, and the infant started to thrive.

He Stopped the Pain

Another patient suffered with numbness and pain in her hands—complete loss of power to hold anything, also a similar numbness and pain in the sole of the right foot. Doctors diagnosed the case as neuritis. Unable to sleep at nights—crying with the pain, she went to Mr. Spear. She obtained unexpected and lasting relief.

Another outstanding case: A friend of mine was suddenly stricken with intense pain. The doctor diagnosed her case as an ovarian cyst and urged an immediate operation. At my suggestion she went to Mr. Spear. He started treating her and the pain was lessened immediately. A few treatments and she was entirely restored. She has suffered no pain or discomfort since, and a dangerous surgical operation was averted.

A man of about 50 years, suffering all his life with severe headaches which were caused, the doctor said, by a swelling in the nose, and he recommended that a portion of bone causing the trouble be removed. Medication would only bring temporary relief. He was unable to sleep, night after night, because he was unable to breathe freely. He was told about the results Mr. Spear was accomplishing. Without one bit of

faith, but in dire distress, he went for treatment. One treatment relieved him of the headaches and put him on the road to complete recovery.

Any person interested in obtaining more information or proof of the healings mentioned above can write to me at 76 Marquard Ave., Bronxville, N. Y., and I shall be happy to give further details as I know them about any or all of these cases.

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Why Red Indians Are Spirit Guides

How American Indian Mediums Are Trained

by Wilfred Spear

American Indian mediums are known as Mystery Men. Ever since the Red Man roamed over this land there have been Mystery Men. Their teachings are handed down from generation to generation to young students who are chosen to carry on the great work.

I was fortunate to be a descendant of Indian Mystery Men as far back as can be traced, and was taught and guided by one who is said to be one of the greatest of them, Chief Great High Mountain, my grandfather.

My father was a Cherokee Indian and my mother Holland Dutch. I weighed exactly two pounds at birth! The first thing my grandfather did with me was to take me outside and dip me into a creek of cold running water, not only to baptize me, but to test my endurance. This test must have been satisfactory because that was 76 years ago, and I am still here.

Although, in appearance, I took after my mother's people, I was raised as an Indian on an Indian Reservation. As a brother followed me rather quickly, my tired mother had to put me in the care of my Indian grandmother and grandfather at a very tender age. My grandfather was more like a father to me as I spent most of my childhood and youth with him. This worked out very well for me as it gave me a wonderful opportunity to receive the very finest training in mediumship and healing. This training, how-

ever, is available to any Indian child who shows the slightest possibilities for mediumship.

As soon as the little Indian medium-to-be shows his gift, usually by playing and talking to some spirit playmate, it is noticed by the parent, who encourages the child by asking it to repeat the words he hears from his spirit playmate. It is a pity that this is not done today by other races. In fact, they go out of the way to ridicule and discourage the young child if they see him playing or talking with some unseen force. This has, in my opinion, discouraged many potential mediums.

But the American Indian parent will try to get his child to describe the spirit playmate, and usually the description is clear enough for the parent to identify the spirit entity playing with the child. This generally starts when the child is about three years old.

If the child shows great interest, then the parent tries to place the child with a Teacher who will be able to understand his development, both spiritually and materially. But if the child is able to discern numerous spirit people, or in other words, if the child shows extra talent, then he is placed under the training of a Chief or Mystery Man.

At this point, the pupil is trained to have a perfect body, a sound and alert mind, and keen hearing. His eyes are trained to see at great distances, as well as to observe many de-

tails that the average person fails to see. The young Indian student learns to see at these great distances by covering his right eye and gazing at an object far away, thereby training his left eye in far-sightedness.

And then, his right eye is trained to observe minute details of nearby objects. This training gives him a greater appreciation of things around him. He is taught the secret laws of nature so that he lives longer and remains more youthful in appearance. It is a common thing for him to reach the century-mark and live many years past.

When the student is about eight years old, he is taught to pray to the Great Spirit (God) and meditate. Each and every day there is a period set aside for this part of his spiritual unfoldment. At this age, he attends all seances with his Teacher and begins to receive instructions in aura-reading and healing, as all Indian mediums are trained to read the human aura and heal the sick.

The Indians believe that no medium has completed psychic development unless he can also heal. It is necessary, therefore, for the student to observe the aura around each person and to be trained in its interpretation. He is told that all ailments are shown in each person's aura by different shades of red, ranging from pink to reddish-brown, according to the advancement of the ailment and where it is located. After the student can see what the ail-

ment is, he is instructed how to heal it, either with herbs, magnetic power or divine healing.

All Indian mediums or Mystery Men are trained in driving out undesirable spirits (referred to in the Bible as casting out devils). This is part of their training in healing, by which the blind are made to see, the



Chief Sunflower

Wilfred S. Spear

crippled to walk and the "insane" restored to sanity.

Most of this inner training is of a secret nature. Sometimes it is even ridiculed by the white man who does not understand it. The Mystery Man (or the Medicine Man, as the white man often calls him) dons large horns and paints his face a frightful mask to actually "scare the devil" out of a sick person!

At the age of eight I was trained so thoroughly by my grandfather that he permitted me to witness the delivery of a child. It was a very sacred thing to me to see a new life come into the world. (This was not uncommon among the Indian mediums and healers-to-be). From that time on, I witnessed many births, and at the age of eleven I was the only

WRITE FOR THE NEW
12 - PAGE

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one available when one of my aunts unexpectedly went into labor. It became my duty to deliver the child.

