

CENTENNIAL BOOK
of
Modern Spiritualism in America

This book is issued as an
abbreviated account of
the birth and growth of
Modern Spiritualism in the
United States of America.

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of United States of America**
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THE NATIONAL SPIRITUALIST ASSOCIATION
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The
National Spiritualist Association
of the
United States of America
extends GREETINGS
to the Spiritualist Organizations
of This and All Other Countries,
and pays tribute to them for the
valuable results of their tireless
and noble efforts on behalf of
Modern Spiritualism.

"Eternal Vigilance Is the Price of Liberty"

—Wendell Phillips



PLEDGE TO THE FLAG

"I pledge allegiance to the Flag of
the United States of America and to
the Republic for which it stands, one
Nation indivisible, with liberty and
justice for all."

THE LYCEUM FLAG SALUTE

C. Fannie Allyn

Hail! Star Spangled Banner, the sign of the free,
Our hearts and our hands pledge allegiance to thee.
We salute thee and echo from shore unto shore,
One Country united, one flag evermore.

PREFATORY

In presenting this Centennial Souvenir Book the National Spiritualist Association recognizes the contributions made to the Cause of Modern Spiritualism by the various Spiritualist Organizations throughout the United States of America.

Spiritualism now encircles the world, embracing millions of sincere adherents from every walk of life. This book has been issued to show, in an ABBREVIATED way, the individual activities, organizational efforts, support of the Press, etc., to which credit is due for this wonderful progress made between 1848-1948.

To assemble the material herein contained has been no easy task, and much credit is due to all who so willingly co-operated. Every effort has been made to fulfill all pledges while at the same time giving all possible information that could be placed in a book of such limited size and in the limited time available for preparation after the idea of the book was adopted.

At first, it was thought a book of a few pages would be sufficient but the scope of our work enlarged as we progressed. It was then we realized how valuable an abbreviated history of our progress would be, so the present form is the result, in which we have endeavored to be as thorough, and as accurate as possible, aiming to stress the most important historical items, those of greatest interest to all Spiritualists. We have selected excerpts and poems that we felt would be interesting and informative to our reading public, and would furnish suitable themes for platform workers, or subjects for discussion in symposiums.

Realizing that Spiritualism has reached its present status because of the willingness of those devoted, unselfish, loyal pioneers who weathered

all storms of rebuke, misunderstanding, abuse and even severe persecution, fearlessly co-operating with teachers beyond the veil, steadfastly clinging to what they believed to be their duty—we give due honor, and have cited the abilities and activities of but a few, but sufficient to acquaint present day workers with the type of work and workers of the yesteryears presented from our rostrums and in our seance-rooms. It was impossible to even mention the names of all who, in the pioneer stages of this Movement, assisted with mediumship, lecturing, teaching, voice, pen, executive and organizational ability, money or otherwise.

Many weeks were spent in search for data during which time letters of invitation were issued to all recognized Spiritualist groups, Papers and Periodicals, to participate in this project. It was the desire of the National Spiritualist Association to recognize the work done by ALL. We thank ALL who so willingly co-operated, and regret that more did not respond to the invitation issued to individuals and churches, through the columns of THE NATIONAL SPIRITUALIST; however, we proceeded with the information available and trust our humble but earnest efforts to assemble as much historical information as possible between the covers of ONE BOOK has not been in vain. At least, it is an initial attempt so that the salient points herein contained can be amplified and improved at any future date.

Many difficulties have beset this effort, but we are conscious of having tried to do our duty and it is our sincere hope that this Centennial Book will prove interesting and instructive to Spiritualist and non-Spiritualist, alike.

The National Spiritualist Association
Dr. Victoria Barnes, Compiler

Chicago, Illinois, January, 1948.

PRESIDENT'S MESSAGE

REVEREND CHAS. R. SMITH

On this 100th Anniversary of the Advent of Modern Spiritualism, the National Spiritualist Association of the United States extends its greeting and fraternal love to all spiritualists wherever residing throughout the world.

The National Spiritualist Association is proud of its heritage. Its foundation is soundly rooted in the strength of its Pioneers, who, through their determination, gave birth to an association that was to represent all that is valuable from an organizational standpoint.

The National Spiritualist Association is proud of the personnel that makes up the membership of its affiliated churches that are loyal and active in the forward movement of the Science, Philosophy and Religion of Spiritualism.

We are proud of the Educational Department represented by our National Organ, The National Spiritualist; also the Bureau of Education; and all of the literature issued either directly by the National Spiritualist Association or published by affiliated State Associations.

We do not know what the dream of the future was in the minds of the Pioneers that met in Chicago in 1893, but the records of that memorable meeting shows there was a united thought and determination to bind together all Spiritual-

ist churches, societies and other units into one strong National organization, and this today is the National Spiritualist Association.

The Pioneers were forward-looking people, and we of today have accepted the Torch they passed on to succeeding generations. That Torch is burning brightly today lighting the pathway to Unity and Harmony of all who are interested in the furtherance of this beautiful Religion.

Our doors are open. Won't you come and join us in this glorious undertaking? The rough terrain has been made passable by those who raised their voices in the defense of Angel Messengers, who in divers ways brought the greatest message to modern man, and are continuing to do so through present day mediumship.

The National Spiritualist Association is proud of its history. It has raised the status of the Religion of Spiritualism to that degree where we are recognized as leaders of a Faith that brings consolation and joy to the disconsolate who believed death was a parting with loved ones, but who received the message through mediumship that THERE IS NO DEATH, but All Is Life.

Won't you come and share with us in this Spiritual Discovery? We need you and you need us.

OFFICERS OF THE NATIONAL SPIRITUALIST ASSOCIATION 1948

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THE HOUSE AT THE END OF THE ROAD

It is ever so fine just to be glad to live
In a house by the side of the road,
And to be a good friend to the wayfaring man
As he journeys along with his load.

But to me there is something that seems quite as fine;
Let us make it a part of Life's code
Just to speak, now and then, with the wayfaring man
Of the house at the end of the road.

Does he know, and do we, just as much as we might
Of that other, and greater, abode
Which is waiting for us when earth's highway shall end,
That new house at the end of the road?

Oh, our lives are not journeys that end at the grave;
We all travel, regardless of mode,
Far above, and beyond, the long roadways of earth,
To a house at the end of the road.

And that house, it is builded of timbers we send;
All our thoughts and our deeds make a load
That is daily sent there, by our acts and our prayers,
For a house at the end of the road.

So, then let us send timbers of unselfish love
To be put into that new abode,
And send thoughts of blest peace and of joy to help build
That new house at the end of the road.

We shall find in a garden right next to that house
All the fruit of the seeds that we sowed
As we walked here below with so seldom a thought
Of the house at the end of the road.

So, I'm asking myself some grave questions right now—
Am I building a worthy abode?
Am I proud of the home that's awaiting my soul
In the house at the end of my road?

Nellie R. White

The Birth of Modern Spiritualism

DR. VICTORIA BARNES

This may seem an old, old story to many, yet it is ever new to those who are entering the portals of investigation for the first time. Like the story of George Washington, Abraham Lincoln, Thomas Jefferson, The Declaration of Independence and the Bill of Rights recited to each new generation entering our schools, so we recite the story known as the Raps of Hydesville. There could be no stable country or loyalty toward a country through expressed patriotism if its history and the life of its founders remained unrevealed to its citizens. Likewise, there would be neither loyalty to nor appreciation of our religion unless its adherents are fully acquainted with the history of its origin and its patriots.

One hundred years ago on March 31, 1848, when the March winds were blowing and the chill of winter snows was still in the air, Modern Spiritualism was born in the humble little cottage at Hydesville, N. Y., then occupied by the Fox family, the third tenant to be disturbed by the raps.

At that time the family consisted of father, mother, and the two youngest girls Margaretta and Catherine (Katie). Pending the completion of their own home, then under construction, the neighbors accepted them, considering them God-fearing people. Little did they dream that in that very cottage, which they had then occupied for but three months was the mouldering body of a murdered peddler, and that the uneasy spirit, forced out of that mortal body, went through the rooms at night trying to find a human instrument through whose psychic sensitivity he could acquaint the world with the facts regarding his mysterious disappearance, and prove he still lived.

The father, John Fox, his wife Margaret and

the two girls Margaretta aged 15 and Katie age 12 had been awakened night after night by strange and unusual sounds. On the night of March 30th the noises were so pronounced that sleep, for anyone, was impossible. The raps were heard all over the house, as well as footsteps going up and down the cellar steps.

Among Mrs. Fox's ancestors there had been psychics from whom she had heard stories about haunted houses and strange manifestations, so she was the only one who had any idea of what this might be.

Their rest having been so disturbed, the family decided to retire early Friday night, March 31, 1848, the mother and girls retiring early in the evening, the mother in one bed, the girls in another, although in the same room. Hardly had Mrs. Fox laid down when the noises began. The children hearing the rappings, tried to imitate the sounds, as children will, by snapping their fingers. Katie called out, "Mr. Splitfoot do as I do," and laughingly clapped her hands. For every clap there was a rap—when she stopped the sound ceased. Then she began holding up her fingers, a different number each time, requesting Splitfoot to tell her the number of fingers held up. Correctly the answer was rapped out—to which Katie gleefully exclaimed "Oh, Mama, it can see as well as hear." Margaretta thought this was fun and decided to try it too. "Now—do as I do, count 1, 2, 3, 4." The raps again answered correctly, which frightened her and she quit. Katie suddenly remembered that the next day was April Fool's Day and decided someone was trying to fool them.

Mrs. Fox was not satisfied with the explanation and asked the noise (as she called it) to tell

her how many children she had, to which it rapped the answer, she then asked for the different ages of the children. Instantly, the age of each child was correctly rapped out with a pause between to individualize them, until the seventh when a longer pause was made, then three emphatic raps were given, the age at which one child had died. Electrified by these answers, she continued—"Is this a human being that answers my questions so correctly?"—no rap—"Is it a spirit? if it is, give two raps." Instantly two raps came. If you are an injured spirit give two raps." The two raps following shook the whole house. "Were you injured in this house? Is the person living who injured you?" Both questions were replied to by two raps.

Having established this means of communication, she continued to converse in this manner and found out that a man, age 31, had been murdered there, his body buried in the cellar; that he had a wife and five children, all living at the time of his death. Mrs. Fox was so bewildered she asked the spirit if it would manifest by rapping if she called in neighbors. It indicated that it would.

Mrs. Redfield, the nearest neighbor, arrived at the Fox Cottage about 7 o'clock to find the little Fox Sisters pale and speechless with fright. This neighbor's questions were correctly answered, so she sent for her husband and other neighbors. Through raps the spirit of the murdered peddler informed them his murderer was still alive but could not be punished by law; that he (the peddler) had been murdered five years before by a man, whose name was given, at midnight on a Tuesday night, that his throat had been cut with a butcher knife, his body taken to the cellar and buried for the \$500 he carried. All present heard the questions and the answers. Many stayed in the house all night, March 31, but Mrs. Fox and the girls were so unnerved

they left. On Saturday the cottage was overflowing with people, in and out, wanting to hear the strange but intelligent raps. No sounds were heard during the day but in the evening they commenced again. Over 300 people heard them, and the news spread fast. Saturday night the men wanted to satisfy themselves and began to dig in the basement but had to discontinue when they struck water.

Sunday the raps kept up all day and Maria Fox Smith, an older daughter, and her husband; also the son David S. Fox and his wife, slept in the room generally occupied by their mother, Margaretta and Katie. No raps were heard. Naturally, all of this greatly upset Mrs. Fox for the constant milling of people through the cottage upset the entire routine of the family.

After the water in the cellar subsided, digging was resumed in an effort to locate the peddler's body. One man walked around the cellar constantly asking "Is it here?" No raps responded until he stood in the center, then they came loud and clear. This fact was immediately made known adding to the despair of the Fox family. Mobs gathered and violence was threatened, and even used by a few men and women who jeered and mockingly refused to believe their former neighbor had committed this crime. But the spirit of the peddler, despite all pleading, continued to annoy this psychic family making sleep, work, rest or normal living impossible.

This is the story of the Raps at Hydesville which brought the Fox family before the world either as a group of sensational fakers seeking notoriety at the expense of every holy and beautiful impulse, or, a specially endowed and selected body of people who by their goodness, truth and simple humble faith might lead the world from darkness into light in this humble way.

True—psychic phenomena has always occurred in every clime, in every age—but here in

the little Fox Cottage at Hydesville, 100 years ago, Job's question, the question of the ages before his birth, was answered for all humanity, for all time, and PROOF given to the world that SPIRIT PERSISTS AFTER DEATH AND WITH THE CONSCIOUSNESS HELD AT THE MOMENT OF TRANSITION.

The famous FOX COTTAGE was purchased by a wealthy Spiritualist, a Mr. Bartlett, and moved to Camp Lily Dale, N. Y., where it is open to the public during the Summer Season. Miss Flo Cotrell, having the Rapping phase of

mediumship, is in charge. Many thousands from all over the world have visited the Cottage, and remained for a seance with Miss Cotrell. There they have looked over the pictures and autographs of the Fox family; the little chest belonging to Charles Rosna, the murdered peddler; and many other interesting and historical objects.

A marker now designates the spot where this Cottage originally stood, a gift by Mrs. M. E. Cadwallader.

If you deem your life a failure,
Then the world adopts your view;
If you bury all your talents
Who will mourn their loss but you?

Those who struggle wear the garlands,
Only cowards sit and sigh,
In the din of life's great battle,
Those who WIN are those who TRY.

Thomas A. Edison, New York, the world famous inventor and wizard of science, began school at 7 years of age. Before that time his hand had been controlled by an unseen intelligence and he wrote clearly.

In the *Banner of Light*, May 2, 1896, John Eggleston wrote: "Thomas Edison's parents were Spiritualists. I have many times sat in

Circles in their home when this great inventor was a mere child."

Another writer stated "I have known Thomas Edison from a boy, and all of his father's people. William Pitt Edison, brother of Thomas, was a pronounced believer in the phenomena as is Thomas, but the latter only discusses the subject with persons of intimate acquaintance."

The Fox Family

DR. VICTORIA BARNES

The name of this family was originally Voss, later changed to Foss, and finally to Fox. The father was of German ancestry, while the mother's forbears had been a mixture of Dutch, French and English. Psychic power had been evidenced for two or three generations on the mother's side of the house, the grandmother of Mrs. Fox was able to predict funerals, the entire service, people attending, etc., of those still living. When such eventually took place they found every detail was as she had described it.

There were six living children at the time of the famous RAPS, one boy died at three years of age. The three oldest John D., David S., and Maria were not psychic as were Leah, Margaretta (Marguirite) and Catherine (Katie). These three youngest girls, due to their unusual psychic ability which brought them before the public, became a wonderful triumverate of patient enduring crusaders for a new and enlightening expression of truth.

Leah, the eldest of the three, was first married at 14 and widowed twice before she was 21. Her third husband was Daniel Underhill through whose wealth and position she was able to protect her psychic talents from the curious and scornful. Until the day of her transition her beautiful New York home was open to those who sought evidence of the larger and finer truths as revealed by those in the Unseen to those in the Seen.

Margaretta, while still a child, became the adored sweetheart of the Arctic explorer, Dr. Kane, many years her senior in age. His secret marriage to her was never recognized by his family as they were strict Catholics. He died in 1857 leaving her at 24 without moral or financial support. Her affection for him had been most

sincere, consequently her loneliness was intense. Hoping she could be nearer to him in spirit she joined the Catholic Church. Ignored by the Kane family because of her psychic gifts and early Protestantism; forsaken by the Spiritualists for having given up the glorious work she was ordained by the Spirit World to do, and, betrayed by the enemies of Spiritualism she became a wreck of all her former beauty and wonderful power. While in this state of utter despair she sobbed out her grief to the wife of a Dr. Newton. This noble couple took her into their home, where, with kindly care and love she began to live anew.

KATIE (Catherine) married an English barrister, a Mr. Jencken. To their little son, Ferdinand Fox Jencken, was transmitted the marvelous power that had made his mother famous. When this babe was five months, nine days old, he was taken from London to Brighton for both his own and his mother's health. On the way his nurse who was carrying him in her arms, suddenly discovered he had a pencil in his hand, and was using it. The writing was a sentence in Greek which was photographed and reproduced in print; translated, it read "who believes in me shall live." In 1914 this once little fellow paid his last visit to America, giving demonstrations in Boston, but they were noticeably weaker than he had given before, for he was then in the last stages of tuberculosis, passing away while in that city.

Strange indeed was the career of these girls who from a humble home life, uneventful and peaceful, protected and secure in the love and confidence of family and friends, rose, by the invisible contact with spirit people, to prestige and

power, to friendship with statesmen, artists, poets, editors, preachers, philosophers and physicians. Often they were betrayed; by many—doubted and scorned by others.

Regardless of the extenuating circumstances that later arose in their lives, and the friction it caused in the relationship between these three

sisters—still, it is the remarkable work begun by them that started Modern Spiritualism on its way. We honor this trio of girls who inaugurated the Movement which has brought such joy and comfort to sorrowing hearts, such advanced ideas in the art of healing, such a natural, logical, provable philosophy of life; and the PROOF that THERE IS NO DEATH.

The Hallowed Ground

As Sung by

THE FOX FAMILY

The music of this beautiful song was dictated to Mrs. Leah Fox Fish, through the medium of the rappings while seated at the piano. Words by the late Mrs. Hemans. This was dedicated to the friends of Spiritual Progress and Reform and was sung by the Fox Family.

Yes, it is hallowed, this quiet scene,
Fair as it looks, and all softly green;
Yet fear thou not, for the spell is thrown,
And the might of the shadow on me alone.

Have I not lived midst these lowly dells,
And lov'd, and sorrow'd, and heard farewells
And learn'd in my own deep soul to look,
And tremble before that mysterious book.

Have I not, under the whispering leaves,
Woven such dreams as the young heart weaves
Shadows yet unto which life seem'd bound
And is it not, is it not hallowed ground.

Must I not hear what thou hearest not,
Troubling the air of the sunny spot?
Is there not something to none but me,
Told by the rustling of ev'ry tree?

Song hath been here with its flow of thought,
Love with its passionate visions fraught;
Death, breathing stillness and sadness, round,
And is it not, is it not hallowed ground?

Doubt it not, smile not, but go thou too;
Look on the scenes where thy childhood grew,
Where thou hast pray'd at thy mother's knee,
Where thou hast rov'd with thy brethren free.

Go thou when life unto thee is changed,
Friends thou hast lov'd as thy soul estrang'd,
When from the idols thy heart hath made,
Thou hast seen the colors of glory fade.

Oh! painfully then, by the wind's low sigh,
By the voice of the stream, by the flower cups die,
By a thousand tokens of sight and sound,
Thou wilt feel thou art treading on hallowed ground.

Formation of the National Spiritualist Association

The National Delegate Convention of Spiritualists of the United States of America convened at No. 77 Thirty-first Street, Chicago, Illinois, on the 27th day of September A. D. 1893, with Milan C. Edson of Washington, D. C., calling the meeting to order at 12:40 P.M.

Mr. Milan C. Edson was elected temporary Chairman and Robert A. Dimmick as temporary secretary.

The original call for the meeting was issued over the signatures of Milan C. Edson, Theodore J. Mayer, O. W. Humphrey, Henry Steinberg, Robert A. Dimmick, acting as organizing committee.

This committee recommended that the following objects, suitably worded, should be embodied in the constitution of the proposed organization: (1) The organization of the Spiritualists in the United States into one working association, (2) The opening of a permanent business office by the General Secretary of such Association as a ready means for the collection and compilation of the statistics of Spiritualism, (3) The furnishing to Spiritualists everywhere of a uniform, simple, practical plan of organization. (4) The building of all necessary temples and lecture halls. (5) The providing of a competent corps of organized lecturers. (6) For the better education of lecturers or speakers by instituting one General Conference of the same each year, that more uniform and effective methods of teaching may be secured. (7) The application of practical business methods to the promotion of the educational and especial interests of Spiritualism, and to the raising of its revenue.

Mr. Edson stated "We hope the Convention in its wisdom will bring forward many other better ones, so that, if we succeed in perfecting an

organization here, it shall represent in every degree the highest and best intelligence of the Spiritualists of this country.

I think this is the first National Delegate Convention of the Spiritualists of the United States that was held in Chicago. Chicago is the most bustling city on the continent; the pulse of the nation beats here. We find here a strange and curious commingling of races, religions, nationalities, peculiarly marked and strong individualities, psychical societies, a religious congress, and all the very curious assemblies which mark this epoch with so much promise of progress in the world of art, science and manufacture.

With full hearts and reverent faces turned towards the hovering hosts of beloved spirits we sense the presence of a great Spiritual wave, increased and intensified by the accumulation of pent up energies of this most magnetic and therefore the most dominant of all continents. The flood-tide of the wave is now here. It is wise and timely for us, as assembled delegates from the different Spiritual centres of the nation, to seize upon this opportune moment to form and perfect a Central National organization, which shall prove so practical and so wise in all its working parts as to insure its continued and permanent growth, and bring us, as an aggregate body of gifted people an ever progressive, harmonious movement towards the accomplishment of a mighty work.

It has been the peculiar province of Spiritualism to bring prominently before the world—Woman,—as a minister, teacher, counsellor, and guide. On our rostrum everywhere how nobly she has demonstrated her entire fitness for the work! Therefore, let us take courage and go forward with our purpose of organization and the work of converting the world to Spiritualism,

not forgetting for one moment that woman is to be one of our *GREATEST AIDS* and one of the most potent factors in the regeneration of the world.

The possibilities of a gloriously perfected womanhood are to be demonstrated. Her true mission as a savior and regenerator of mankind is to be demonstrated beyond peradventure. With the commencement of the twentieth century comes the beginning of a new cycle, and with it woman's golden era. She is the true Atlas of the world, the hope of the future. As the holy mission bearer of the evangel or evolving life, there is ever repeated within the most sacred temple of her life, the evolution, the ontogeny, and phylogeny of the race, continually welding together the planetary growth, physical, mental and psychical experiences of ages upon ages in the past, together with the higher, purer, better, and more spiritual possibilities and planetary progress of the ages yet to come.

From these premises is evolved the absoluteness of a great truth. Mark it well. The progress of the race depends entirely on the elevation, education and progress of woman.

My beloved brothers and sisters, fellow delegates to this Convention, let us made haste to band ourselves together and through the medium of our organization spread broadcast the great white light of this beautiful and wonderful truth. We have found the law of the healing of the nations. With the application of this law, the barrier against the advancement of the human race shall be burned away and destroyed forever. Among the many important reasons why we as Spiritualists should organize, the following stand prominently forth: NO great work can be accomplished without harmonious co-operation. The grand law of co-operation lies at the base of all social and industrial success. With spiritual achievements it should be, and is the same.

Therefore, let us be prepared to take advantage of that law. Again a central organization would answer to the multifarious needs of Spiritualists everywhere, not only in a social and literary way, but in a business way in the same manner; and as effectually as the central offices of the telephone company respond to the demands of a business community. Can a telephone company possibly do business without a central office? Most assuredly not. And does not its efficiency depend entirely upon the efficiency of its central office? It most assuredly does. Then let us have the benefit of a central office. We have been taught from our platform for more than forty years, that thoughts are things, full of potency for the accomplishment of purposes; yet, strange to say, we, as a class, have failed, utterly failed to make any practical use of this suggestive and very wonderful fact. Now, if we succeed in organizing here, and having a fixed business centre with a large number of co-operating associations throughout the country—all mutually banded together—working for the same purpose and the same cause, continually sending out good thoughts and good works toward a central association—the law of action and reaction comes to the front, and, with each recurrence, the power of both center and branch is increased and intensified. If this is repeated and is always guided towards the accomplishment of good, the accumulated power becomes a great tide that would very soon sweep away all opposition.

In my closing remarks, I wish to charge each and every delegate in this Convention that we are here to work in sympathy, to put aside all personal schemes, all prejudices or plans, to sacrifice every thing for the common good of our Cause. And I ask you as a favor to the Spirit World, to Spiritualism, to organization, to successful financial organization, to think of this and bear yourselves so that when the record of this Convention is written up and becomes history,

it shall be such as shall reflect credit upon the Cause of Spiritualism."

"America" was sung by the Convention.

The roll call indicated the presence of about two hundred delegates.

The Chairman then introduced Mrs. Cora L. V. Richmond who gave the Address of Welcome to the Delegates.

This was responded to by Mrs. Dr. Ada Sheehan of Cincinnati, Ohio.

The appointment of Committees was next in order.

Committee on Credentials was the first appointed, and it consisted of Harrison D. Barrett of New York, Mrs. Mattie Hull of Illinois, and John H. Lohmeyer of Pennsylvania.

After they reported a Committee on Permanent Organization was named as follows: J. W. Dennis, Buffalo, New York; Dr. A. W. Edson, Lansing, Michigan; Mrs. H. S. Lake, Cleveland, Ohio; Henry Metzger, Pittsburgh, Pennsylvania; H. C. Nick, Milwaukee, Wisconsin; Mrs. Cora L. V. Richmond, Chicago, Illinois; Hon. L. V. Moulton, Grand Rapids, Michigan.

Committees on Rules consisted of Hon. F. P. Baker, Topeka, Kansas; George P. Colby, Lake Helen, Florida; Wm. C. Hodge, Chicago, Illinois.

Committee on Organization: Capt. E. W. Gould, St. Louis, Missouri; Dr. S. N. Aspinwall, Minneapolis, Minnesota; Mrs. Olive A. Blodgett, Davenport, Iowa.

Committee on Speakers for Friday (which was to be a Mass Convention): Hon. Henry Dalton, Chicago, Illinois; Mrs. Danforth, Chicago, Illinois; James E. Coe, Chicago, Illinois; Thomas J. Skidmore, Lily Dale, New York; Mrs. Effie Joscelyn, Grand Rapids, Michigan.

Committee on Resolutions: Hon. J. S. Drake,

Chicago, Illinois; Dr. W. S. Rowley, Cleveland, Ohio; and A. P. McKee of Anderson, Indiana.

Mr. Dennis—Chairman of Committee on Nominations reported that the Committee's recommendation for permanent Chairman was Mr. H. D. Barrett, Lily Dale, New York; for Vice-Chairman Hon. L. V. Moulton, Grand Rapids, Michigan; for Secretary, W. H. Bach, St. Paul, Minnesota.

These officers then took over for the balance of the Convention, the permanent Chairman, at the request of the temporary Chairman, Mr. Edson, being escorted to the platform by Mr. Dennis of New York and Mr. Baker of Kansas.

After being presented to the Assembly Mr. Barrett made an eloquent talk.

Ordinary Convention procedure following the reports of the various Committees.

The Committee on Organization then brought in the result of their work—The Preamble—and the Constitution consisting of Ten Articles.

There was a lengthy, fiery deliberation regarding adoption of these Articles, with the legal angle well to the fore.

A unique feature of the Evening Session of September 28 was an improvised poem on subjects selected by the audience—"Driftwood," "Harmony" and "Organization." The stanzas were given alternately by Mrs. Jackson and Mrs. Lillie.

ELECTION OF OFFICERS

President—Harrison D. Barrett, Lily Dale, N.Y.
Vice-President—Cora L. V. Richmond, Chicago, Illinois.

Secretary—Robert A. Dimmick, Washington, D. C.

Treasurer—Theodore J. Mayer, Washington, D. C.

First Trustee—Milan C. Edson, Washington, D. C.

Second Trustee—James B. Townsend, Ohio.

Third Trustee—Mrs. I. N. Sloper, California.

Fourth Trustee—Mrs. Marion Skidmore, Lily Dale, New York.

Fifth Trustee—George P. Colby, Florida.

Mrs. Cadwallader was nominated third trustee but declined in favor of the Pacific Coast being given representation. She presented the new Association, on behalf of the State Association she was representing, its seal, as the first contribution to the new organization.

Speakers at the Evening Session, September 29, were Mrs. Emma Nickerson Warne of Chicago with Maud Lord Drake of California following with clairvoyant messages.

Mrs. S. H. Lake of Ohio was the next Speaker followed by Mrs. Wilson Porter giving clairvoyant descriptions and psychometric readings.

Mr. Williams of Chicago was the soloist, rendering a group of songs before the message work of Mr. Wallace, Mr. Stanley and Edgar W. Emerson.

Cora L. V. Richmond followed with a few remarks, then an impromptu poem by the guides of Mrs. Richmond and Mrs. Orvis was given, the subject being suggested by the representatives of the Press who were present.—Subject—"Organization."

A paper dictated by the guides of Cora L. V. Richmond was submitted to the "World's Parliament of Religions" meeting in Chicago at that time.

Another paper was prepared by Prof. J. S. Loveland.

Delegates to this first Convention were present from the following: Arizona, California, Colorado, Connecticut, District of Columbia, Florida, Germany, Iowa, Illinois, Indiana, Kansas, Kentucky, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New Jer-

sey, New York, Ohio, Pennsylvania, Tennessee, Texas, Washington and Wisconsin.

The last three Charter Members to Pass On were Thomas Grimshaw, Columbus, Ohio; Maggie Waite, Chicago, Illinois; and Dr. Julia Walton, Jackson, Michigan.

Dr. Julia M. Walton

Dr. Julia M. Walton who passed to the Spirit Realms September 15, 1940, was the last Charter Member of the National Spiritualist Association to be called Home.



Rev. Julia M. Walton, M.D.
Prophecy and Speaking

Born in East Henrietta, a suburb of Rochester, N. Y., she witnessed her first Spirit phenomena at the age of 4 years when her mother's hand was suddenly controlled by spirit forces and two authentic messages written. Until this episode her parents had been Baptists, but thereafter became interested in Spiritualism; and, a few years later, the family then residing in Michigan,

Julia's mother unfolded Spiritual healing, prophesy and speaking.

Dr. Walton inherited the mother's psychic sensitivity, and great interest in spiritual matters. At 13 years of age she was secretary for the County Circle of Oakland Co. when Col. D. M. Fox of Kalamazoo founded the first organization in Michigan. When the Spiritualists and so-called Liberalists merged their organizations Julia, age 13, was the lecturer. Due to differences this group disbanded, and later the Michigan State Spiritualist Association was organized, in which she served as President for many years, then as Trustee.

In August 1893 the call came for delegates to attend the meeting in Chicago for the purpose of forming a National Organization. Dr. Walton was the delegate from the largest society in Michigan, and from this time on she served the Cause continuously. Mrs. Walton, whose maiden name was McCain, was a descendant of Scottish Chiefs who stood by King James when he was Anglicizing the Bible.

No one in the Movement has ever been held in higher esteem than Dr. Julia M. Walton.

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

Longfellow

The history of Modern Spiritualism is full of the good deeds and actions of those who have sacrificed profit—to principle: men and women who were willing to suffer the world's reprehension, that their ideas regarding the

happiness and welfare of their fellow-mortals, should be promulgated; and a more logical interpretation of Truth given to Man, everywhere.

National Spiritualist Association Headquarters



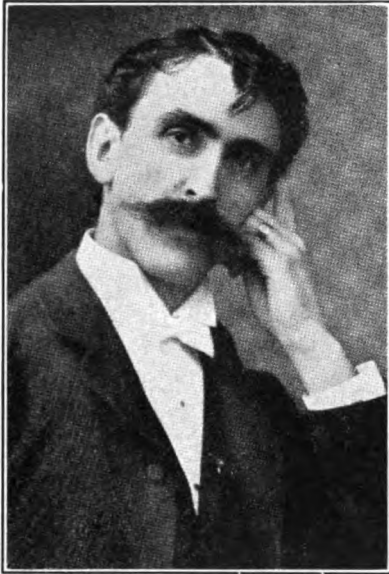
Donated to the Organization by Theodore J. Mayer of Washington, D. C., who was elected Treasurer at the first convention in 1893, and re-elected thereafter, serving continuously up to and including the convention of 1906.

Mr. Mayer (inset above) passed to the Higher Life March 12, 1907.

This building continued to be the General Offices of the N. S. A. until its sale in 1946. The

Executive Office is now located in the Barr Building, 910-17th Street, N. W., Washington, D. C.; and the General Offices at 765 Oakwood Blvd., Chicago, Illinois, the latter pending purchase of a permanent building for such purposes.

Our Presidents



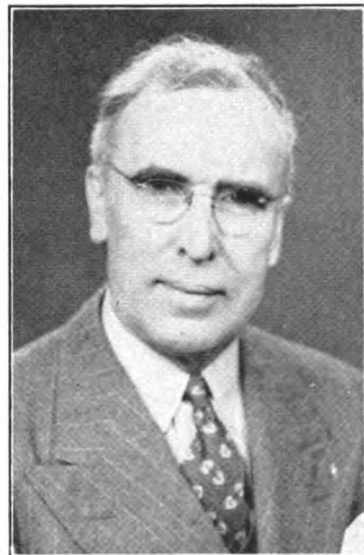
Harrison D. Barrett
Sept. 1893—Oct. 1907



Dr. George B. Warne
Oct. 1907—Jan. 22, 1925



Rev. Joseph P. Whitwell
1925—Oct. 1944



Rev. Charles R. Smith
Present Incumbent

Harrison D. Barrett

Harrison D. Barrett one of the founders of the National Spiritualist Association, and its first president, was born in Canaan, Maine, April 26, 1863. In his youth he attended several schools but was unable to complete his courses due to ill health. He travelled to the West and was called home sixteen months later when his father became gravely ill. He later graduated from the Meadville, Pa., Unitarian Theological School. For a few years he taught school, served as Chairman of Cassadaga Spiritualist Camp Association for seven years. He was one of the ablest workers on the Spiritualist Platform.

His grandfather, prominent in business and social life, embraced Spiritualism in 1849, but Harrison D. was still Orthodox.

March 25, 1880, his 12 year old sister of whom he was especially fond passed out with T. B. He grieved and longed for her; his religion gave him no solace. He wondered if she still existed, when suddenly he heard raps on the head-board of his bed. He sprang out of bed—the raps got louder and clearer. Suddenly he thought of his grandfather's Spiritualism and called out "Ollie if it is you rap loudly three times." The raps came

and *he knew Ollie lived*. After that the truth grew on him apace and his ambition was to unfold mediumship.

His mediumistic unfoldment began at Camp Etna where, with a group of other young people, he sat in a home Circle. He soon became a platform worker. His voice was pleasing, his mind active and analytical, his experiences and studies gave him a splendid foundation upon which to build. He was earnest and energetic in all he undertook. In appearance, he was of a mental-nervous type, tall and slender, with a slight stoop. Some claimed he reminded them of Edgar Allan Poe, while others felt he resembled Edwin Booth.

Mr. Barrett's Earth life was a full one, crammed with activities. He passed to the Spirit World Jan. 12, 1911, just two months before his 48th birthday. He was the author of "Cassadaga; Its History and Teachings," "Life of Cora L. V. Richmond"; and, Editor of "Banner of Light," 1897 to 1904.

Each summer from Etna Camp a pilgrimage of appreciative Spiritualists journeys to where his body was laid to rest in Canaan, Maine.

Dr. George B. Warne

Dr. George B. Warne, second president of the National Spiritualist Association passed to the Great Beyond January 22, 1925. By those who knew him best he was always spoken of as one of nature's noblemen, at all times imbued with the highest sense of duty, fearless in maintaining what he felt to be right, yet frankly condemning

what he knew to be wrong. Kindly in manner, sincere in all his undertakings, he inspired confidence in all who knew him.

Dr. Warne served the National Spiritualist Association as Vice-President for four years, and for seventeen years, four months, guided it wisely and securely as its President.

Rev. Joseph P. Whitwell

Rev. Whitwell was elected to the honorary office of President Emeritus of the National Spiritualist Association at the Fifty-second An-

nual Convention at St. Louis, Missouri, Oct. 27, 1944. It was at the Nineteenth Annual Convention held in the same city in 1911 that Mr. Whit-

well was elected Trustee on the National Board. The following year in Dallas, Texas, he was elected Vice-President, in which capacity he served until the passing of President Warne, January 22, 1925, at which time the Board elevated him to the office of President. At the Convention following this action was confirmed by his being duly elected to fill the unexpired year of Dr. Warne's term of office. From then until his voluntary retirement in 1944, Mr. Whitwell was President of the N. S. A., having established the enviable record of serving thirty-three years on the Official Board, nineteen of them as President.

Mr. Whitwell has been the capable editor of THE NATIONAL SPIRITUALIST for many years maintaining a policy and efficiency that has brought laudations from intelligent, serious-minded Spiritualists the world over. He has ever been efficient, progressive, capable in all he undertook, and particularly interested in the possibilities for advancement of the youth within the movement.

Mr. Whitwell's outstanding qualities of leadership have meant more to the movement than many now realize, but TIME will reveal his true worth.