When it was all over both mother and eight-pound child were in perfect condition, due to the careful training my grandfather had given me.

The next great test for the young Indian medium comes when he is taken upon a mountain to fast, pray and meditate until he can see a heavenly vision very clearly—in fact, so clearly that it must also be seen by his Teacher. The age at which this test is given varies in the training of different young mediums, due to the fact that some develop faster than others.

I was thirteen years old when I was ready for this step upward. I was not allowed anything but water during this period of meditation and prayer. The most severe part of it is that your Teacher will enjoy his food in your presence while you are fasting. This is done to develop your will-power and self-control.

Can you imagine going seven days without food and sitting beside someone enjoying very good food? That is what I had to go through, until I received a vision of my great, great grandfather, and heard him say "Well done!" The words were heard by my Teacher who had a slight glimpse of him, but I was able to describe him perfectly, thereby ending the great test.

All Indian mediums go through similar tests, some more difficult than mine. After this great test is over, the student is with his Teacher as much as possible, especially when the Teacher gives a public demonstration. About this time the student begins to show the type of mediumship for which he is best adapted, whether it be trance, clairvoyance, clairaudience, or materialization. There is no limit to what he can aspire.

In many of the secret temples of the American Indian today, some of the Chiefs are able to levitate, walk on fire, and pro-

ject themselves astrally. In fact, anything of this nature which has been done anywhere in the world is done right here in America! The reason this is not known is because the American Indian is very secretive.

Our great Indian mediums of the past, as well as the present, received training similar to mine. I will mention a few.

Sitting Bull, a Sioux, was a great medium who was able to tell his people that they were going to be attacked by the U. S. troops. Therefore, the Indians were well prepared for the attack when it came—because of the fore-knowledge of *Sitting Bull*. While in trance, he described the battle in detail, giving time and place and number of troops taking part, and how many more were on the way.

Another great Indian medium was *Chief Joseph Brant*, who tread upon the ground now holding the building where this article is being written. While in trance, he gave many valuable laws of good government, which became part of the Constitution of the Great Iroquois Federation, and from that document, into the laws of this great nation, under which we are all governed today. He translated St. Mark's Gospel and other works into the Mohawk tongue.

The famous *Chief Seattle* advised his people, through trance, with one of the most inspired speeches ever heard by mankind, telling them to cease all useless fighting and bloodshed and unite in brotherly love. His masterful speech brought about the final great treaty between the Redman and the White, averting a great slaughter.

This heart-touching speech by *Chief Seattle* can be read today by lovers of great literature in a booklet entitled "*Chief Seattle's Unanswered Challenge*" by John M. Rich.

A more recent example, which I am sure some of my readers will recall, is *Chief Lone Bear*, a Seneca Indian. He was about 5 feet 8 inches tall, stocky, with black hair and eyes

and a dark skin. He gave seances and lectures and, occasionally, healing demonstrations in New York, Connecticut and New Jersey.

Although he had never gone to school and could not read nor write, *Chief Lone Bear* was so gifted that he could speak seven different languages. I have been with him when he conversed in Italian, Russian and Yiddish. I was told by each foreigner that he could speak their language fluently. And yet he could not even write his own name until he reached the age of 98, when I taught him how to write it, much to the disturbance of the Indian Agent at Gowanda, New York.

Up to that time, *Chief Lone Bear* had used his thumb print for his signature. He was with *Buffalo Bill's* circus as a strong man and gave many demonstrations of fire-walking, also walking upon swords and sleeping on a board with sharp nails protruding through it.


Such was his will power and training that he refused to be injured in any way through these demonstrations, and although his clothing was cut, his skin was never harmed. I had the great honor and privilege to demonstrate with *Chief Lone Bear* on many occasions in and around New York City.

All these great Indian mediums and many others, too

numerous to mention here, received deep, patient training at the hands of their Teachers—plain, unassuming men, but great mystics, every one. My own Teacher, *Chief Great High Mountain*, my grandfather, could walk on fire, could make it rain, as well as heal the sick. He was one of the greatest of Chiefs, a brilliant soul, many years ahead of his time.

My deep gratitude goes to him for his untiring efforts and guidance. And he is still teaching me. Even now, he is at my side, although we are a world apart, and I can hear his favorite prayer, which I will give to you:

"My dear Heavenly Father, with all my heart I am one with you. I know you, as the Father of all. You are the Great Spirit. You are Wisdom. You are Unlimited Love. You are all Truth. You are the Intelligence, Substance and Power through which all things are created. You are the Life of my spirit, the Substance of my soul, the very Intelligence of my thought, and I am expressing You in my body, with all of the good which I can express. I desire only that which is good for all, and I now ask You to bring it forth, through me, to all mankind by expressing happiness, health, prosperity and eternal youth. Amen!"



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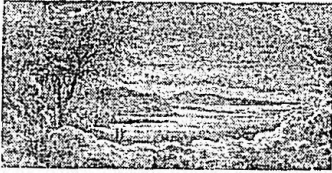
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SUMMERLAND



Greenfield, Ohio

Clyde Galen Chaney passed away recently at Greenfield, Ohio. Rev. Clifford L. Bias, officiated. Burial at La Porte, Indiana. His son, Rev. Robert G. Chaney, is the noted Chesterfield, Indiana, medium.

Norfolk, Virginia

Lt. Comdr. Fred Jordan, pastor of the Light of Truth Church of Divine Healing, Spiritualist, has just returned from a special conference of ministers and heads of religious denominations held in Washington, D. C.

Mr. Jordan was invited to be

CONTINUED COL. 2



The picture above, recently submitted by Mrs. Edward Handerson, taken during the recent Mother's Day service, shows Rev. Clara Knost Larrick, pastor of the Church of Spiritual Philosophy, 1715 Tangerine Avenue, St. Petersburg, Florida.

Rev. Larrick, who recently underwent a serious operation, will continue services at the church throughout the summer. She is a lecturer, teacher, mental and direct-voice medium.

present at the conference, not only as pastor of the local churches in Portsmouth and Norfolk, but as well as head of the International General Assembly of Spiritualists. The pur-



Lt. Comdr. Fred Jordan (Retired)
" . . . the need for spiritual preparation and guidance"

pose of the meeting was to acquaint the religious group leaders with the dangers, the potentialities of an atomic bomb attack on this country by a foreign enemy, and to prepare these leaders for the spiritual guidance they will be called upon to exercise in event of such an attack occurring.

A representative of the Spiritualists of the United States, the Rev. Mr. Jordan upon his return had this to say regarding the Washington conference:

"It is cheering to all patriotic Americans to know that the Federal Civil Defense Administration has recognized the need for spiritual preparation and guidance by all religious groups at this time of national crisis. Never before in the history of the world has the clergy been called together to consider the problems of religious leadership when the nation rests under potential attack.

"That this call was issued due to the dynamic concept of the responsibilities of the religious leaders by the Hon. Millard Caldwell, civil defense administrator in Washington, and former Governor of Florida, that the outstanding leaders of all religious groups were invited to be present and meet in the nation's capital—Catholic, Jew and Protestant, and all the various denomina-

tions of these groups responded to the invitation.

"This gathering of many religious faiths marks the first time that the religion of Spiritualism has been invited to join with the other denominational groups of this country in such a spirit of unity, and as president of the International General Assembly of Spiritualists, I was and am keenly aware of not only my responsibility to those of my group all over the country, but of the responsibility of all religious leaders everywhere to awaken to their responsibility to the people of their charge, and for spiritual leadership in a confused and perplexed world.

"It emphasized the crying need for a renewed faith in God and individual responsibility to our fellow men. The panel discussions were enlightening and inspiring to those in attendance and who are serving in their respective fields of usefulness," said Mr. Jordan.

Jamestown, N. Y.

Delegates to the recent 55th annual convention of the General Assembly of Spiritualists, named New

York City as headquarters for their 56th convention. Two new members were chosen for the Board of Directors. They are: Rev. Mabel Hammel, Utica, N. Y., and Mary Stewart, Tamaqua, Pennsylvania.

Rev. Carrie Yarter, chairman of the local committee for the convention, received much favorable comment from the delegates for her splendid co-operation in making the convention a success.

The official program included the ordination of Dorothy Maxwell by Assembly President, John Heiss. Those featured on the convention program were as follows: Rev. Mabel Hammel, Rev. Florence Rodgers, Rev. Carrie Yarter, Ray Torrey, Rev. William Bickert, Rev. Lillian Bleser, Rev. Margaret Hauth, the Shaws, Lucille Burdick, Rev. Ralph Thorn and Dorothy Maxwell.

The Board of Directors for the coming year: President John Heiss, Catskill, N. Y.; Vice President, Rev. L. Ayling, New York City; Secretary, Everett F. Britz, New York City; Treasurer, Rev. William Bickert, Lockport, N. Y.; and Trustees: Rev. Lillian Bleser, New York City; (CONTINUED ON PAGE 15)

GENERAL ASSEMBLY CONVENTION AT JAMESTOWN



The above photograph was taken during the opening banquet, over one hundred persons attending, of the General Assembly of Spiritualists whose recent annual convention was held in the mammoth ballroom of Hotel Jamestown, Jamestown, N. Y.

Left to right: John Heiss, President of the organization; Rev. Carrie Yarter, Convention Chairman and pastor of Jamestown's Open Door Spiritualist Church; and James Sharp, Recreation Director of the city of Jamestown whose lecture and program presented during the evening was well received by those in attendance.

Rev. Beulah H. Brown, New York City; George C. Shirk, New York City; Rev. Sarah W. Cushing, Miami, Florida; and the newly elected members.

Rochester, N. Y.

According to Rev. M. Newbie, assistant pastor of the Divine Inspiration Spiritualist Church. Rev. E. Taylor Andrews has, after a year's leave of absence, returned to resume her duties as regular pastor. A reunion service in honor of their leader was held recently at the church headquarters 27 Appleton Street, Rochester.

Winnipeg, Canada

Rev. Amy Barton, one of Canada's outstanding lecturers and clairvoyants, accompanied by Mr. and Mrs. Leslie Leivers of Branford, Ontario, Canada, visited *Psychic Observer* offices recently and during their stay. Rev. Barton demonstrated her psychic gifts. Throughout this demonstra-



Rev. Amy Barton

tion, her principal spirit collaborator, Rosetta, disclosed, through the medium, a number of evidential circumstances.

After leaving Jamestown, Rev. Barton stopped at Buffalo, N. Y., and served the Temple of Divine Science of which Rev. Katie Lee Henderson is pastor. At this service, she was assisted by the "Leivers" and Helen Fordham, their daughter.