Rev. Charles R. Smith

Mr. Smith has been a Spiritualist all his life, his parents brought him up in this religion. As National Missionary he served many Churches in his travels throughout this country; and, as President of the Wisconsin State Spiritualist Association he served in a very efficient manner for many years. During this time he was elected to the board of the Morris Pratt Institute, which he now serves as President. In 1932, at the fortieth Annual Convention, held in Chicago, Illinois, Mr. Smith was elected to the office of Trustee, on

the passing of Vice-Pres., Rev. Thomas Grimshaw Jan. 1, 1938, he was elected by the Board to fill the unexpired term of that office. At the Convention at Indianapolis, Indiana, October, 1938, he was elected Vice-President. Upon retirement of Rev. Joseph Whitwell from the Presidency in 1944, Rev. Smith was elected to that office by the unanimous vote of the Convention, and still presides over the affairs of the N. S. A. as its fourth President.

The Clock of Life

"The Clock of Life is wound but once
And no man has the power
To tell just when the hands will stop
At late or early hour
Now is the only time you own
Live, Love, Toil with a will
Place no faith in tomorrow for
The Clock may then be still."

—Selected.

Definitions

*Adopted by The National Spiritualist Association
October, 1914, 1919, 1930.*

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

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

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

4. A Spiritualist Healer is one who, either

through his own inherent powers, or through his mediumship is able to impart vital, curative force to pathologic conditions.

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

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

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

“Life is real! Life is earnest!
And the grave is not its goal!
Dust thou art, to dust returnest,
Was not spoken of the soul.”

—Longfellow.

Declaration of Principles

Adopted by the National Spiritualist Association

Section 1-6 Chicago, Illinois, October, 1899

Sections 7-8 Rochester, N. Y., October, 1909

Section 9 Columbus, Ohio, October, 1945

1. We Believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule. "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.
9. We affirm that the Precepts of Prophecy contained in the Bible are scientifically proven through Mediumship.

SPIRITUALIST LYCEUM MANUAL

This splendid book, the first American Lyceum Manual, was painstakingly compiled by Rev. Verna K. Kuhlig, Superintendent of N. S. A. Lyceum Bureau.

It treats of the history, nature and leaders, to date, of the Lyceum; explains the Declaration of Principles to the child's understanding; furnishes Object Lessons suitable for use in primary and juvenile groups; a history of Modern Spiritual-

ism; enjoyable stories each having a moral; appropriate poetry; special days in the year; explanations of patriotic events; model invocations; record of Andrew Jackson Davis and his achievements; and the wonders of Nature.

This book is exceptionally well arranged, complete, practical, and useful to young and old alike.

What Spiritualism Is and Does

It teaches personal responsibility.

It removes all fear of death, which is really the portal of the spirit world.

It teaches that death is not the cessation of life, but the mere change of condition.

It teaches, not that a man has a soul, but that man is a soul, and has a body.

That man is a spiritual being now, even while encased in flesh.

That as man sows on earth he reaps in the life to come.

That those who have passed on are conscious—not asleep.

That communion between the living and the “dead” is scientifically proved.

It thus brings comfort to the bereaved, and alleviates sorrow.

Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

It brings to the surface man's spiritual gifts, such as inspiration, clairvoyance, clairsaudience and healing powers.

It teaches that the spark of divinity dwells in all.

That as a flower gradually unfolds in beauty, so the spirit of man unfolds and develops in the spirit spheres.

Spiritualism is God's message to mortals, declaring that There Is No Death. That all who have passed on still live. That there is hope in the life beyond for the most sinful.

That every soul will progress through the ages to heights sublime and glorious, where God is Love and Love is God.

It is a manifestation, a demonstration, and a proof of the continuity of life and of the truth of the many Spirit manifestations recorded in the Bible.

It demonstrates the many Spiritual gifts with which mankind is endowed but which through want of knowledge have been allowed to lie dormant, or through prejudice have been violently and unjustly suppressed.

(The above first appeared in a Church folder issued by the First Spiritualist Church of St. Paul, Minnesota.)

Objects of Spiritualism

The objects of the organized movement of Spiritualism may be stated in part as follows:

To teach the truths and principles expressed in the Declaration of Principles and in the Definitions of "SPIRITUALISM," "A SPIRITUALIST," and "A SPIRITUALIST HEALER," as adopted by the National Spiritualist Association of the United States of America.

To teach and proclaim the Science, Philosophy and Religion of Modern Spiritualism, to encourage lectures on all subjects pertaining to the Spiritual and Secular Welfare of mankind. To

protest against every attempt to compel mankind to worship God in any particular or prescribed manner. To advocate and promote spiritual healing and to protect and encourage spiritual teachers and mediums in all laudable efforts in giving evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead. To encourage every person in holding present beliefs always open to restatement as growing thought and investigation reveal new truth, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs.

Prayer for Spiritual Healing

I ask the great Unseen Healing Force
To remove all obstructions
From my mind and body
And to restore me to perfect health.
I ask this in all sincerity and honesty
And I will do my part.

I ask this great Unseen Healing Force
To help both present and absent ones
Who are in need of help
And to restore them to perfect health.
I put my trust
In the love and power of God.

This prayer is used daily at eight o'clock in the evening by all members of the N. S. A. Spiritual Healing Class, also at public services of affiliated societies and Churches.

In 1946 Rev. Robert J. Macdonald, Vice-Pres., N. S. A. wrote an interesting and informa-

tive explanation of the above prayer that all might better know how to use and utilize the SPIRITUAL HEALING PRAYER.

"Ye shall know the Truth and the TRUTH shall make you FREE."

Special Days Observed by the N. S. A.

Founder's Day	January 25, 1863
Anniversary of Modern Spiritualism	March 31, 1848
Gratitude Day	Last Sunday in March (Article X, Section 1, N. S. A. By-Laws: The last Sunday in March in each year shall be known as "Gratitude Day" on which day all auxiliaries, and societies chartered by them shall hold a special service in honor of the mediums who have devoted their lives to the Cause, and shall take up a special collection for the "Mediums Relief Fund.")
Anniversary of Organization of N. S. A.	Sept. 29, 1893

BIBLE QUOTATIONS

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| <p>I. John IV:I—"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."</p> <p>I. Thes.—V. 19, 20, 21: "Quench not the spirit; despise not prophesying; prove all things; hold fast that which is good."</p> <p>I. Cor. XII:I—"Now concerning spiritual gifts, brethren, I would not have you ignorant."</p> <p>Verse 7—"But the manifestations of the spirit is given to every man to profit withal."</p> <p>Verse 8—"For to one is given by the spirit, the word of wisdom; to another the word of knowledge by the same spirit."</p> <p>Verse 9—"To another faith by the same spirit; to another the gift of healing by the same spirit."</p> <p>Verse 10—"To another the working of miracles, to another prophesy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues."</p> | <p>I. Cor. XII:28—"And God hath sent some in the church, first apostles, SECONDARILY PROPHETS, thirdly teachers, after that miracles, then gifts of healing."</p> <p>I. Cor. XIV:1—"Follow after charity, and desire spiritual gifts, but RATHER THAT YE MAY PROPHECY."</p> <p>I. Cor. XIV:3—"But he that prophesieth speaketh unto men to edification and exhortation and comfort."</p> <p>31—"For ye may prophesy one by one, that all may learn and all may be comforted."</p> <p>32—"And the spirits of the prophets are subject to the prophets."</p> <p>39—"Wherefore, brethren, COVET TO PROPHECY, and forbid not to speak with tongues."</p> |
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The Medium's Friend

Dr. Victoria Barnes



The American Indian

The fact that the vast majority of mediums claim certain Indians as their helpers from the World of Spirit arouses curiosity, and oft times suspicion.

This attitude of mind should not exist when we stop to think that this "Land of the Free and Home of the Brave," was once THEIRS. To them it is the ONLY LAND they ever knew. Being the aborigines of this country, they lived here before the forests were cleared, before the ground had been properly prepared for tilling, before foodstuffs were put into manufactured

forms, before houses of sawed lumber or brick or stone were known, so why would this country cease to be of paramount interest to them! They carved the first paths through this vast wilderness so, naturally, they make excellent "guides"; they had to protect themselves, their families, their rude tepees from wild beasts, and later from the inroads of the white man, so naturally they make alerted "guards" and trusted "protectors." Their close contact with Nature, their foraging for food also brought them in contact with non-edible leaves, herbs, barks, etc., but whose medicinal value they soon discovered. Why would they not be able to impress our Healers!

The Red Indians were intelligent and lived a spiritual life, acknowledging "The Great Spirit," that the white man calls God. He had an innate conception of nature, living in such close touch with it he experienced all the phenomena of the spirit of life, and seemed to have an inherent knowledge that the spirit of man went to what he termed "the Happy Hunting Ground," to us, the Spirit World.

In the early days of this country—with no whistles or bells, no noisy locomotives, no shrieking sirens, etc., to disturb the natural calm, the Indians was alone with his own and "The Great Spirit." In the stillness of the forest, in the lull of the valley, in the quiet of the mountain beauties, everything was conducive to creating conditions suitable for expressions of his soul. Their knowledge of spirit phenomena was, therefore, greater than ours, and when added to the white man's present knowledge of Natural Law, they are indeed capable helpers. None in spirit are better fitted for this work.

Parliament of Religions 1893

(*Excerpts from Inspirational Talk by CORA L. V. RICHMOND*)

RELIGIOUS ASPECTS

"Spiritualists accept the word "religion" in the broadest possible interpretation of its meaning; who recognize the religions of every age as having their primal basis in inspiration, and who are willing and ready to accept the TRUTH received in any and every form of faith; who consider that Zoroaster or Zardhust, Moses, Buddha and Jesus were the interpreters of truth to the age in which they lived; that the prophets, seers, and others endowed with Spiritual gifts in every age have been the means of presenting Spiritual truths to man; that Spiritual gifts as witnessed today are similar to those that have occurred in past times, especially those accompanying every new dispensation or manifestation of religious truth, and are particularly similar to those mentioned in Paul's epistle on Spiritual gifts.

Others believe Spiritualism to be a new dispensation of religion; not only as a new statement of old revealments perpetuating the good in all past religions, but a new and living inspiration from the Infinite as the light of this day, and they believe that Spiritualism, in its entirety of phenomena, philosophy and revelation, forms the basis of the new religion.

There is a feeling of fellowship with all and they meet on the common ground of Universal Spiritual truth, for God is manifest in Infinite Love, Universal Fraternity of Souls."

PHILOSOPHICAL ASPECTS

Material science has claimed to prove the indestructibility of the primal atom. Spiritualism does prove the immortality of individual soul by bases, deductions and proofs as undeniable as

the principles of mathematics. In its final definition, it is the Philosophy of Philosophies, as it is the Religion of Religions, and (if need be) the science of Sciences. It includes the primal and final statements of matter, the primal and final terms of mind, the primal and final principles of spirit in the eternal entity, the soul and all that relates to states, to being, and includes every portion and factor in its statement of the whole.

PHENOMENAL ASPECTS

Forty-five years ago, scientific men like Prof. Robert Hare of Philadelphia, James J. Mapes of New York; and, later Prof. A. R. Wallace, Sir Wm. Crookes of England; Camille Flammarion of France; Prof. Zollner of Germany, and scores of other scientists of note, investigating the physical phenomena of Spiritualism have uniformly declared that there is no law of material science with which they are familiar that can explain these phenomena; and that have recourse only to the solution always claimed by the manifesting intelligence, viz.: That the source of the phenomena is disembodied spirits working through means and methods entirely unknown in any human science.

As a result of the experiments in investigating the phenomena of Spiritualism, made by so many eminent scientific men in all parts of the world, there has been but one conclusion, viz.: That the cause of the phenomena is imminent in the phenomena, that both are demonstrated beyond the possibility of a cavil or a doubt; and that to investigate the physical, mental or intuitional phenomena of Spiritualism separately from the whole subject with a view of ascertaining another cause than that of the action of spirits, is as much

a work of supererogation as to investigate the phenomena of the light of day with a view of finding another source of light through the sun.

The phenomena, philosophy and inspiration focalize around persons who are called "Mediums," that being the name bestowed upon them by the manifesting intelligences, the spirits who act upon or through them.

GENERALITIES

As a whole movement, the scope of its influence is measureless. Its manifestations extend into every department of human thought; its presence in the world has changed the entire attitude of thoughtful minds concerning the problems of death and the After-life, and their relation to human states, at the same time opening up for investigation a vast inner-realm, including the latent possibilities of the human spirit while in the earthly environment.

It has proved itself a solvent of all religions and philosophies by correcting erroneous ideas born of imperfect, human interpretations concerning a future life, and substituting knowledge.

It has restored spiritual gifts and made them a portion of the recognized opinions of the human race.

Its sources of inspiration are the invisible hosts.

It has opened a royal or inner way to knowledge for many who are its chosen instruments by touching child minds with facts and data, with scientific and philosophical knowledge, with wisdom far beyond their years, and with eloquence unknown to mortal art.

It has not only created a literature of its own, hundreds of volumes, but it has pervaded the best literature of the age, touching and illuminating the minds of such writers as Dickens, Thackeray, Longfellow, Phelps and scores of others with its living presence.

It has removed the fear of death; has bridged the chasm, spanned the gulf between the two states of existence by the Iris archway of love. Invisible hands have "rolled away the stone from the door of the sepulchre of thousands of human hearts who thought their dead lived not.

It is the open door, the present light, the demonstration, philosophy and religion of the immortal soul.

Its authority is—TRUTH—wherever found.

Anything as universal as death MUST BE BEAUTIFUL. *Chinese Proverbs*

Organization and Progress

REV. JOSEPH P. WHITWELL—*President Emeritus*

N. S. A.

In this, the month of March, 1948 it is the great privilege of millions of people living in the United States of America, and of many more millions throughout the entire world to celebrate the one hundredth anniversary of an event, which, in its advent, brought New Light to the world and foreshadowed the coming realization of One Universe, in which ALL do LIVE.

During the early years of effort various Spiritualist Camps were started, the ones at Onset and at Ocean Grove, Massachusetts were among the first to be organized in 1874. The Lily Dale Camp, N. Y., where the original Hydesville Cottage is now permanently located, followed in 1879; then in quick succession the beautiful Lake Pleasant, Massachusetts, Camp Chesterfield, Indiana, and many other Camps were organized. All have done a splendid work for the Cause. Here the greatest Speakers and Mediums took active part and kept the movement alive.

In 1864 a National Association of Spiritualists was formed, which continued to function until the year 1873. It had some eighty auxiliary societies. The organization died, evidently, because the time was not ripe for such a movement, or because it was dominated by an element which did not represent the views of the great body of Spiritualists.

On September twenty-seventh 1893, the year of the World's Fair in Chicago, the first Delegate Convention of Spiritualist Societies of the United States of America met in a hall located at 77 East thirty-first Street, and there they organized the National Spiritualists Association of the U. S. A.

Forty-five years and six months had elapsed

since the Spirit raps had been heard and recognized, and during that time Mediums had worked, though through many difficulties, Societies had been formed and State Associations had been organized. Since that time Spiritualism has slowly but surely been finding its place as a Scientific Religion and a Religious Science.

Many prominent and outstanding people became interested and investigated the phenomena of Communication and wrote many books upon it, verifying the correctness of the many stories of the phenomena which they had witnessed.

Among those so testifying were Senators, Scientists, Poets, Judges, Lawyers, Members of the Nobility of other lands, including also at that time, the President of the United States of America.

The Clergy of many different denominations became deeply interested, taking keen interest in these demonstrations. But when the philosophical deductions, accruing from their investigations were found to differ widely from the dogmas and creeds of their churches they withdrew all recognition of it and their earlier approval was turned to definite and bitter condemnation and abuse.

Among the masses of the people, however, interest and a desire to know what influence this newly discovered TRUTH would have on the accepted theologies of those days continued to grow. Hundreds flocked to Spiritualist meetings, asking, "what is this new thing which is called Spiritualism?" What do these people believe in and teach?"

In their search for an intelligent answer to these questions many churches were visited and

many meetings attended, but too often the teachings expressed by the different speakers varied so widely as to be entirely contradictory.

The phenomena presented at the different meetings, in the form of Spirit Greetings, seemed to them to prove the continuity of Life, the presence of Spirit Friends, and the possibility of communicating with them, but the interpretation of this great truth into terms of understandable philosophy, as a basis of uniformity in Religious Truth, was difficult.

The many hundreds who were seeking light along these lines had mostly been members of churches of other denominations. They received evidential Messages proving Communication to be true and for this reason asserted they were Spiritualists, and readily joined some one of the many churches which were being organized everywhere. But in doing this they brought with them the same interpretations, dogmas and creeds with which they had been inoculated in their childhood days, long before they were capable of judging of such matters for themselves.

Failing to realize the vast difference that exists between the "Natural" and the "Supernatural" interpretations, with their many implications they said to themselves, "I always believed that there is Life after Death," and that "The Soul never Dies," and thus, because they had received a message from a loved one in the Spirit World they considered themselves truly Spiritualists, whereas they were still denominationalists, who had added Spirit Communication to their previous Beliefs.

All too often they tried to start a belated Missionary Work by attempting to introduce into Spiritualism their previously accepted Dogmas, Creeds and Interpretations. This added much to the confusion and misunderstanding existing in regard to "What Spiritualism is and

does," and what Spiritualists believe and teach.

This, then, was an added reason for organizing the "National Spiritualist Association." There always had been the necessity for the promotion of the Cause of Mediumship and the protection of Mediums in exercising their God-given Faculty of Communication with Spirit Entities by means of Mediumship.

With the acceptance of Spirit Communication as the basis of the Religion of Spiritualism came the necessity for a new interpretation of Spirit Phenomena and for a transmuting of it from the "Super-Natural" to the natural, from mystery to simplicity, from miracle to reality, from superstition to truth, from faith to knowledge.

The protection and promotion of the Cause of Mediumship, which had been carried on, in a measure, during preceding years, was greatly enhanced by the organizing of the Churches, Societies and Associations then existing, into one unified National Association, with the result that the right to practice Mediumship, as a part of the Religion of Spiritualism, soon became recognized in the courts of the land.

At the first National Delegate Convention ever held, Spiritualism was defined as being the Science, Philosophy and Religion of Continuous Life.

In order to establish Spiritualism as a Religion it became necessary to adopt a philosophy, or a set of Principles to which its adherents could subscribe and which would represent their religious belief and teachings to the world at large.

This was done at later Conventions by the adoption of the Declaration of Principles; which are of such a broad and liberal nature that, on careful analysis, they are found to constitute the basis of all religious Belief and Doctrine of all ages throughout the entire world, not excepting, even those outside the Christian Faith.

In the early work of the National Spiritualist

Association the teaching of its Religion and its Philosophy were emphasized and formed the principle part of all of its public services. Speakers who had a clear understanding of the Religion of Spiritualism and who were capable of teaching it correctly, were engaged to lecture on our public platforms, with the result that large audiences of prominent, well educated people were attracted to these gatherings, and the movement grew in popularity and public esteem.

At that time the many phases of phenomena were presented, mostly, in the Home Circles Seances and private readings. From these home meetings those who were truly interested in the Spiritual aspect of its teachings gravitated to the public meetings of the Association where they could obtain a knowledge of "Spiritualism" as a Religion and of what it stood for, meant and taught.

With the introduction of the phenomena to the public platform it was found that the Message Work drew the larger audiences and gradually that became the leading feature of the meetings, reducing the time devoted to the lecture, the devotional and the educational part of our movement. With this the sacredness, beauty and privacy of the Home Circle was lost sight of. The incentive to study in order to become qualified to be a Teacher or Minister of the Religion of Spiritualism sadly decreased as calls for their

services became less frequent and Pastorates harder to find.

Spiritualism is Science, Philosophy and Religion and its future depends upon the use that is made of the knowledge obtained through the investigation of the phenomena, the interpretation placed upon it, the philosophy developed by means of it, and the Religion we unfold and live by, because of it.

Phenomena have always been in evidence and witnessed by Man, but upon the varied interpretations placed upon them have been builded the many various religions of all nations, in all ages of the world.

The possibilities for the future of Spiritualism are limitless. Their achievement is dependent upon earnestness of purpose, correctness of interpretation, uninhibited and logical thinking, and the use made of it in each of its departments as a Science, Philosophy and Religion.

A return to the sacredness of the Home Circle and a more complete and uniform teaching of its Philosophy and Religion alone will make possible the realization of that True Religion for which the National Spiritualist Association was organized fifty-five years ago, made possible by the momentous Rappings in the Fox Cottage at Hydesville one hundred years ago and for which the loved ones, living in the Spirit World have strived in all ages of the world.

Soul Triumphant

Coming into this life is without our volition,
Going out of this life is without our permission,
Could we but realize heavenly bliss,
We'd have no fear when going to that world from
this.

This world is a scene of changing conditions,
Our ups and our downs reverse our positions;
So tired, so weary with burdens of life
Almost ready to give up the struggle and strife.

A still small voice then speaks to the soul—
Yield not to despair; have courage; win the goal.
The day of deliverance and freedom will come
Bright angels will convey the wanderer home.

There in contentment with loved ones to dwell,
The glories of Spirit Land no tongue can tell.
There are flowers perennial and days without
night,
No clouds fleck the skies, all beautiful and bright.

Soul is immortal, knows neither death nor decay
Kingdoms and empires rise, decline, pass away—
But the soul triumphant, mounts higher and
higher;
Attracted toward God, its own divine sire.

Dr. William Capps

The greatest wealth an individual can have is not money, possessions,
position, fame or power, but a kindly and humble heart, a good mind, an
appreciation of the better things of life and a sense of humor.

—*W. Peake*

The Word Spiritualism Misunderstood

Genuine Spiritualism Defined

By J. M. PEEBLES, M. D.

Probably there is no word in the English Language so misunderstood and misrepresented as the word Spiritualism.

Negatively, Spiritualism is not spiritism, nor ecclesiasticism, nor materialism, whatever the word matter may mean. But affirmatively, Spiritualism is the direct opposite of atheistic-materialism and sectarian ecclesiasticism. It is a science, a philosophy and a religion.

This misunderstanding of the truth and the aims of Spiritualism is largely due to the theological priesthood and the public press, which, sad to say, is oftener a popular reflector, rather than a righteous educator.

The root meaning of this great word Spiritualism is clearly traced to God, Pure, Imminent and Immutable Spirit. "God is Spirit," said Jesus the Christ; therefore, God is Spirit, Spiritualism, centering, in and originating from God, becomes a most inspiring, a most sacred and holy word, the moral scale running thus: Spirit, spiritual, spirituality, spiritual-mindedness, Spiritualism—the ISM referring and relating to its main doctrines, the Father-Mother-hood of God, the Brother-Sister-hood of all races, the innate Divinity of Man, the Immutability of Law, the present-day Ministry of Spirits, the Guardian care of Angels, the Necessity of Holiness, the Importance of Prayer, the Beauty of Faith, the Sweetness of Charity, the Grace of Religion, and the unbounded Trust in God—the absolute embodiment of Love, Wisdom and Will.

The practical results of Spiritualism were clearly expressed by the Apostle James: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." Spiritualism is God's great word; and Spiritualists are the only religionists who have used the promised gifts of the Christ, by which gifts they heal the sick, and demonstrate a future conscious and progressive existence.

Neither priest nor press should uncharitably speak of, or touch this holy word Spiritualism, only with clean hands and pure hearts; and Spiritualists themselves should honor their blessed gospel of immortality by such righteous lives, as to induce multitudes to say, "Behold the lives of these people who see the etherealized forms of Spiritual beings, who hear heavenly voices, and who walk and talk with the angels." In this throbbing, selfish and warring world, there are but few Spiritualists, for, as of old, "Straight is the gate, narrow is the way, and few there be that find it."

When genuine Spiritualism, which harmonizes with Christ's Christianity, prevails, when nominal Christians become more Christ-like, and nominal Spiritualists become more spiritual, actualizing in their lives the Christ-spirit of toleration, love, charity, and purity, then the long prophesied millennium, in all its transcendent radiance, will have dawned upon and illumined our waiting world.

In the Interest of Spiritualism

By EMIL C. REICHEL

The first building erected in the interest of Spiritualism was ten years before the formation of the National Spiritualist Association. The founder was Mr. M. S. Ayer of Boston.

Mr. Ayer built the First Spiritualist Temple at the corner of Exeter and Newbury Streets, and presented it to the Spiritualists of Boston. In 1896 its assessed valuation was \$22,500.00. It occupied a piece of land containing 12320 square feet, 110 feet on Newbury Street and 112 feet on Exeter Street.

When a boy of 18 Mr. Ayer went to Boston from the town of Emden up in the spruce gum region of Somerset County, Maine, to make his start in life. Like most boys from the country he had no friends in the city to give him a lift and he had very little money. He was not long in getting work and at the time of his gift to the Spiritualists of Boston he was in the wholesale grocery business, and rated a millionaire.

When he first came to Boston he obtained board and room in a house where there were some Spiritualists.. In this way he came to know something about Spiritualism. He had been trained in the strictest Methodist faith, but that did not keep him from becoming interested in what seemed to him the truth, however it was the death of his sister that brought the matter more forcibly to his attention, and for thirty years he remained a staunch Spiritualist.

The first meetings he conducted in his home at 170 Chester Park, later changed to Massachusetts Avenue. The meetings became so large that Berkeley Hall was used for a season and this hall became too small. The idea of a Temple was advanced. A lot was purchased and the Temple

was erected in 1885. The dedication services were held the 26th, 27th, and 28th of September.

It is recorded that on the 26th a Materialization Seance was held in the presence of 58 people, a form walking through the room visible to all for one hour and a half without returning to the cabinet in that time. On the second day of the dedication a lecture was given by Prof. Kiddle, for many years principal of the public schools of New York. On the 28th another Materialization Seance was held with great success. Thereafter Services were held every Sunday and Wednesday evenings.

Mr. Ayer had deeded the Temple, (without reservations), to the society known as "Spiritual Fraternity Society" of Boston, an organization chartered by the State of Massachusetts. The Society was embarrassed for the City of Boston passed a law denying the Temple religious recognition, and thereby making it subject to taxation.

The Temple's Board of Trustees voted to join the National Spiritualist Association in 1895 but this action was challenged by F. D. Edwards July 6th 1895, as a violation of its purposes as called for in the articles of incorporation; and stated that the National Association was too young and subject to failure.

Regarding the matter of their being subject to taxation the First Society of Spiritualists of Washington, D. C., sent a resolution to the City of Boston demanding for them the same religious recognition as granted to other religions. This resolution was signed by a committee consisting of H. D. Barrett, S. K. Hall and Dr. Theo. Hansman.

With the refusal to accept the decision of the Board of Trustees of the Temple the history of the progress of this group ends in the records of

the National Secretary as of December 1, 1896.

(Taken from news clippings and letters on file in Secretary's Office.)

Our Anniversary

The idea of the Anniversary of Modern Spiritualism was first suggested in a letter written by Mr. James Lawrence on May 2, 1870, at Cleveland, Ohio, stating how on November 12, 1869, he received the following communication through the spirit-dial known as Prof. Hare's dial.

"Some acknowledgement should be made of the most glorious change, the advent of which has never yet been celebrated as a matter of public rejoicing by the assembled multitudes of Spiritualists throughout the land. Shall all the minor circumstances of earth-life have their days of commemoration, and this glorious new, and holy dispensation be neglected? It is time some such tribute be paid to those who have thus presented to the world a means of emancipation from error, such as will meet the requirements of of all,—a day of universal jubilee, to be observed through all coming time."

This communication was presented at the National Convention the following year in the

form of a resolution, and as a result a resolution was passed inaugurating March 31 as the Commemoration of the Advent of Modern Spiritualism.

The resolution adopted by the convention was as follows: "Whereas Spiritualism has become a power in the land, and may be deemed the great growing religious idea of the Country; and,

"Whereas, It is well to revert to the time of small beginnings, and hold in remembrance the first pioneers in this Spiritual movement; therefore,

"Resolved, That this convention recommend to all State Conventions and local societies to make the time of the appearance of the Hydesville rappings an anniversary day, the services of that day to be conducted in each locality as may be deemed most practical."

The resolution was unanimously adopted.

February 5, 1947, a bill was presented to the New York Senate, to amend the religious corporations law, in relation to Spiritualist Churches connected with the National Spiritualist Association, giving them the right to incorporate. This Bill, No. 1413—Int. 1361, was introduced by Mr. Pillion read once and referred to the Committee on Judiciary; passed, and signed by the Governor of the State of New York.

Centennial Souvenirs



Katie Fox

A. J. Davis

The National Spiritualist Association of America, desiring to fittingly celebrate this glorious event—The First CENTENNIAL OF MODERN SPIRITUALISM felt definite mementos of this historic occasion should be made available, and accordingly adopted as appropriate souvenirs the statuettes of Andrew Jackson Davis who introduced intellectual Spiritualism, and of Katie Fox who introduced phenomenal Spiritualism; also to complete the picture, a wall plaque showing the famous Fox Cottage, the birth-place of Modern Spiritualism.

The Fox Cottage in ornamental pin form, an unusual ornament, was also adopted, this being the idea suggested by Dr. B. F. Clark, while the statuettes and plaque were suggested by Dr. Victoria Barnes, Trustees on the Official Board.

Spiritualist Loyalty Pledge

We, as Spiritualists, believe that we are bound to feel and manifest toward our Country the purest, highest, most faithful patriotism the world has known.

We believe that this nation was ordained and



founded by a Divine Plan, for express purposes, having for their object the enlightenment and upliftment of humanity.

We believe that one of these purposes, and perhaps the greatest, was the providing of a people, free in thought, fitted to receive and understand the great truths which Spiritualism teaches and proves.

We believe that the Destiny of this Nation is by no means as yet fulfilled, and it is our duty as Spiritualists to support, in all ways, our Country, and labor to uphold its ideals to the Divine level upon which they were launched.

We believe that it is a duty to live pure, upright, progressive lives, such as are worthy of an inspired Nation, an inspired Anthem, and an inspired Flag, so that, without shame and without reproach:

“The Star Spangled Banner in triumph shall wave,
O’er the Land of the Free and the Home of the Brave.”

—H. E. Wheeler

California State Spiritualist Association (N.S.A.)



CALIFORNIA STATE BOARD

Present State Officers, left to right: Wm. E. Kelly, Mrs. Mitzi Munroe, Samuel H. Allison, Katherine F. Tobey, Rev. Paul D. Wilson (Pres.), Mrs. Viola Wedderburn (Sec.), George E. Sykes, Donald H. Haddick, Mrs. Dollie E. Dunlap.

The California State Spiritualist Association was organized at San Francisco, May 24, 1896. Incorporated July 22, 1896, and on Nov. 6, 1896, received Charter No. 150 from the National Spiritualist Association, with the following holding office: Pres., C. D. Wadsworth; Vice-Pres., W. D. J. Hampl; Sec., Julia Schlessinger; Trustees, Salome Carvell, Elizabeth Sloper, S. D. Dye, Frank H. Parker, George Rogers and Wm. Rider.

The original charter was lost in the San Francisco earthquake April 18, 1906, so a duplicate charter was issued May 16, 1906, at which time the headquarters was transferred to Los Angeles.

The Association has 17 auxiliaries, four of which own their own Church property. The auxiliaries are located in Los Angeles, San Francisco, Sacramento, Oakland, Summerland, San Bernardino, Anaheim and San Diego.

There are 5 Children's Progressive Lyceums, 19 Ordained Ministers, 20 Licentiate Ministers, 38 Certified Mediums Class A, 1 Certified Me-

dium Class B, 15 Commissioned Spiritualist Healers, 2 Morris Pratt Institute Graduates, 3 National Spiritualist Teachers.

Two Californians are National Missionaries: Rev. Minnie M. Sayres of Los Angeles and Rev. Florence S. Becker of San Francisco.

The present Headquarters at 1401 So. Berendo St., Los Angeles, is owned by the State Association. At this office there is a library of over 600 volumes, the greater portion of which was donated by that venerable worker Dr. J. M. Peebles.

Some of the outstanding pioneers were: Maude Frietag who worked in India, Fred P. Evans and Anna Johnson, Slate Writers; Mary Green, Fire Test Medium; Dr. H. S. Burman, Harmonial Philosopher; Prof. J. S. Loveland, Speaker and Author; Maude Lord Drake, Rev. Dell Herrick and Inez Wagner, Trumpet; Rev. May Miller, Rev. Elizabeth R. Courtney, Mary E. Valasek, Elizabeth Lowe Watson, Dr. R. F. Austin and John Slater.

Rev. Elizabeth R. Courtney

Rev. Elizabeth R. Courtney, an outstanding medium of her time, was born in Dresden, Germany, May 12, 1884.

Her psychic ability was recognized by her mother when she was a small child and at the



Rev. Eliz. R. Courtney

age of four she was taken by Catholic Sisters to the Hospital wards, where she would place her hands on patients and bring about healing.

As a girl of eleven she came to America, to the home of an uncle in the State of Washington, later moving to Minneapolis, Minn., where she continued her healing and developed a wonderful X-ray clairvoyance, and served on Hospital staffs in Minneapolis and Los Angeles.

In Minneapolis affiliating with a Spiritualist Church she received her Ordination at the age of sixteen, the youngest person to ever receive Ordination in our Movement. She also received a "Certificate of Competency" from the Minnesota State Spiritualist Association, but moved to Los Angeles in 1906 where she married Mr. Harold P. Courtney.

Joining the Peoples Spiritualist Church of Los Angeles, she served here until 1913 when she and Mr. Courtney founded the Central Spiritualist

Church of Los Angeles, of which she was Pastor until her passing in 1940.

During her lifetime she served the National Spiritualist Association at many National Conventions and also worked for a number of years on the platform of Lily Dale Camp, always beloved for her competency, her loyalty and ready wit.

SENATOR LELAND STANFORD, Governor of California, founded Leland Stanford Jr. University, a non-sectarian institution, at Palo Alto, California, in memory of an only son who passed away at 16 in Florence, Italy, and whose continued existence had been proven to him by mediums in different parts of the world.

Leland's oldest brother — Thomas Welton Stanford, a Melbourne millionaire, endowed this California University in 1911, for \$50,000 for psychical research; and, donated to it his wonderful collection of apports, received through the mediumship of the famous Australian apportist, Bailey. This was the first museum of its kind.

Unfortunately, this University has not given Psychic Research the attention planned and arranged for by the Stanfords.

PROFESSOR EDGAR LUCIEN LARKIN, scientist, astronomer, and former director of Mt. Lowe Observatory, California, was a Spiritualist.

Harold P. Courtney

Mr. Harold P. Courtney was born in Minneapolis, Minnesota. When just a lad he joined the Lyceum taking a very active part and later becoming an Officer. Since this time he has held office continuously in the Church of which he



Harold P. Courtney

was a member and in California State Spiritualist Associations respectively; and, in the National Spiritualist Association. He served the California State Association as Treasurer for 19 years and as State President for 10 years.

In 1913, Harold P. Courtney and his wife the late Elizabeth Courtney, organized the Central Spiritualist Church and Temple Association of Los Angeles. For thirty years he remained as President of these two Associations.

At the 33rd Annual Convention of the N. S. A. held in Milwaukee, October, 1925, he was elected a Trustee of the National Spiritualist Association and has been re-elected to this office at the expiration of each three-year term of office until the Annual Convention held in Seattle, Washington, October, 1946, when he was elected Treasurer.

Mr. Courtney has held continuous office on the National Board longer than any other present member of this Board.

JUDGE FRED E. STIVERS was born at Goshen, Indiana, October 7, 1874, moving later to Toledo, Ohio, and then to St. Paul, Minnesota, where he was admitted to the bar. Afterwards he moved to Kansas City where he was appointed to the Superior Court bench. In 1920 he moved to California, making this his permanent home. He was an ardent Spiritualist, a splendid lecturer and competent officer. He served as Trustee for six years on the Board of the N. S. A., and as Junior Counsel for the Association.

REV. INEZ WAGNER-PIERSON, born at Indianapolis, Indiana, June 18, 1866, passed to Spirit Life in California May 1, 1940. Her mediumship unfolded while she was in her youth. After sitting nine years for unfoldment, Direct Voice mediumship was her reward. Her Clairvoyance, Clair-audience and Trance lectures, demonstrated from the Church rostrum were always of a high spiritual character, while her Trumpet Seance work was unusual, several voices often speaking at once and in different languages. She worked in many of the Camps and at various Conventions.

Up from the heart in Nature's breast,
Cometh a revelation new;
Borne on the pale moon's silver crest
Twinkling in stars in Heaven's blue,
Cometh a message: "all is soul;"
Matter shadows the *real* side.
The Great Unseen, the Living Sun
In which the secret power doth hide,
Will stretch his bow from sphere to sphere
When "we can read our title clear."

—Mattie E. Hull

Central Spiritualist Church (N.S.A.)

2201 South Union Avenue, Los Angeles 7, California



This Church founded October 24, 1913, was granted Charter 97 by the California State Spiritualist Association November 1, 1913, the first Advisory Board consisting of Dr. B. F. Austin, W. A. Butler, G. H. May, Dr. K. D. Wise, James Henderson and Edwin Murray. It was due to their careful planning and sincere efforts that this organization was started.

The first Meetings were held in the Walker Auditorium (then known as the Mozart Theatre Building) where Services continued to be held until January 15, 1928, when the group purchased the property which has since been their Church home. On May 19, 1946, the Mortgage on this property was burned. The Church is quite spacious; besides the lovely Auditorium it has a Pastors Study, well equipped dining-hall and kitchen, as well as private rooms for classes,

seances and healing. State Conventions and Mass Meetings are frequently held here.