Rev. Barton filled engagements at other Buffalo churches: The John Carlson Memorial Spiritualist Church, Rev. Edith Sandy, pastor; and Sunflower Spiritualist Church, Rev. Ida Hansen, pastor.

Rev. Barton, who has, for over 30 years, been serving the cause of

Spiritualism throughout the Dominion, resides at 105 Atlantic Avenue, Winnipeg, Manitoba, Canada.

Wheeling, West Virginia

One of the outstanding Spiritualist church south of Mason-Dixon line is Way Memorial Spiritualist Temple located on "The Island" in the city of Wheeling, West Virginia.

Closin Spoon, a director of this church reports that Rev. Floyd A. Thornton, Battle Creek, Michigan, has been appointed minister — services to begin first Sunday in September.

Rev. Thornton, during the month of August, served the First Spiritualist Church, Green Bay, Wisconsin.

Milwaukee, Wisconsin

Ralph D. Albricht was ordained into the ministry of Spiritualism recently by Rev. Charles R. Smith, N.S. A. President. The ordination was conferred in Milwaukee at the Psychic Science Spiritualist Church.

The principal speaker during the service was Rev. Victoria Barnes, N. S. A. Trustee. Others taking part in the service: Church President, Joseph Sax. Rev. H. Gordon Burroughs, Rev. Emil C. Reichel, Rev. Robert J. Macdonald, Warren L. Bachman, Rev. Clyde A. Dibble and Rev. Arthur A. Myers.

Denver, Colorado

Spiritualists in Colorado, headed by Rev. Pearl Ashbrook, plan to open a new camp, 38 miles from Denver some time during June, 1952. This center will be known as the Silver Springs Spiritualist Camp and, if the preparations now under way even in part meet the expectations of the organizing committee, this center will grow and serve Spiritualists in the Middle West who find it impossible to travel great distances to witness all phases of mediumship.

For additional information, write: Rev. Pearl Ashbrook, 322 E. 17th Avenue, Denver, Colorado.

Belding, Michigan

Many will remember Rev. Amanda Flowers, founder of the Independent Spiritualist Association. She is survived by two sisters, Blanche Cameron of Belding, Michigan, who attended the recent I.S.A. convention at Fort Wayne—and Frances McPhee.

Rev. Flowers, whose maiden name was Amanda Cameron, was born in Canada. Blanche Cameron, a devout Spiritualist, is a member of the Spiritualist Church of Truth, Grand Rapids.

FLINT'S SPIRITUALIST EPISCOPAL CHURCH



She is the minister

For the past 17 years, Rev. Pearl Reinhardt, pastor of the Spiritualist Episcopal Church, Flint, Michigan, (see photograph, this page) has been serving the cause of Spiritualism.

Her actual work, before the public, began in 1941 and after traveling and working for seven years in Spiritualist churches throughout the state of Michigan, she was appointed associate minister of the S. E. C. Flint church.

In 1949, Rev. Reinhardt was ordained by Rev. John W. Bunker having been sponsored by Rev. Ruth Walling and her husband, Fern Reinhardt. Then, in December of the same year, she was installed as regular pastor.

At present Rev. Reinhardt is known as an outstanding lecturer, teacher, mental and independent voice medium. According to Nettie Riddell, wife of Rev. Malcolm Riddell, president of the Independent Spiritualist Association, "she is



Rev. Pearl Reinhardt

worthy of praise for her outstanding work and many of her students are now in the field doing splendid missionary work."

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(P-311)

Chesterfield, Indiana

Additional information has been received relative to the Third Annual Spiritualist Episcopal Institute, in session at Chesterfield Spiritualist Camp, Chesterfield, Indiana, September 3rd through September 9th.

Members of the faculty have outlined the curriculum. These members are:

REV. CLIFFORD L. BIAS, Dean of the Institute; internationally known medium, teacher, writer and Spiritualist leader; member of Spiritualist Episcopal Board of Clergy and Official Board; Marshall College, and Ohio State University.

REV. JOHN W. BUNKER, Presiding Clergyman of the Spiritualist Episcopal Church; instrument for the famous "Thistle" books; apport medium of world renown for many years; Cincinnati College of Embalming, University of Michigan Alumnus.

REV. ROBERT G. CHANEY, eminent author of Spiritualist books; renowned medium and teacher of the occult; travels nation-wide, conducting classes and serving churches; outstanding speaker; Miami University, College of Universal Truth.

REV. MARTA MALLERY, for many years an outstanding authority on and teacher of occult systems; has combined the best of these systems into her own courses; former grand opera, concert and radio contralto; Syracuse University.

EARLYNE C. CHANEY, Registrar and Secretary of the Institute; writer of numerous occult articles; student of occult systems of thought and life; former movie actress; attended Moser Business College of Chicago, College of Divine Metaphysics

The Curriculum

The curriculum of study courses includes: *Effective Public Speech* (Chaney); practical sessions in acquiring platform presence and poise. Workable methods of preparing sermons; speeches, and special addresses.

The Art of Counseling (Bias): instruction in the technique and psychology of personal counseling. Particularly valuable for ministers, readers and healers. Methods of personal assistance.

Theory and Practice of Healing (Bunker): The Divine Laws by

which healing of mind and body is made possible are detailed in this course. For the healer and every student interested in this remarkable phase of mediumship.

Survey of Psychic Phenomena (Bias): Designed to acquaint the student with a general outline of the broad field of psychic research. Deals with the phases of mediumship as well as non-mediumistic phenomena.

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S. E. C. I. TEACHER



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philosophy with which Spiritualism concerns itself. Serves as the basis of a greater spiritual understanding.

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Open To Everyone

The Institute provides a comprehensive and intensive series of the above study courses in the fields of Spiritualism. The Institute is open to everyone as a service to all students of Spiritualism by the Spiritualist Episcopal Church with headquarters at Eaton Rapids, Michigan.

Brady Lake, Ohio

During the month of July, speakers and mediums serving the Brady Lake Spiritualist Camp Association were Theodor C. Russell, Katherine Fidell, Della Kingsbury, Robert White, Alice Towner, Mae Morrison, Emma Felger and Ralph Cullip.

During the month of August, the current program lists the following talent: T. C. Russell, Emma Felger, Gertrude Krueger, Esther Lehman, Henry M. Paulson and Marguerite Roemer.

Norfolk, Virginia

According to Dr. John W. Gregory, President of the American Society of Medical Herbalists, Los Angeles, the first stop on a special tour of the East, was in Norfolk, Virginia, where both he and Dr. Lorraine Lavani, First Vice President of the same society, are currently serving the Light of Truth Church of Divine Healing of which Rev. Fred A. Jordan is pastor and president.

After completing this schedule, both Dr. Lavani and Dr. Gregory will visit Spiritualist centers in New York State, Michigan, Wisconsin and Canada. While in Detroit, they are scheduled to serve at Rev. Edith L. Green's Allen Memorial Spiritualist Episcopal Church.

Sarasota—Shrine of The Master, Women's Club, Palm & Park St.; Fri. 7:45 P. M.; Rev. Dorothy Graff-Flexer.

St. Petersburg—Ch. of Spiritual Philosophy, 1715 Tangerine Ave.; Thurs. 7:45 P. M.; Rev. Clara Knost-Larriek, Pastor; W. H. Larriek, Sec'y.

Tampa, Florida

Occult Center School and Church, 8808 Florida Ave., Sunday 8 P. M.; Pastor: Rev. Nello Cherry; Phone: 34-7775.

Shrine of The Master, 1308 Memorial Highway; Sun. 7:30 P. M.; Pastor, Rev. Dorothy G. Flexer, Phone 32-7492.

ILLINOIS

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 P. M.; Wed. 8 P. M.; Healing and Messages; Pastor, Anna Zalkar.

Champaign—1st Ch. of The Spiritualist, 219 S. Water St.; Sun. 3 P. M.; Rev. Floyd Humble.

Chicago, Illinois

1st Sp'list Episcopal Ch., 721 Belmont Ave.; Sun. 7:30 P. M.; Rev. Rosemary Kelly, Associate Pastor.

Evangelical Spiritual Church, 654 N. Parkside Ave.; Sun. 7:45 P. M.; Wed. 8 P. M.; Rev. Harry H. Hilborn, Minister; Pauline Buerger, Ass't Pastor (Church phones: Austin 73151 & Austin 74058).

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 Ashland Ave.; Sun. 3 & 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tuffs. Phone Walbrook 5-4750.

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

Silent Prayer Sanctuary, 1706 North Puleaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

Ch. of Living Thought, 2729 South Keeler Ave.; Sun. 7:30 P. M. service in Czech language; Charles Golan; Hud Prikop, 2455 S. St. Louis Ave.

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

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

Psychic Science Temple of Divine Brotherhood, 1452 W. 69th St.; Sun. 7:45 P. M.; Rev. Hazel Themasus, Phone Republic 7-5616.

Friendly Spiritual Ch., 240 W. 63rd St., Sun. 8 P. M.; Rev. Elver R. Street; Phone: WEntworth 6-2270.

Flower Candle Light Guide Spiritual Science Ch.; 3105 N. Clark St.; Sun. 3 & 8 P. M.; Rev. Mary Kearney. Phone: GR 7-1707.

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

Puritan Spiritualist Church, 812 West 59th St.; Sun. 8 P. M.; Rev. Rosa McKay, 8209 East End Ave.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Sun. & Thurs. 7:30 P. M.; President: Freda Brown; Phone: HEmlock 2447.

Faith Spiritual Church, 2614 North Austin Ave.; Sun. 10:30 A. M.; Fri. 7:30 P. M.; Revs. Fred and Emily Ludmann.

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

Liberal Psychic Science Church, 3440 West 74th Ave.; Sun. 2:30 & 7:30 P. M.; Wed. 7:45 P. M.; Class: Tues. & Fri. 8 P. M.; Social: 2nd & last Sat.; Rev. Anthony Camardo; Phone: CApiitol 7-6333.

(Chicago Continued)

Sp'list Ch. of Truth, 3349 West North Ave.; Sun. Healing 7:45 P. M.; service 8 P. M.; Pres., Theo. Siers; Phone B. E. 5-7455.

Church of The Spirit, 2651 North Central Park Ave., Sun. Jr. Church 10:30 A. M.; Evening service 7:00 P. M.; All message service Wed. 7:45 P. M.; Pastor: Rev. Frank Joseph; Ass't Pastor: Rev. Ernst A. Schoenfeld.

First Roseland Spiritualist Church, 138 East 114th St.; Sun. 3 P. M.; Pastor: Dean Fry; Phone: PUblian 5-2965.