Rev Elizabeth R. Courtney, Founder, served as Pastor until her transition May 18, 1940. She was assisted throughout the years by Associate Ministers Annie S. Scarborough, Lillian C. Senz, Mary F. McVicker, A. Margery Ralph and others.

The Church now has 6 Ordained Ministers, 4 Licentiates, 6 Certified Mediums, and 4 Healers.

Rev. Paul D. Wilson



Rev. Wilson who attended his first seance in Bedford, Indiana, in 1925, graduated from Morris Pratt Institute in 1930, spending his summers for the next five years at Camp Chesterfield, Indiana.

In 1936 he moved to California where he enrolled for further study under Rev. Elizabeth Courtney. He united with the Central Spiritualist Church in 1940, thus becoming a member of the California State Spiritualist Association. In 1943 he was elected President of the Central Spiritualist Church, and in 1947 elected President of the California State Spiritualist Association, both of which offices he retains at the present time.

"Life here and life hereafter is all one life whose continuity of consciousness is unbroken by that mere change in form whose process we call death."

—Lillian Whiting

Rev. Margaret Foley

Oakland, California

Reverend Margaret Foley, Pastor of The Spiritualist Church of San Francisco, has long been identified with spiritual work, and con-



Rev. Margaret Foley

tinues to be a source of guidance and solace to countless persons.

With her husband, Capt. Charles Foley, she pioneered the waters of the Antarctic. It was during this adventurous period in the south polar region that her mediumship unfolded.

The guidance of the spirit forces proved to be a blessing to all on board many times, and upon one occasion the vessel was saved from disaster and safely brought to port, despite its crippled condition, through the power of spirit.

Upon the passing of Capt. Foley, Margaret Foley began her continuous dedication of service to spiritual work, and organized her first Church in Oakland, California, in 1922.

Many scientists have enjoyed contact with Reverend Foley, and reports of her mediumship have appeared in the official journal of the American Society of Psychical Research. A convincing account of her work is given in the *Cavalcade of the Supernatural*, published in 1939 by E. P. Dutton. In Europe, too, her work has been well received and widely publicized in spiritualist publications.

Reverend Margaret Foley, in her gracious manner and with undeniable sincerity, has endeared herself to hundreds who have found help when they needed it.

An Inspiration

By REV. MARGARET FOLEY

SPIRITUALISM teaches us how to live. SPIRITUALISM comes to the Scientist with a new science; while to the broken-hearted, mourning over the seeming loss of loved ones, it comes with the blessed assurance that beyond the grave is the grand reality of which this earthly life is but a shadow.

Millions of human beings upon Mother-Earth are reaching out in thoughtful aspiration to the unseen forces of the Higher-Life for guidance and understanding. Many of these can be reached only by communications from their personal spirit friends. They must receive the token of identity and the individual message from the

spirit side of life in order to be led along any line on spiritual understanding and development.

Each day brings a greater demand for help from our loving Spirit-Helpers to bring comfort to the hungry souls of mortals. This communication between those in the spirit world and those on the earth plane is a blessed truth that not only comforts mortal man but enables him to progress. When the war clouds clear, mortal man will come into clearer understanding of his relationship to Mother-Earth and he will have a greater love for all living creatures; thus will come PEACE.

Spiritualist Church of Revelations (N.S.A.)

839 So. Grand Ave., Embassy Auditorium

Los Angeles, California

This Church, chartered by the California State Spiritualist Association has, for thirty years, been under the capable co-leadership of



Rev. Minnie M. Sayers, Pastor

its present Pastor, Rev. Minnie Sayers and President Dr. W. Q. Sayers.

The present Board of Directors are: President, Dr. W. Q. Sayers; Vice-Pres., Henry Greenwood; Sec., Amelia Connors; Treas., Rev.



Dr. W. Q. Sayers, Healer

Minnie M. Sayers; Director and Corresponding Sec., Mrs. Viola Wedderburn; and Directors: Dr. V. G. Johnson, Ted Wedderburn, Nellie Taylor and Ethel Greider.

Assisting the Pastor in the various Church activities are the following: Ordained Ministers,

Catherine von der Lin and Wm. C. Donovan; Licentiates, Dr. W. Q. Sayers and Olive Johnson; Associate Ministers Class A, Mary Morse, Merna Greenwood, Goldie Ruble, Onita Norgrove and Ethel Smith; Certified Class A, Lena Schenk.

Rev. Sayers, Pastor of the Church, has served Camp Lily Dale and the National Conventions for several years. She has in her possession, testimonials, as to the accuracy of her work, from Judge Bertin D. Goddard of Hot Springs, So. Dakota, and Ella Wheeler Wilcox.

Only the finest Speakers and Mediums have appeared on this rostrum, a few of whom have been Dr. J. M. Peebles, Oscar Edgerly, Dr. Adah Sheehan-Patterson, Dr. H. C. W. Bowman, Rev. Thomas Grimshaw, Del and Sadie Herrick, John Slater, Inez Wagner, Ella Bledsoe, Rev. J. P. Whitwell, Rev. Chas. R. Smith, Dr. Victoria Barnes, Rev. Elizabeth Harlow Goetz, and John W. Ring of the U. S. A. From England guest workers have been Mr. Hubert McKenzie, Mrs. Barbara McKenzie, Mrs. Flora Arnold, Dr. Abraham Wallace, Sir Oliver Lodge and many others.

The aim of the Church has always been to present true Spiritualism to the public, and to assist in so doing has assembled one of the finest collections of Spiritualist Books to be found anywhere. Nellie Taylor is the Librarian.

“My child, you possess a very singular gift; but that it is of God I have no doubt. I thank you for coming here tonight. It is of more importance than perhaps anyone present can understand.”

—Abraham Lincoln to Nettie Maynard

Devlon A. Herrick

This well known lecturer and physical medium was best known as "Del" Herrick. He was a pioneer crusader in the interest of this Cause, having been a sensitive almost from infancy, and a worker all his life.

Born in Jamestown, N. Y., August 24, 1859, his mother was a confirmed Spiritualist long before his birth. His first experience of being entranced occurred in his seventeenth year, and during this period of spirit control he drew several beautiful crayon pictures. Later, he developed independent voices, trumpet manifestations, slate-writing and healing.

In 1886 he delivered his first public trance lecture in Jackson, Michigan, and from then on was under engagement constantly at Churches, Camps and Conventions for that purpose, and to demonstrate his physical mediumship.

Mr. Herrick served as Vice-Pres., of the Ohio State Spiritualist Assoc.; Trustee of the New York State Assoc.; for 3 years Pres. of California State Assoc.; for 7 years Chairman of Lake Brady Camp, Ohio; Trustee on the National Board for 10 years and for many years toured the U. S. A. as National Missionary. He passed to Spirit Jan. 14, 1938.

A Few Helpful Thoughts

DR. B. F. AUSTIN, 1902

Spiritualism has given a new Heaven and a new Earth in which to dwell. It has led us into a world of joy and of gladness, and we have a new world decorated with flowers; the old heaven and hell have been modernized and fitted up with modern ideas regardless of old creeds and notions, man is now divine, manifest in the flesh.

Spiritualism invites all to join its ranks, Spiritualism offers freedom of thought, liberty of action, and the richest opportunities of doing good and being good. Spiritualism makes it possible for man to express his honest convictions about God or the devil, heaven or hell, both in this world and the next, without the chances of prison.

It teaches us the whole duty of man is to find out the laws which govern his own nature, and

having done so, to live in harmony with them.

Spiritualism has but one Commandment: Live up to your highest ideals of nature and the noblest sign of law.

Spiritualism gives the Key to Knowledge, when you have learned the meaning of the word "Spirit" you have learned all.

It gives you the knowledge of all the great systems of religion, and still more, it gives you more knowledge of the Christian Bible than all the Commentaries combined. The Bible is a book of Spiritualism.

The spiritual intuitions and aspirations of all ages stand up as witness that cannot be brow-beaten. This life is transitory: the other life must be permanent to satisfy both God and ourselves.

—Selected

Golden Gate Spiritualist Church

Affiliated with the C. S. S. A. and N. S. A.

414 Mason St., San Francisco, Calif.

REV. FLORENCE S. BECKER, Pastor

This Church was organized February 19, 1924, and held Services continuously since that time, presenting the Science, Philosophy and Religion



Rev. Florence S. Becker

or Modern Spiritualism under the Banner of the National Spiritualist Association.

A splendid Lyceum—Golden Ray Lyceum—is conducted by Clyde Dibble; and an Expression Group meets prior to the Sunday Evening Ser-

vice, under the leadership of Dr. Ann B. Parrish.

Mrs. Jennie Candela assists the Pastor in demonstrations of Spirit Communication. C. H. Holmes, C. H. Slade and Rolla Haddick administer Spiritual Healing to all who desire such assistance.

Although this Church is in the far West, on the Pacific, it is known all over the U. S. A., having had as guests Spiritualists from every State, as well as from other lands. Even better known is its Pastor Rev. Florence S. Becker, a dynamic personality, one who has served her National Association as National Missionary for many years, and who has endeared herself to many hundreds of spiritually hungry souls by giving them Spiritual food in the way of consolation, advice, and Spirit Greetings from their loved ones in the Beyond.

Rev. Maria A. Sykes



Rev. Maria A. Sykes

Rev. Maria A. Sykes of Los Angeles, Calif., was elected Pastor of The Central Spiritualist

Church, 2201 South Union Ave., at the close of the Church year of 1947. Several years ago Rev. Sykes attended the classes of Rev. Elizabeth Courtney, founder of this Church, receiving a thorough knowledge of the philosophy of Spiritualism besides unfolding trance mediumship, speaking and healing. It is to the latter phase, Spiritual healing, she devotes most of her time.

Rev. Sykes has, for years, been a sincere worker in both the Central Church and the California State Spiritualist Association.

DR. AND MRS. T. WILKINS of Los Angeles, California, poets, authors and editors were identified with Spiritualism in the West when it first took root in California. They issued "The American Spiritualist" paper.

John Willis Ring

223 No. Rossmore Ave., Los Angeles, Calif.

John Willis Ring considered an authority on the Works of Andrew Jackson Davis, was born near Scranton, Pennsylvania, September 7, 1876. The family moved to Kansas in 1884, where he had his first clairvoyant vision—his grandfather appeared to him. His mother “Put On Invisibility” (died) December 1, 1889; he witnessed the “Process of Transition,” and his mediumship began to unfold.

By a series of experiences (to the uninitiated seemingly fantastic) he was “led” to Galveston Texas; there he was ordained (Rev. Allen Franklin Brown, Officiating) August 1, 1897, and remained pastor of the Spiritualist Society of Galveston, Texas, for ten years, during which time he served about four years as National Superintendent of Lyceums. He then migrated to California, where he now resides.

Because

JOHN W. RING

Because each atom of each world in space
Contains the Force that keeps them All in place;
Because each world and all that on it lives,
Exists because of Life that One-Force gives;
Because a Perfect-Order runs through All,
Unchanged by Mortal-Sense of Rise or Fall;
Amid the shifting Scenes-of-life, I'm sure
That I, o'er All shall triumph and endure.

Because what's Better becomes Best, and show
That as my inner understanding grows,
A dominating Force unfolds in me
An ever-present, perfect Harmony;
Because I see the Beautiful and Good
Held manifest in Human Brotherhood;
Because I am the Image of that ONE,
I surely shall persists when ALL is done.

HENRY W. LONGFELLOW, the Tennyson of America, attended Spiritualist seances and expressed his belief in the phenomena and philosophy. He wrote: “The Spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not save by their influence, or when at

times a most mysterious providence permits them to manifest themselves to mortal eyes.

“There is no death: what seems so is transition.
This life of mortal breath
Is but a suburb of the life Elysian
Whose portals we call—death.”

Be satisfied with the past and all it has taught you
Be content with the present in that which you have.
Be hopeful for the future and all it promises to bring you.

—Andrew Jackson Davis

Rev. Mae M. Taylor

Hollywood, California

Forty years ago in Detroit, Michigan, Rev. Mae M. Taylor began her public work, acting as message Medium for the First Spiritualist Temple in that city. Soon her Services were sought within and without the borders of the



Rev. Mae M. Taylor

State of Michigan. These calls were answered faithfully for fifteen years, until Rev. Taylor moved to California, where, twenty-five years ago she organized the Spiritualist Church at Hollywood, California, and became its Pastor. A Clairvoyant, Clairaudient, Trance Medium, Rev. Mae M. Taylor is well known in the N. S. A.

Rev. Etta S. Bledsoe

Mrs. Bledsoe was born on a farm near Iowa Falls, Iowa, of Scotch parentage. She was married very young to Walter H. Seaman, a devout Spiritualist, but many years her senior. While attending a public gathering at Delphos, Kansas, and with her infant son in her arms, she became suddenly inspired. Quickly handing the infant to some one close by, she went to the platform and delivered her first lecture at the age of 16.

After the passing of Mr. Seaman she married A. Scott Bledsoe. For 26 years they toured the U. S. A. together, lecturing and demonstrating. Upon his passing on July 12, 1922, Etta continued her work with her sister, Mrs. Evalyne Burnside, a trumpet medium.

Rev. Bledsoe's work was always in demand, known from Coast to Coast and Border to Border, her lectures and message work always left an indelible impress on the minds of her audience.

On July 5, 1940, the N. S. A. lost this valuable National Missionary when she journeyed to the Other Shore.

Immortality

Personality exists independently of the physical body and merely uses the latter as a vehicle of expression. Cut off a person's limbs and, while handicapped in expressing himself to others, he is just as much person as ever, and I believe the same is true even when death takes away the whole body. The survival of personality seems natural and reasonable, so I believe in it just as I believe there is electricity still in the wires when I have turned off a particular lamp.

—Selected

The Los Angeles Progressive Lyceum



On December 9, 1946, at the Central Spiritualist Church, Los Angeles, California, a plan was perfected whereby a Union Lyceum was organized, to include those interested from all Los Angeles Churches, this new group to be known as 'The Progressive Lyceum.' The aim of this Lyceum is to give correct and interesting instruction to the children that they may grow up having an intelligent understanding of the Religion of Modern Spiritualism, and hope that some may become the outstanding workers of tomorrow.

The San Bernardino Association of Spiritualists (N. S. A.)

298 11th Street, San Bernardino, California

February 2, 1858, six pioneer Mormon enthusiasts, founded the *Brotherhood of Kindred Manifestations*, a Spiritualist Society which continued under this name for fourteen years.

In 1871 they erected a Church home; and, in 1872 reorganized changing the name to "*The San Bernardino Association of Spiritualists.*" This Society has been continuously active since its start in 1858.

The Church has a good membership, an adult Study Class and a Lyceum.

Dollie E. Dunlap, President and Jacqueline Bishop, Secretary serve the Church as Licentiate Ministers and Certified Mediums. Mrs. Bishop is also a Trance Healer. The Lyceum is under her able leadership. Dollie E. Dunlap is serving her second term as a Director on the California State Spiritualist Association Board.

Many of the old pioneer workers served this Church; some of whom were Cora L. V. Richmond, Professor J. S. Loveland, Professor William Denton, Dr. J. M. Peebles and National President Harrison D. Barrett.

Greetings to National Spiritualist Association Convention

San Francisco, California

1910

The San Bernardino Association of Spiritualists sends greetings and a welcome to the National Association of Spiritualists on this its Eighteenth Annual Convention to be held for the first time in the far West. It is meet that this, the oldest continuous organization on the Pacific Coast should extend congratulations on such an auspicious occasion. A brief review of the circumstances that make this meeting possible and of the changes that have occurred during the comparatively brief time that has elapsed since the Society was founded may be permissible.

Fifty-two years ago when six earnest men met together to study the philosophy and the phenomena of Spiritualism, communication between them and the Fox Sisters and the few hardy pioneers of this great movement was exceedingly difficult. San Bernardino, situated as it was on the border of the "Great American Desert," was well nigh inaccessible by land and only a few hardy pioneers could essay to make the journey overland, and the only practical way was by a steamer to Aspinwall across the Isthmus of Panama and from Panama to San Francisco, by steamer, and by steamer again South to San Pedro and from there to Los Angeles by land, thence by stage a whole day's ride to San Bernardino, a month being consumed in the journey. Communication by mail was infrequent and it took as long to get a newspaper from the East as it does now from the Australian Colonies. Considering there were no railroads and no telegraphs nor telephones, the wonder is that the news of the Fox girls had penetrated this remote section at all, and but for John Brown, the "Medium of the Rockies," this remote section must have remained without an organization for some time longer. Today with the telegraph, the telephone and now the wireless telegraphy, we are in

instant communication with Eastern centers and indeed with the remote corners of the earth. The question, "Have the methods of communication between the material and the spiritual kept pace with the material?" Those who have passed through the last fifty years and over of the spiritualistic movement as the writer has, cannot fail to be impressed with the great progress that has been made in the methods of inter-communication between the spiritual and the material world. As a matter of fact the great fact of spirit return is tactily admitted by the great majority of educated and cultivated people and the times are ripe in this age of the breaking up of the old for a general expression and declaration of this Truth. The meeting of the N. S. A. in San Francisco will of itself tend in an eminent degree to bring this result.

And now just a word about our Society and a little of its history may be of interest. The six founders of the Society John Brown, Henry G. Sherwood, William Heap, William Stones, Thomas Hinley and George Burton have all passed on. Mormons as they mostly were it is but natural to suppose that the early Doctrines of the Society should have been tinged with the principles of that movement and at first women and children were excluded from the circles or meetings. But the great movement led by Joseph Smith and further carried out by Brigham Young recognized the communion between the material and the spiritual and that great movement across the plains to Utah was under the guidance of spirits through well recognized mediums. But this movement like all other great religious movements, was under the guidance of the priesthood and hence took on the characteristics of the leaders themselves. So the Mormon founders of the Society, called for the first fourteen years "The Brotherhood of Kindred Manifestations," were

to a large extent in communication with Mormon spirits, but this could not long prevail, the very foundation principles of the circle forbade this. The circle covenanted with the spirits to "practice virtue and to abstain from all evil pursuits, fillies, drunkenness, falsehoods and cheaterly, leading a quiet, honest life with all men." Thus they were quietly led out of Mormonism and into true Spiritualism, for we find in 1862 a constitution and by-laws were adopted wherein men and women were placed on an equality.

Mediums were developed and the cause flourished. A building was erected in 1871 and occupied, and in 1872 the Society was re-organized and the name changed to the "San Bernardino Association of Spiritualism." Continuously from the foundation on October 2nd, 1858, to the present time has the Society been in operation. The building itself has been remodelled on several occasions, notably in 1909 when \$2,000.00 was spent on it and put it in up to date fashion. Some of the noted Speakers of the past have ministered to us—Mrs. Richmond, Prof. J. S.

Loveland, Prof. William Denton, and his sister Annie Denton Cridge. In more Modern time Dr. Peebles, Harrison D. Barrett, and others, with all the local talent of the Pacific Coast. Last of all Lilly M. Thiebaud, who spent her last days ministering to building up the Society. Although at many times lacking in numbers, the members have always been able to hold up their heads proudly. Incorporated under the laws of the State and affiliated with the State and National organizations, the Society feels strong and powerful in carrying on the great work.

Again we welcome you to the Pacific Coast, knowing that OUR sunny clime with its profusion of flowers and fruits will be a magnet that will draw you here again. Asking the good Angels to guide you in your meetings, the only regret we have is that circumstances prevent the presence of our delegation with you.

On behalf of the San Bernardino Association of Spiritualists.

October 1, 1910. JAMES BOYD, *Secretary*

1848 — 60th Anniversary of Modern Spiritualism — 1908

On this occasion Hiram Corson, A. M., LL.D., Lit. D., Professor Emeritus of English Literature, Cornell University, said: "The literature of Spiritualism, which is now greater, perhaps, than that of any other subject during the past 60 years, while it substantiates spirit-visitation, and the influence of the Spirit world upon this is an exponent of the most advanced religious thought of the present time, and is destined to transform, if not, perhaps, in time, do away with, theology,

which has been maintained by a hierachy, and to make THE LIFE OF THE SPIRIT the all in all in religion, as it was the all in all with the founder of Christianity. Jesus taught Salvation comes from WITHIN, not from without. There could be no such thing, in the nature of things, as a vicarious atonement for the sins of the world. Man can be AT ONE with the Universal Spirit only through his own spiritual vitality. That alone is Salvation.

Rev. Lillian Ruth Courtney

REV. LILLIAN RUTH COURTNEY, N. S. T., the Pastor of the Central Spiritualist Church of Los Angeles, Calif., was born in Cleveland, Ohio, moved with her parents to Seattle, Washington, when she was seven. In 1922 she moved to Cali-



Rev. Lillian R. Courtney, N. S. T.

fornia locating in Los Angeles where she became interested in Spiritualism through the work of Dr. Carl Wickland and his wife. She joined the Spiritual Science Church of Hollywood, Rev. Mae M. Taylor the Pastor, in 1926.

In January 1942 she received her Certified Medium's Commission Class A; in 1943 a Licentiate Certificate; became an Honor Student in both General and Advanced Courses as given by the Bureau of Education, of the N. S. A. November 10, 1947, she received her Certificate of Ordination and her Diploma as National Spiritualist Teacher.

Rev. Courtney was one of the group of three from Los Angeles who received their Licentiate Certificates at the same time and again the same group received their Certificates of Ordination and N. S. T. Diplomas, the other two in the

group being Rev. Emma Pearl Knight and Rev. Maria A. Brown of Los Angeles.

DR. CARL A. WICKLAND, member of Chicago and Illinois State Medical Societies, and American Association for the Advancement of Science; and his wife Anna W. Wickland, were great humanitarians who did valuable work in the field of treating obsession. They proved the existence of obtruding spirit entities who influenced susceptible Earth sensitives with their thoughts, imparted their own emotions to them, weakened their will-power and often controlled their actions, producing great distress, mental confusion and suffering. They believed the influence of these decarnate entities to be the cause of many obscure events of life, and a large part of the world's misery. Purity of life and motive, or high intellectuality they held to be valueless as protection; and that recognition and knowledge of these problems are the only safeguards.

Mrs. Wickland was a trance medium and while in entrancement talked with the obsessing spirit or spirits, endeavoring to acquaint them with the gravity of their acts, and to educate them as to where they were and how to secure help in the Spirit World—truly, excellent missionary work. Dr. Wickland then endeavored, through use of the shock treatment (faradic current) to rid the obsessed individual of the undesirable or harmful influence.

For over thirty years this couple worked diligently as is explained in Dr. Wickland's book "Thirty Years Among the Dead," receiving commendable recognition from Sir Arthur Conan Doyle and many leading scientists here and elsewhere.

John Slater

By his son, JOHN SLATER, JR.

John Slater was born in Philadelphia, Penn., on Thursday, September 24, 1861, the second of five children. His parents were born in Ireland and came to the United States in their youth. Mr. Slater's first experience of the return of Spirit was when he was a boy of about four. Early one day he was taken by his parents to the



John Slater

funeral of Mary Powers, a little girl of four with whom he played. Several hours after seeing her coffin lowered into the ground he saw and talked with her in the back yard of his home. Shortly thereafter he ran into the house and told the family that Mary was not dead for he had seen and talked with her. His story, of course, was placed in the category of childish imagination and promptly forgotten.

Many other manifestations of Spirit were presented to him in the ensuing years, but little encouragement was given to him by his family. He led the normal life of any young man in that period, but the urge for spiritual work became

paramount, and he left home around the age of 21. This urge led him to Brooklyn where he became acquainted with several spiritual workers in that vicinity. They helped him in many ways, and were considerably impressed by his wonderful mediumship. Unfortunately, the names of those friends who encouraged and helped him when he needed assistance are now forgotten by the writer.

Early in his career he was told by the Spirit that he would be protected at all times, especially when travelling. During his life time, he travelled many thousands of miles on land and sea and never was involved in an accident of any kind.

It is believed that the first Spiritual Summer Camp he attended was Lake Pleasant, Mass., in the early eighties. He spent several seasons there later in his life.

About 1889-90 he went to San Francisco and the Hawaiian Islands and often spoke of the wonderful reception accorded him during his stay in Honolulu. Upon his return to San Francisco he met and married Eugenia Browell on September 18, 1890. Their only son also named John, was born in that city on October 17, 1892. The family home has always been in San Francisco except for a few years after the earthquake and fire of 1906. The work of spreading the gospel of Spiritualism took him to many places with the result that he spent very little time at home. Practically his entire life was devoted to the religion he loved.

When at home he was intensely interested in good books, often spending the whole day reading in his favorite rocking chair. He also enjoyed the opera, movies, baseball, and boxing. These diversions, he often said, helped him to relax mentally. A short nap prior to his afternoon or evening meeting helped him as much as several hours sleep would the average man. In addition to visiting and working at many other

Spiritualist Camps, he spent most of his summers at Lily Dale, N. Y., which he considered so very beautiful, and where he met so many of his friends.

His last public appearance was during a convention held in Los Angeles in June 1932. He was advised by his physician to cancel this engagement, but he made the journey not wishing to disappoint anyone or lose an opportunity to further the word of Spiritualism. He returned to San Francisco right after the convention and remained at home resting and reading, but he was becoming weaker from day to day. It was soon realized by all that he was beyond all physical help. Finally, at his home in San Francisco at 12:10 P. M. on Tuesday, August 30, 1932, he passed on to the Higher Life.

Thus ended the earthly life of a man who was misunderstood and scoffed at by many, but who had the indomitable spirit and courage to fight for that which he knew to be the Truth.

JOHN SLATER, one of America's best known mediums presented his work publicly for over half a century. His demonstrations at Mass Meetings, Camps and Conventions were truly remarkable, giving accurate answers to sealed questions regarding every conceivable problem and relaying, from the spirit people, messages to loved ones that they had to authenticate through records—true tests, indeed.

PROFESSOR J. S. LOVELAND, of California, a lecturer, author and editor wielded a great influence over the thinking public in the early days and brought many into our fold. He wrote the first American book on Spiritualism "The Estoric Truths of Spiritualism." He possessed ability and filled nearly every office in the Movement, instituting many reforms.

FRED EVANS, through whose psychic sensitiveness the spirit "John Gray" produced remarkable psychography (writing by spirit power). Mr. Evans was able to procure the writing in daylight, without contact with sitter's hands, by simply placing the slates upon the table or floor. As many as 14 slates have been written on at one sitting. Most always the messages were impressed upon the slates, vastly more rapidly than could be written by mortal hands.

The precipitation writing, in colors, by his spirit artist, was an extremely unique phase, as many as 33 shades appearing on a single slate. John Gray claimed he extracted the colors from the elements by spirit chemistry, often from the flowers or colored materials within proximity of the medium.

Mr. Evans was born in England, June 8, 1862, of Welsh and English ancestry, but lived most of his life in California. He gave tests before Psychological and Psychical Research Societies of 22 countries.

"Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
If we only understood.
Ah! we judge each other harshly
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;
Seeing all amid the evil,
All the golden grains of good;
Oh! we'd love each other better
If we only understood."

—Selected

Rev. Emma Pearl Knight, N. S. T.

Los Angeles, California

Rev. Emma Pearl Knight, N. S. T. of Los Angeles, California, commenced her Spiritualist work in the State of Iowa, organizing Lyceums in



Rev. Emma Pearl Knight, N. S. T.

Des Moines and Marshalltown. The membership included those between the ages of 3 and 18.

Assisted by her husband, Charles C. Knight, she presented this Truth in Cedar Rapids,

Davenport, Indian Reservation and other places in Iowa and Illinois, before taking up residence in Los Angeles in 1926. She has served the First Spiritualist Temple, Spiritualist Church of Revelations, The Peoples Church and Central Spiritualist Church, as a Church Officer as well as a Public Worker.

Rev. Knight was an Honor Student in both the General and Advanced Courses of the Bureau of Education of the N. S. A. She was Ordained by National President, Rev. Chas. R. Smith, Nov. 10, 1946, at Central Spiritualist Church, Los Angeles, and received her N. S. T. Degree that same evening.

Rev. Knight is Assistant State Superintendent of Lyceums of California; and, instructor of an adult study group—the “Wanettas,” the members being Rev. Letha Mahoney, Katherine F. Tobey, Rose Westall, Fannie Farrell, Clara Murphey, Ella Mueller, Elvina E. Rasmussen, Cordelia E. Packwood, Stella Chaloupka, Samuel Tobey and William L. Gleichmann.

My Prayer

I would be an inspiration,
To every one I meet,
The weak and the discouraged
I would set upon their feet,
Counseling them with loving kindness,
Bringing light in place of blindness,
Teaching Truth the best by living,
Finding love by just the giving.

—Myrtle Wright

“No true scientist today can afford to place himself in an attitude of hostility toward any fact of nature. He should hold his mind open to proof, and not allow his prejudices to prevent his giving to all proper evidence due weight and consideration. What right has he to conclude that

he has EXHAUSTED the KNOWLEDGE in the matter of natural law and the myriad expressions and forces of nature? The TRUE SCIENTIST is passive and receptive, slow to condemn what he does not thoroughly and fully understand.

The Temple of Spiritualism

3288 San Marino St., Los Angeles, Calif.

The Temple of Spiritualism, located on San Marino Street, cor. of Kingsley Drive, Los Angeles, California, was organized November 7,



Rev. Maria J. Brown

1943; Maria J. Brown, Founder. On February 7, 1944, the Church received its Charter from the California State Spiritualist Association.

The Founder and Pastor of the Church received her Licentiate Minister's papers in June 1942. Rev. Brown has been interested in Spiritualism for over 20 years, becoming interested through the work of Judge Stivers and Rev. Etta

S. Bledsoe. She is an ardent Student of the intellectual side of Spiritualism; a teacher by natural aptitude and training; and, well qualified in the art of leadership.

Having completed the Courses offered by the Bureau of Education of the N. S. A., she received her Ordination and the N. S. T. Degree, November, 1946—Rev. Charles R. Smith, officiating.



Gertrude Montignac

Gertrude Montignac, Secretary of the Temple of Spiritualism, is a Certified Worker, and of great assistance to the Pastor of this Church.

He who knows not, and knows not he knows not,
is a fool, avoid him.

He who knows not, and knows he knows not,
is simple. Teach him.

He who knows, and knows not he knows, is
asleep. Awake him.

He who knows, and knows he knows, is wise,
Follow him.

—An Arab Proverb

Andrew Jackson Davis — The Poughkeepsie Seer

JOHN W. RING

We are told that every 7th wave of the ebb and flow of the tide is "*exceptional*;" so we have "*exceptional*" Periods of the Cosmic tide, for the out-pouring of the Spirit. From about 1830 until 1848 was one of those "*exceptional*" Periods.

April 6, 1830, Joseph Smith (Vt. 12-23-1805—Ill. 6-27-1844, killed by a mob) with only five other persons, gave form to his "Revelation," in the state of New York (the state where ANDREW JACKSON DAVIS was born) which is now known as Latter Day Saints, or Mormons, with world-wide Centers radiating from Salt Lake City, Utah, where the Desert blooms as the Rose.

In England, George Fox (1624-1691) founded what through re-organization from 1845 to 1854 became the Society of Friends, or Quakers; an organization depending entirely upon "Guidance of the Spirit."

May 23, 1844, in Persia, the "Bab" (10-20-1818—7-9-1850) shot by a Christian (?) regiment, after a regiment of Moslems had refused, thrown down their rifles and fled, declared himself "The Gate" which developed into the "Bahai Cause," with a Bahai Temple in Chicago, Illinois. On two of the nine sides of the Temple is inscribed: "The earth is but one country; and mankind its citizens.—I have made Death a Messenger-of-Joy, wherefore dost thou grieve."

ANDREW JACKSON DAVIS, born in Orange County, New York, August 11, 1826: "Put on Invisibility" (Died) at Boston, Massachusetts, January 13, 1910, evidently took on the physical phase of life to be a channel for the out-pouring of the Spirit, during this "*exceptional*" Period.

The morning following March 31, 1848

ANDREW JACKSON DAVIS, though many miles from the "Hydesville Cottage," made impressive mention of "*exceptional*" events which occurred there, having been present, 'twould seem, in Spirit, for the momentous "Manifestations" through the now famous "Fox Sisters," which marked the Modern Advent of Spiritualism.

SPIRITUALISM, the complement of Materialism, is co-existent with Spirit; it is interpreted according to the unfolded understanding of those to whom it comes. Its Phenomenal, Philosophical, Scientific and Religious aspects are designated as "Ancient" Spiritualism previous to March 31, 1848, which dates the "Modern" Advent of Spiritualism. The distinctive point is that previous to that date, the Phenomena were believed to result from "Special Providence" while the Philosophy and Religion were derived from external sources, Prophets and Oracles; the "Modern" Advent recognized the Phenomena as Natural Results of Universal Law, and urges unfoldment of the Individual to establish and maintain a Pragmatic living-process which adjusts itself to the growth of the finite toward the infinite.

Previous to March 31, 1848, Andrew Jackson Davis, an unschooled lad, having just attained his majority, had completed "Nature's Divine Revelations" and "A Voice to Mankind," one of the 27 inspired and inspiring volumes which he was the channel to give. Among his "Invisible Helpers" were Claudius Galen, Greek Physician and Philosopher, and Emanuel Swedenborg, Swedish Mystic and Philosopher, founder of the "New Jerusalem Church," first organized in London in 1783.

A very brief, yet forceful and thought provok-

ing, epitome of the "Harmonial Philosophy" founded by ANDREW JACKSON DAVIS may be given in: "The Child is the Repository of Infinite Possibilities." "The Harmonial Thinker

thinks from the immutable principle inherent." "True evidences come through the two inner sources of Wisdom,—Intuition and Reflection."

THE LIVING TELEPHONE

Two friends met Over There one day
And began to talk in the usual way;
Then one exclaimed in vibrant tone,
"I've found a living telephone!

"It reaches back across the span
That separates us from living man;
We now may cross the great divide
And speak to those on the other side!"

"Lead me to it!" the other said,
"I want to tell them that we're not dead!
But that we live and are happy here;
Death is something they need not fear."

The friend helped him to the phone to see,
A blessed medium it proved to be
Through whom he might hear and speak and
know
His friends, as in the long ago.

He used the phone; there were no crossed wires;
It fulfilled his hopes and his heart's desires;
There were no short circuits, but direct contact;
Not a single thing had this phone lacked!

In helping him to return again
To his friends here on the old earth plane;
He praised the phone; he thought it fine
And recognized it as divine!

Then banish doubt from your human mind;
The devil could not be so kind;
'Tis the work of a great and finer force
That brings to us such intercourse!

—*Florence Millon*

"Spiritualism is a religion—it defines the qualities of God. Spiritualism is a science—it deals with facts. Spiritualism is a philosophy—it plainly shows causes and effects and truth fully educates; it points the one destiny of mankind."

—*Dr. Wm. J. Bryan*

Christian Corinthians of America

Chartered Michigan, Feb. 11, 1926, and in Ontario, Canada April 19, 1927

Founder and Leader, Rev. Albert Kemsley, 15327 Santa Rosa Drive, Detroit 21, Michigan.

This Organization is founded on the teachings of Jesus the Christ, and his immediate followers, more especially St. Paul's first Epistle to the Corinthians, 12th to 15th Chapters, while our philosophy is set out in a Declaration of Eight Articles quite similar to those of the National Spiritualist Association.

Our colors are white, purple and gold: our emblem that of the Golden Cross and the purple star, symbolizing Love and Wisdom. Our objective is to cultivate these powers within our

own lives, and to assist those who come under our tuition to do the same.

There are four affiliated Churches: St. Paul's Church, Detroit, Mich., Rev. A. Kemsley, Pastor. Church of Harmony, Roseville, Mich., Rev. Lura Matthews, Pastor. Church of St. Mary, Hazel Park, Mich., Rev. C. J. Schluchter, Pastor. Church of Progress, Windsor, Ont., Rev. Jennie Jacques, Pastor.

The Organization owns two properties, Church of Harmony, at Roseville, also St. Paul's Church, Santa Rosa Drive, Detroit, this latter serving as the Official Headquarters.

Our Declaration

1. Our God is Infinite Love, Wisdom, Intelligence and Power.

2. All the various Phenomena of nature, both physical and Spiritual are His expression.

3. A correct understanding of such expression inspired by the Angelic forces that surround us, and living in accordance therewith, constitutes true religion.

4. Spirit return scientifically and positively proven by the various phenomena of Spiritualism proves that communication with the so-called dead is an established fact.

5. The Golden Rule, "Whatsoever ye would

that man should do to you, do ye evenso to them," (Matt. 7:12). contains the highest precept for human guidance.

6. The law of cause and effect shapes our lives. Our happiness or unhappiness depends upon our obedience or disobedience of nature's laws.

7. Reformation is never withheld from any human soul here or hereafter.

8. Truth will surmount all obstacles as we progress. The teaching of Jesus is a fount from which every soul can draw sufficient knowledge to rise to the heights of spiritual understanding and progression, which is the mission of life's experience.

National Colored Spiritualist Association of the U. S. A.