Bethel Spiritual Ch., 2115 N. California Ave., Sun. and Thurs. 8 P. M.; Candle Light Service 2nd Thurs. Rev. Eltz. Palmer-Heller; Phone: CApiitol 7-2110.

Cicero—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Decatur—First Spiritualist Church of Truth, 993 North Edward St.; Sun. 8 P. M.; Rev. Grace Bowman Brown, 940 North Edward.

Elgin—First Spiritualist Church, 165 Chicago St., Sun. 7:30 P. M. (I.S.S.A.) Sec'y: Bertha Chamberlain, 362 May St. Phone: 3665.

East St. Louis, Illinois

St. Ann's Sp'list Episcopal Ch., 5802 Delmar; Sun., Tues. & Wed. 8 P. M.; Wed. 1:30 P. M.; Rev. Bernice F. Bennet, pastor; Ass't pastor, Rev. Gertrude Hannah

Spiritualist Science Church, 16th & Cleveland Ave., Sun. & Wed. 7:45 P. M.; Laura Connel Phillips; Sec'y: Mrs. Clarence Prater. R.F.D. No. 2, Millstadt, Ill.

First Victory Spiritualist Church, 1120 St. Clair Ave.; Clara Schaeffer, Pastor.

Joliet—First Spiritualist Church, Jasper and Glenwood Place; Sun. 2:30 P. M.; President: Florence Fisk, 205 North Joliet St., Phone: 9346; Vice Pres.: Blanche Anderson.

LeRoy—J. T. & E. J. Crumbaugh Spiritualist Church, Sun. Lyceum, 1 P. M.; Services: 2 P. M.; Minister: Rev. Charles C. Cunningham.

Peoria—Spiritual Ch. of God Center, 416 Hamilton Blvd., G.A.R. Hall; Sun. 7:45 P. M.; President: Louis Gibson; Sec'y: Ella Gimbel; Ass't Pastor: Rev. Emma Petty; Pastor: M. E. Price, 206 Albert St. (Sunnyland Add.), Washington, Illinois; Phone: 3-6190.

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

Westmont—Unity Spiritualist Church, 13 West Quincy St.; Sun. 7:30 P. M.; President: Mrs. E. A. Backlund.

INDIANA

Anderson, Indiana

Madison Ave. Spiritualist Temple, 13th & Madison Ave.; Sun. 7:30 P. M.; Thurs. 2 & 7:30 P. M.; Rev. Fanchion Harwood.

Chesterfield—Chesterfield Spiritualist Camp, The Chapel; Regular Sunday afternoon services at 2 until June 15th; 1951 season opens June 30 and closes August 26th; Mable Rifkin, Sec'y.

Eikhart—Christian Spiritual Temple, 209½ S. Main St.; Minister, Rev. Harry Sutton, 1800 Frances Ave.

Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Thurs. and Sun. 8 P. M.; Rev. Jeannette Hoepfel, pastor.

Fort Wayne, Indiana

Spiritualist Church of Divine Science, (N.S.A.) 1615 Wells St., corner Spring; Thurs. 2 & 7:45 P. M.; Sun. Lyceum, 9:30 A. M.; 7:30 P. M.; Minister, Rev. Bernice Brock, 1004 Andrews St.; Phone: A-4567.

Undenominational Spiritualist Church, (I.S.A.) 119 West Columbia Ave.; Sun. 7:45 P. M.; Minister, Rev. Violet Rice, 1308 Huettli Ave., Ft. Wayne 6, Indiana. (Phone Harrison 40075); Sec'y, Mary Landgon, 212 E. William St.

1st Sp'list Episcopal Ch., E. Wayne at Harmer St.; Sun. 7:45 P. M. Pastor, Mildred Orr; Tues. 7:45 P. M. conducted by Rev. Fred Felix, of Toledo, O.; Pres., Donna Wall, 1122 Pennington Dr., Phone Anthony 86082.

Gary, Indiana

1st Sp'list Ch., of Gary, 2430-2 West 11th St.; Claude Dixon, Pres.; Sec'y, Reba Schallion, 228 Ellsworth St.

Temple of Spiritual Life, Labor Temple, 35 E. 6th Ave.; Sun. 7:45 P. M.; 2nd & 4th Sun. 2:30 P. M.; Rev. Currie L. Frame; Ass't pastor, Rev. Elam H. Frame.

Hammond—Unity Spiritualist Church, 5451 Holman Ave.; K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

Indianapolis, Indiana

Psychic Science Spiritualist Church, 1415 Central Ave.; Thurs. 7:30 P. M.; Sunday—Healing: 7 P. M.; Service: 7:30 P. M.; Pastor: Dr. B. F. Clark; Ass't pastor: Dollie Clark; Sec'y: Emma Bright; Phone: Lincoln 6073.

Progressive Spiritualist Church, St. Clair & Park Aves.; Sun. & Tues. 7:30 P. M.; Pastor: Rev. John F. Van Meir.

Truelight Spiritualist Church (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Affie L. Reep; Carol Reep.

Sp'list Center Ch., Inc.; 1901 Lexington Ave.; Sun. 7:45 P. M.; Wed. 2:30 & 7:45 P. M.; Pres. E. Harry Hudson; Sec'y: Carrie A. Ayers.

Lafayette, Indiana

Ch. of Divine Truth, Ferry St. (between 5th & 6th); Speaker, Wm. S. Andrew; Pres. Celia White.