By REV. JOSEPH P. WHITWELL—June, 1925

Pursuant to resolution adopted at the 32nd Annual Convention of the N. S. A., held in Los Angeles, September 1924, a call was issued by President Warne for a meeting of representatives of auxiliary societies composed of colored members, to be held at Cleveland, Ohio, for the purpose of forming a plan for a separate National Organization of Colored Spiritualists, such meeting to be attended by a committee of the N. S. A., in an advisory capacity. After the passing of Dr. Warne, Rev. Joseph P. Whitwell becoming president of the N. S. A., appointed the time of such meeting as of April 21, 1925, and appointed Mrs. Schauss, Messrs. Grimshaw, Barwise and Griffen the advisory committee, President Whitwell himself being a member of such committee by virtue of his office.

An informal conference was held by the delegates and committee at Lincoln Hotel, Cleveland, on the evening of April 20th, at which time the matter of organization was thoroughly discussed and a substantial agreement arrived at by a large majority of the delegates and the committee, as favoring the organization.

Twenty delegates and the committee met in the Labor Temple on Euclid Avenue on the morning of April 21, and were called to order by President Whitwell, who read the resolution and call, stated the object of the meeting, and suggested that a temporary organization be formed. A New Yorker, Rev. John R. White (colored, and at whose request the organization was undertaken) was selected as chairman; Mrs. C. W. Dennison of Pleasantville, N. J., Sec.; Mrs. Catherine M. Brown, reading clerk; and Mr. Hall, Mr. Smith and Mrs. Johnson a credential committee. Fourteen delegates were finally

seated, six of the twenty refusing to participate, withdrew.

The convention then proceeded to adopt a constitution and by-laws, the name of National Colored Spiritualists Association of the U. S. A., a seal, and elected the following officers for one year: Rev. John R. White, President; Mrs. Sarah Harrington, Vice-President; Mrs. C. W. Dennison, Secretary; Mr. Smith, Treasurer; Mrs. L. Johnson, Mrs. Petronella Bukey, and Mrs. Sarah M. Lucas, Trustees. Cleveland was selected as the place for holding the annual conventions of the Association and the third Wednesday in May as the time.

The permanent organization having been effected, President White in an apt speech congratulated the members of the convention on the step they had taken and promised loyalty to the new Association. The members of the committee each congratulated the officers and members of the Association, promising to render them all the assistance they could in the venture they had undertaken, and as evidence of the good will of the N. S. A. toward the Association President Whitwell presented President White with a check for immediate expenses. Thus was launched the National Colored Spiritualists Association.

As time passes, and we are able to view in retrospect the action of our colored brethren in organizing a National Spiritualist Association, the wisdom of such action on their part becomes more and more evident. As the ideals of those who initiated the plan become better understood, misunderstanding is dying out; the possibilities of development and growth that lay in the untried future

are beginning to be realized. Already those who most persistently opposed the movement are viewing favorably its enlarged opportunity of usefulness, and considering the wisdom of the movement fraught with such great possibilities

for spiritual growth and unfoldment.

The National Colored Spiritualist Association issues charters to auxiliary bodies, and certifies its own workers. A Constitution and By-Laws were adopted by the Association April 21, 1926.

"It takes so little to make us glad,
Just a cheering clasp of a friendly hand;
Just a word from one we can understand,
And we finish the task we long had planned.
And we lose the doubt and the fear we had,
So little it takes to make us glad."

—Selected

National Colored Spiritualist Association, U. S. A.

Organized April 21, 1925

NOW LOCATED IN NEW HEADQUARTERS

13300-2 DEQUINDRE AVENUE, DETROIT 12, MICHIGAN

You will find here the Associated Publishing House, Healing Center, Mediums' Home, Spiritualist Literature and books of all kinds.

The organization is for the protection of all Spiritualist Workers. Certificates issued to Mediums, Healers, etc. Ministers licensed and ordained. Churches and Councils chartered.

The National Junior Society and National Missionaries organized in 1946, are doing a great

work. There are local Junior Societies in Los Angeles, Dallas, Chicago, Gary and Charleston. Mr. C. E. Bowie, 4223 Calumet Ave., Chicago 15, Ill., is National Secretary of these auxiliaries.

The National Spiritualist Reporter is the Official Organ of the National Colored Spiritualist Association.

REV. J. A. BARLOW, President
MRS. JEAN E. PORTER, Secretary

Bureau of Phenomenal Evidence

EMIL C. REICHEL

The Rappings manifesting through the mediumship of the Fox Sisters at Hydesville, New York, in the year of 1848, are a common place phenomenon in the field of spirit manifestation, however the great significance is that this was the introductory demonstration which called attention to the possibility of spirit return. The child who requested the invisible disturber of the Fox Cottage to answer yes or no by raps discovered the means whereby the world has come to know the truth concerning life after death, and to realize mediumship is not only a natural faculty of man but also a phenomenon of Nature.

It is by the recognition and practice of mediumship that Spiritualism differs mostly from other religions existing in the world today. It reveals that mere belief or faith is insufficient, offering to all the opportunity of witnessing "faith demonstrated through mediumship," a conclusively affirmative reply to that mooted question of the ages, "If a man die, shall he live again."

As a religion, the approach to mediumship through phenomena is not merely an acceptance of it, but rather one of scientific analysis. In all phenomena of Nature one can perceive the activities and effects of invisible forces, the results of which are designated by the term phenomena, yet one can not comprehend the entire nature of the phenomena, or much about the modus operandum until it is analyzed. Through the process of analyses one becomes aware of many associated agencies that are component factors in producing the final effect.

Many manifestations of mediumship are evidenced through various physical phases, almost every medium having a different form, varying

with the particular adaptability of the organism of the medium. Audible sounds; moving of material objects without physical contact; spirit entities speaking through the trumpet; materialization of spirit people; playing of musical instruments; painting of portraits; are a few of the leading phenomenal occurrences. Whenever spirit phenomena take place there is a methodical operation of Natural Law making such manifestations possible, just as there are definite and orderly processes associated with the results of human effort. It all depends upon certain conditions that exist in the organism of the medium, the ability of the spirit operator, and the co-operation of those witnessing the phenomena that determines and makes possible the result.

After one hundred years of continuous psychospiritual occurrences throughout the entire world, many different phases of spirit phenomena have been observed, tested, and carefully analyzed. To mention a few of the most outstanding there are the manifestations through the mediumship of D. D. Home, who gave seances for the most distinguished Royal Courts of Europe, never using a cabinet, always holding his seances in the light. His materialisations were unquestionably among the best ever witnessed. In bright moonlight he was taken out of one window of an upper floor of a London Hotel and brought back into the room through a different window by unseen hands, and this before a large circle of well-known personages. An accordion was frequently made to play exquisite music, in sight of investigators, without visible hands touching the keys.

There are the manifestations through the mediumship of the Bang Sisters which can be classified as equally mystifying, the painting of spirit

portraits without visible hands or paint brush touching the canvas, all taking place with the stretched canvas set in a window of a sunlit room in plain view of the one for whom the painting was being made. It is stated the pigments used were dematerialized from out of the room's tapestry and caused to precipitate on the canvas

furnished by the investigator. There are hundreds of cases of tested physical spirit phenomena on record.

Genuine physical manifestations by their appeal to the senses have been relied upon as one of the conclusive demonstrations of spirit return.

SEEKING

I long to meet someone who knows
The Law of Life, and all that grows;
Someone who really understands
My soul, and takes me by the hand
And leads me to that higher place
Where I shall see Truth face to face.

If in this sphere where I now dwell
There is that one who knows full well
These Laws, through gift Divine,
I pray his friendship may be mine
Ere Western Gate may opened be
And my soul find Eternity.

—*Myrtle Logan*

MRS. CECIL M. COOK: In 1918, through the mediumship of Mrs. Cecil M. Cook, "God's World," a very outstanding, instructive book, of the nature of a text-book, was issued. Mediumistic from childhood she became an outstanding demonstrator of psychic phenomena, and her spirit helpers became intimately known to many thousands of Spiritualists throughout the World.

Communication is one thing, but Teachings are another. Through clean, honest, upright liv-

ing on the part of the medium, through her relentless devotion to her spiritual work, her spirit helpers were able to give these helpful lessons, coming through over a period of five years.

The seances at which these Teachings were received were recorded in shorthand, the transcript carefully preserved, and the material compiled and written by Lloyd Kenyon Jones without the introduction of any mortal views.

Spiritualism in Florida

REV. ROSE CLAYTON, N. S. T.

In presenting a record of the growth and progress of Spiritualism in the State of Florida we must take into consideration the age and location of this State, in this manner a more complete picture of the work accomplished may be recognized.

In beautiful Southern Cassadaga, located in the northeast corner of the State eight miles from Deland, a Spiritualist camp has carried on activities continuously since 1894, attracting thousands of men and women from all walks of life to its fine auditorium to hear intellectual lectures given by some of the finest speakers in our Movement and often receiving for the first time in their lives proof of the Continuity of life through the Phenomena of Spiritualism.

During the early years of the Advent of Modern Spiritualism Florida was so poorly settled Spiritualism did not show the same marked progress we find in our industrialized States of the northlands. The past twenty to thirty years however show very definite work accomplished, from the earnest groups gathered together in home Circles to Services in halls and Church Buildings. Today, in many of the larger cities there are several Spiritualist Churches that have their own Church Edifices, others are working toward that attainment.

The National Spiritualist Association is registered as a Religious Organization in the State of Florida having for its legal representative Rev.

Sarah Parker Thomson, N. S. T. of Clearwater; and Rev. Rose Clayton, N. S. T. of Miami; as National Missionary. There are several N. S. A. Chartered Churches in this State. It seems fitting to give honorable mention to three N. S. A. Ministers who have done much pioneer work in this State, Rev. Eve Whitney of Tampa and St. Petersburg; Rev. John Francis Ireland of Tampa and the late Rev. F. Casebeer of Miami, and many others who have aided and are now aiding in the promotion of this Cause.

In May, 1945, the Florida State Spiritualist Ministerial Association was organized to establish intelligent co-operation and inspire harmonious action in presenting the Religion of Spiritualism and to secure the same Liberty and Protection, as that granted other Religions under the Law.

Florida acts as a vast propaganda field for the promulgation of Science, Philosophy and Religion of Spiritualism to thousands of new investigators every year. During the winter months the Churches throughout the State are filled with Tourists from all parts of this broad land and others. In Hotels, Clubrooms and Beaches crowds are gathered together and the topic of Spiritualism creeps into conversation arousing many minds to seek to know, and from their investigations knowledge is gained that later leads to an honest conviction of the Truth of Spiritualism.

Little Shenandoah Spiritualist Church

644 S. W. 6th Avenue, Miami 36, Florida



Rev. Ermel McNabb

Church was founded Dec. 15, 1929, as the Psychic Science Church, by Rev. Nell Edelman of Indianapolis, Indiana, who became the President and Pastor, with Mrs. Phoebe Saunders Assistant Pastor. This Church received a civil charter from the State of Florida, April 17, 1930, as "Little Shenandoah Spiritualist Church," and was chartered by the National Spiritualist Association June, 1939, at which time Church property was purchased and the mortgage burned.

Upon the death of Rev. Edelman April 28, 1930, Mrs. Etta A. Van Alstyne became Acting Pastor. On May 21, 1944, with Rev. Rose Clayton, N. S. T., officiating, Etta A. Van Alstyne and Ermel McNabb were Ordained as Spiritualist Ministers. After having served the Church faithfully Rev. Van Alstyne, because of failing health, was relieved of her official duties, the Pastorate passing to Rev. McNabb January 1947 by vote of membership. Present Officers are: President Mrs. Pearl Hinkson; Vice-President Mrs. Della Miller; Secretary Rev. Ermel McNabb; Treasurer Mrs. Emma Briggie. Trustees: Mrs. Ernest Hinkson, Mrs. Orpha Kessler, Mrs. Ava Veach, N. S. T., and Raymond Austin.

When the hours of day are numbered
And voices of the night,
Wake the holy soul that slumbered
To a holy calm delight;
Then the forms of the departed
Enter at the open door;
The beloved ones, the true-hearted,
Come to visit me once more."

Mattie E. Hull



Rev. Rose Clayton
N. S. T.

Rev. Rose Clayton, N. S. T., and N. S. A. Missionary, formerly of England, life-long Spiritualist and natural born medium, has been active in Lyceum work from a very early age. On May 30, 1921, she came to the United States of America, soon after her arrival affiliating herself with the National Spiritualist Church of Philadelphia, Penn. She received Degree of National Spiritualist Teacher Oct. 25, 1934; was Ordained in the Ministry of Spiritualism by Mr. O. Perry Allen, President of Michigan State Spiritualist Association, Dec. 2, 1934; has been appointed N. S. A. Missionary each year since Oct. 1940; received Honor Standing in the First Graduating Class Oct. 1944 in the Advanced Course (Number Two). She has done much to advance the interests of the National Spiritualist Association in the State of Florida where she now resides.

The Church of the Beloved

2806 Central Ave., St. Petersburg, Florida

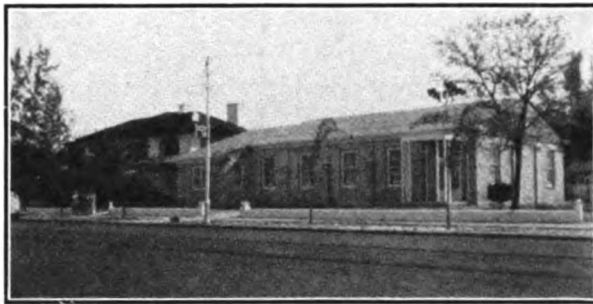
Open from December to May

The Church of the Beloved, St. Petersburg, was founded by Rev. Ethel Post-Parrish a few years ago. On December 18, 1946, it received a Charter from the National Spiritualist Association.

Rev. Post-Parrish is the Pastor, assisted by

Rev. Lena Barnes Jefts, Speaker, Teacher and Medium. The Musical Program and Healing are under the direction of James M. Parrish.

Many nationally known Lecturers and Mediums are guest workers throughout the season.



**Rev. Sarah Parker
Thomson, N. S. T.**

Rev. Sarah Parker Thomson, N. S. T., began her Spiritualistic work in New England as Lecturer and Message-bearer; founded the First Spiritualist Church of Walpole, Mass., serving as Pastor and President for several years; Ordained in May 1923 by William Tyrell, pres., Massachusetts State Spiritualist Association; elected Trustee of M. S. S. A. in May 1924; resigned Walpole pastorate, serving churches in St. Petersburg and Philadelphia; Honor student Advanced Course, Class 1945, receiving N. S. T. Degree; Co-Pastor of the Cooperative Spiritualist Church of Tampa; organized their Ladies Auxiliary and Silver Star Progressive Lyceum; registered in Tallahassee by the N. S. A. as its official Florida representative; has served Lily Dale Camp as Lecturer, Message-bearer, Teacher and Chairman of Leolyn Woods Services, also Cassadaga Camp and National Conventions; member of N. S. T. Club; N. S. A. Ministerial Association, and Ministerial Association of Florida. Rev. Thomson is the author of "Angel Messengers and Other Poems."

Spiritualist Publications 1847-1947

By SARAH PARKER THOMSON

It is interesting to note the many papers that have been published in the interest of Spiritualism during the past century; as it is impossible to make a complete list, names of the more important ones follows: Univercoelum: founded in New York, by Andrew Jackson Davis, December 1847, ran 1½ years—absorbed July 1849 in W. M. Channing's "The Present Age." Later in 1849 Mr. Davis founded "Spirit Messenger" in Springfield, Mass. Joint editors; Rev. R. P. Ambler, a Universalist minister and Appolos Munn.

May 8, 1852, came the first issue of the "SPIRITUAL TELEGRAPH," a weekly founded in New York by Charles Partridge and S. B. Brittan, Mr. Brittan Editor. Absorbed in "Herald of Progress"—founded by A. J. Davis, 1860.

Other early American periodicals were the "SPIRITUAL AGE," "THE SPIRITUAL CLARION" of Auburn, N. Y., "THE SPIRITUAL UNIVERSE," "THE AMERICAN SPIRITUALIST," "REASON" and "AUSTIN PULPIT," the two latter founded by Dr. B. F. Austin and published by the Austin Publishing Co., Los Angeles, California.

The "BANNER OF LIGHT"—*weekly*—founded by Luther Colby at Boston in 1857 who was its Editor for 37 years; Dr. J. M. Peebles and H. Berry were later editors. When Mr. Berry passed, Thomas Scott became Editor and the name was changed to "Banner of Life." It ceased publication when Mr. Scott passed.

The "PROGRESSIVE AGE" — *weekly* — was founded by Rev. Moses Hull, at Kalamazoo, Michigan, in Sept. 1864.

"THE SPIRITUAL SCIENTIST"—*weekly*—founded, 1874 in Boston, Editor E. Gerry Brown.

"THE LIGHT OF TRUTH"—*weekly*—founded, 1877 in Columbus, Ohio, Editors Williard J. Hull; A. F. Melchers.

"THE SUNFLOWER" founded, 1883 by W. H. Bach, at Lily Dale, N. Y.

"THE PROGRESSIVE THINKER" — *weekly* — founded by J. R. Frances, 1899 at Chicago, later edited and published by M. E. Cadwallader and after her demise by Rudolph Malmberg. Out of print.

"THE NATIONAL SPIRITUALIST"—*monthly*—the official organ of the National Spiritualist Association, founded January 1919 by Dr. George B. Warne, Editor until his demise, succeeding editors Charles Abbott, Mary Ridpath Mann, Rev. J. P. Whitwell and Verna K. Kuhlig.

"THE LYCEUM SPOTLIGHT" founded January 1947, in the interest of the Lyceums of the N. S. A., Elsie Butler Bunts, Editor.

"THE PSYCHIC OBSERVER"—*semi-monthly*—Pictorial Journal, founded by Ralph G. and Juliette Ewing Pressing at Lily Dale, N. Y., its Editors, August 25, 1938. Published by Lily Dale News Inc., Lily Dale, N. Y.

ENGLISH PUBLICATIONS

"YORKSHIRE SPIRITUAL TELEGRAPH" founded April 1855, Keighley, changed to "BRITISH

"SPIRITUAL TELEGRAPH" 1857 — *weekly* — then monthly until Dec. 1869, then continued as "THE SPIRITUAL MAGAZINE."

The "SPIRITUAL MESSENGER"—Monthly — Published in London 1858-1859; Edited by W. Carpenter.

The "SPIRITUAL MAGAZINE" 1860-1877 leading Spiritualist monthly of its period. Founded by William Wilkinson, joint editor Thomas Shorter.

The "SPIRITUAL TIMES"—*weekly*—London, 1864-1866, Editor J. H. Powell.

"SPIRITUAL NOTES"—*monthly*—1878-1881, official organ of British National Association of Spiritualists.

"LIGHT" oldest Spiritualist weekly; official organ of London Spiritualist Alliance, founded 1881 by Dawson Rogers and Stainton Moses.

Successive editors; E. W. Wallis, David Gow, George Lethem, Maurice Barbanell and H. J. D. Murton.

"THE TWO WORLDS"—*weekly*—Manchester. Founded by Emma Hardinge-Britten, 1888, Editors: J. J. Morse, Ernest W. Oaten and Ernest Thompson.

"BORDERLAND"—*quarterly magazine*—founded by W. T. Stead, published from July 1893 to October 1897. Goodrich Freer, Asst. Editor.

"SPIRITUALIST REVIEW"—*monthly*—founded by J. J. Morse: 1900 until May 1902.

"THE SPIRITUALIST QUARTERLY MAGAZINE" started by "The Two Worlds Pub. Co., in Manchester October 1902. Editor William Phillips.

"PSYCHIC NEWS"—*weekly*—published in London. Editors Maurice Barbanell, Mr. Martin, Abby Collins.

LYCEUM SPOTLIGHT

This paper, LYCEUM SPOTLIGHT, published in the interest of the Spiritualist Progressive Lyceum of the National Spiritualist Association, U. S. A., is another step forward in this much needed but sadly neglected field, the Lyceum.

The paper is issued every two months under the following staff: Editor, Elsie Butter Bunts, Clio, Mich.; Verna Kuhlig, Chicago, Ill.; and Associates—Melvina E. Hostak, Milwaukee, Wis.; Esther Dwyer, St. Louis, Mo.; Clyde Dibble, Burlingame, California.

The LYCEUM SPOTLIGHT was one of "the events of 1947," and is already on the way to great success.

"A little cloud is rising in the west, not larger than a man's hand, which will one day overspread the earth; that cloud is SPIRITUALISM."

—Lord Brougham

There Is No Death—There Are No Dead

The Message of Spiritualism, in Its First One Hundred Years
Has Been Accepted by Millions

M. E. CADWALLADER—(taken from *The Progressive Thinker*)

Spiritualism is as old as man. Max Muller wrote: "There has been no entirely new religion since the beginning of the world."

The evolution of religion through a period which dates back 10,000 years B. C., which is given as the date of true worship, shows that primitive man was ever searching for that which was beyond his ken. The belief in spirits is the foundation of all religions of the world.

The records of history and the Bibles of the ages are filled with manifestations of the spirit. Seers and prophets were revered in the olden days, people consulted oracles and wise men, but instead of being persecuted because of their talents they were honored and received the homage of kings.

A medium foretold the birth of Jesus, whose brief life on earth was filled with the performance of many so-called miracles which in reality were spiritual phenomena. He spoke in parables and said: "Greater things than these shalt thou do."

Swedenborg was another remarkable Seer, and our own Andrew Jackson Davis was the "John the Baptist"—the forerunner of Modern Spiritualism. Many times it is claimed that the Advent of Modern Spiritualism should be dated from his vision of Galen, who gave him the Magic Staff: "Under all circumstances keep an even mind."

By common acceptance March 31, 1848, is the date that has officially been celebrated as the day when the raps at Hydesville, N. Y., in the home of the Fox Family, heralded to the world the stupendous message: "There is no death;

there are no dead," reciprocal communication had been established between the spirit and the mortal world. This news astounded the world; the church sneered; the world condemned: but the fiat had gone forth. The veil had been rent asunder, never again to be closed, until today the whole world celebrates in song, story and sermon, retelling the story of how a murdered peddler broke through and rapped the story that he still lived.

Christmas the church bells sing out the glad refrain of the natal day of Jesus, born in a manger—the story upon which millions of Christians found their religion and celebrate each recurring December 25 as the greatest day on the Christian calendar.

The Easter bells ring out the tidings of a great day. "He is risen!" Hallelujah! Hallelujah! Shout the chorus! People flock to churches to celebrate the day Jesus rose from the dead.

March 31 is the day when Spiritualists celebrate the dawn of a new era which has changed the thought of the world: when they celebrate the anniversary of the rappings at Hydesville, which told the world that death is but a change from the physical to the spiritual world; that the personality still persists in the world of spirit; that those who have left the scene of their earthly labors can return to those still on earth. This is why we jubilate. This is why we celebrate, and in looking back to the day when Modern Spiritualism (as we term it) dawned upon an astonished world, in casting a retrospective glance over the history of one of the greatest Movements the world has ever known, one

fraught with so much of interest to the human race, revealing to mankind secrets which have hitherto puzzled the most eminent scholars, theologians and scientists concerning the fact of continued life after the change called death—we are struck with the magnitude of the Movement which in less than a century has attained such gigantic proportions.

Born in humility and obscurity, persecuted and maligned in its infancy and youth, doubted, ridiculed and derided on every hand, it has steadily grown until it has many million adherents. It has crept silently into the pages of popular books, magazines, newspapers, as well as stage and screen, throughout the world, until unconsciously the public mind has been educated and moulded into conformity therewith. True it has not yet entirely overcome all bigotry and superstition, the outgrowth of an ignorant past, but that it has had a decidedly counteracting and liberalizing effect cannot be denied. The pulpits everywhere under the magical influence of the inspiration of the present are voicing its truths, and either silently ignoring the errors of the past or boldly proclaiming their worthlessness to meet the demands of the growing intelligence of mankind.

... March 31, 1848 ushered in a new era for the human race, an era which had its beginning with the tiny raps at Hydesville and will culminate only in the distant cycles of the future.

Mr. and Mrs. Fox, parents of Kathryn and Margaret Fox, the Hydesville child mediums, were native born Americans. Their ancestors were German, the name originally being Voss, afterwards changed to Foss, then to Fox. Margaret Rutan, maternal Grandmother of Mrs. Fox, had from childhood evinced the power of foretelling future events, and many times had visions of the funerals of those who were still living. These visions always proved correct and

the details which she related were afterwards verified.

The story of how the little Fox girls first heard the raps, how they at last succeeded in arranging a crude code by which they could communicate with Charles Rosna, has been retold again and again.

Though the family begged that everything be kept a profound secret, they soon found it was not so kept. The Spirits were determined that the truth be given to the world, and directed that private circles should be held at different houses. This was done; then a public meeting was arranged on November 14, 1849, in Corinthian Hall, Rochester, N. Y., which marked the beginning of a world-wide investigation by prominent people everywhere. Horace Greeley was one of the best friends the Fox girls ever had, arranging many meetings for them. Their mediumship gave the answer to the age-old question: "If a man die, shall he live again." It was proven we no longer need a priest or preacher to tell us to have faith in God; that if we accept the teachings of the church we will have eternal life. Instead, we have learned we are spirit here and now, a part of God, and in the fullness of time every soul will come to its own; that we reap what we sow, and make our own happiness or unhappiness as we obey or disobey nature's physical and spiritual laws; that the highest morality is contained in the Golden Rule.

Spiritualism is the coming universal religion. It is the life blood of Christianity; in fact, it is Christianity plus. Its adherents are in every walk of life, its builders are those who bore the heat and burden of the day during the years when to announce you were a Spiritualist invited ostracism.

Enshrined on the enduring monuments that mark the milestones of Modern Spiritualism are

many names of martyrs to their convictions who sacrificed all, to spread the New Revelation.

From that humble beginning in Hydesville Spiritualism has spread through thirty-eight nations. Spiritualist magazines and papers are

printed in many languages. We have an International Spiritualist Federation which holds a Triennial Congress, and is doing a splendid work spreading the Gospel of Modern Spiritualism throughout the entire world.

What Spiritualism Has Done

HARRISON D. BARRETT—1902

"A new truth was born to the world in 1848, the truth that there is no death, that this thing death is only another name for change, that this life is only the seeming, and the life beyond the real. Spiritualism has done wonders for the world already. At a communication from Spiritland, Alexander, Czar of Russia, in 1861, was impressed to liberate 60,000,000 serfs and make them free men. This is an historical fact and can be proven.

About the same time Abraham Lincoln received a message from Spiritland that caused him to decide to strike away the shackles from the limbs of 6,000,000 slaves. This is another fact that cannot be disputed. If it has done this much for rulers of the world what will it not do for common humanity? Spiritualism rules the souls of all who espouse it. It guides their every action. And why? Because it is the only religion that has given man a rational conception of God.

Our God is no angry God, no mere God that looks like man, but an infinite intelligence presiding over all.

"Spiritualism has taken this book out of the realm of doubt," said Mr. Barrett as he placed his hand on the Bible. We believe that when Jesus reappeared to the Apostles he was a materialized spirit. The aim of Spiritualism is to give to the world the civilization of the soul. While all others doubt the certainty of a future life, we know there is one life everlasting, and that this state here is only the seeming portion of it.

Spiritual attainments are intellectual growth and development. If we desire to learn, let us make a study of nature. All nature lies before us an open book, which is the only true Bible that can satisfy the heart and brain of science, and every true Spiritualist."

'Modern' Spiritualism

ARTHUR J. WILLS, C. E., Ph. D.

The name "Modern" attached to Spiritualism is somewhat misleading to the mass of people who have not studied the subject, because it suggests the beginning of Spiritualism. Spirit communication existed from the infancy of mankind and the word "modern" is merely to indicate the first time that a systematic means of communication was discovered (1848) by the Fox Sisters, through "raps," which were intelligently answered by spirit entities.

Curiously enough, it was about this time (1846) that Morse invented his code of "raps" (dots and dashes) for telegraphic communication.

Later other means were used; Trance, Materialization, Telekinesis, etc., and a few outstanding scientists investigated and began to introduce their methods of science (ordered knowledge) to eliminate error, fraud, etc., dispelling the weird misconception common to all little known subjects.

The following brief list of leading scientists who have, from personal experience, "been convinced by the FACTS," will be instructive:

GREAT BRITAIN

Prof. Alfred Russell Wallace, LL.D.; Sir William Crookes, D. Sc.; Sir Oliver Lodge, D. Sc.; Prof. J. W. Crawford, D. Sc.; Dublin University; Prof. Sir Wm. Barrett, D. Sc.; Royal College of Surgeons, Ireland; Prof. Coues, M. A., Norwich University; Prof. Herbert Mayo, M. D., Kings College, London; J. W. Kilner, M. D., St. Thomas' Hospital, London; J. M. Gully, M. D.; Dr. R. Richard Hodgson; F. H. W. Myers; Prof. Sidgewick; Frederick Bligh Bond, F. R. I. B. A.; Stanley de Brath, M. Inst. C. E.; Prof. Jas.

Coates; T. Glen Hamilton, M. D., Winnipeg, Canada.

FRANCE

Dr. Gustav Geley; Dr. Baraduc; Dr. Paul Joire; Dr. Eugene Ostey; Dr. Chas. Lancellin; Prof. Edward Grimard; Col. Albert de Rochas; Commandant Darget; Prof. Richet.

GERMANY

Dr. Schrenk-Notzing; Dr. Carl de Prel; Prof. Zollner; Dr. Constantin Oesterreich; Dr. Schwarb; Prof. Hans Dreisch; Prof. Frits Hommel.

HOLLAND

Dr. Matla; Dr.-on Zelst; Dr. Frederick Van Euden; Dr. P. E. Coming.

ITALY

Prof. Bozzano; Prof. Chiappelli; Prof. Vazzani; Prof. Bottazzi; Prof. Lombroso; Prof. Morselli.

MISCELLANEOUS

Dr. P. G. Pagenstecher, Mexico; Prof. Akas-koff, Russia; Prof. Fukurai, Japan; Dr. Orcherowicz, Poland; Dr. Miguel San Benito, Barcelona, Spain; Herr Max Selling, Helsingfors, Finland; Prof. Hanneson, Reykjavik, Iceland; H. Montague Crane, New Zealand; Prof. Flournoy, Geneva, Switzerland; Prof. Eugene Witry, Tunis, North Africa; Dr. R. J. Tillyard, Canberra, Australia; Prof. Heysman, Ghent, Belgium; Dr. N. C. Marvis Lagazig, North Africa and Mr. A. F. Adul Kheir, Cairo, Egypt.

Some clerical torch bearers of the truth of Spiritualism are: Rev. G. Vale Owen; Rev. Maurice Elliott; G. L. Tweedale; Rev. V. G. Duncan; Rev. John Lamond; Rev. A. F. Webbing; Rev. B. F. Austin; Rev. Moses Hull; Rev. G. O. Washburn; Rev. E. Lohman; Rev. Fred-

erick A. Wiggins; Rev. E. M. Sprague; Rev. Johannes Greber and numbers of others whose names are not at the moment available to the writer, representing Episcopal, Lutheran, Roman Catholic, Presbyterian and other orthodoxies. Few people are aware of these happenings.

"Seek and ye shall find"—and—"The truth shall make you free!" PROVIDED you approach the subject with an OPEN MIND, for there is no darker prison-house than a CLOSED MIND content with the weird legends, traditions, superstitions and fairy tales of the immature past, and unable to fathom the depths of its own ignorance. Many Spiritualists, taking literally, (like Nicodemus), the spiritual idea of BEING BORN AGAIN cannot get away from the physical and talk of different "Planes" of existence, even giving the distances of these imaginary "Planes" from the earth, unable to grasp the true idea of different states or conditions of be-

ing, according to the various frequencies of vibration, the nearest figure of speech that conveys (imperfectly) the real facts.

Since the Fox sisters 100 years ago unintentionally discovered the key to the scientific study of the "Open Vision," millions have been blessed, enlightened and comforted by personal investigation of Spiritualism, and have passed through the blinding clouds raised by those who "preach as their doctrine the opinions of men," and have found the truth that sets them free by adding to their faith KNOWLEDGE. Will the next century advance understanding yet more? 'Tis a consummation all devout Spiritualists ardently desire.

Arthur J. Wills is the author of the book "Life Now and Forever," which treats of the intricacies of psychic research.

THE FREEMAN'S REPLY

They say I must be silent; that all truth should not be said;
That if the soul be manly, then the body wants for bread;
I cannot be respected by the noble or the great,
But sorrow; grief and anguish must forever be my fate.
They bid me still the spirit-voice, clear, manly, noble, free;
And chain within the mind's deep cells the angel God sent me.
Go, bid the ocean cease to heave; the rivers cease to flow;
Bid smiling Spring retrace her steps, and flow'rets cease to blow.
Go, bid the bright stars shut their eyes; send back the sunbeam flown,
And steal the azure from the skies that circle round its throne.
Go, drive the wild winds to their home, the lightning to its nest;
You cannot quench the soul's deep fires that burn within the breast.
No man was made for freedom, as the stars were made to shine;
His boldest thought be spoken—'tis his heritage divine;
For while the air remaineth to reverberate a sound,
The voice of God shall never, by the voice of man, be bound.

William Denton

The Illinois State Spiritualists' Association

The Illinois State Spiritualists' Association was incorporated under the laws of the State of Illinois, July 16, 1896, although it has existed as a voluntary organization for several years. The original incorporators were G. L. S. Jenifer, D. G. Hill, D. S. White, George F. Perkins, George V. Cordingly, George B. Warne and David Gilmour. The main object in forming this association was: "To promote general intelligence, good morals, and the diffusion of the principles of Spiritualism as a religion." Its Charter empowered it to establish Spiritualist societies, ordain ministers, conduct meetings, hold property, and do all things necessary in carrying out the objects of the organization. All ran smoothly until 1899 when difficulties arose, litigation was resorted to in order to settle the question of ownership of the Charter and Seal, and the right to hold office in the Association, which was finally decided by decree of the Superior Court of Cook County in 1901.

In 1899 the Illinois Association was chartered by the National Spiritualist Association.

Perhaps the greatest achievement of the I. S. S. A. is that of having established in the State of Illinois the right of mediums to practise mediumship, within the State, as freely as a Priest or Minister, they may exercise the functions of their Spiritual office. This was accomplished by the joint efforts of the I. S. S. A. and the Spiritualist League, ably supported by Wm. Woodworth and his wife Rev. Bessie Woodworth. Through their joint efforts there has been written into the statute law of the State of Illinois a recognition of Spiritualism as a religion, and into

the adjudicated law of the State a distinct recognition of the legitimacy to practise mediumship.

The I. S. S. A. is the largest affiliate of the N. S. A. At present it has 37 Auxiliaries, but has had as high as 53. The presidents of this Association have been C. L. S. Jenifer, Dr. George B. Warne, Timothy Wilkins, Geo. F. Seely, C. A. Burgess and Wm. Woodworth.

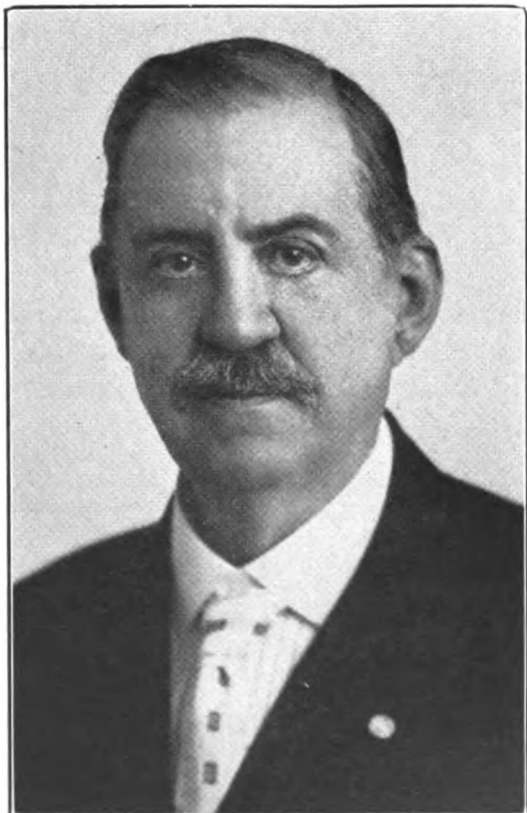
In the I. S. S. A. seven Churches own their own property: The Church of the Spirit, Chicago with a property valued at \$35,000; First Spiritualist Church of Divinity, Chicago value \$15,000; Crumbaugh Spiritualist Church, LeRoy, value \$7,000; Spiritualist Church of Friendship, Earlville, value \$8,000; Spiritualist Science Church of East St. Louis, value \$8,000; Divinity Spiritualist Church, East St. Louis, value \$10,000; and First Spiritualist Church, Joliet, value \$5,000.

Illinois has furnished some of the outstanding workers in the field of Spiritualism, a few who have served and passed on are: Rev. Oscar A. Edgerly, Rev. W. J. Howes, Alonzo M. Griffen, Rev. C. S. Becker, Rev. Marguerite Henry, Dr. Ada E. Zazelle, Rev. Minnie Garrow, Mrs. Jennie Exmer, Emory Bailey, C. F. Leon, Mrs. Barbara Hilbert, Jessie E. Remington, Otto Von Bourg, the Bangs Sisters, Rev. Bessie Woodworth, Rev. Maggie Waite, Dr. C. A. Burgess, Rev. Teresa R. Hayden. There are several splendid workers of the present, the most outstanding being Rev. Frank Joseph having served as Pastor of the Church of the Spirit for fifty years, as Speaker, Medium and Healer.



MEMBERS OF THE ILLINOIS STATE BOARD

Seated, left to right: Rev. Lena Drews, Sec.; Wm. Woodworth, Pres.; Dr. Victoria Barnes, 1st Vice-Pres.; Mrs. Alice Buechel, Treas. Back row: Charles Craig, Trustee; Mrs. Jane Burgess, Trustee; Rev. Ernst A. Schoenfeld, Trustee, and Mr. Bert Besette, 2nd Vice-Pres.



James Abbott

James Abbott

James Abbott was born Dec. 12, 1852, in New York City, and passed to spirit Nov. 20, 1933. He was unusually talented along Literary lines, had seen all the Presidents from Lincoln to Hoover, had reported them all from Grant to Coolidge. For twenty years he was on the lecture staff of the Chicago Daily News, for two years broadcast travel talks for the Chicago Tribune. He had travelled all over the world several times. During the summers he served various Spiritualist Camps, was not only a Speaker but one of the ablest debaters. A graduate of Yale University, he was a rational thinker, had an enviable vocabulary, yet a quiet unassuming disposition, letting his deeds talk for themselves.

He served for a time as Editor of the National Spiritualist writing for it and other Spiritualist publications as well. He was an advocate of whom Spiritualists may well be proud, and the valuable work he did for Spiritualism will be recognized more and more as time goes on.

Dr. C. A. Burgess

Charles Albert Burgess was born May 12, 1857, at Melville, Penn., of Quaker parentage. In 1872 they moved to Genoa, Nebraska, where his father, an agent under Grant's Administra-



Charles A. Burgess

tion had charge of Indian Affairs, and his mother taught an Indian Manual Labor School. These Pawnee Indians taught the lad, Charles A., many valuable things which proved of great benefit all through the years and gave him an understanding of the real meaning of the term "Medicine Man."

Later, the family moved to Oklahoma where

this boy had another eight years association with the Indians, and he began practising as a "Medicine Man." During his career as such he was equally interested in Spiritualism. At thirty-seven years of age he moved to Chicago, maintaining residence there until his passing May 30, 1945.

Dr. Burgess was President of the Chicago Spiritualist' League from its beginning in 1904 until his demise. In 1907 he organized the First Church of Spirit Healing, the only one chartered by the Illinois State Spiritualist Association for that purpose. He was still its Manager at the time of his passing. Here he gave magnetic and spiritual healing. His services for this same purpose were eagerly sought year after year by hosts of people who visited annually at Lily Dale Spiritualist Camp. "Healing" was his favorite topic at all Conventions.

Dr. Burgess held the office of President of the Illinois State Spiritualist Association for thirty-three consecutive years, and for many years he was a familiar figure at all N. S. A. Conventions.

Departing this life on Memorial Day, 1945, Funeral Services were conducted June 2 with Rev. Charles R. Smith, Pres. N. S. A., officiating.



Alice M. Buechel

Alice M. Buechel

1519 W. Fargo Ave., Chicago, Illinois

Mrs. Buechel is a member of the National Spiritualist Association, a Licentiate Minister, Certified Medium, Healer and capable Executive.

She is President of the Uptown Spiritualist Church, 4557 N. Broadway, Chicago, Illinois; Treasurer and Registered Agent of the Illinois State Spiritualist Association.

World Spiritualist Conference

In 1933 A Century of Progress Exposition in Chicago, Illinois, presented the unprecedented achievements of the century in every department in art, science and religion.

During the week of September 19 to 24, under the Auspices of the United Spiritualists of Chicago, visiting Spiritualists representing almost every country in the world were brought together for exchange of views and the opportunity of witnessing the presentation of Spiritualism by outstanding exponents.

The opening Banquet, held Sept. 19, in the Morrison Hotel, was attended by three hundred and fifty people. Dr. C. A. Burgess, President of the Illinois State Spiritualist Association and Chairman of Conference Arrangements, extended a hearty greeting to all visitors, then introduced Mayor Edward J. Kelly's representative Hon. Gibson Gorman, who presented them with the key to the city, while extending the Mayor's wishes for a successful Conference and an enjoyable stay in Chicago. Dr. Burgess responded, then introduced Mr. C. Rudolph Malmberg who read greetings from Lady Conan Doyle of the Spiritualist Federation, England; and the following officers of the International Spiritualist Federation—Ernest W. Oaten, Pres.; Herbert Forestier, Paris, France, Vice-Pres.; and Albert Pauchard, Geneva, Switzerland, Treas.; also greetings from Mr. M. P. Goedhart, H. P. Van Walt, Mme. C. H. Noe and J. F. Van Benthem Van der Bergh of Holland; M. Odon Nerei of Hungary; Mr. J. Norbury and Alfred Kitson of England; Mrs. V. May Cotrell and S. E. Williams of Napier, New Zealand; Rev. M. S. McGuire of Canada, as well as many representative Spiritualists of the U. S. A. Seventeen countries sent greetings.

Following the banquet the following gave

short after-dinner speeches: Rev. J. P. Whitwell, St. Paul, Minn.; Rev. Amanda Flowers, Grand Rapids, Mich.; Rev. Velma Hool, Indianapolis, Ind.; Dr. Otto Vierling, St. Louis, Mo.; Rev. Mable Riffle, Chesterfield, Ind.; Mrs. Alice Middlemas, Worcester, Mass.; Fred Jordon, U. S. Navy, W. Va.; Rev. Frank Joseph, Chicago, Ill.; Rev. Minnie Sayres, Los Angeles, Calif.; Krishna D. Mulbagala, Benares, India; and Estelle Senick, Chicago, Ill.

The object of the Conference was to show the progress made in Spiritualism during the century, an event that has now become important in the annals of Spiritualism.

Sept. 20, at the afternoon session, papers from foreign countries were read and discussed. These proved unusually interesting and acquainted all present with the way Spiritualism was being presented and received in these various lands.

The evening programs showed the care and thoroughness with which they had been planned. The speakers were the ablest in the Movement; the message-bearers were splendid, and the music was excellent.

Wednesday evening opened with the assembly singing the Spiritualist Anthem—Jubilate—Composed by a pioneer Spiritualist, Lizzie Doten, followed by suitable invocation. A cordial greeting and helpful message from Lady Conan Doyle was read. Then came a thrilling moment when Dr. Burgess announced: "Now you are going to hear the voice of Sir Arthur Conan Doyle." Electrically prepared for in advance, the voice was again heard of that ardent advocate of Spiritualists. Clear and distinct as if to add stimulus to this important World Spiritualist Conference. His message, "Why I am a

Spiritualist," brought tears to many eyes. No speech during the Conference made any deeper impression. A tremendous applause followed, just as if Sir Arthur were present in person. Short addresses were given by Mrs. M. E. Cadwallader, Mr. J. Nieman and Rev. J. P. Whitwell. Greetings from the Spirit World came through the mediumship of Rev. Minnie M. Sayers, Los Angeles, Calif.; and Rev. Mable Riffle, Chesterfield, Ind. Mrs. Cecelia Prybyl and Mrs. Corrine Thomson furnished the musical program.

Thursday Sept. 21, was Spiritualist Day at the Century of Progress, the day that will long be remembered by all Spiritualists. At 12 o'clock noon, at the Twelfth Street entrance, a formal Address of Welcome was delivered by Mr. Allen Diehl Albert, Sc.D., Assistant to President Rufus E. Dawes of A Century of Progress. He said he had some knowledge of Spiritualism and assured the Spiritualists that it had been a pleasure to the Exposition Directors to assign that day as SPIRITUALIST DAY and hoped its remembrance would bring happy memories. Dr. Burgess responded. The Spiritualist group then proceeded to the Court of the Hall of Science, where Services were held.

At the Meetings held Sept. 22, 23, 24, the Speakers were Mr. Jay Nieman, Mrs. M. E. Cadwallader, Rev. Mabel Riffle, Dr. Otto Vierling, Rev. Amanda Flowers, Rev. Edward Loh-

man, Rev. Thomas Grimshaw, Mr. Wm. Woodworth, Rev. John Skinner, Rev. Hugh Gordon Burroughs, Rev. C. V. Morrow, Lieut. Fred Jordon of U. S. Navy, and Rev. Theodore Russell. The Message-Bearers were Elizabeth Gasaway and Mary S. Rogers of St. Louis, Mo.; T. John Kelly of Buffalo, N. Y.; Mary Murphy Lydy of Indiana; Fred Jordon of W. Va., Rev. Mable Riffle of Ind.; and Rev. Florence Majestic of New York. Mr. and Mrs. Rubini rendered the musical numbers.

Papers from the following were read during the sessions: Lillian Whiting, Robt. S. Strong, Mr. V. Richi of India, Rev. C. A. Nixen of Canada, H. P. Van Walt, Mme. C. H. Noe and P. Goedhart all of Holland; Mrs. Elsie Lather, and Rev. Frank Joseph of Chicago; Dr. Carl Wickland of California and many others.

The Illinois Mediums participated in the discussions and addresses but graciously gave way to the visiting mediums that these guests might appear on the official program.

At the close of the Conference resolutions were adopted by the representatives present from England, Scotland, Holland, France, Hungary, India, Switzerland, New Zealand, Australia, Czechoslovakia, Bulgaria, Greece, Canada and the United States.

What will Spiritualism be able to report and present at the next Century of Progress?

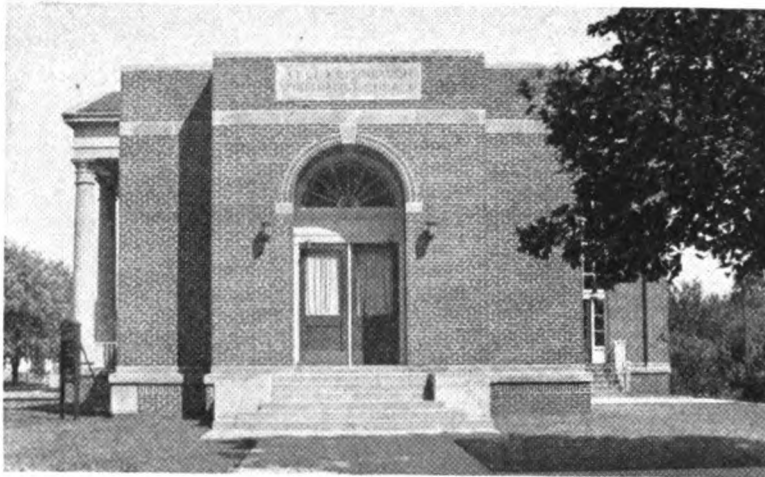
Struggle and Progress are the law of life—We can never be satisfied with what we acquire. The restless longing to achieve something better drives us relentlessly on. We achieve this something new, recognize it as superior to anything we have as yet possessed,

but we do not find it the perfection it seemed. And as we discard it and reach out for that which promises more, always baffled of the permanently satisfying, but always struggling upward.

Selected

J. T. and E. J. Crumbaugh Spiritualist Church (N.S.A.)

Le Roy, Illinois



The J. T. and E. J. Crumbaugh Spiritualist Church. Public Library and the Church parsonage were endowed by Mr. and Mrs. J. T. Crumbaugh. Enough property was endowed to provide for the employees, including pastor, custodian and librarian, also for the perpetual upkeep of both church and library. This church was first dedicated January 1, 1927.

IMPROVEMENTS AND GROWTH THE PAST FEW YEARS

For the past few years this church has been recognized by people far and near and in various states for its harmonious atmosphere; and pot luck suppers in the fully equipped dining-room. The church is equipped with an electrical chimes system that peals forth music of celestial beauty over the city of Le Roy, before Services.

Rev. Charles C. Cunningham, the present pastor, has done much the past six years to promote the cause of Spiritualism in the church and the central part of the State of Illinois.



CHURCH BOARD AND WORKERS: 1947

First Row from left to right: Robert Short, Trustee, Medium and Speaker; Helga Hendricks, Trustee; Norma Phillips, Secretary; Rev. C. C. Cunningham, President, Pastor and Medium; Effie Yount, Treasurer; Adelle Dunkin, Sunday School Superintendent; Flossie O'Neal, Trustee; Second Row: Pearl Averell, Healer and Medium; Lee Creider, Healer and Medium; William Banks, Medium; Gladys Cunningham, Medium; Alice Dickerson, Healer, Speaker and Medium; Lyle Phillips, Healer and Trustee of the J. T. and E. J. Crumbaugh Estate.

Church of the Spirit (N.S.A.)

2651 N. Central Park Avenue, Chicago, Illinois

This Church began in April, 1896, as a Circle with Mr. Frank Joseph conducting under control of the spirit Frederick Loewe. At the end of one year the group was bidden to invite the pub-



lic to these Circles. Those attending became greatly interested. The group was then advised to form a Spiritualist Society, so Mr. Joseph, with the co-operation of the original eighteen members organized the Spiritualist Society,

Bund Der Wahrheit of Chicago, Illinois. Henry H. Hill was elected President and Frank Joseph Pastor and Medium. For three years Services were held in Schmidt's Hall on North Avenue. The increased attendance forced a move to a larger hall for the next year and a half. April 1910, the Society was chartered by the Illinois State Spiritualist Association. In 1915 the Church property at 2651 N. Central Park Ave., was purchased, the dedication by Dr. George B. Warne, Pres. of the N. S. A., being held June 6, 1915. This Church was the first affiliate of the I. S. S. A. to purchase its own property, and today is free of all incumbrance. The Ladies Aid and the Junior Church are active auxiliaries. In the Church membership are 4 Ordained Ministers, 3 Licentiates and 3 Healers, all serving the Church in an active capacity.

In 1912 Rev. Joseph organized a Lyceum which became the largest in Chicago.

Oct. 15, 1915 Mr. Joseph was Ordained as a Spiritualist Minister, and today holds the unique distinction of having served continuously the same group for half a century. He was an Officer for several years on the Board of the I. S. S. A., and 13 years, Treasurer of the N. S. A.

Well, but we are here. Some Power has called us out of the Unknown. We did not come of our own wills. Some Higher Power has evolved it all. And the Power that has caused this revelation of wonder and mystery can easily have pre-

pared for us another surprise beyond the locked mystery of death. And I believe that this stupendous Power we call God has created another world, a world of spirit for the spirit of man.

—Edwin Markham

Rev. Maggie Waite

On Sept. 27, 1938, Rev. Maggie Waite passed to spirit, she was one of the organizers of the National Spiritualist Association. Born in New York City, at the age of five years her parents took her to San Francisco where she was educated in a convent. Shortly after graduating, she married Mr. Edwin Waite.

At an early age Mrs. Waite saw clairvoyantly but knew nothing of Spiritualism until she was about fourteen years of age. Attending a seance by Mrs. Ada Foye remarkable manifestations were given to her which frightened her considerably. Mrs. Foye predicted that Mrs. Waite would become an instrument for the Spirit World. Raps were heard occasionally, but on account of her Catholic Faith she would have nothing to do with Spiritualists or Spiritualism.

After the birth of her first child she would see spirits around the cradle but did not at first recognize them as such. They seemed so real to her that she wondered how they got there. Mrs. Waite awakened one night and standing at the foot of her bed she saw a white-robed figure. On relating the incident to friends, the mother of the spirit form told her of the passing of her daughter who had also been seen by another person at about the same time. The mother was a Spiritualist although this was unknown to Mrs. Waite. For about six years there were no further experiences or thoughts of Spiritualism until one day passing the Metropolitan Temple she noticed a poster announcing, a test seance, to be given by John Slater which she attended. On receiving a test message, she was determined to investigate the subject.

Mrs. Waite at her first sitting for unfoldment received automatic writing. The message received was a surprise to herself and the medium,

it gave the name of the spirit in full. She continued her investigations by private sittings in her own home. One evening while sitting at the table with friends she felt herself losing consciousness and went to sleep. On awakening she was told that she had been controlled by the spirit of an Indian girl. Her work continued from this time on, she being controlled by various individuals. She had no desire to become a public medium, but after being convinced of the comfort and aid she could bring to humanity, she finally consented.

From Coast to Coast she traveled serving Churches, Camps and Conventions all over the United States and Canada. It was she who introduced Spiritualism into Canada. For many years she served on the Board of the Illinois State Spiritualist Association. Mrs. Waite was pastor of the Metropolitan Spiritualist Church of Chicago.

Ofttimes Mrs. Waite was asked why she left the Catholic Church and the following are her own words. In a confessional to Father Sullivan, who married her, she said: "Father, I am going into the work of Spiritualism." He tried to dissuade her. Failing in this he then said, "My child, I believe you have a mission to perform. Do you know, I see these things." I said, "Why don't you tell the people so?" He said, "The world is not prepared for this yet."

For over 30 years Rev. Maggie Waite served Lily Dale Assembly. In speaking of Spiritualism, Mrs. Waite said: "When I find myself drifting out from this life, all I can say is Bury me under the Auspices of the Spiritualist Religion! I have lived it! It has been the bridge which has carried me over. Through my instrumentality it has brought comfort to those who mourn."

A TRIBUTE TO MAGGIE WAITE

Like a shining golden candle
Set in an alabaster vase,
She has lovingly served the Master
And aided the human race.

She has comforted the broken-hearted,
Lightened many a heavy load,
Guided stumbling, faltering foot-steps
Up life's long stony road.

She has spoken words of wisdom
To those who linger here,
Precious pearls of Truth to treasure,
From loved ones ever dear.

And when her journey is ended
And she reaches the Summer Land,
To the glorious home she has built there,
She'll be led by an angel band.

And the Master shall give her His blessing,
And there she shall dwell in peace,
Where life, contentment and happiness
Never, never cease.

—*May Westfield*

BIBLE QUOTATIONS

MATTHEW

Chap. 1, 20—An angel appears to Joseph.

Chap. 2, 13—Angel warns Joseph to flee into Egypt.

Chap. 3, 16-17—Jesus sees the Spirit of God descending like a dove.

Chap. 17, 1-8—Moses and Elias appear to Jesus, Peter, James and John.

Chap. 28, 9—Jesus appears to Mary Magdalene and the other Mary.

Mark XVI:18—"They shall lay hands on the sick and they shall recover."

Dan V:5—"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote."

First Spiritualist Church of Divinity (N.S.A.)

6146 South Ashland Ave., Chicago, Illinois

The First Spiritualist Church of Divinity was organized in the early 1920's by the late Emily Holmes and soon thereafter Mrs. Frieda Brown became President.

In 1931 this group moved from 64th and Ashland to their newly purchased building at 6959 South Elizabeth St., changing their name to "South Side Church of Spirit Communion." Later, a number of the Charter members dissented and in 1939 under the leadership of Mrs. Frieda Brown rented the building at 6146 South Ashland Ave., reorganizing under the original name "First Spiritualist Church of Divinity." They now own this property which they have modernized making it an ideal place for the Church Services, which are held Sundays at 8

P. M. A weekly Social is held Saturday, 8:30 P. M. under the auspices of The Ladies Aid.

This Church has a membership of over a hundred, has twenty-two Certified Mediums and four Commissioned Healers.

The Church Board consists of Frieda Brown, President; Mary Grace Willis, 1st Vice-Pres.; Bessie Nelson, 2nd Vice-Pres.; Elsie Joseph Levin, Emma Polock and Herman Luplow.

Pres. Frieda Brown, a Mental and Physical Medium, served as Vice-Pres. of the I. S. S. A. for a number of years, becoming President upon the Passing of Dr. C. A. Burgess, which position she resigned in January, 1947.

Puritan Spiritualist Church (N.S.A.)

812 W. 59th Street, Chicago, Illinois

The Puritan Spiritualist Church, was founded April 1939, by Mr. Fred Sundling, Secretary of the Illinois State Spiritualist Association, and was chartered the same year by the I. S. S. A. which holds Charter No. 224 under the N. S. A.

Following the Passing of Mr. Sundling in September 1939, Mrs. Rose MacKay became President and Acting Pastor, offices she still holds, supported by Mrs. Bertha Hinrichs as Secretary, Mrs. Elizabeth Fischer, Treasurer, and the Church Trustees. Mrs. Fischer has

served as Treasurer since the founding of the Church. The Mediums serving the Church regularly are: Mrs. Rose Mackay, Mrs. K. Viergutz; and Healers: Charles Freitag and Adolph Gross. Mrs. MacKay a Lecturer, Mental Medium and Healer, was for a time a Trustee on the Board of the Illinois State Spiritualist Association.

The Church has a very active Ladies Aid and a Young Peoples Group, which speaks well for the future progress of this Church.

Rev. Bessie Woodworth

Rev. Bessie Woodworth was born in Crawfordsville, Indiana, in 1886, and reared in the



Rev. Bessie Woodworth

Presbyterian Church, where she was an active worker in the Sunday School.

Rev. Teresa R. Hayden

Rev. Teresa Rene Hayden was born in Limerick, Ireland of Catholic parents. At fifteen years of age she went to Sydney, Australia, and a few years later to New Zealand; and from there to



Rev. Teresa R. Hayden

San Francisco. During her teen age she became increasingly aware of her psychic talents, and soon after her arrival in Chicago in 1923, be-

Upon discovering her mediumship, she complied with all necessary conditions, unfolding both mental and physical phases. She entered enthusiastically into promoting the Cause of Spiritualism and organized, in turn, three Churches: The Psychic Science Church of Crawfordsville, The Psychic Science Church of Indianapolis, and the Psychic Science Church of Chicago, all three were a credit to their organizer.

In 1926 she was Ordained, Rev. Thomas Grimshaw officiating.

At the time of her transition, March 5, 1944, Rev. Woodworth was Pastor of the Psychic Science Church of Chicago.

came assistant to Rev. Maggie Waite at the Metropolitan Spiritualist Church. A few years later she founded the Modern Spiritualist Church, becoming its president and pastor. Circumstances and health conditions made continuance of this Church an impossibility. A few years later Rev. Hayden founded the Rose Tyrell Church, 4814 Potomac Ave., Chicago, of which she was Pastor at the time of her transition. She was very active in the Eastern Star and True Kindred Lodges as well as in Spiritualistic work.

A mental and physical medium, she served the Illinois State and the N. S. A. Conventions for many years, and was a familiar and popular Worker on the rostrum of Lily Dale Camp. On March 10, 1947, Teresa joined her Loved Ones in the Beyond leaving behind her an enviable record of unswerving loyalty to friends and to the Cause.

God speaks to man through man. Man himself is responsible for the welfare of the world in which he lives; for its welfare or its misery, for its happiness or unhappiness and if he is to obtain Heaven upon Earth, he himself must learn to make that Heaven for himself and for others.

—*Joseph P. Whitwell*



Rev. E. A. Schoenfeld, N.S.T.

Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave., Chicago 47, Illinois, is a member of the Church of the Spirit, of which Rev. Frank Joseph is Pastor and Founder; is Assistant Pastor of the Church and organizer of the Junior Church whose members meet Sunday Morning.

Rev. Schoenfeld became interested in Spiritualism in 1917, has been a public platform Worker since 1922; received his N. S. T. degree Oct. 22, 1944; was Ordained April 1, 1945.

Formerly interested in music, both instrumental and voice, he assists in the social entertainments given by the Church and its auxiliaries. He is a Trustee on the Illinois State Spiritualist Association Official Board.



Mrs. S. A. Deikman Mitchell, Medium

Mrs. Sarah A. Deikman Mitchell, 14305 South Parnell Ave., Chicago 27, Illinois, is one of the last pioneers to remain actively engaged in the work, still travelling far and near, when called upon, to promote the interest of the Movement.

Mrs. Mitchell is a Licentiate Minister in the Illinois State Spiritualist Association, is a Teacher, Inspirational Lecturer, and capable of demonstrating both mental and physical phases of mediumship. She has served the Cause faithfully and efficiently for sixty years. Many of the well remembered pioneers were her staunch friends. The founding of the Andrew Jackson Davis Memorial Home, Inc., is her crowning achievement.



Peter M. Van Bolhuis, Medium

Mr. Peter M. Van Bolhuis, 14305 South Parnell Ave., Chicago 27, Illinois, holds a Healer's Commission, Mediums Certificate and Licentiate Minister's Certificate, granted by the Illinois State Spiritualist Association; is a member of the N. S. A. Spiritualist Healers League; a Lecturer; Mental Medium and a Vocalist.

Mr. Van Bolhuis is co-founder of the Andrew Jackson Davis Memorial Home, serving as Secretary at the present time.

First Spiritualist Church (N.S.A.)



5033 West 55th Place, Cicero, Illinois

In the early part of 1934 this Church was organized by its present Pastor, Rev. Lena Drews, assisted by a group of interested neighborhood Spiritualists. On October 24, 1934, a Charter from the Illinois State Spiritualist Association was presented by the State President, Dr. C. A. Burgess.

The Church has three active Auxiliaries all working toward the erecting of a permanent Church edifice.

During the first year of the life of the Church, in 1934, a Ladies Aid Society was formed. The membership has steadily increased and its activities have become an important asset of the Church.

January, 1935, saw the commencement of a Lyceum, with an initial membership of fifteen children, Rev. Drews assuming the leadership.

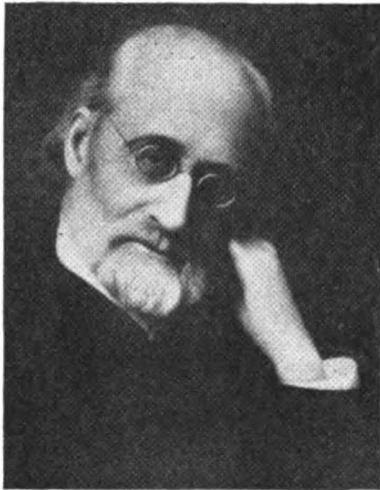
The Men's Club, organized in 1940, also renders valuable help to the Church.

The present Church Officers are: President, Rev. Lena Drews; 1st Vice-Pres., Harriet F. Crane; 2nd Vice-Pres., Violet Honel; Secretary, Mildred Lay; Treasurer, Violet Honel; and nine Trustees.

Regular Church Services are held every Sunday and Monday evening.

Andrew Jackson Davis Memorial Home, Inc.

14305 S. Parnell Avenue, Chicago 27, Illinois



Andrew Jackson Davis, Poughkeepsie Seer
August 11, 1826—January 13, 1910

This home founded by Mrs. S. A. Deikman Mitchell, President, and Mr. Peter M. Van Bolhuis, Secretary, both of whom are licentiate

Ministers, will be permanently located in Chicago or its environs.

It is incorporated under the laws of the State of Illinois (general not for profit Corporation Act, 1944): Chartered, December 13, 1945, Springfield, Illinois: registered at Cook County Building, Chicago, Illinois. Its activities are managed by a Board of Governors elected annually.

The purpose of this Institution is to secure a permanent Estate Home where the aged and needy of all Spiritualistic Associations within the confines of the United States of America can be cared for; and where those interested in promoting the Philosophy, Science and Religion of Spiritualism will always be welcome visitors.

“Let each man think himself an act of God,
His mind a thought, his life a breath of God;
And let each try, by great thoughts and good
deeds,
To show the most of heaven he hath in him.

—*Andrew Jackson Davis*



Rev. Lena Drews, National Missionary

Rev. Lena Drews, Founder and Pastor of the First Spiritualist Church of Cicero, Illinois, was

Ordained as a Spiritualist Minister, June 21, 1936, with Rev. J. P. Whitwell, President of the N. S. A., Officiating.

Rev. Drews is a Teacher, Lecturer, Mental Medium and Healer. In 1945 she was elected Secretary of the Illinois State Spiritualist Association, a position she still holds. She is also Secretary of the N. S. A. Ministerial Association, and of the N. S. A. Spiritualist Healers' League. Since 1945 Rev. Drews has served as an N. S. A. National Missionary.

The universe is bound together with the same sympathetic relations as the human body. Not an atom moves, but it affects the farthest star. Not a breeze blows, not a wave beats on the shore, but it affects all the orbs of space.

—*Hudson Tuttle*

The Bangs Sisters

THE BANGS SISTERS, Lizzie and May, of Chicago Illinois, were exceptional demonstrators of physical psychic phenomena. Their two outstanding phases were reading of sealed questions placed between slates, and precipitation painting. Scientists, investigating their phenomena wrote questions in pencil, sealed the envelopes placed these between slates, screwed the slates together—and—found their answers in ink with slates and envelopes still sealed. Their paintings were done on a large canvas, in broad daylight,

in view of all present, taking from 15 minutes to 3 hours. Often, during public demonstrations, apports of flowers would appear. Their other phases were also demonstrated occasionally. On one occasion Lizzie touched a typewriter which immediately began to type. Four men present, each holding a corner, hoisted it over their heads, and it kept on typing. Their demonstrations were marvelous, a record of which makes excellent reading for Spiritualist and non-Spiritualist alike.

JOHN R. FRANCIS, born at New Hope, N. Y., July 18, 1832, departed earth life March 2, 1910. He was a man who dearly loved his home and friends, humanity in general, and was devoted to the attainment of his ideals.

He served in the Civil War; came to Chicago in 1869, and founded The Progressive Thinker twenty years later in 1889. He was a sincere, earnest pioneer. For 18 years he published as a premium and sent out at cost, in connection with The Progressive Thinker, some good books on Spiritualism. Mr. Francis firmly believed the

time would come when we could converse with those in spirit as readily as with those still on earth.

He was the author of "A Search After God," "Home Circle Fraternity" and three volumes of "The Encyclopedia of Death and Life in the Spirit World." His wife, nee, Louisa Carrie Marriott of Wheaton, Illinois, was a valuable aid to him and published the paper for several months after his death until purchased by Mrs. M. E. Cadwallader.

FRANCIS MARION JADWIN, born in Fairfax, Iowa, March 15, 1878, passed to Spirit Nov. 3, 1939. He and his wife served several societies in Iowa and Illinois finally organizing the Sun-bright Spiritualist Church of Chicago, May 10, 1936. Mr. Jadwin served on the Board of the State Spiritualist Association of both Iowa and Illinois. He was Sec.-Treas. of the Illinois Mental and Spiritual Healers, and was one of the first students to receive the N. S. T. degree.

BISHOP SAMUEL FALLOWS of St. Paul's Reformed Episcopal Church, Chicago, publically pronounced himself a firm Spiritualist, but preferred to be called an Immortalist. He said: "The Church ought boldly and continuously to reaffirm the old Bible truths of the influence of the Spiritual world upon this Earth."

Sunflower Spiritualist Church

2424 N. Avers Ave., Chicago 47, Illinois



Sitting—left to right: Mrs. Ina Van Valen, Medium; Mr. Herbert Van Valen, Vice-Pres.; Rev. Lena Schaefer, President; Mrs. Hattie Doyle, Secretary; Mrs. Dorothy Langlotz, Treasurer. Back row: Trustees Mr. John Schaefer, Mr. George Langlotz, Mrs. Grace Ebert, Mr. Henry Pagels.

Following organization the first regular meeting of this Church was held January 10, 1937; the Charter was granted April 4, 1937.

The Ladies Aid is assisting the church in working toward the goal of purchasing their own church building.

The Church Workers are Herbert Van Valen,

Licentiate; Mediums, Mrs. Ina Van Valen and Mrs. M. Back; Healers, Mrs. H. Doyle, Mrs. L. Kelme, and George Langlotz.

Rev. Lena Schaefer, founder and Pastor of this Church, is a Healer and Mental Medium. She was ordained June 12, 1938.

PSALMS

Psalm 91, Verse 11—"For He will give His angels charge over thee to keep thee in all thy ways."

Andrew Jackson Davis

The Sage of Poughkeepsie and Founder of the Spiritualist Lyceum

WILLIAM F. OTIS

Born in 1826, died in 1910, this great philosopher's parents were poor, his father's occupation being that of a cobbler, his mother dying when he was yet a boy. His education consisted of but five and one-half months of schooling in the common schools, and according to his own statements he had never read any books prior to his writing "Principles of Nature, etc." In 1839 his parents moved to Poughkeepsie, New York, where he was employed by a boot and shoe merchant named Ira Armstrong.

In January, 1844, he submitted to an experiment in mesmerism by a Mr. William Levington, as the mesmerist. His success as a mesmeric subject was outstanding and this mesmeric control was continued until about the year 1849. Later there was a change in mesmeric control, a Dr. Lyons taking the place of Mr. Levington, and the control and subject moved to New York City, where under the magnetic influence of Dr. Lyons and while in complete control of the manipulator, he dictated what is by many considered his greatest book, "Principles of Nature, Nature's Divine Revelations, and A Voice to Mankind."

This book is outstanding for the principles stated therein as well as for the description of historical events then not known. In this book is described the last planet of the solar system, not discovered by physical scientists until after the year 1920. There is also an account of the ancient civilization of Central America, not discovered until about the year 1908, Principles of Nature, etc., being completed in the year 1849.

Thereafter until the year 1885 there was a steady stream of books from his pen, in all about

46 volumes, besides articles written for periodicals.

His last book "Beyond the Valley" was published in 1885. Thereafter until his death he practiced medicine in Boston, Mass., he having studied medicine and being admitted to practice after he was forty years of age.

His works can be generally classified as scientific, philosophical, autobiographical and miscellaneous, there being however a mixture of the scientific, historical and philosophical in all of his writings.

Under scientific: "Principles of Nature, etc."

Under philosophical: The "Harmonial Philosophy," consisting of "The Physician," "The Teacher," "The Seer," "The Reformer" and "The Thinker," supplemented by such books as "Penetralia," "Answers to Ever Recurring Questions," "Present Age and Inner Life" and several others.

Space forbids any mention of the other volumes written by Mr. Davis, important as they are as explanatory of certain subjects treated in his scientific and philosophical writings.

In his book "Penetralia" published in 1872 is an account of an automobile, describing the engine and fuel used for motive power. Also in this book the airplane is referred to as only awaiting the development of the power referred to in his description of the automobile.

Where Mr. Davis could have acquired this information is answered by Mr. Davis as impressions received from the Spirit World, as there was nothing published at the time on many of the historical and scientific matters re-

ferred to in his writings, facts which in many instances were proved to be true many years later.

It is impossible to give anything like even a limited idea of the contents of his writings in a short account. The principles stated in his first book "Principles of Nature, etc.," are necessary if one is to understand his subsequent writings, as they are also necessary to have a correct understanding of Modern Spiritualism. His description of physical death and what takes place then as well as his statements regarding the formation of and life in the Spirit World are clearly expressed.

The writer in his inquiries of teachers in the

Spirit World has been careful to make numerous inquiries as to the correctness of his philosophical teachings and has never heard them denied from the Spirit World. The writer will also state that he has never heard the principles of nature and correct living as clearly stated as in the writings of Andrew Jackson Davis, one of the greatest if not the greatest Spiritualist of Modern Spiritualism. No one can make a mistake by a careful study of his writings, although they cannot be fully comprehended, there is enough in them to excite the interest and investigation of any candid and industrious inquirer.

Behold!

Here Is Thy Magic Staff:

UNDER ALL CIRCUMSTANCES

KEEP AN EVEN MIND

Be satisfied with the past and all it has taught
you.

Be content with the present in that which you
have.

Be hopeful for the future and all it promises to
bring you.

—*Andrew Jackson Davis*

SPIRITUALISM of the FUTURE as COMPARED with the PAST

MRS. CARRIE E. S. TWING—*June, 1902*

The old days were the days of darkness for Spiritualism, but now we are no longer afraid to state upon a public platform the fact that we are Spiritualists and our reasons for becoming so.

We have made too much of a God of the phenomena, we have worshipped too deep at that shrine. It is not necessary to keep asking our loved ones to come and give more explanations of their troubles for our mere gratification.

Spiritualism in the future will be upon an intellectual basis, they will understand that they are all Spirit today, as much as they ever will be.

Spiritualists in the future will understand the need of organization. Had those of the past not banded together, and thrown out their invitations, there would be no Spiritualist Associations today.

The duties of Spiritualism in the future is to shield those having Mediumistic powers as if they were pure gold. A brain that can be acted upon by Spirits in the other world, can be acted upon by mortals.

Spiritualism in the future will depend upon perfect organization, band together intellectually, band together in all other ways to force an issue for the Truth. It will be a rational Spiritualism; we shall have so much of light, that we shall forget to sneer at others. If we want Spiritualism on a firmer basis, let us put it there; let go of differences, let go of stumbling blocks, and instead make them stepping stones. Let us go forward, not only building Spiritualism, but building our character as well.

The Other Man

"Perhaps he sometimes slipped a bit
—Well, so have you,
Perhaps he may have faltered
—Why, all men do, and so have I,
You must admit, unless you lie,
That so have you.
Perhaps if we would stop and think
—Both, I and you,
When painting someone black as ink
As some folks do,
Perhaps if we could recollect
Perfection we would not expect,

But just a man half-way correct,
Like me and you.
I'm just a man who's fairly good,
I'm just like you;
I've done some things I never should
Perhaps like you.
But thank the Lord I've sense to see
The rest of men with charity;
They're good enough if good as we
Say, men like you."