Marion—Distributors of Light Sp'list Ch., City Hall, cor. Adams & 2nd Sts.; Sun. 7:30 P. M.; Rev. Mabel G. Pitman, Phone, 391.

South Bend—Church of Spiritual Truth, 519 S. Joseph St.; Sun. 7:30 P. M.; Also special every 3rd Sun. at 3 P. M.; Minister, Rev. Marie Smith, 212 E. Dayton St. Phone 64282.

Terre Haute—Golden Hour Spiritualist Church, 503½ Wabash Ave., Sunday 8 P. M.; Rev. Nellie Rodgers; Rev. Goldie Russell.

IOWA

Des Moines—Unity Temple of the Good Shepherd, 918 Locust St.; Minister, Emily Ferris; Sec'y, Maxine Bryant, 617½ W. 14th St.

KANSAS

Kansas City, Kansas

Unity Christian Spiritual Science, Inc., 500½ Minnesota Ave., Sun. & Thurs., 8 P. M.; Dr. Kate Fairchild, Pres. U. C. S. S., Minister; Phone: Drexel 0170.

KENTUCKY

Louisville—The People's Divine Healing and Abundance Center, 333 S. 42nd St.; Rev. R. W. Lagneau.

Paducah—Paducah Psychic Study Club, Sun. 8 P. M.; Leslie & Mildred Faith, Rt. No. 1, Bickner Lane. Phone 1010-M.

LOUISIANA

New Orleans, Louisiana

Divine Fellowship of Spiritualism, 825 Spain St.; Fri. & Sun. 8 P. M.; Lillian McQuinn; Ada Dubard Gunter.

Lily of The Mohawks (Spiritualist Center) 821 Montoug St.; Tues. & Sun. 8 P. M.; Rev. Carl Curo, Pastor; Rev. John Kabolt, Ass't Pastor and Sec'y, 1720 Nunez St.; Phone: Victor 4751; President: A. Pacard.

MARYLAND

Baltimore, Maryland

United Bible Spiritual Temple, 1830 Bolton St.; Sun., Wed. & Fri., 8 P. M.; Rev. Grace P. Bauer.

Temple of Wisdom (Spiritual Science Church) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. Healing, 1 P. M.; Rev. Elizabeth Dennis; Phone: Liberty 4512.

The Spiritual Sanctuary, 2606 Butaw Place at North Ave.; Sun. & Wed. 7:45 P. M.; Pastor, Rev. Robert J. Barnes, 818 Powers St.; Phone HO-4408.

MASSACHUSETTS

Boston, Massachusetts

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

Fitchburg—1st Spiritualist Alliance Ch., 22 Knowlton Terrace; Mildred D. Smith.

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

Onset—First Spiritualist Church, Highland Ave. (Cape Cod) Services: every Sunday, 2:30 and 7:30 P. M.—starting Sunday, July 1st and every Sunday thru' Sept. 2nd; Mid-week services announced locally; Sec'y: K. D. Custance, 52 North Blvd.

Quincy—First Spiritualist Church, Coolidge Bldg., 1511 Hancock St., Tues. 7:45 P. M.; Bertie DeYoung, Pastor.

Springfield, Massachusetts

First Spiritual Alliance Church, 137½ State St., Room 302; President: Clara Barnett; Pastor: Rev. Maude E. Taft; Sec'y: George M. Bates; Treas.: Joseph Heneberg.

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

MICHIGAN

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

Bay City—Congregation of Spiritual Unity, 115 South Linn St.; Sun. 7:45 P. M.; Sec'y: Irene C. Hay; Pres.: Clara Trombly, 909 Hart St., Essenville.

Cadillac—First Spiritualist Church, 122 East Nelson St.; Guy Curtis, President.

Coldwater, Michigan

Spiritual Temple (I.S.A.), 52½ W. Chicago St., Sun. & Mon. 7:30 P. M.; Rev. Pearl Burns; Phone: 221-J.

Spiritual Truth Church, 33 N. Hancock; Sun. 3 & 8 P. M.; Rev. Glen Gresly; Pres.: Mrs. Glendale DePalma.

Detroit, Michigan

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

Fellowship of Christ Spiritual Church, 1407 25th St.; Sun. 7:45 P. M.; Rev. Harold Gombosh, Pastor; Rev. Helen Gombosh, Ass't Pastor; Phone: Tashmos 6-5804.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner. Phone: WA-8-6758.

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PRAYERS for the sick. Spiritual counsel by appointment; Rev. Mary R. Carpenter, Ohio State Representative; Member of the United Bible Spiritualist Association. "The Sanctuary" chartered by The U.B.S.A.; Assistant; G. Emerson Carpenter; Address all communications to: Rev. Mary R. Carpenter, 3929 Laybourn, Toledo (12), Ohio. (P-320)

REINCARNATION; If we reject the doctrine of pre-existence we must admit extinction, for the soul cannot be eternal on one side of its earthly sojourn and not on the other. Eternal means eternal. People all over the world are realizing this fact, and turning to reincarnation. Reincarnation is simply a fact in evolution. It is not a religion. Let me explain your previous existence by Symbolism which I learned in India. Send your complete birthdate, month and year, and your name in full, together with two dollars to Gervey Baronto, Box 2126, Lakeland, Florida. (P-314)