—*Selected*

The National Spiritualist

VERNA K. KUHLLIG

The National Spiritualist, official organ of the National Spiritualist Association was first published January 18, 1919, in Chicago, Illinois, with business office at 749 Oakwood Boulevard,



where the editor, Dr. George B. Warne resided. Mrs. Minnie C. Warne was business manager and remained so until 1930.

Dr. Warne, President of the National Spiritualist Association was elected to that office in 1907, saw the need for an official organ to strengthen the organization as it would be the means of keeping in touch with auxiliary societies, and to present the teachings of Spiritualism as a Science, Philosophy and a Religion educationally to the members of the Association and to the world.

In November 1920, the office was moved to 436 Oakwood Boulevard, and in June 1924 to the present address, 765 East Oakwood Boulevard, Suite 312 and 313. Dr. Warne remained editor until the time of his passing in January 1925.

On the transition of Dr. Warne, Mr. Joseph P. Whitwell became President of the National Spiritualist Association and was responsible for the publishing of the paper. With the issue of March 1925, Mr. James Abbott became the editor and Mr. Whitwell the associate editor.

In March 1926, Mary Ridpath Mann edited The National Spiritualist and served in that capacity until October 1930, at which time Rev. Joseph P. Whitwell became managing editor and Miss Ava Whiston the business manager. Miss Whiston, who also organized the National Spiritualist Booster Club in 1934 was called to the Higher Life in October 1936.

Since October 1936, Miss Verna K. Kuhlrig has been business manager and recently was appointed associate editor. Rev. Joseph P. Whitwell, who retired as President of the National Spiritualist Association in 1944, became President Emeritus and continued as editor, following the same principles since its inception in 1919.

In May, due to the growth of the book department, additional rooms were required, so Suite 310 was obtained for this purpose.

The National Spiritualist is sent monthly all over these United States, to many Public Libraries, Canada, England, Australia, India, and many other countries all over the world. The Spiritualist Manual, Spiritualist Hymnal, both revised and republished several times, Annual Year Book, Healing Prayer with interpretation, Preface to Spiritualism, Lyceum Manual and leaflets containing the Declaration of Principles with other valuable information are all published by the National Spiritualist Association through the office of The National Spiritualist.

In the columns of The National Spiritualist each month, the various departments of the association are represented with the monthly message of the President, Rev. Charles R. Smith; Bureau of Propaganda, edited by Elizabeth Harlow Goetz; the Quiz Corner edited by Rev. Victoria Barnes, M. D., Superintendent of the Bureau of Education; Spiritualism Abroad which has been edited for many years by Mr. Palmer Emerson; the Lyceum Department represented by its National Superintendent, (Rev. Miss)

Verna K. Kuhlig; the Junior League represented by its various members.

Thus on this Centennial Celebration, The National Spiritualist is in its thirtieth year of publication, it brings its message of Truth to the world, as recommended and endorsed by the National Spiritualist Association of the United States of America.

Starting with the April 1948 edition, this magazine is now issued in different form, the size now being 7 $\frac{7}{8}$ " x 10 $\frac{3}{4}$ ".

Patience Worth

One of the most interesting, if not amazing, demonstrations of psychic phenomena occurred in 1913 through the medium of an ouija board held by Mrs. John H. Curran and her friend, who had been using it, amused by answers given to their material questions. Suddenly the pointer became endowed with unusual agility, rapidly spelling out "Many moons ago I lived. Again I come, Patience Worth my name." They were astounded. This spirit asked them to remain—and, from then on volumes of writing, styled in old English, was received.

It was an exceptional experience since Mrs. Curran, and her friend, ladies of culture and refinement had never been interested in archaic English, Eastern Shrines and ancient poetic style of expression; nor, had they been unduly interested in religion. All witnessing these demonstrations realized how miserably orthodox psychology and orthodox philosophy had failed in plumbing the depths of the human soul, and its power.

Patience Worth dictated volumes, showing a keen knowledge of the great who lived in the early history of this world; and always wove in a bit of wit. Some of the material received was published in book form. In "The Sorry Tale" Patience Worth wrote of the Judea, and Galilee and Rome of 2,000 years ago. In other works he showed a strange familiarity with medieval days and with the days of the Tudors and the Stuarts. "The Sorry Tale," "Hope True-Blood," "Light From Beyond," "The Pot upon the Wheel," and "Telka," a poem of almost 70,000 words are all literary gems, unique in their Anglo-Saxon purity.

Dr. W. F. Prince's book—"The Case of Patience Worth;" and "Patience Worth: a Psychic Mystery" by Casper S. Yost are two very popular books.

Patience Worth claimed to have been a native of Dorsetshire, England, during the 17th century, came to America where he was killed by the Indians.

"Millions of Spiritual beings walk the earth
both when we wake and when we sleep."

—Milton

THE QUESTION

When the song of the bird has died,
And the voice of love is still,
When the broken harp lies silent,
And the wind moans o'er the hill,
Filling with infinite sadness
The weary and empty heart:
Who will give comfort and gladness,
Or ease to the eyes that smart?
Has the song passed into silence?
Is the voice of love now dead?
Is the harp broken forever?
And has the last word been said?
Do the arms of our Earth Mother
Fold ever upon the dark?
Is the life now in her bosom
Robbed of its glorious spark?
Forever the cry of Rachael,

Voicing its piteous grief,
Cries in its wild lamentation,
Begging of God relief;
Where is the child that loved me—
Where are the friends that have gone?
Give me a sign they still love me,
Restore both singer and song.
Soft o'er the hills like the dawning
Of light in the eastern sky,
Comes the sweet answer in gladness,
"Be of good cheer, we are nigh;
Earth cannot hold the glad spirit,
The bird sings its song anew,
Our love is stronger than ever,
We think and we live for you."
—*W. H. Evans*

National Spiritualist Booster Club

Plans for the Club were first outlined by Ava Whiston, then Business Manager of THE NATIONAL SPIRITUALIST, in 1932. The purpose of the club was to band together those interested in promoting the welfare of the National Spiritualist Association and in distributing our literature and soliciting subscriptions for THE NATIONAL SPIRITUALIST. The only membership fee was 10 or more subscriptions secured by the prospective member during the Club Year (Oct. 1st to Oct. 1st). There were no dues, no assessments and no officers; one prize for the highest number of individual subscriptions

turned in by one individual during the year.

On Oct. 1, 1933 there were six members. Oct. 1934 there were 14 members, and this was the first year that the Booster Luncheon was held, at which time prizes were awarded to the winners. Each succeeding year, since, a Luncheon has been held, with interest and attendance constantly increasing.

In Oct. 1936, Ava Whiston, organizer of the Boosters passed to spirit and the work has been continued by Rev. Verna K. Kuhlig, until the Booster Club is now considered an essential factor in our organization.

1938

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC OBSERVER

1948

Ten Years of Service to the Cause of Spiritualism



Dale News was incorporated September, 1937, at Lily Dale, N. Y., by Juliette Ewing Pressing (Upper Right) and Ralph G. Pressing (Upper Left). The first issue of *Psychic Observer* was published by Dale News, Inc. August 25th, 1938. A "TRADE MARK" certificate, (No. 419605) was issued at the United States Patent Office, Washington, D. C., February 26th, 1946.

1. The *Psychic Observer* Ford Delivery at entrance of Lily Dale Assembly grounds . . . said to be the only truck in the world used exclusively to deliver Spiritualist newspapers and propaganda. 2. Juliette Ewing Pressing, secretary and treasurer of Dale News, Inc. and editor of *Psychic Observer*, at her desk. 3. *Psychic Observer* being printed at the Pri-Ad Corporation (Jamestown Printing Concern). R. G. Pressing (right) reading final proof. 4. Headquarters of *Psychic Observer* and home of the editors, No. 5 Melrose Park, Lily Dale, (Chautauqua County) New York State. 5. *Psychic Observer* Book Shop—specializing exclusively in literature pertaining to *Spiritualism*, *Psychic Science*, *Occultism* and allied subjects. The Editors checking over incoming orders. 6. Headquarters of Pri-Ad Corporation, 4th and Clinton St., Jamestown, N. Y. Staff of corporation assembled at entrance. *Psychic Observer* delivery truck (right). 7. Editorial Office of *Psychic Observer* at Lily Dale and editors at work.

The Value of the Press to Spiritualism

By JULIETTE EWING PRESSING

For the past 100 years, with few exceptions, newspapers and periodicals sponsored by Spiritualists and Spiritualist organizations, have followed a definite journalistic pattern. Each has endeavored to present the science, philosophy, religion and various aspects of Modern Spiritualism in a simple, clear and concise manner—not with the idea of causing confusion but rather with the thought of creating a deeper understanding.

Years of experience has taught seasoned editors of leading Spiritualist publications, past and present, to avoid purposeless controversy and unwarranted criticism of the organized movement of Spiritualism, Spiritualist Mediums, or the intriguing and profound subject of mediumship.

Well-informed students of Psychic Science realize that the lay press insists upon “playing-up” the sordid side of psychic phenomena by referring to spirit manifestations as either the works of the devil, as ghosts and apparitions, or fantastic hallucinations. Is it any wonder that the general public has been misled to believe that true spirit manifestations are rare and in most cases impossible?

The greatest criticism of Spiritualism’s philosophy originates, as a rule, from those who know

the least about the subject; the greatest opposition comes from those who have had very little experience or from those who have never attended a seance; the greatest antagonism is expressed by creed-bound clergymen who misinterpret the religious aspects of Spiritualism.

A great havoc is also wrought by misinformed Spiritualists who have not had sufficient, if any, personal experience with various phases of mediumship—most particularly physical mediumship.

And so the real purpose of the Spiritualist Press, as it is with any religious press, is to present the positive side of the Philosophy and Phenomena by adding more and more proof of personal conscious survival to the mass of evidence previously accumulated and presented by those valiant pioneers of yesteryear.

Juliette Ewing Pressing, has gained an enviable wealth of knowledge and experience through first-hand contact with mediums in many countries; and, has probably observed the work of more physical mediums than any other present day investigator. She addressed the students attending the School of Religion, Iowa University, under Dr. Marcus Bach, the first Spiritualist to be accorded this privilege.

Indiana State Association of Spiritualists

Affiliated with N. S. A.

At a joint meeting of interested Spiritualist Societies held in the First Spiritualist Temple, Anderson, Indiana, the Indiana State Association of Spiritualists was organized February 27, 1904, and incorporated April 9th of the same year.

The following were elected to office—E. A. Schram, Elizabeth Williamson, Chas. A. Gaines, Carrie M. Mong, Lou Schenneson, Marguerite L. Miller, J. L. Foster, John H. York and Wilson S. Woods. Among the delegated were Mrs. Simpson of Anderson, still active; and John

Chrisney, author of the book "Physical and Spiritual Experiences," and for whom Chrisney, Indiana is named.

The present State Board consists of Dr. B. F. Clark, President; Paul Leach, First Vice-Pres.; Mrs. Fanchion Harwood, Second Vice-Pres.; Rev. Velma Hool, Secretary; Rev. M. C. Skillman, Treasurer; Trustees: John Von Meir, Orval Howe, Rev. Myrtle Wright and C. C. Driskell.

Eleven of the Chartered Churches in this Association own their own Church Buildings.

The Psychic Science Spiritualist Church, Indianapolis, Indiana

1415 Central Avenue

Affiliated with the I. S. A. S. & N. S. A.

This Church was founded by Rev. Bessie



Dr. B. F. Clark

Woodworth, Oct. 28, 1923, receiving its Charter Jan. 19, 1924. On Jan. 8, 1924, Dr. B. F. Clark

became the Pastor and Mrs. Dollie Clark the Church Medium, Offices they still hold, with Mrs. Ollah Toph, Associate Pastor and Emma Bright, Secretary, assisted by a Board of Trustees.

Mediums and Healers associated with the Church are: Mrs. Bertha Schaefer, Mrs. Bertha King, Mrs. Fannie Easton, Mrs. Carrie Worland, Mrs. Emma Bright, Mr. Sherman Dicks, Mrs. Mary Murphy Lydy, Mrs. Mary Beattie and Mrs. Agnes Brashear.

Dr. B. F. Clark, Pastor, is president of the State Association and served fifteen years on the Official Board of the N. S. A.

"My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other Sciences."

—*Alfred Russell Wallace*

F. G. S., FLRLD., LL. D., D. C. L.

"The years may pass with footsteps fleet—
Our broken lives be severed wide;
Yet—that sweet dream will still abide,
Until beyond the stars we meet."

—*Julia Schlesinger*

Special Events

DR. B. F. CLARK

Speaking of special events in the history of Spiritualism we find in many instances that they could be used as an interesting background for fiction.

The interesting phenomena that surrounded the Fox home in Hydesville, N. Y., attracted country wide attention and from this a new dispensation was born. Certain individuals endeavored to share with the world this wonderful work as old as time yet new in its modern application. The first meeting in Corinthian Hall, Rochester, N. Y., was fraught with adventure, there was opposition to it from both religious and scientific sources, which called for a lot of courage on the part of Mr. E. W. Capron, Mrs. Fox and her daughter Katherine. However, from this meeting many Circles were formed and new phases of mediumship were developed such as a Mrs. Tamblin developed, playing upon musical instruments without contact, and Mrs. Benedict developed Trance speaking and clairvoyance.

In New York interest developed to the point that in 1851 a Conference was held there. Rev. S. B. Brittain following his conviction, wrote convincingly regarding this new Movement and became an outstanding platform Speaker and Writer. A weekly Journal was started through the generosity of a Charles Partridge with Rev. Brittain as editor and many able writers contributed to its columns.

In 1851 a Circle, headed by Judge Edmonds, was formed. This brought him a flood of abuse and finally forced his resignation from the bench in New York. He had been convinced through the mediumship of his daughter Laura, and among the sitters in the class was a Dr. G. T.

Dexter who was at first bitterly opposed but later became a writing-medium.

Among the well known men of that day to become interested in Spiritualism was Prof. Robert Hare, Professor of Chemistry at the University of Pennsylvania, who at first opposed it. In his own words, he says, "I felt called upon as an act of duty to my fellow creatures to bring whatever influence I possessed in the attempt to stem the tide of popular madness which in defiance of reason and science was fast becoming favorable to the gross delusion called Spiritualism." The opponents of Spiritualism now felt sure that he would explode this delusion but the result was just the opposite for he became a staunch advocate, then they said, he was an old man in his dotage and could not be relied upon.

He published a very fine work entitled "Spiritualism Scientifically Demonstrated."

The movement had gained so much momentum that in 1854 a memorial was presented to Congress praying that they appoint a commission to investigate Modern Spiritualism, this memorial was signed by fifteen thousand persons including many persons of note, such as, Gov. Talmadge of Wisconsin and Judge Edmonds of New York.

The formation of another society in New York City was known as the Society for the Diffusion of Spiritual Knowledge, its members and officers' names read like a page from a society Blue Book. The growth of the Movement was so extraordinary that a speaker at the Roman Catholic Congress in Baltimore declared

there were then eleven million Spiritualists in America, which indicated the alarm with which the theologians were viewing the growth of this Cause.

The mediumship of J. V. Mansfield developed a phase of letters in blood appearing upon his arm naming deceased friends. In this year Robert Owen and his son Robert Dale Owen were convinced. D. D. Home began giving marvelous demonstrations of his mediumship while many others of note began giving public demonstrations. Their names should be emblazoned upon a banner of gold for their unfailing courage in bringing our beautiful Truth to the thousands under the stress of those times.

During the Civil War there was a waning in the interest of Modern Spiritualism. In 1864 a National Association of Spiritualists, containing some eighty societies, was formed and continued until 1873.

Apparently it was not the right time for such an organization and it disintegrated. Later the need for another organization was felt and one was formed in Chicago on September 27, 1893, in a Hall at 77 Thirty-First Street. This was the foundation of the present National Spiritualist Association of the United States of America.

Many Spiritualist Camps became established during the period after the Civil War such as: Ocean Grove, Mass., Onset, Mass., and Etna, Maine in 1877, Lily Dale, N. Y., in 1879.

We should not forget the participants in these early events, those who took active part in them shouldered the hardships that were involved in those troublesome times to promote the Truth they so loved. Among them were J. Frank Baxter, Judge J. W. Edmonds, Joe Stiles, Edgar Emerson, J. Clegg Wright, Lyman C. Howe, Professor W. Lockwood, Harrison D. Barrett, Mrs. R. S. Lillie, Jennie B. Hagen Jackson, Mrs. Cora L. V. Richmond, Amelia Colby Luther, May Pepper Vanderbilt, Maggie Waite, John Slater, Mr. and Mrs. E. W. Sprague, Scott and Etta Bledsoe, George E. Kates, Sir William Crookes, Alfred Russel Wallace, Sir Oliver Lodge, Sir Arthur Conan Doyle, J. J. Morse, Mr. and Mrs. E. W. Wallis, Stainton Moses, Moses Hull and a host of others, not forgetting the important part played by our own Thomas Grimshaw and Mary T. Longley.

This Centennial Celebration should be chronicled as a great event and become a milestone in the history of Spiritualism. We should present a consolidated front to the world, a united effort, that all may enjoy this greater understanding.



Rev. Jeannette M. Hoeppel
Founder and Pastor



Mrs. Molena Allen
Certified Medium



Union Spiritualist Church (N.S.A.)
Evansville, Indiana
Cor. 3rd Ave. and W. Michigan St.
Organized March 3, 1919
N.S.A.



Frank Doughty
Certified Medium



Mrs. Grace Cobb
Certified Medium

Literature of Spiritualism

OLLAH ELOISE TOPH

Following the establishment of communication with the spirit world in 1848, there arose seers, prophets and poets to present a proved fact by philosophical or imaginative writing. Out of that mass of literature, inspirational or imaginative, colored with the normality of mortal thinking, has remained a residue in the crucible of analysis, to warrant acceptance of the proved fact of survival.

Veridical attestation of survival influenced such spiritual percipency as that of Andrew Jackson Davis, to discern mental and character progress in continuity's advanced state of consciousness. Not heaven hereafter alone but heaven here and now with knowledge of spiritual law hand in hand with natural law, governing life and its conformity with spiritual law, for the individual, for nations.

Many eminent writers and speakers of the days of our beginning, wrote and spoke for Spiritualism before organization of the movement. Their recorded utterances constitute the sound part of our foundation since they represent clear thinking, education, culture.

Because the artistic soul forever in its clearest expression is in alignment with "The world not made by hands," the poet began as a more delicate evidence of survival, to say what voices sang in the winds and waters; to say what visions glowed beyond the sunset, to prophesy what glories availed arisen man. Not, as in the vision of John on Patmos, a vision of gold and jewels as earth knows them, but a golden opportunity for development of hidden gifts which earth denies,

a necklace of imperishable jewels to circle the memory of defrauded years and gleam the brighter in eternity, for the weary waiting. So came singing souls like Lucy Lascom, Lizzie Doten, C. Payson Longley. In the greater culture, and clearer vision, the world poets speaking for that best beloved promise of John's revelation: "God shall wipe away all tears, and there shall be no night there."

The literature of Spiritualism, written by Spiritualists, normally and inspirationally, is vast; some of it valuable, much as the product of sincere but vainly illusioned and untrained minds, of trifling value.

The secular publication has availed itself of psychic research, of the courageous and devoted work of Spiritualism itself, to issue articles, novels, poems, dramas, based on the assumed possibility or the verified fact of survival as depicted by Maeterlinck, Stewart Edward White, Kennedy ("The Servant in the House,") and that little book of incomparable beauty by Frances Hodgson Burnett, "The White People."

In England there is overwhelming evidence for survival written by men and women of social power, literary eminence, precision of craftsmanship.

Heaven speaks through man's pen and tongue. Earth, dulled to the clamors of hate and war and all mortal unloveliness, hears through the lifted voice of a hundred years, Spiritualism singing triumphantly the promise of the Revelation: God shall wipe away all tears and there shall be no night There.



Mrs. Ollah Eloise Toph

Mrs. Ollah Eloise Toph, for twenty-one years vice-president of the Indiana State Association of Spiritualists, is well known in American Spiritualism.

For a year she conducted a "Question Column" in *The National Spiritualist*, and a similar column, for seven years, in *The Progressive Thinker*: is a contributor to most of the Spiritualist publications, and to secular newspapers and magazines.

Mrs. Toph is well known as a Writer and Speaker in the interest of Modern Spiritualism, and also in literary and musical circles; a club-woman, vitally interested in civic progress, humane problems, moral upliftment and philanthropy; is a poetess and an accomplished musician; member of Woman's Masonic Orders, and the Psychic Science Church of Indianapolis.

THE ANGELS

Open the gate to the Angels
 Out of the shadows of night
 Out of the silence and longing
 Call to the regions of light.
 They who are safe in the Kingdom
 Home in the City four-square
 Hear the soft words that love whispers
 Borne on the pinions of prayer.

No night is there and no sorrow
 No tears to be wiped away;
 Sun, moon and stars are as dimness
 To heaven's glorious day.

Safe, Safe, the dearly beloved
 Doing the dear Fathers will
 Lean o'er the walls of the city
 Hearing, and loving you still.

Open the gate to the Angels
 Hath He not given them care
 O'er you, lest darkly you stumble
 E'er in the City four-square.
 Kneel then, in love's adoration
 Call through the shadows of night
 Out of the mist and the longing
 Angels from Kingdoms of Light.

—Ollah Toph

"History shows that every Intelligent Man who has gone into an investigation of SPIRITUALISM, if he gave it adequate examination at all, has come out believing in Spirits; this circumstance places the burden of proof on the shoulders of the skeptic."

—Prof. James Harvey Hyslop

Mrs. Mary Wright Sewall

This lady will be remembered mostly for two things: the unique way in which she was brought into this Truth; and, her splendid book "Neither Dead Nor Sleeping," the Frontispiece being written by Booth Tarkington, the well known Indiana Author, and Spiritualist.

"If Lily Dale had never accomplished more than the conversion of this splendid, philanthropic, earnest, noble, mentally alert woman to the truth of a demonstration of immortality, it would deserve the gratitude of all thinking men and women.

Mrs. Sewall is a woman of vast experience as an educator; has held important positions bearing upon the cause of woman's enfranchisement, and has the honor of organizing the International Council of Women, of which she is Honorary President. Her testimony will be accepted by thousands who have scouted the idea of Spiritualism until they are forced to admit that "Neither Dead Nor Sleeping" is evidence which cannot be overturned, said Mrs. Elizabeth Lowe Watson, a renowned Spiritualist.

The Science Church of Spiritualists (N.S.A.)

Richmond, Indiana

THE SCIENCE CHURCH OF SPIRITUALISTS, Richmond, Indiana, was organized at the home of John W. and Martha A. Bolser, 313 North Third Street, Richmond, Indiana. With the help of their daughter Mary Cecil (Bolser) Skillman, and a few loyal friends, they met on the evening of June 17, 1919, and completed the new organization. Mr. Bolser was elected President and Mrs. Bolser Secretary, which offices they held for about 21 years, until their passing to the higher life. At the time of Martha (Mattie) Bolser's leaving the physical body she was Treas-

urer on the State Board of Indiana State Association of Spiritualists, having served on that Board approximately 25 years. Following her demise her daughter was elected to that office and has for the past 6 years served as Treasurer of the said Association, also as pastor of the Church for 28 years. Rev. Skillman's husband, Dr. H. L. Skillman, President of the Church, has charge of the Healing Services. This group of Spiritualists have owned their church, 515 North A Street since 1929.

ROBERT DALE OWEN, born in New Harmony, Indiana, in 1801, served in the Indiana Legislature and in Congress. He introduced the bill organizing the Smithsonian Institute. His entrance into Spiritualism was through D. D. Home's mediumship demonstrated in Italy. He

was overwhelmingly convinced of life after death and wrote two impressive books "Footfalls on the Boundaries of Another World," and "The Debatable Land Between this World and the Next."

Robert Dale Owen was U. S. Minister to Italy



The Clark Trophy

At the annual convention of the National Spiritualist Association held in Indianapolis, Indiana, October, 1938, The Clark Trophy was presented by Dr. B. F. and Mrs. Dollie Clark to the Booster Club of THE NATIONAL SPIRITUALIST. This trophy is to be competed for and awarded each year, in addition to the three prizes which are given each year by THE NATIONAL SPIRITUALIST office. The method of awarding this trophy is as follows: Each year the name of the leading Booster is inscribed on the wide band at the base of the trophy. When any one Booster has won it three years in succession it becomes their property. Until so awarded it is left in the office of THE NATIONAL SPIRITUALIST, but placed on display each year at the National Convention.

OPTIMISM

I'll waste no time in looking back,
For yesterday has fled;
No need to dwell upon the past
When there's today instead.

I'd like to make it better,
More worthwhile in every way,
As proof I've learned a little
Just from living yesterday.

And the greatest consolation,
When with troubles I must cope,
Is in the knowing there's tomorrow
And with life there's always hope!

—Jerri H.

David Belasco, one of America's theatrical producers, who passed to the Spirit World in November of 1941, was an avowed Spiritualist, son of a clairvoyant mother, who he claimed notified him of her own passing in San Francisco while he was in New York, by appearing at his

bedside, calling him by name and telling him not to grieve. A great many of Belasco's plays touched upon the psychic. A few years before his passing he wrote a very outstanding article for an American magazine on the subject—"Yes—They Do Come Back."

The Spiritualist Progressive Lyceum

VERNA K. KUHLLIG *National Superintendant of Lyceums*

In the interest of Modern Spiritualism, the first Lyceum was organized January 25, 1863, at Dodsworth Hall, Broadway, New York by Andrew Jackson Davis. On that memorable occasion, Mr. Davis in addressing the group assembled made the following remarks: "We have assembled to inaugurate an association for the physical and spiritual improvement of both sexes and of all ages. The plan is not original with me. It is an attempt to unfold and actualize on earth, partially at least, a progressive juvenile assemblage like those of the Summerland. This Sunday meeting of the young may be appropriately styled the "Children's Progressive Lyceum." It is something truer and higher than what is ordinarily called a "Sunday School." It embraces within its plan the healthful development of the bodily functions, the conscientious exercise of the reasoning facilities, and the progressive unfolding of the social and divine affections by harmonious and happy methods."

After the organization of this first Lyceum much enthusiasm was shown and Lyceums were organized all over the country and there were many fine, large groups which were well conducted on the principles for which it was organized. However, after a few years, interest waned especially when the original features of the system became more and more indistinct.

At the fifth Annual Convention of the National Spiritualist Association in 1897, a Lyceum Association was organized by the Convention with the following officers elected: James B. Hatch, Jr., of Massachusetts, National Conductor; Chas. W. Stanglen, of Maryland, Assistant Conductor; Mrs. Mary J. Stephens of Washington, D. C., Guardian; Mrs. Mattie E. Hull, of Massa-

chusetts, Secretary and W. H. Bach, of New York, Treasurer.

At the National Convention in October 1902, the National Board appointed Mr. John W. Ring, National Superintendent of Lyceums. Since that time the following persons served in that capacity: Mr. George Kates, Mrs. Anna Gillespie, Rev. Elizabeth S. Schauss, Mrs. M. E. Cadwallader, Mr. C. R. Malmberg, Mrs. Anna Gillespie (for the second time) and on her passing to the Higher Life, Mrs. Anna Wallace was appointed National Superintendent of Lyceums and served from 1926 until the time of her passing into the Spirit World in May 1941.

After the National Convention in 1941, the National Board appointed (Rev. Miss) Verna K. Kuhlrig as National Superintendent of Lyceums, who has been reappointed each year up to the present time. Throughout the years, all Superintendents issued Lyceum Leaflets which were a great help in the Lyceum.

The duties of the National Superintendent of Lyceums is to have supervision of all the Lyceums in the National Movement, and in turn work with the State Superintendents who are appointed by the State Associations who have supervision of Lyceums in their respective territories. Each Lyceum has a Conductor or Conductress who is responsible for the Lyceum and its activities. The Lyceum is an auxiliary of the Church and only when a Charter is issued to a Lyceum organized as a separate educational Society is it recognized in the National Convention by one vote.

At the National Convention in Indianapolis in 1938, Lyceum Luncheons were started and the following year in Detroit, 1939, in addition to

the Luncheon, a Conference was started. Both functions are held annually, and each year, they are becoming more successful. These sessions are for the purpose of presenting new methods in teaching and appropriate literature to the Lyceum Leaders. This has been the means of bringing the teachers more closely together, which has resulted in the organizing of more Lyceums and has created a greater interest in the welfare of the children in Spiritualism.

The Lyceum Department has published the American edition of the Lyceum Manual, compiled by Verna K. Kuhlig, which is the official text book and the Lyceum Spotlight, official organ which was first published in January, 1947. Although the progress of the Lyceum Movement has been slow, there is a definite interest being shown and more progress is being made than ever before.

Excerpts from "ORGANIZATION and SPIRITUALISM"

National Spiritualist, C. RUDOLPH MALMBERG

"Organization has held an essential place in the promulgation of our movement.

"Foremost among the associations is the National Spiritualist Association. Its years of effort has added prestige to the name of Spiritualism. Through its efforts all Spiritualists have benefited either directly or indirectly. Their officers have gone into the courts of many cities as well as the State legislatures for the protection of mediumship and to maintain the right of religious worship of Spiritualists."

"To add dignity to the organization, we must live according to the high concepts of its principles; we must be equipped with a thorough knowledge of its fundamentals that we might be able to voice them correctly and inform the skeptic and the beginner of its true value."

"We must create a vision of what we expect and hope the organization to be. When that vision is deeply impressed upon the conscious-

ness of every member and it becomes a token you carry with you, then it will crystalize into form. The vision must be changed to meet conditions; it must be added to and taken from until a clear concept of the work to be done is instilled in every mind. Then with a vision clearly created we may proceed to make it an actual realization."

"The National Spiritualist Association has a great place to fill, it can become a great leader in its particular work as we, each individual, become imbued with the principles motivating it and cooperatively work for the realization of its high purposes.

"Organization is a channel through which we can work most effectively. The foundations have been firmly laid. On them we must build constructively that our edifice may be a delight to see, as well as a beacon directing the thoughts of men and women to more celestial things—and—let our light shine before men."

State Spiritualist Association of Iowa (N.S.A.)

This Association was organized in 1901. The first convention of the IOWA CONFERENCE OF SPIRITUALISTS met in Ottumwa November 17-18-19, 1882, at which time Col. D. M. Fox, Ottumwa, Iowa, was elected President and Dr. J. D. Enos, Cedar Rapids, Iowa, Secretary.



Rev. Lucille
Millar

Lectures for this occasion were given by C. W. Stewart, Cora L. V. Richmond, Dr. Juliet Severance and Nettie Peese Fox.

At present, Rev. Lucille Millar of Dubuque is serving as President.

Mount Pleasant Park, Clinton, Iowa

The first camp meeting of Spiritualists west of the Mississippi River was held at Clinton, Iowa, under the auspices of the Iowa State Conference of Spiritualism, which was incorporated under the laws of that State, November 21, 1882. Several meetings were held, but not until April 1884, was the Mount Pleasant Park Association organized as an auxiliary of the State Association. B. A. Cleveland was its first president and Daniel Skinner secretary. In March 31, 1885,

the name was changed to "The Mississippi Valley Association."

The grand review passed through Washington. Four hundred thousand ghosts of murdered men kept invisible march to the drum-beats, and lifted to the stained and tattered flags the proud and unreturned gaze of the dead, who have died in their glory.

—Elizabeth Stuart Phelps

WILLIAM LLOYD GARRISON, author, anti-slavery speaker, and pioneer "liberator" also became an ardent pioneer Spiritualist. He said: "The manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their realities, however diverse in accounting for them. As these manifestations continue to increase in variety and power, all suspicion of trick or imposture becomes simply absurd and preposterous—and as every attempt to find a solution for them in some physical theory relating to electricity, etc., has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer. It is my conviction that they cannot be accounted for on any other theory than that of spiritual agency."

From the Pen of American Spiritualists

HENRY WARD BEECHER: "We go to the grave saying a man is dead; but angels throng about him saying, 'A man is born.' "

HUDSON TUTTLE: "Death is not a change of being. It is a change of Sphere. The Spirit, whether in the body or out of it, is the same. The man who goes out of the door of his house is the same individual that he was within. Respect the dead! Not with crepe and solemn faces, sighs and tears, but by a well-ordered life that reflects the purity of the loved ones who look down on us from the vernal heights of immortality."

DR. B. F. AUSTIN: "Especially should we seek to build up such allowances with wise friends and helpers—both mortals and spirits—that the higher nature may always dominate the lower and with a developed spirituality, regulated thoughts, good environment and strong allies in both worlds, we may bid adieu to all fears of oppressive action on the part of others."

EPES SARGENT: "A pure and simple Theism—what I believe to have been the religion of Christ Himself—freed from all ecclesiastical limitations and theological subtleties, is for me the culmination of Spiritualism. 'God and Immortality' sum it all up."

E. W. SPRAGUE: "Since there are no miracles, it follows that there are no supernatural facts; therefore, all facts are natural facts. They become scientific facts of moment they are proved to be facts, therefore, if the giving of spirit messages is a truth, it is a natural one, and when proved true it becomes a scientific truth."

DR. GEORGE B. WARNE: "Increasing multitudes of men and women are constantly saying of Spiritualism, 'I was blind, but now I see.' "

PROF. W. M. LOCKWOOD: "The philosophy of

Nature belongs to no one sect, it belongs to all mankind: the Spiritualists of today, the intellect of today, espouse the cause of Spiritualism, because it is the friend of humanity, voicing the sublime truth that Nature in her elemental and primordial states is INFINITELY SPIRITUAL; that all of her modes of motion are psychic; that all things grow by invisible processes; that the human intellect is the most psychic receiver in the entire laboratory of cosmic art; that invisible modes of mental motion unite the conscious soul to the conscious soul the world over.

HARRIET BEECHER STOWE: "They have overcome, have risen, are crowned, glorified; but they still remain to us, our assistants, comforters, and in every hour of darkness their voice speaks to us."

WASHINGTON IRVING: "What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare. I see nothing in it (Spiritualism) that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart."

DR. J. M. PEEBLES: "The primitive Christians were religious Spiritualists. They often saw Jesus in visions, and in His name they healed the sick. Spiritualism, the complement of Christianity, sweetens the bitterest cup, helps bear the heaviest burden, and gathering up the kindly efforts we make in behalf of our fellow-men transfigures them with its brightness, ennobles them with its moral aureole of fadeless splendors. And further, by and through its holy ministries, we know that the grave is no prison house for the soul, but that live, progressive life is ours, eternal in the heavens."

"Ring out false pride in place and blood,
The cruel slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good."

—*Mattie E. Hull*

A MEDIUM'S HAPPIEST HOUR

When we lead some sorrowing mortal
Upward toward the heavenly portal
'Til uplifted is the shadow
From the soul forevermore;
When we bring the loved to meet you,
And can messages repeat you,
Filled with all their love and meaning,
THIS, THE MEDIUM'S HAPPIEST
HOUR.

—*Mattie E. Hull*

Spiritualism is a religion that consists of doing good, and acting honestly toward one another; a religion, not of forms and ceremonies, nor of long prayers and longer faces, but religion of kindness, justice and good works; a religion that will make life brighter and more livable and will

bring back smiles to the lips and happiness to the souls of all who understand and live up to its highest teachings.

—*Thomas Grimshaw*

"SPIRITUALISM, a Divine ecclesiasticism, is based upon present facts, past historic testimonials, and the Soul's highest Intuitions. Its Fundamental Purpose is to rightly generate, educate and spiritualize all The Races and Nations of the Earth."

—*Dr. J. M. Peebles*

HENRY WARD BEECHER one of America's six greatest Preachers, was well known for his inspirational orations. He did not deny his Spiritualism; in a discourse delivered in 1878 he said: "I suppose that from the beginning of things this world has been open to the influence of spirits. It is not difficult to believe that there is a spiritual influence which we can neither understand nor appreciate. This is certainly the doctrine of the New Testament (and the Old Testament as well). It was taught by the Savior and His Apostles."



Jack Buchholz
Founder and First President—1934-1937

MOTTO: "A winner never quits and a quitter never wins."

The N. S. A. Junior League was organized during the N. S. A. Convention, Syracuse, New York, 1934. Its aim is to interest and train the younger workers, with the idea of securing the future of the movement.

Since its inception an earnest effort has been

The N. S. A. Junior League



Rev. Lester Miller
President—1937-1939

made to instruct the young workers in the fundamentals of sound business administration, qualifying them to serve later as members of Official Boards of the Organization. Educational activities are promoted, to assure a better educated ministry.

The Junior League aims to promote and maintain a high moral and ethical standard in every branch of the work at all times.



Rev. Robert J. Macdonald
President—1939-1941



Rev. Melvin O. Smith
President—1941-1947

Spiritualism's Official Flower

Unfortunately, the name of the individual who first suggested the SUNFLOWER as a suitable emblem for Spiritualism, is not now known. In the early days of the movement records of such events were either not kept or were lost; but, we do know that it has been used, at least, since 1898 as the official flower of the Spiritualists. It was in 1900 Mr. W. H. Bach manufactured the first pins, buttons, brooches and watch fobs, of the Sunflower, in white enamel and gold. In 1905 he turned the dies over to Mrs. M. E. Cadwallader, then publisher of THE PROGRESSIVE THINKER.

In 1928, at the Conference of the International Federation of Spiritualists, this flower was adopted as the official badge of "International Spiritualism."

No other flower would be quite as appropriate and significant. Modern Spiritualism was born in America—the Sunflower is indigenous to American soil: Spiritualism has spread to thirty-eight nations—the Sunflower has been transplanted to as many or more: Modern Spirit-

ualism is the magnet of truth drawing into its folds those who have become dis-satisfied and un-satisfied with their dogmatic creeds and rituals, and are searching for an understandable, livable explanation of life and its problems—the Sunflower is the magnet attracting every type of insect in search of the nectar unobtainable in other flowers: Modern Spiritualism proves to man that if he is to enjoy happiness here and hereafter he must first develop a strong character—the Sunflower shows strength in its stalk upon which the heaviest and most beautiful bloom rests: Modern Spiritualism protects man from ignorance and superstition that stifle individual spiritual growth—the Sunflower protects the weaker plants and flowers from the too strong rays of heat, and the winds, that tend to level them: Spiritualism stresses the great value of Spiritual Healing—the Sunflower has medicinal value. Both grow in the poorest soil.

As the SUNFLOWER turns its face toward the LIGHT OF THE SUN so SPIRITUALISM turns the face of humanity to the LIGHT OF TRUTH.

"The Sunflower Song" composed by Mrs. Grace Linn Sandy of Indianapolis, Indiana, was

adopted by the N. S. A. in 1928 as their Association Song.

First Woman to Run for President

The time may not be too far distant when there will be a woman President of the United States. When this happens you will hear a lot about Belva Ann Lockwood, first feminine candidate for this office. A vigorous, capable lawyer, first woman to practice before the U. S. Supreme Court, she twice ran for President, once in 1884

and again in 1888. Backed by the Equal Rights Party, she received an impressive number of votes, but was defeated by Grover Cleveland and Benjamin Harrison. Her honors are not uncontested however, for Victoria Woodhull, a Spiritualist, announced herself a candidate for the Presidency in 1870.

—Judith Chase Churchill

Kansas State Spiritualists' Association (N.S.A.)

On May 25, 1901, a group of Spiritualists assembled in Convention at the Crawford Theatre, Topeka, Kansas, and organized The State Spiritualists' Association of Kansas. A charter was issued to this Association by the National Spiritualists Association, July 12, 1901.

The By-Laws of the K. S. S. A. state that each president, in turn shall be made a life member.

The Charter members were: President, D. W.

Hull; Vice-Pres., Bessie Bellman; Secretary, W. F. Bellman; Treasurer, A. Markley; Trustees: J. N. Blanchard, Laura B. Payne, W. S. Wagner, Mrs. E. G. Hammond and B. F. Hoffman.

The first Spiritualist Camp Meeting in Kansas, Elk Grove Camp Assoc., but now Winfield Camp, was started by Mr. and Mrs. M. C. Sailing.

Kansas' Oldest Worker

Reverend Maude K. Gates who became Pastor of the Spiritualist Church of Occult Science of Wichita, Kansas when it was organized in 1923 is, by point of service, the oldest Spiritualist Worker in this State. When very young she became interested in Spiritualism serving as the first Secretary of the Elk Grove Camp, organized in 1894, on the Sailing Ranch in Elk County, Kansas.

Rev. Gates was Ordained in 1908 by Rev. Bessie Bellman at the Kansas State Convention held in the Unitarian Church, Wichita, Kansas; later, moving to Wichita she continued to promote interest in this great Truth.

Because of her keen interest and continued study Rev. Gates has given much to Wichita and Kansas Spiritualists. She has made the way easier for those who will follow.

The Church is located at 125½ N. Emporia, Wichita, Kansas; President is Jessica Reede, and Secretary Lena Holland Pinson.



REV. BESSIE MAY BELLMAN of Winfield, Kansas, an ordained minister of the National Spiritualist Association for many years, was promoted to the Higher Life November 14, 1944. She was at one time on the teaching staff at Morris Pratt

Institute. Her's was a busy life, aside from her work for Church, State and National Associations, she was active in the Eastern Star Lodge, Kansas Author's Club and the Indiana Writers' Association.

The First Spiritualist Church (N.S.A.)

Newport, Kentucky

This Church, located at 825 Overton St., Newport, Kentucky, organized in 1898, was Dedicated September 25, 1901, under the pastorate of George Brooks. The founders were Edwin Crawley, Sr., Sarah Charles, Wm. Neri, Hannah Neri and others. In the summer of 1921 the mortgage was burned.

The edifice was transferred, by deed, in the Spring of 1925, to the National Spiritualist Association, that this Temple may always be used solely for Spiritualism.

The Certified Workers are Martha R. Haupt, Ordained Minister and National Missionary, who has served as Pastor for 29 years; Walter W. Haupt, Certified Medium; Mabel B. Sennier, Certified Healer.

Prominent Speakers from all over the world have served this Newport Temple.



**Rev. Martha R.
Haupt**

Rev. Martha R. Haupt
Mental Medium, Speaker,
Trustee on the Ashley,
Ohio, Camp Board, and
National Missionary is Pastor
of the First Spiritualist
Church, Newport, Kentucky.

After a lapse in activities
for 14 years, the Ladies Aid
of Ashley Camp was successfully reorganized
by Rev. Haupt in 1941, and is still functioning.

Prior to taking up her duties in Kentucky Rev.
Haupt served as Message Medium for 7 years at
the West Side Spiritualist Church, Columbus,
Ohio.

This Mental Medium and National Mission-
ary has also served Camp Lily Dale, as well as
State and National Conventions.

THOUGHTS

You never can tell what your thoughts will do
In bringing you Hate or Love
For thoughts are things and their airy wings
Are as swift as the carrier dove
They follow the law of the Universe
Each thing must create its kind
They'll speed over the track
To bring you back
The things that went out from your mind.

Prof. Joseph Rhodes Buchanan, M.D.

Prof. Buchanan, a great Scientist, was Dean of the Faculty and Professor in the Eclectic Medical College, Covington, Kentucky: discoverer of psychometry and sarcognomy, a pronounced Theosophist, became a most distinguished, outspoken Spiritualist. He brought many of the intelligentsia in his State into this Cause in the early days.



Rev. Letha B. Mahoney
Central Spiritualist Ch.
Los Angeles, California



Louise E. Brown, N.S.A.
National Missionary



Mrs. Georgia Duncan
Bangor, Maine
Medium



H. H. Adams
Houston, Texas
Spiritual Healer



Alma Moser
Lily Dale, N. Y.
Medium



Rev. Melvin O. Smith
N.S.A. Missionary
Columbus, Ohio



Mrs. Helen Novak
Chicago, Illinois
Certified Medium and Licentiate

Spiritism Is NOT Spiritualism

Excerpts—DR. J. M. PEEBLES

These terms must not be confused, the terminologies of the two words necessitate entirely different meanings. Chinese, Indians, and Utah Mormons are Spiritists, believing in present spirit communications. Most of the African tribes of the Dark Continent believe in spirit converse, but certainly they are not intelligent, religious Spiritualists. Spiritism is a psychological science—a fact—belonging to the category of sciences that deal with mesmerism, etc.

But Spiritualism, originating in God is Spirit, and grounded in man's moral nature, is a substantial fact and infinitely more—a fact plus reason and conscience; a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the good, the beautiful and the heavenly.

Spiritualism—a grand, moral science, and a wisdom religion—proffers the key that unlocks the mysteries of the ages. It constituted the foundation of all ancient faiths; the vitalizing soul of all past religions.

The Spiritual is the real and substantial. The Spiritually minded are reverential; they are religious; their life a prayer. Spiritualism, by whatever name known, without the fruit of the spirit, is the veriest rust and rubbish. The fruit of the spirit, according to Scripture, is love, joy,

peace, long suffering, gentleness, goodness, faith meekness and temperance.

Spiritualism does not rest entirely upon phenomena, but upon spirit, upon the spiritual and moral constitution of man, which requires such sustenance as inspiration, prayer, vision, trance, clairvoyance, and impressions from the divine sphere of love and wisdom.

Spiritualism, with its signs, wonders, visions and healing gifts was the religion of the Apostles; of the post-apostolic fathers, and the primitive Christians up to the reign of Constantine.

Spiritualism has not only positively demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalized the religious mind; it has encouraged the philanthropic reforms of the age, and it has given us a revised geography of the heavens and the hells. God builds no hells; he burns no man's fingers here, damns no souls hereafter. Men are the architects of their own hells; they reap what they sow. Man is a rational, moral responsible being, having the power of choice.

Spiritualists are the fearless, the cultured, the inspired people of to-day. They stand upon the mountain top: they live in the sunlight of eternal truth.

Rev. Thomas Grimshaw

Born at Darwin, Lancashire, England, November 17, 1866, this grand and noble man passed to His eternal Home, New Year's Day 1938.

At 7 years of age his mother departed this life, leaving him, from that moment on, wholly dependent upon his own resources. Deprived of an education in schools, his studious nature and great love of good books, coupled with the assistance of his spirit teachers, made of him an outstanding educator. At 20, he became greatly interested in Spiritualism, was entranced at the first Circle he attended rapidly unfolding both mental and physical mediumship. In two years he appeared before some leading English Spiritualist Societies as a Speaker. His spirit teachers guided his course, as per their promise to him.

In 1890 he came to America, first serving the New England States, and for many years, as pastor of the following churches in turn: First Spiritualist Church of Pittsburgh, Pa.; First Spiritualist Assoc. of St. Louis, Mo.; California Churches for 2 years; First Church of Spirit Healing and Central Spiritualist Church of Chicago, Ill.; First Spiritualist Church of Detroit, Mich. Still he found time to appear at important Mass Meetings, Camps and Conventions. It was always a delight to hear him in the various symposiums for no one was better informed than he on Mediumship and its Law or on the Philosophy of Spiritualism.

Mr. Grimshaw was a delegate to the Convention which organized the National Spiritualist Assoc. at Chicago, in 1893, attending all Conventions thereafter, except one. From 1903 until his passing he served the N. S. A. contin-



Rev. Thomas
Grimshaw

uously as an Officer, first as Trustee and later as Vice-Pres.

Seeing the lack of opportunities for preparation as platform workers that confronted the young aspirants in our movement he brought this to the attention of the delegates at the 1922 Convention; they seemed to realize the great need of a Bureau of Education, and Dr. Warne, Pres. of the N. S. A., immediately appointed Mr. Grimshaw as Superintendent. With the assistance of Hon. Mark A. Barwise the Correspondence Course of the N. S. A. was compiled. This was a great step forward, and too much credit cannot be given Mr. Grimshaw. His educational contribution to the movement has proven of more value than any endowment of cash or property. There are many who feel he ranked next to Andrew Jackson Davis in wisdom and spirit learning.

In 1924 Thomas Grimshaw became the third Principal of Morris Pratt Institute. Here he stressed the teaching of the Science, Philosophy and Religion of Modern Spiritualism, Comparative Religions, Lives and Ideas of the Great Philosophers, Higher Criticism of the Christian Bible, Mediumship, with other pertinent subjects.

Quiet and unassuming, he never attempted to dominate despite his great knowledge of the work, but met all questioners with wise counsel, all problems with calmness and good judgement. His kindness and understanding endeared him to all, alike.

Rev. Thomas Grimshaw was the essence of sincerity, an efficient minister, lecturer, writer, conversationalist and educator, one who in his self-effacing, gentle way has done more to promote the Cause of Spiritualism in America than we as yet realize.

The Bureau of Education



Dr. Victoria Barnes, Supt.

The Bureau of Education of the National Spiritualist Association is considered second in importance to the Declaration of Principles in establishing the N. S. A. as the Leader of the Spiritualist Organizations of this country.

This Bureau was suggested by Rev. Thomas Grimshaw, and established by By-Law in 1922 at the National Convention held in Chicago, the National President, Dr. George B. Warne, appointing Mr. Grimshaw as Superintendent and Hon. Mark A. Barwise as Assistant. Two courses were prepared; The General Course, consisting of 26 Lessons dealing with the History, Philosophy and Religion of Modern Spiritualism; and, later, the Advanced Course consisting of 30 Lessons dealing with Science, Philosophy, Mediumship and Comparative Religions. This was a great step forward in the presenta-

tion of the Teachings of Spiritualism, and as a basis of preparation for aspiring workers within the Movement.

The great need for such a Bureau was soon proven by the enthusiastic response it received from students and seasoned workers, alike. The conscientious work of the vast majority of students enrolling has provided the Cause with a large number of better trained platform workers.

At the National Convention held in Milwaukee, Wis., October 1925, the first five applicants appeared before the Official Board for National Spiritualist Teachers Degree. They were Mr. F. Marion Jadwin and Mrs. Jadwin of Chicago, Illinois; Rev. Velma Hool, South Bend, Indiana; Rev. Margaret Geisler, Columbus, Ohio, and Mrs. Amelia Adams of Haverhill, Mass.

In the Spring of 1937 Hon. Mark A. Barwise passed to Spirit—Mr. Grimshaw had, at that time, taken what he considered the best from the two Courses and issued this as The General Course, he and Mr. Barwise planning to write a new Advanced Course. Dr. Victoria Barnes was appointed at this Convention in Fort Worth, Texas, to assume Mr. Barwise's position, as assistant to Mr. Grimshaw. Before any conferences could be held Mr. Grimshaw, on New Year's Day, 1938, also passed to the Beyond. Dr. Barnes was then appointed as Superintendent and in 1941 issued The Advanced Course, Number Two. Our Ordained Ministers and those holding N.S.T. Degree are the Graduates of the Bureau of Education Courses.

Mrs. Lillian Buchholz, daughter of Rev. Thomas Grimshaw, is Secretary of the Bureau of Education.



Mrs. Lillian Buchholz,
Secy.

National Spiritualist Teachers Club

During the Annual Convention of the N. S. A. in San Antonio, Texas, October 1927, those having the N. S. T. Degree, assisted by Rev. Thomas Grimshaw, organized this Club. The purpose was to keep its members in touch with the Bureau of Education and with each other: to stimulate and maintain enthusiasm in Education for our Workers; and, to provide funds to assist worthy students obtain an education in Spiritualism.

The officers are: Pres., Rev. Lena D. Halstead, El Paso, Texas; 1st Vice-Pres., Rev. Betty C. Brown, Tacoma, Wash.; 2nd Vice-Pres., Rev. Sarah Parker Thomson, Clearwater, Florida; Sec.-Treas., Rev. Emma Ordop, St. Louis, Mo.; Trustees, Dr. Victoria Barnes, Chicago, Ill., Rev. Ernst Schoenfeld, Chicago, Ill., Rev. Lillian Courtney, Los Angeles, Calif.

In the Spring of 1944 a Wishing Well was erected at Lily Dale, New York, in memory of Rev. Thomas Grimshaw, the money dropped into the Well to be used by the N. S. T. Club for educational purposes. The Lily Dale Assembly, through Wm. A. Johnson, President, donated and landscaped the site. In August the Well was dedicated by Mr. Grimshaw's successor as Superintendent of Bureau of Education, Dr.

Victoria Barnes. Many letters of gratitude were received, those from Rev. J. P. Whitwell, National President and close friend of Mr. Grimshaw; Mrs. Thomas Grimshaw (widow of Mr. Grimshaw), Mrs. Lillian Buchholz (daughter), and May A. Stickley, Secretary of Lily Dale, were read.

SPIRITUALIST HYMNAL (N. S. A.)

Under direction of the Board of Trustees of the National Spiritualist Association, the first collection of hymns was made by Rev. G. Tabor Thompson, which was later supplemented by Zaida Brown Kates.

Dr. J. M. Peebles donated to the N. S. A. the plates and ownership of "The Spiritual Harp," from which collection a number of choice songs were taken. Selections from other song books by Spiritualists were added. A number of excellent contributions were made by interested individuals.

This was a step in the right direction, and something sorely needed. The completed book was copyrighted, 1911, by the National Spiritualist Association. A revision is now under consideration.

At the twenty-eighth annual convention of the National Spiritualist Association, Columbus, Ohio, 1920 the N. S. A. Constitution was changed by the adoption of a new system of terms of office for the members of the Board of Trustees.

Prior to this time an entire new Board was elected annually, each to serve for one year. At the 1920 Convention the term of office was ex-

tended to three years, with the term of office of three Trustees expiring each year.

Thus at this Convention the President, Vice-Pres., and one Trustee were elected for a term of three years; the Secretary and two Trustees were elected for a term of two years and the Treasurer and two Trustees were elected for one year.

Spiritualism in New England

C. HARRISON ENGEL—*National Missionary*

The story of Spiritualism on the eastern seaboard and New England is replete with names, drama and places. And so, under the liberal constitution of the thirteen colonies with its new freedoms of speech and worship, freemen began to speak with conviction the voice of their souls. Demanding reparations for such ignominious tragedies as the burning of the witches of Salem, and the slaying of thirty unbaptised babies buried in an historic cemetery in New England. (The Granary Cemetery, Boston).

Poets and bards, inclusive of Longfellow, Hawthorne and Emerson, now dared to write of spirits, personified, in place of God and Spirit only. God the monarch, old, bewhiskered and cruel, whose chief business and delight lay in creating fear, torment and travail was on his way out. Thus the last and the most powerful of mythical gods was being dethroned as the new democracy of the colonists (the United States) made their demands of the sky too. The inspiration of a new God framed the constituents of Love and Brotherhood, kissed their consciousness and came to Earth whispering that Infinite Intelligence could cradle all in their pursuit of soul awakening.

Thus, then, came the great phenomena of the Spirit-world moving to earth. From yonder mountains and valleys of the Poughkeepsies up through New England and the last range of the Alleghenies and the foothills of Maine was manifested such mediumship as had never been recorded in any of the world's bibles. It fairly burst from and upon these Free Yankee Souls. It was as if the age old pent up love and emotion of Spiritual Beings was indeed bursting the first bud of Man's liberation so the perfume of

Reason and Spiritual Truth might permeate all the souls of earth, and at last set men free. Many men and women were speaking in tongues.

In lowly cottage, or from mansion drawing-rooms, trance mediumship was being born and Spirits were speaking to earth people saying, "We do live! There is no angry vengeful God ready to punish us for our sins. In sinning we suffer for and by them." That was the Democracy of the New Heaven. Home seances were prevalent everywhere. Newspaper men from Horace Greely of New York City to country editors from Maine were writing of the strange phenomena happenings everywhere. The new (old) art of healing was manifest as men "laid on hands" and healed the sick. The spirits of North American Indians especially came through and gave again to man their soul knowledge of the curative properties of Herb and Bark and their relationship to the human body. The state of Maine (first a part of Massachusetts) was especially known for its Spiritual healers. Most important among these were the Doctors Davis, Fitzgerald, Coulson, Emerson, Fields, Littlefield and Burgess. They became recognized by the Commonwealth for their art (and some with little or no book learning in that day) received the degree of medicine with full rights to practice. Fitzgerald of Dexter, Maine, astounded the medical world with his trance blind-fold operations. His dexterity was so great that he was called to New York City Hospitals to operate on the most intricate and vital cases.

Many years before the National Association was born Summer colonies (Camps) in quiet retreats came into being all over New England. Camp Etna in Maine, Lake Pleasant and Onset

in Massachusetts were the largest. Lake Pleasant the oldest of them all, the year 1947, celebrated its 75th year of continuous annual camp meetings. Etna now having the largest audiences (Seating 1200 in their Temple), Lakewood, Temple Heights, Niantic and Onset are all near the three-quarter century mark and hold annual convocations. It is interesting to know that such thinkers as Colonel Robert G. Ingersoll and Elbert Hubbard lectured at these camps and by their lectures contributed largely to payment of the Temple building at Lake Pleasant;—that Cora L. V. Richmond, Andrew Jackson Davis, Prof. Eastman, Dr. Peebles, Moses Hull, Harrison D. Barrett, Colville, Sprague and all the early trail blazers spoke in these New England Camps. Ten thousand people on the grounds on Sundays was a record that no other religious camps could vie with. Special Sunday trains from Boston and other large cities to these camps brought ever more strangers searching for this larger truth. After 1893 came the inception of local churches and Spiritualism became truly a part of American culture.

Upon the heels of this generation came the marvelous mediumship of Elizabeth Harlow (Goetz) and Mary Scanlon (May Pepper Vanderbilt), two factory girls who in their earliest teens were entranced. Mrs. Goetz, to become the greatest woman orator and thinker of her day, to be heard throughout this country and abroad, and Mrs. Vanderbilt the greatest woman test-medium, appearing before crowned heads of Europe and throughout America.

Boston became well known in the movement, important because Andrew Jackson Davis spent

much of his life and wrote much there. Boston produced the worlds greatest Lyceumist and Lyceum under Maggie Fulsom Butler. Here for many years she held her annual Lyceum May Festival of Song, Dance and the Arts in gigantic Mechanics Hall. Her young people numbered into the hundreds and her audiences in the thousands. She was assisted by the best dancing, voice and art teachers in Boston and vicinity and some of her early pupils became outstanding stars of Concert, Light Opera and Musical Comedy to gladden the hearts of many. She more nearly than any one caught the vision that was A. J. Davis Lyceum inspiration and exemplified it on the earth plane. The names of C. Fanny Allyn, Frederick Wiggin, George Cutter, Wellman C. Whitney, Isobell Bradley, Maude Torrey, Fred Nicholson, Minnie Meserve Soul, and a host of others were those who carried the torch after the first great period of enlightenment.

It is note-worthy that Harrison D. Barrett, orator and author, educated for the clergy, became the first president of The National Spiritualist Association of America, and that he was born in "The Happy Land of Canaan" in Maine. He created the substance of our first three declarations of principles in a court room while defending a medium accused of witch-craft, giving these as the tenants of her religion to the Judge, thus winning her case and thereby establishing the foundation of International Spiritualism. These articles were perfected and added to at the first N. S. A. Convention in Chicago. A National Pilgrimage is now held annually to his birth and last resting place in Canaan, Maine. A stone is shortly to be erected in the town to commemorate his work, and the work of our early pioneers.

Maine State Spiritualist Association (N.S.A.)

Due to a fire the early records of the Association were destroyed so the date of its foundation is unknown, but it was about 1896. The first President was Rev. A. J. Weaver, succeeded, in turn, by the following: Mr. A. H. Blackington, Hon. Mark A. Barwise, Hon. Arthur C. Smith, Mary Hobbs Jones, Clarence E. Stewart, Dr. Roscoe G. Houston, Clarence I. Davis, and the present incumbent Mrs. Edna L. Knowlton.

During the life of this Association there have been but three Secretaries: Viola A. B. Rand, Mary Drake Jenne and Addie I. Thurston.

Maine was one of the earliest State Associations to charter with the National Spiritualist Association. Some of its affiliated Societies have come and gone but the majority remain strong and active in the Cause. The most active at the present time are Augusta, Bangor, Dover, Foxcroft, Guildford and Waterville; the Augusta Progressive Spiritualist Church being the only Society in Maine to own its own Church building, the mortgage on which was burned in 1947. Dover-Foxcroft has a very flourishing Society, their current expenses being met by the interest from an invested trust-fund.

The By-Laws of this State Association require a high educational standard of those petitioning for Medium's Certificate. Certified Workers and Spiritualist laymen stand high in the public opinion of the people of Maine. They have attained this position by teaching only the Truths of Spiritualistic Science, Philosophy and Religion as received from those in Spirit without adulterating it with the teachings of Orthodoxy,

or aping its crosses, robes and rituals. And, the lyceums have done splendid work throughout the years, the present State Superintendent of Lyceums being Mrs. Mabel Palmer.

Maine is proud of its three Camps, situated in different parts of the State, Etna, the second largest Camp in the country; Temple Heights and Madison, all three having been chartered by the National Spiritualist Association for over sixty-five years. Many of the best known National Workers have graced the rostrums of Maine's Churches and Camps. Every one of the National Presidents have visited the State in the capacity of a worker in the interest of Spiritualism.

In 1911 the Harrison D. Barrett Foundation was established, a memorial to that great leader who was President of Maine State Spiritualist Association and first President of the National Spiritualist Association. This fund has been steadily augmented by gifts and bequests, until the income of it now allows funds for the State Missionaries to function efficiently.

Mrs. Edna L. Knowlton, State President, a mental medium, lecturer and executive comes from a family who, on her mother's side, have been Spiritualists for four generations. She is the only Maine Medium accorded the honor of serving both branches of the Legislature as one of the Chaplains for the past twenty years. She also broadcasts Religious Services over one of Augusta's radio networks, for one week every six months, in the name of Maine State Spiritualist Association.

Excerpts from "HEALING"

HON. ARTHUR C. SMITH *Auburn, Maine—N. S. A. Convention, Boston— 1929*

To aid man to conserve his most valued possession—health—that the race may go on its upward course, doctors of varied cults and of degrees of proficiency, practice divers healing arts.

The word "heal" comes to us from the old Saxon "hal," to make hole or hale, so a healer is one that makes whole and hale the human body. Man does not live to or for himself alone, hence the matter of the health of the individual is one that concerns all, not the patient alone but society as well.

In the evolution of medical practice there is no question that magnetic treatments were first. We can conceive the picture of many thousands of years ago; beside some sheltering bluff along whose base ran a purling stream gathered a family group of paleolithic people in their "squatting place," home. Some afflicted child's moans touched the heart of motherhood, beating in the hairy unclad bosom of a primitive parent, and embracing the little sufferer with one arm the free hand of that mother rubs, manipulates and soothes her offspring. Such, I feel may have been the origin of intelligent magnetic healing; but even though one's observations be limited to visits to the zoo, many know that the simians fondle and treat their children, and far lower in the scale of animal life parents and fellows treat their sick though it be with but rough tongues. Some kinds of treatment would seem to be the heritage of man from his animal fellows.

It is the claim of the red medicine man with whom I am best acquainted, in the use of herbal remedies, the remedial agents used where he cannot be. These are at all times active, even during the sleep of the patient. Each clime and country yields medicines curative of the diseases in its section. Many herbs, roots, barks, flowers,

and seeds, grow ready for use by the natural healer, taught by ancestors who used them; and who learned their use by observing the animals with which their modes of life made them familiar. I would impress upon you who are still wedded to the old schools of medicine that you are enjoying but a part of the blessings of Spiritualism, for medicine, not yet a science, being still essentially an art, depends mainly upon qualities which each practitioner has to acquire for himself, and which no scientific theory can teach. The time for a general theory has not yet come, and probably many generations will have to elapse before it does come.

Rev. William T. Walsh, Rector of St. Luke's Church, New York City, said this in one of his sermons: "One of the real rocks upon which the religion of Christ is built was the rock of health. Aesculapius (Pagan God of Medicine) was the last pagan deity overcome by Jesus and Christianity, because his priests taught a religion of healing in the Synagogues, preaching the gospel of healing of all manner of sickness, and His disciples considered the power to heal one of their most valuable assets. For years I have contended that Spiritualists are the real Christians; adducing the alleged saying of Jesus. 'They shall lay hands on the sick and they shall recover.' "

"An ounce of prevention is worth a pound of cure," still holds true. Study nature's laws! Know Thyself! Acknowledge your responsibility! Physician, heal thyself! Live in harmony with the laws of your being; observe care and moderation in all things; learn that the right kind of exercise is a sovereign remedy for most ills; affirm, though you say it not in words "I am well." Give nature a chance, then if you need a physician call one reputed to have the power and ability to improve conditions if improvement be humanely possible.

Hon. Mark A. Barwise

Hon. Mark Alton Barwise, born in Bangor, Maine, in the farm home of his ancestors, attended the local Grade and High Schools, and received his degree of L.L.D. from the Law School of the University of Maine. Endowed by nature with an unusually keen mind, a graduate attorney, logical and analytical, it is not unusual that a study of philosophy was his greatest mental diversion.

He established a law office in Bangor; served his city as Recorder of its Municipal Court, later serving in the Legislature of Maine. For the weak and easily tempted, he always had a word of encouragement and sound advice, tempering mercy with justice—yet, knew how to handle effectively the hardened chronic offender.

One of the most even tempered of men, Mark Barwise, born a generation after the advent of Modern Spiritualism, of a mediumistic mother, at an early age became actively associated with Spiritualism in both State and National Associations, being a Trustee on the National Board and Senior Counsel at the time of his Passing, June 3, 1937.

For years he contributed valuable articles to the National Spiritualist, as well as conducting a Question and Answer Department. He is probably best known for his booklet "Preface to Spiritualism." In the book "Varieties of American Religion" edited by Charles S. Braden, Mark A. Barwise contributed the chapter on "Spiritualism."

Rev. Joseph P. Whitwell, Pres., N. S. A., said of him, "Candor, mildness, charity, earnestness, loyalty, wisdom and love are attributes praised by all, and all these graced that personality we know and reverence as Brother Mark Alton Barwise."

WILL J. COLVILLE, although an Englishman, worked so much in this country that many think of him as an American Medium. He commenced his career as an inspirational speaker. In America he was known for his knowledge of Spiritualistic Philosophy, his lectures, teachings and books.

Auxiliary State Associations

There are now in force—charters for State Associations granted by the National Spiritualist Association, in the following jurisdictions: California, Connecticut, Colorado, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, Oklahoma, Ohio, Pennsylvania, Texas, Washington, Wisconsin—and—the New York Conference.

Several Churches in Arizona, Florida, Mon-

tana, Oregon, West Virginia, Maryland and Kentucky are chartered direct.

Annual Conventions of the N. S. A. are composed of representatives sent by auxiliary bodies and average from 350 to 500, authorized to transact the immediate business of that body. These yearly gatherings, augmented by the presence of hundreds of non-delegated Spiritualists, are performing a great missionary work in the various cities where said conventions are held.

"Can a Bad Individual Be at the Same Time a Good Spiritualist?"

By PALMER EMERSON

Many "bad" individuals are, SPIRITISTS—that is true enough: but, SPIRITUALISTS! Not by any means!

The relation of Spiritualism to Spiritism is the relation of the greater to the less, which the former includes. For while Spiritism is the science of continuous life, Spiritualism is the science, philosophy and religion of continuous life.

To be a SPIRITIST is to know SPIRITISM as a science.

To be a SPIRITUALIST is to know SPIRITUALISM as a science, to accept it as a philosophy, and to practice it as a religion.

The difference may be somewhat illustrated by comparing it to the difference between the attitudes of mind of two pupils in a chemistry class: One pupil is interested in the phenomena of chemical experiments merely because they are striking, spectacular, wonderful; the other pupil, while equally impressed by the wonderfulness of the phenomena has also the far deeper interest in those logical deductions which *show what it all means*.

To be a SPIRITUALIST, it is absolutely essential that, recognizing the reality of the world of spirit and the fact of communication with it, one must "*endeavor to mold his or her character and conduct in accordance with the highest teachings derived from such communion*." That is not a "bad" individual.

For how much better off is a man or woman spiritually from familiar communication with discarnate spirits of a low grade, who are at-

tracted by mortal "badness?" What shall it profit a man or woman, in the supreme business of eternal spiritual progression, to consort *merely for the enjoyment of it* with spirits who are still unwilling to develop any higher aspirations? What is the difference between that and "keeping bad company" here in this mortal life? "*Merely for the enjoyment of it*" is emphasized, of course; because there is a vast need of spirit-rescue work, and for this the very best and most *spiritual* Spiritualists are most eminently fitted. That is another matter entirely.

Both of the members of our organizations and the general audiences at the public meetings fall into the double classification: One portion being engrossed exclusively in the phenomena; while the other portion to use the beautifully eloquent phrase of Mr. Frederic Harding—is going "*beyond phenomena, to the wonder and beauty of Spiritualism*."

Some of those in the first portion are engrossed in the phenomena *merely for the "loaves and fishes;"* that is, what may be called "tips" by whose guidance they may obtain material profit. To this there would be no objection *if it did not stop there*. Some time ago, a pleasantly surprising message wholly material in character was given, and was shortly verified by exact fulfillment, even to precise dates. The effect wrought by this fulfillment upon the recipient of the message, however, was almost wholly something which went far beyond the subject-matter of the material message—it was the *deep realization* of the loving presence and watchfulness of the spirit, which had been demonstrated. It is this

priceless *realization* which is enduring; the material event is only a means to this far greater end. Attendants at our message services cannot be urged too ably, to put themselves, and *keep* themselves, in this understanding, appreciative attitude of mind—the understanding attitude—which sees in the material message far more than worldly advantage—sees in it “the wonder and beauty of Spiritualism” with the priceless blessing which comes from *realization* of ever-present, watchful love.

Ours is truly the most enlightened Movement of the Ages. We believe that one who, by endeavoring “to mold his or her character and conduct in accordance with the highest teachings derived from “communion with exalted spirits, thus “practices Spiritualism as religion,” will not place acquisition of the “almighty dollar” above the CAUSE and above the welfare of his or her fellow beings. He will not be forever seeking to tear down another in order to “raise” (!) himself; nor belittle the worth, nor smirch the reputation of another in order to gratify petty jealousy or love of muck. One who plunges wholeheartedly into petty jealous wrangling and backbiting may be a ripping spiritist, *literally* ripping out the golden threads which might otherwise be woven into beautiful fabric—but as a *Spiritualist* he or she is a dead loss. For the fruits of the spirit and of true Spiritualism are love, joy, peace in which there is no “badness” and against which there is no law.

In all countries, in all ages, in all struggles, there have been somewhere these moments of silent grandeur—where the inspired human

spirit has risen to the divine, and established its holy of holies. There the low, the mean, is shut out. There, “*Peace! be still.*” quiets the angry discord. There, unworthy compromise has vanished and the ideal reigns alone. Tumult has receded afar. The still small voice tunes in on God. Retire, all we Spiritualists, to our holy of holies and there commune with the divine on both sides of the lifted curtain. In that silent hour we “come so near the Veil that separates mortal from immortal, time from eternity, and men from their God, that we can almost hear the beatings and feel the pulsations of the Heart of the Infinite.” Here we realize how the pride of today will crumble to dust in the vision of life’s latest hour. When that hour comes, joy in material possession goes. When that hour comes, satisfaction in worldly honors reveals its *unfounded* vanity, its utter emptiness. When that hour comes, the plaudits of man have lost all meaning. In those closing moments of retrospect, what worthy thing remains? *That* is for us to determine *now!* for rest assured of this: as truly as God is in His universe; as surely as the laws of God, of Nature, stand—so sure it is that in that final hour the only thing which can give the memory peace, will be such consciousness as we have earned that we—careless of reward, careless for gratitude, to be received, careless for any recognition or appreciation, *but purely for the love of it*—have done the right *just for right’s sake*, have been true *just for truth’s sake*. For this alone is *real sincerity*. This alone is love to God. Such is the Message of Spiritualism.

And such is our answer to this question.

Morris Pratt Institute



The original building of Morris Pratt Institute, (herewith pictured) at Whitewater, Wisconsin, was first used for the purpose of experimenting in mediumship and in the testing of mediums. Later, spirit directed that it be used for the purpose of instructing mediums. This was the first fully equipped and permanent institution of learning ever established under the auspices of Spiritualism.

This school is based on the following general principles, absolutely essential in all true education: Maintenance of the individuality of each student; perfect freedom of thought and expression so long as unkind personalities are avoided; reason and experience accepted as the highest authority; no discrimination because of one's ideas; all narrow and sectarian ruts carefully avoided; the desired aim to make all students original thinkers. This broad policy, coupled with a prime interest in Spiritualism, brought to the school students from all parts of United States, from Canada, Poland, Albania and France.

Evidently, the Spirit World foresaw this great need in our Movement and apparently took steps to meet that need. Out of that wisdom Morris Pratt Institute was born, through the

faith and generosity of that great spiritualist for whom it is named.

Morris Pratt, a man of integrity, honor and foresight, was a resident of Whitewater, Wisconsin, prior to 1888. He was greatly interested in Spiritualism especially the scientific aspect, and realized that if Spiritualism was to prosper as it should it would need qualified workers and teachers. This, he knew, would require a school devoted solely to such a purpose.

Spirit works in diverse ways. One day he saw a vision and received a spirit message in which he was told that the location of some valuable mines would be revealed to him if he, in turn, would use a portion of the profits therefrom for the promulgation of Spiritualism. Mr. Pratt saw therein the fulfilment of his dreams and accepted. The mines were located, and in 1888 the building then known as The Temple, was completed. It consisted of a chapel, class rooms, an office, parlor and dormitories.

After the N. S. A. was organized in 1893 Morris Pratt asked this organization to take over the school and run it, but they felt the financial burden would be too great for them at that time. Not at all discouraged he wrote to Moses

Hull, then pastor of a large church in Buffalo. Hull saw great possibilities for this project, resigned, and became the first president of Morris Pratt Institute. He travelled throughout the entire country, raising money for its maintenance, at great personal sacrifice.