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PERSONAL

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Springfield, Mass.—Rev. Elmer R. Bartlett, Psychic, 31 Noble St., Springfield, Mass. Consultation by mail or appointment. Fee: \$2.00; Public meetings: Tuesday & Friday, 7:15 P. M. Fee: 50c; Church dates by appointment; Member: T.N.S.A. Telephone: Springfield 2-0117. (P-314)

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PSYCHOGRAPH; Operates like an Ouija Board; Invented by Hudson Tuttle; a favorite 50 years ago for the unfoldment of mediumship. Circular wooden board, with indicator, rests on ball-bearing pivot. When psychic energy is generated, the indicator turns to number or letter . . . \$4.35

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For merchandise in this column, send check or money order to: Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

Pastor Wanted

FIRST SPIRITUALIST EPISCOPAL CHURCH, Fort Wayne, Indiana, would like to get in touch with an ordained Spiritualist minister. When replying, state phases of mediumship, affiliation, etc. Address all communications to: Donna Walt, 1122 Pemberton Drive, Fort Wayne, Indiana, or phone Fort Wayne: Anthony-86082.

OPEN DATES

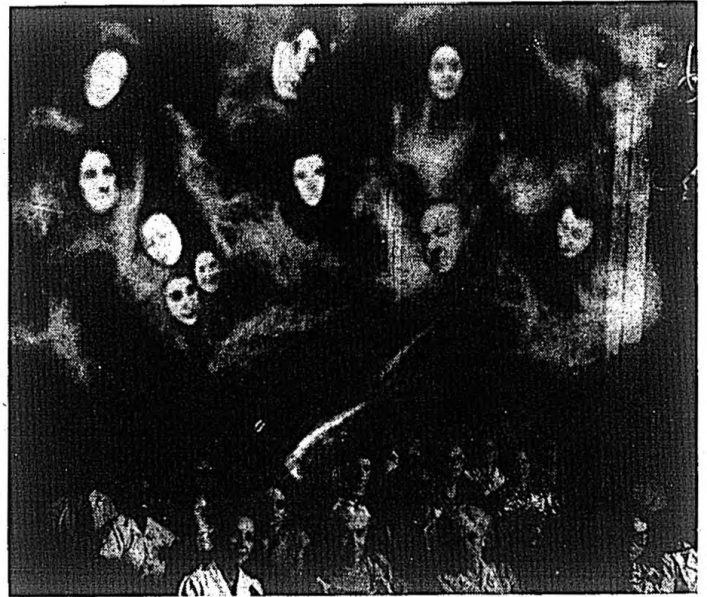
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MORE ≡ SPIRIT PHOTOGRAPHS AND SKOTOGRAPHS ≡

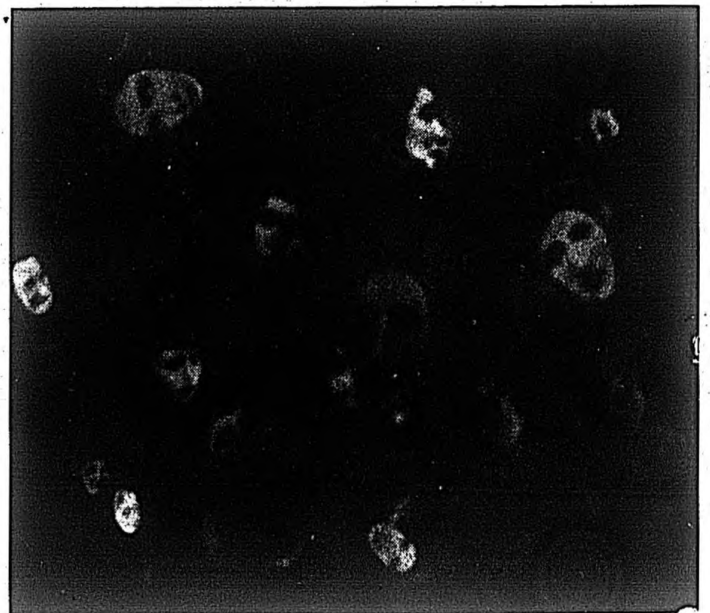
... received, under test conditions, through the mediumship of J. Edwards at Camp Silver Belle, Ephrata, Pennsylvania



↑ SPIRIT PHOTOGRAPHY ↑

The phenomena pictured above, known as *Spirit Photography*, is so named because of certain technique employed. The medium J. Edwards snapped the pictures in bright light, the negative being inside the holder **INSIDE THE CAMERA**. In the photograph, left, the sitters are: John Kartizky and Elmer F. Dunkle. The spirit extra, extreme left over Karitsky's head has been indentified as *G. Edgar Owen*, who passed away recently at Honesdale, Penna.

In the photograph, right, the entire audience is pictured. The spirit extra, right center, has been positively identified as *Alexander F. Jenkins*, Baltimore, Maryland. Before he passed away, this noted Spiritualist and psychic researcher was a frequent visitor to Camp Silver Belle.



↑ SKOTOGRAPHS ↑

The phenomena pictured above is known as *Skotograph*. The technique employed in this phase is for the negative (inside the holder) **NOT TO BE PLACED IN THE CAMERA** but rather it is passed through the audience to be "sensitized" and then developed without putting it back in the camera. Hence, no audience or sitters appear in the background. The spirit face, upper left, in the left-hand picture has been identified as *Alexander DeChard*. Most of the spirit extras in the right-hand photograph have not been identified. If any of the faces are recognized, send an earth picture to the editor of this journal for comparison.