Through Mrs. Clara Stewart of Wisconsin Mr. Pratt interested Prof. A. J. Weaver, of Old Orchard, Maine, a graduate of Tufts College, and his wife in the school. The Weavers served loyally and well. At Prof. Weaver's suggestion a meeting was called and Moses Hull, A. J. Weaver, Wm. H. Rogers, John C. Bump, Clara Stewart, Theodore Mayer and Alonzo Thompson signed a petition for articles of incorporation. The petition was presented Nov. 2, 1901. On Dec. 11, the same year, it was organized as a corporation. Membership books were opened, and Morris and Zulema Pratt were among the first members enrolled.

Dec. 2, 1902, Morris Pratt stepped over Earth's threshold into the Spirit World.

Sept. 29, 1903, the school opened with Moses Hull, a former Adventist Minister, President and teacher of Homilectics; Prof. A. J. Weaver, former Universalist Minister, Principal; Florence Janson, teacher of oratory and Mattie Hull in charge of the psychic department. Prof. Weaver retired in 1919 and was succeeded as Principal by his nephew Harry E. Record. Soon, thereafter, at 89 years of age, Prof. Weaver journeyed on.

Mr. Record was succeeded by Rev. Thomas

Grimshaw in 1924, who devoted the best years of his life to the school. In 1931, due to the great demands upon his time by the N. S. A., of which he was then Vice-Pres., he resigned, and Rev. Melvina E. Taylor became acting principal for one year, succeeded by A. E. Hanson.

Other officers who have served the school are Mrs. Minnie Warne, Dr. C. A. Burgess, Rev. Cora L. V. Richmond, John D. Vail, E. W. Sprague, F. M. Ryerson, Harrison D. Barrett, George H. Brooks, Wm. Smith, C. W. Sanderson, T. Wilkins, Thomas Gleason, Fred A. Dunakin, Rev. Catherine McFarlin, A. M. Griffin, Frank G. Hostak, C. A. Gorder and Louise Kindley Parke.

The present Board is as follows: President, Rev. Charles R. Smith; Vice-Pres., Rev. Lester Miller; Sec.-Treas., Jeanette J. Knuepprath; Trustees, Dr. Victoria Barnes, Rev. Emily Clark, Mrs. Charles Gorder, Emil C. Reichel and Rev. Melvina Hostak.

The Building in Whitewater was sold and in 1947 a plot of 7½ acres bought on the West Side of the City of Milwaukee, where an up-to-date school will be built. A modern Curriculum and a Morris Pratt Text Book are now under way.

Let all true, loyal Spiritualists get behind this important, much needed project, the Spiritualists' own school where every effort is made to so train the individual students that they will have perfect co-ordination of the faculties of body, mind and soul; and a deep, accurate knowledge of true religion—SPIRITUALISM.

Moses Hull

By ARTHUR C. SMITH

Moses Hull, a born preacher, as a child gathered his playmates about him, and preached to them; and as a boy in his teens he became a real (Licensed) preacher carrying his message to widely scattered congregations. His studious nature urged him to a careful study of his text book—the Bible—until he had the greatest familiarity with its language, its history and its translation. Its many psychic narratives were valued weapons in his armory. Whoever faced Moses with the assertion that ours is an ungodly religion—the works of the devil or evil spirits—went down in defeat; shot to pieces by the battery of similar occurrences related in the Bible, and now fired by Moses at his opponents.

He visited Etna Camp in its early days, and for years the statement that, "Moses Hull said so and so," sent many a questioner to his Bible, that he might read again, and carefully, some portion hitherto read carelessly, to see if Hull's statement was so. To those investigating Spiritualism needing Bible support to confirm their stand, or to one meeting in discussion those that hold any religion unholy if they have not read some praise of it in their Book, read Hull's Encyclopedia of Biblical Spiritualism.

In person this man was rather below medium height, sturdily built, very erect in carriage, "straight as an Indian." A Chief studying Mr. Hull's gait declared, "him got bow-arrow blood in his veins." His head was large, features regular and habitually smiling, though the fire of debate or of animated delivery gave them a seriousness that carried conviction. He was very helpful in Camp entertainments with humorous

readings and sketches. One of his marked characteristics was his love of children.

Among the experiences told by him was the test of prayer. He had begun to question the value and the verity of his Adventist Doctrine; then once during a debate he heard a spirit voice and thinking his opponent had heard it he thought his argument was refuted, but the other party did not hear the voice and the debate was decided in Hull's favor. A desire was aroused in him to investigate this new doctrine that his brethren said was of the devil. Going apart to a hill he spent the day in prayer to Jehovah, and received no sign. The next day he spent in prayer to the devil, still no sign. The next day he prayed to the spirits and "saw a legion," many of whom he recognized. This was one of the trails that led Moses up out of the desert into the Promised Land. More than in any other speaker, this man had the active missionary spirit. He taught Spiritualism constantly.

"Moses Hull was an unusually versatile pioneer." He was a carpenter, had been a salesman, and when jobs were scarce he peddled chemical goods of his own making, but his best offering off the rostrum was as a printer. He did much of the mechanical part of getting out the Commoner, his one-time popular periodical. He could write a book, set the type, run off the job and bind it.

He was the author of several works, some on political subjects, as well as his contributions of Spiritualistic literature. Besides his services as organizer, lecturer and author he served as president of Morris-Pratt Institute. He was honest, earnest and efficient.

Massachusetts State Association of Spiritualists

This organization was founded January 25, 1894, at a meeting the call for which was issued by Francis B. Woodbury of Boston, Mass.

February 19, 1894, this group was chartered by the Commonwealth and by the National Spiritualist Association at the same time. For nearly 20 years the membership of the Mass. State Spiritualist Assoc. consisted of individuals only. In the meantime several flourishing societies were organized. At the suggestion of Mr. H. C. Berry, Managing Editor of the *Banner of Light*, the various groups united as a State Association.

Officers of the present Official Board are Pres. Clarence B. Benedict, Vice-Pres. Russell M. Hawes, Sec. Vina M. Dronsfield, Treas. Arthur Pierce, Trustees, Rev. Bessie A. Bannister, Marion Upham, Anne Robbins, Gertrude Whittaker and Milton B. Nelson.

At this time our Mass. State Assn. has 14 churches listed, and 2 Lyceums. There are 2

N. S. A. Teachers, 7 Ordained Ministers and 29 Certified Workers.

There have been 3 N. S. A. Conventions held in Massachusetts. One in 1902, another in 1914, and again in 1929. It was a pleasure to entertain the delegates in this Historical State.

Massachusetts has played an important part in the early growth of Spiritualism, and has continued to keep that light aglow through this first hundred years of Modern Spiritualism. Space does not permit the list of names of our workers who have been pioneers, and the outstanding workers who have given so much to promote the progress of this religion. We acknowledge them all, and bow in reverence, and gratitude at this Centennial celebration.

Spiritualism is that which comforts the mourner and binds up the broken hearted, that which smooths the passage to the grave and robs death of its terrors.

J. N. Edmunds.

One Day at a Time

Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours until it becomes today, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in today's work well done, and today's life well lived.

It is a blessed secret, this, of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, until the sun goes down. And this is all that life ever means to us—just one little day.

—Selected

Elizabeth Harlow Goetz



Elizabeth Harlow Goetz

Elizabeth Harlow Goetz, one of the best known and most highly respected workers in the ranks of Spiritualism, a most capable Inspirational Lecturer and with an unsurpassed knowledge of the Philosophy and Religion of Spiritualism, was born in West Cummington, Mass.

Until the death of her father she knew nothing of Spiritualism. While living in Haydenville, Mass., she and her mother attended the seances of Clara Banks. At that time Elizabeth Harlow (Goetz) worked in the Silk Mills and at the suggestion of Mr. Banks began to study telegraphy. While studying one evening she became entranced and the Spirit friends said they wanted to develop her for this work. A long and diligent training by spirit forces followed before she commenced her public work in 1895. Cora L. V. Richmond and Sarah Burns were unusually kind during the early days of her work.

For over 50 years she has devoted her time to the Cause, and during all that time has worked loyally for the National Spiritualist Association. She took active part in many stormy scenes in the early days of the organization, when it was being moulded out of chaos into an orderly working body.

Elected trustee on the National Board at the 15th annual convention of the N. S. A. in 1907, and, at later dates, served as an efficient Officer on this Board for twenty years in all.

She was one of the pilgrim band (elected by the N. S. A. Board) which went to San Francisco at the time of the Panama Exposition, when Spiritualism was recognized by the Exposition as one of the religions of the world, and was so recorded. At that time they received from the Exposition, a mark of recognition, the plaque, which is kept at the general offices of the N. S. A.

Mrs. Goetz was President of the Mississippi Valley Camp Association for nine years, and President of Lily Dale for three years; Pastor of a Columbus, Ohio, church for five years; was with the First Spiritualist Church of Baltimore, Md., for nine years; and Pastor of the Third Spiritualist Church of Philadelphia, Pa., for several years. She attended two International Congresses, at London, England and The Hague, Holland, as U. S. fraternal delegate.

During her many years of active service Mrs. Goetz has seen with joy the slowly rising recognition of our religion, our mediumship, and our legal rights, and has often taken active part in the attainment of those rights and in the battles necessary for their acquirement. She has been in court 13 times in the defense of Mediums, Spiritualism and Spiritualists. At present she is Director of the Bureau of Publicity for the N. S. A.

Charles H. Foster

This pioneer worker, better known as the Salem Seer, was considered by many as the most gifted and remarkable Spiritual Medium since Swedenborg. Companion of scientists and authors, it was said of him—"As no one has ever seen the century plant bloom the second time, so no one has ever known but one Charles Foster." It was his custom to invite clergymen to attend his seances, where messages were often received in archaic languages. His ability to read through opaque substances astounded both Clergy and Scientists.

At fourteen his mediumship was first noticed, raps came on his desk at school, soon louder noises were heard, and furniture was noisily moved in the room both at night and in broad daylight. As time went on he developed unusual mediumship in billet-reading, and in skin-writing which appeared in blood red letters on his forearm.

While Abroad in 1861 his seances were attended by Emperor Napoleon III and his Empress, King Leopold, Dickens, Thackeray, Lord Bul-

wer, Duke of Wellington, Lord Palmerston, Robert Browning, Edmund Yates and Tennyson. His American seances were patronized by the Cary Sisters, Abraham Lincoln, Jay Gould, George Arnold, John Hay, Walt Whitman, General Sheridan, and scores of others prominent in society, literature, art, music and politics.

He claimed Virgil, Cervantes, and other departed notables were his spirit collaborators. He stood tests by some of the keenest and most analytical minds in Rome, London, Paris, New York, Melbourne, and San Francisco.

His visit to Salt Lake City created a sensation. The Morning Tribune said, "Here comes a man who gives people more revelation in ten minutes than they have received through Brigham Young in twenty-five years, and more than they would receive through him in the next thousand years, were he to live so long."

The Salem Seer departed from the Earth Plane December 15, 1885, at the age of 52 years.

EMILY BARROWS TAYLOR of West Concord, Massachusetts, passed to the Higher Life October 9, 1944, after having given generously of her time, her ability, her talents to the Cause of Spiritualism, which she so dearly loved. Mrs. Taylor was identified with the Eastern Star Lodge, the Grange, and the Woman's Club as well as with matters spiritual. She was Pastor of the First Spiritualist Church of Stoneham, Mass.; served almost all societies and Camps throughout New England, was State Superin-

tendent of Lyceums, served several terms as Secretary of the Mass. State Spiritualist Assoc., and, at the time of her earthly departure was Vice-Pres. of the Assoc. Mrs. Taylor enjoyed attending the National Conventions, as long as health conditions permitted. It was she who acted as message-bearer for Rev. Joseph P. Whitwell and Rev. Thomas Grimshaw on their missionary tour through the State of Massachusetts.

Jennie B. Hagan

Jennie Hagan—"The Child Wonder"—as she was known in her birth-place, Lowell, Mass., became an outstanding worker in the Eastern States. Her father died when she was but a few months old. She was a very delicate child, tenderly cared for by her devoted mother. At three years of age she felt the presence of spirit friends, and gave remarkable tests from her father. At eight years of age her clairvoyance and clairaudience were considered dependable.

While travelling for her health, accompanied by her mother, they attended the Circles of Mrs. J. H. Conant in Boston. Jennie was greatly impressed, and realized that this would be her life's work.

In 1869 she suffered a severe illness, and again in 1873. Change of climate always helped her most, so she and her mother journeyed to Nebraska. This change restored her health and she entered school there, astonishing her teachers by her impromptu speaking.

In 1876 she worked for a year on the Spiritualist platforms in Wisconsin and Ohio. The following year she was warmly welcomed in Vermont, the birth-place of her parents. Her Speaking greatly improved, as did her Clairvoyance and she found herself in great demand. Still frail, she later gave up travelling and settled in Massachusetts, where her work was greatly appreciated.

PROFESSOR ELLIOT COUES, M. A., M. D., PH. D., Professor of Zoology and Comparative Anatomy, Norwich University; Professor of Biology in American Agricultural College, Member of the National Academy of Sciences, and

author, said to a group of fellow scientists, after several years of close personal research: "Let me tell you that I KNOW that the alleged phenomena of Spiritualism are true, substantially, as alleged."

PROFESSOR JAMES J. MAPES. Professor of Agricultural Chemistry, became a believer through demonstrations by Cora L. V. Richmond. He was one of the earliest pioneers. His wife, many years his senior in age, had no knowl-

edge of this religion but developed impressionable drawing and printing while his daughter unfolded automatic writing. His investigations were made through the mediumship of Cora L. V. Richmond, Katie Fox and the Davenport Brothers.

ADIN BALLOU, Hopedale, Mass., was one of the orthodox clergymen in the early days who had the moral bravery and independence to investigate Spiritualism. When he received evidences

of its reality he courageously stated his convictions publicly and started a society in his own home. It was here Cora L. V. Scott (later Richmond) as a young girl was first entranced.

Mary Pepper Vanderbilt

This remarkable worker born in Mansfield, Mass., in 1868, as Mary Scannell, passed to Spirit April 27, 1919. Her work was executive as well as psychic; she was the back-bone of New England Spiritualism, whose lectures were printed, studied and quoted on both sides of the Atlantic.

As a child she held private test seances. Not only did her mediumship evidence itself at this early age, but her qualities of leadership as well. At 15 years of age a little Spirit Indian Girl—Bright Eyes—made herself known as a helper, and became as well known as her medium. This Indian child had a curious dialect, half African, half Indian and wholly ungrammatical. Judge A. H. Dailey, formerly of the Surrogate Court of N. Y. taught this little spirit to speak correctly. Dr. H. B. Storer, Pres. of Onset Camp, trained the medium herself for platform work.

By request of the Czar, in 1906, this medium went to Russia, holding seances in the Imperial Palace, later appearing in several European Capitals, astounding her audiences, "As a test medium she has few equals and no superior" said Moses Hull.

With sealed questions piled high on a table before her, if she saw clairvoyantly any spirit to whom one was addressed she asked the spirit to pick out its own message. Before the eyes of all, the pile of envelopes would move and one of

them, as though pulled out by an invisible hand, would fall to the floor.

Bright Eyes, as a personality, commanded exceptional interest because of her ability to identify herself. She proved her identity in a way probably unsurpassed in the life of Modern Spiritualism. During a public seance in New Bedford, a skeptic present was greeted by Bright Eyes as a former acquaintance. She said "Why, hello Mr. So-and-so." He denied ever knowing her. "Yes, you *do*, you got my picture, you took the picture," she said, relating in detail when and how. He was a photographer; went through his negatives, and to his amazement found the picture. No possession of Mrs. Vanderbilt's was more precious to her than the little photo developed from that negative. Rev. Elizabeth Harlow Goetz was present when this incident occurred.

"The Widow's Might," written by Dr. Isaac K. Funk, co-compiler of the Standard Dictionary, was inspired by the messages of Bright Eyes.

Although very ill when the 75th Anniversary of Modern Spiritualism was celebrated in Boston, sponsored by the Mass. State Spiritualist Assoc., she insisted on attending. The outstanding Address she gave on this occasion was her last public appearance. By personal request, her ashes, shortly afterwards, were interred at Camp Etna, Maine.

Mrs. Fannie Conant

This New England medium played an important part in helping to spread the truth of Spiritualism in the early days. On April 28, 1831, in Portsmouth, New Hampshire, Frances Anna Crowell (Conant) was born. Mrs. Crowell belonged to the Baptist Church, the members of which shunned her saying she was possessed of the devil, because she claimed to converse with the angels.

In her seventh year Fannie had a serious illness. One day when she was supposed to be asleep, she heard her mother talking to someone she could not see. Asking who was there, her mother hesitatingly said she was talking to the angels, and that her little sister who had passed on was one of them. The mother said the little spirit sister said she would recover. Then Fannie admitted she had been hearing raps. She also saw furniture moved around the room, and on one occasion during an illness she was entranced and told the attending physician how to treat her case. The doctors considered this to be merely a mental quirk, but acknowledged the advice given had scientific merit. They followed it and had excellent results. This happened ten years BEFORE the raps at Hydesville.

When she was eleven years of age her mother passed on. Little Fannie cared for her mother and did the housework as no one would help since they feared the raps and noises. The Baptist Minister, pastor of the Church to which Mrs. Crowell belonged refused to preach her funeral sermon, so the Methodist Minister officiated.

At fifteen she secured employment as a tailor-ess at Lowell, Mass., and at twenty married

John H. Conant, grandson of Prof. John Hubbard of Dartmouth College. Despite the fact that she had been mediumistic all her life, her public work did not begin until 1852. The previous year she had been pronounced incurable of a certain blood disorder. Finally a friend suggested she consult a medium. She did not know what a medium was but consented. It happened to be a sixteen year old girl, Anna Richardson. Here she talked to Dr. John D. Fisher, an old Boston physician, who had long been in spirit. He diagnosed her case, told her she was a medium herself and that he could cure her if she would consent to work for him, helping him to continue his work as a doctor, stating he would use her body while she was completely entranced. She consented and was cured. For many years they worked together and her fame spread until people from everywhere came to see her. Some of her most marvelous cures were cases of small-pox. The doctor would entrance her taking her to the bedside of the patient where the treatment would be given, then he would take her home and when she came to herself she knew nothing of the treatment at all.

In 1885 she met Luther Colby, who was starting a Spiritualist paper. About this time she developed Automatic Writing, could write with both hands on different subjects at the same time. In 1857 Mr. Colby, and his partner, Mr. Berry, published the first issue of *The Banner of Light*. The instructions for starting this paper were received through Mrs. Conant's mediumship. Mrs. Conant was engaged as message-medium for the paper, retaining this position until she passed to the Spirit World in the Fall of 1876 in Boston.

Clara Banks

Mrs. Clara Banks of Massachusetts was a very cultured woman, had been a teacher until her mediumship developed. She became one of the most convincing speakers ever to appear on

New England platforms. Her career was cut short by her Passing in 1895; although her time of public service lasted but 5 years, she made a very telling mark for Spiritualism in that time.

Sarah Burnes

Sarah Burnes was born down on Cape Cod, Massachusetts, and while still a child her mediumship evidenced itself in many ways, and because of it she was considered a foolish child. As she developed into womanhood her mediumship unfolded beautifully and she became one of the outstanding speakers of the day. She was a

woman of great dignity; her work unusual and forceful. In her later life she lived in Boston.

In the passing of these two noble women our Cause lost two workers of culture and dignity; workers every one was proud to see come on the platform.

PROPHECY

For I dipt into the future,
Far as human eye could see,
Saw the vision of the world,
And all the wonders that would be.

Saw the heavens filled with commerce
Argosies of magic sails,
Pilots of the purple twilight,
Dropping down with costly bales.

Heard the heavens fill with shouting,
And there rain'd a ghastly dew
From the nations' airy navies
Grapping in the central blue.

Far along the world-wise whisper
Of the south-winds rushing warm,
With the standards of the peoples
Plunging thro' the thunder storm.

Till the war-drum throb'd no longer,
And the battle flags were furl'd
In parliament of man,
The Federation of the world.

There the common sense of most
Shall hold a fretful realm in awe,
And the kindly earth shall slumber
Rapt in universal law.

—*Alfred Tennyson, 1842*

First Spiritualist Church, Brocton, Mass. (N.S.A.)

September 16, 1886, the First Spiritual Progressive Lyceum of Brockton was organized. Later the First Spiritual Instructive Lyceum, was started, these two organizations later merging under the name, First Spiritual Ladies Aid Lyceum. In January, 1896, the Lyceum disbanded and the People's Progressive Spiritual Association was founded, a Commonwealth Charter being granted Feb. 20, 1896, with Mr. Fred Crowell as president.

In 1930 a building was purchased, remodeled, and on Nov. 30, 1931, dedicated as "The First Spiritualist Church," Mr. Wm. Tirrell, president. Oct. 1944 was an important occasion, the Church called its first Pastor, Anne Robbins of Whitman; and, the Church mortgage was burned.

There are three active auxiliaries, a Lyceum, Ladies Auxiliary and Marguerite Social Club; and the following Certified Workers, Jeanne

Lovely, Ordained Minister; Anne Robbins, Licentiate; and Mediums: Flora Barnard, Elizabeth Karlson, Gertrude Weir, Milla Howard and Carleton Morris.

The Church Officers are: Pastor, Anne Robbins; Ass't, Rev. Jeanne Lovely; Pres., Rev. Lovely; Vice-Pres., Lulu Cogswell; Sec., Anne Robbins; Fin. Sec., Gertrude Weir; Treas., Carleton Morris; Trustees, Jane Hancock, Manly Robbins, Jeannette Emmons.

Among the prominent workers to serve this Church, past and present, are: John Slater, George Cutter, Rev. Frederick Wiggin, C. Fannie Allyn, Mary Pepper Vanderbilt, Margaret J. Butler, Rev. Maude Torrey, Rev. Thomas Grimshaw, William Elliot Hammond, Maude Kline, Dr. Victoria Barnes, Rev. Joseph P. Whitwell, Harrison C. Engel, Rev. Melvin O. Smith.

Lake Pleasant Camp

On August 14, 1874, Lake Pleasant Camp, Massachusetts, was formally opened by its president, Dr. Joseph Beals. On August 24, 1874, the association was permanently organized. Only ninety tents appeared the first year, but in

1877, there were over three hundred, and in 1890 about five hundred cottages including a few tents were reported. A large hotel with dining room capacity for four hundred guests was built later.

Onset Bay Grove Association

The preliminary organization of this camp was made November 9, 1876, Onset Bay Grove was formally dedicated to the principles of Spiritualism and the interests of human progress

June 14, 1877, in the presence of about one thousand persons. Addresses were made by President Williams, Mrs. Emma Hardinge Britten and Cephas B. Lynn.

MINNIE MESERVE SOULE, an outstanding worker of Boston, Mass., passed to the spirit world April 28, 1937. Mrs. Soule had been a medium all her life, and in her home seances many noted

investigators found the truth they had been seeking. Her manner was quiet, yet impressive. She was an able platform Speaker and contributed many interesting articles to the Spiritualist Papers.

Mrs. Leonore E. Piper

This famous Boston medium, considered the foremost trance medium in the history of psychological research, brought into acceptance of it—Prof. James Hyslop, Prof. William James, Sir Oliver Lodge, Dr. Richard Hodgson and many other notables.

Mediumship came to her at 8 years of age, but she did not then realize just what it was. After her marriage to Mr. Piper, in her 22nd

year, she grew aware of her talents, unfolding them under a blind clairvoyant, Dr. Cocke. The keenest minds, men capable of applying flawless tests, or recognizing facts of the most minute detail studied her mediumship. For several decades her psychic powers were tested to a degree which no other medium has approximated. Her work can never be sufficiently appreciated, and Spiritualism owes her a debt it can never pay.

MARGERY, Mrs. Margery Crandon of Boston, famous American physical phenomena Medium, wife of Dr. R. L. G. Crandon, Professor of Surgery at Harvard Medical College, was outstanding in her work, but never became a public worker, neither did she ever accept more for her services than a "thank you."

Dr. Crandon became interested in psychic phenomena through reading Crawford's book on the Goligher Circle of Belfast, Ireland, and decided to form a home Circle, starting with six members, of whom his wife, Margery, seemed to be most psychic. The first sitting was held in May of 1923.

Margery, under control of her deceased brother, Walter Stinson, unfolded remarkable powers. In a long succession of seances she traversed almost the entire scale of physical psychic phenomena.—Trance clairvoyance, levitation and telekenesis unfolded first, followed by partial materializations, direct voice, apports, and wax casts. She obtained a series of finger-prints of unusually supernormal type; these came from hands of several individuals, mostly deceased, and chiefly from Walter, in spirit.

Margery sat under the most critical tests here and Abroad, giving satisfaction in the vast majority of cases.

DR. JOHN BALLOU NEWBROUGH born in 1828 became an extremely sensitive instrument for spirit. The phases of clairaudience, clairvoyance, inspirational painting and automatic writing evidenced to him in his childhood. His psychic ability demonstrated in odd and astounding ways: for instance—he could close his eyes and read any book on a shelf; could paint with either or both hands while blindfolded or in

the dark; could lift enormous weights without apparent effort. By nature, he was unusually studious and serious minded. He graduated in Dentistry, practising in New York, but was more interested in things spiritual. As a result of his acute sensitivity and his deep soul desire for information from what he called Heaven, the new and unique Bible—OAHSPÉ—came into existence.

Epes Sargent

Epes Sargent, interested in psychic phenomena before the raps at Hydesville, believed all such happenings to be explainable through mesmerism. He was interested from the start and became a competent investigator. As editor of the Boston Transcript he did much to publicize, in a favorable way, the happenings in the Fox Cottage.

He became a devout Spiritualist and wrote some very interesting books: "Planchette, the Despair of Science,"—"The Standard Speaker,"—"Proof Palpable of Immortality," and "Scientific Basis of Spiritualism," this latter one probably the best known and most widely read by Spiritualists.

MRS. MARY T. LONGLEY was born May 6, 1853, at South Boston, Mass., one of a large family. At 12 years old she had to quit school to assist her mother in the care of the family, a fact no one would guess or realize in listening to the eloquence and rhetoric of her scholarly discourses while under inspiration of her spirit helpers.

In 1862 the father joined the Union Army, and after he left the mother became a Spiritualist. The youngest boy, Fred, and Mary T., became splendid mediums. Mary T., became asso-

ciated with different Spiritualist Papers, as medium, writer, and poet for their columns. She also developed executive ability and became a well-known all-around worker for the Cause. At the sixth convention of the N. S. A., held in Washington, D. C., 1898, she was elected Secretary, an office she held for 9 years, and later as Trustee for 1 year. Mrs. Longley's articles written for "The Progressive Thinker" were always eagerly awaited. She remained an active worker up to the time of her demise, May 12, 1928.

CHALMERS PAYSON LONGLEY, a native of Hawley, Mass., was the seventh child in a family of ten, all of whom became exceptionally talented in some way. C. Payson inherited his love and aptitude for music from his father. His mother was the first of the family to adopt Spiritualism as her religion, as did two of her boys, August and C. Payson, a little later. Payson was fortunate in contacting and becoming associated with Dr. Brittan. Together, in speech and song, they proclaimed this truth. All the while Payson was composing music, his soul was full of it, until he became one of the most accomplished and prolific composers of spiritual melodies the world has

known. Who is not familiar with the songs—Over The River; We Are Coming Sister Mary; Love's Golden Chain; In Heaven We'll Know Our Own; Open The Gates; Only A Thin Veil Between Us?

Mr. Longley lost his first wife, a beautiful character. Twelve years later he married Miss M. T. Shelhamer, medium and poet for the BANNER OF LIGHT, and known to all Spiritualists as Mary T. Longley. Shortly after his second marriage he issued two books containing his songs: "Echoes from an Angel's Lyre," and "Echoes from the World of Song." His music did much to help Spiritualism in its early days.

Rev. Maude Torrey

Rev. Maude F. Litch Torrey, born in Lynn, Mass., March 3, 1871, passed to Spirit Feb. 25, 1947. Neither she nor any member of her family had any knowledge of Spiritualism until after the passing of her father in 1896. Some time later Maude was controlled and her father manifested. Through a series of such manifestations she became interested in Spiritualism and the unfoldment of her mediumship. She joined the Lynn Spiritualist Assoc., and in this church her mediumship developed. It was of such a splendid calibre that she soon found herself



Rev. M. F. L. Torrey

launched on a career of public work. From 1912 until 1942 she served on the Official Board of Mass. State Spiritualist Assoc. On June 14, 1914, she received Ordination.

Rev. Maude Torrey served as Speaker and Message-Bearer at many National Conventions; at several Camps: Lily Dale, N. Y., Burlington, Vt.; Temple Heights, Northport, Etna and Lakewood of Maine; Lake Pleasant, Harwillport, Unity and Saugus of Mass. For over 30 years she was a dominant figure in New England Spiritualism, toiling diligently to advance the Cause. She served the N. S. A. as a National Missionary for many years, and had truly earned a rest when transition came.

Spirit is calling spirit,
Love holds the world enthralled;
Listen to God's sweet message,
Let all hearts find peace installed.

Oh! Glorious the day we enter
That wonderful realm of light;
With conscience clear, with never a fear,
But that we have stood for the right.

So life holds sweet gifts to the giver,
Of kind deeds and acts and smiles;
As we journey into the Bright-Forever,
To that Beautiful Isle, Worth While.

—Maude Litch Torrey

DR. J. V. MANSFIELD. This world-famous medium known in many countries as The Spiritual Postmaster, correctly answered hundreds of thousands of sealed letters, under the most searching test conditions, regardless of the language in which it was written. A group of scientists tested him twice a week for several

months. Their questions were doubly sealed, and in some instances sewed into the envelope. Correct detailed answers were given in every instance, sometimes coming from disembodied entities who were known to have passed out in foreign lands, thousands of miles away.

George B. Cutter

GEORGE B. CUTTER, a remarkably accurate mental medium was born in Boston, Massachusetts, July 18, 1873. His mediumship began to evidence at the age of 5 but no one quite understood what was happening. The family physician decided he was developing a high strung nervous temperament and cautioned against his entering school or having playmates until he was 7 years old. At 13 years of age, he attended a public Spiritualist seance in charge of Rev. F. A. Wiggin, at which meeting he received very evidential tests from forbears whom he had never seen. A spirit talking to him through Rev. Wiggin asked him to promise, to enter the field of Spiritualism, to promise to give what they gave him but never to add to or take from, but to give it exactly as received regardless of public or other opinion. This amused him and he laughed

outright, never expecting to have anything to do with it. Four years passed, and while a guest in the home of Henry W. Smith, in Greenwich, Mass., he was asked to give a musical selection for a reception. He became entranced, gave 80 messages and a talk. He was immediately engaged for platform work, so from 17 years of age on he DID become a Spiritualist worker, one of the best known and ablest in the field until his Passing in May, 1943. He will be remembered as Pastor of the Third Spiritualist Church of Philadelphia, Pa.; of the Way Memorial Temple, Wheeling, W. Va.; First Spiritualist Temple, Columbus, Ohio; Platform Lecturer and Message Bearer at Camps Etna, Maine; Ashley, Ohio; Chesterfield, Indiana; and Lily Dale, N. Y. For many years he was a Missionary-at-large for the N. S. A.

BLACK SHEEP

(Favorite poem of George B. Cutter)

Out in pastures, cool and green,
Where the murmuring brook is seen,
Hurrying its way in is noisy glee
To mingle its waters with the deep blue sea
I sit and watch as the shadows creep
The quiet way of a flock of sheep.
I watch their ways as they slowly pass,
Stopping to pluck at the tender grass,
And my thoughts go back to the fields once trod by Him
Who is styled the Lamb of God to the sweet word uttered and
The dear commands 'mongst which was this one "Feed my Lambs."
But as I sit in the waning light, I notice the sheep are not all white
There are two black sheep with their white - wooled brothers
They mix with the flock and eat grass with the others.
And as I glance from left to right, I wonder if sheep know black from white.
But list, there comes from among the sheep a voice that sounds both low and sweet,
And it says "We sheep can ne'er decide for the blackest sheep are alike white inside."
So we go by this; judge not thy brother—dwell in peace and learn to love each other,
In pastures green in this world of ours there are many thistles and many flowers,
And the time ne'er comes until we sleep our last sleep
When a flock will be found without its black sheep.
I have wondered sometimes if in the last day when the good and the bad should go their way,
We'd not be astonished and doubt our sight to see black sheep turn out pure white.

—Carrie E. S. Twing



Amelia Adams Hall
N. S. T.

Mrs. Amelia Adams Hall

16 Race Street, Haverhill, Mass.

Amelia Adams Hall is one of New England's best known Workers in the Cause of Spiritualism. She has been an Inspirational Lecturer, Teacher and Mental Medium for many years.

Mrs. Adams has served every Church in New England, also the Eastern Camps, and was one of the first four students to receive the Degree of National Spiritualist Teacher, and rarely ever misses attending an annual convention of the National Spiritualist Association.

MRS. W. R. HAYDEN of Boston, Mass., was the first American Medium to visit England after the Raps at Hydesville. While there she lectured, wrote for the press, demonstrated psychometry and gave tests much like those being made at Duke University to-day. After a year's work in England she returned to Boston, graduated in medicine, and practised successfully for many

years, all the while retaining her interest in Spiritualism. She gave readings to Robert Dale Owen that caused him to come out openly and espouse this truth. Her work convinced Professor De Morgan and Robert Chambers. Mrs. Hayden refused a medical professorship in an American College that she might have more time to devote to Spiritualism.

REV. FREDERICK ALONZO WIGGIN of Brookline, Mass., passed to the Higher Life July 26, 1940. He graduated from Madison (now Colgate) University in 1881, trained for the Baptist Ministry at the Newton Theological School. After preaching for several years, he finally followed

the direction of the Spirit World and began lecturing and writing for the Cause of Spiritualism. He was the author "The Living Jesus" and other works. The mediumistic experiences of his youth became understood in his later years and were greatly prized by him.

Mattie Hull

Mediumship came to Mattie E. Hull before her folks ever heard such terms as Medium—Circle—Seance—Spiritualism. Hers was indeed a trying time for when this power came to her it mystified her parents who, believing her ill, called a physician. She was drugged, bled, and blistered—all to no avail. A young doctor, also a

clairvoyant, discovered her gift and asked his minister, a Unitarian, to invite her to address his congregation at Athol, Mass. Here she gave her first public trance lecture, later becoming an outstanding worker. Some of Spiritualism's most beautiful poems and songs are the product of her pen.

Mrs. Bertha Carroll Batchelder

31 Madison Circle, Greenfield, Massachusetts

Mrs. Batchelder, prominent in Spiritualistic work in her home State, is well known throughout the country for her outstanding work as a Lecturer and Trance Message-Bearer. She has served Churches, Camp Meetings, and State Conventions in all the New England States, in the Middle West, and on the Pacific Coast. Her work has also been presented from the National Platform.

Mrs. Batchelder is a Missionary-at-Large, N. S. A.; a Director of the New England Camp Meeting Association at Lake Pleasant, Mass., and member of Etna Main Camp Association.



Mrs. Bertha Carroll Batchelder

"Still we believe and still we hope
That in a world of large scope,
What here was faithfully begun
Will be completed—not undone."

—Arthur H. Smith

The North Collins Society was organized in 1855, under the name of "The Progressive Friends," which was an outgrowth of the "Friends" or "Quaker Society." Early in the summer of 1855, Messrs. Humphry Smith, William H. Hoisington, David R. Avery, Charles C. Kirby and George W. Taylor issued a call for a grove meeting to be held in August of the same year, under the name of "Progressive Friends."

Nathaniel Tucker's grove was selected as the place of meeting, in which was subsequently erected "Hemlock Hall," everywhere famous in western New York and Pennsylvania. In this hall annually, thousands assembled to listen to the discussion of the great questions affecting the home and the country. Among the speakers were A. J. Davis, Mary F. Davis, J. M. Peebles, Giles B. Stebbins, Lucy N. Coleman, Susan B. Anthony, William Denton, Cora L. V. Richmond,

Lydia A. Pearsall, Lyman C. Howe, Elizabeth L. Watson, George W. Taylor and many others.

In 1860 the name of this society was changed to "Friends of Human Progress." This society was formally organized in the fall of 1882 and legally incorporated according to the laws of the State of New York, in the spring of 1883. When first organized it was not distinctly a Spiritualist society, although a majority of its members were believers in the phenomena and philosophy of Spiritualism. It was not until the close of the war that camp meetings proper were held by the Spiritualists. The first Spiritualist Camp Meeting was held at Pierpont Grove, Malden, Mass., in 1866. This camp continued in session only three seasons, Uriah Clark being president the first year and Dr. H. B. Storer the last two years.

Early Camps

CAPE COD CAMP

This camp was established at Harwich, Cape Cod, in 1867, and the first session was held in the summer of 1868. This was the first permanent camp meeting ever organized by the Spiritualists, and functioned annually for twenty-three years until 1891. P. Clark was the first president of this society, and was succeeded by Henry C. Wright. Heman Snow was

for a long time one of the workers in this association and did much to make the annual meetings successful. Dr. H. B. Storer was president of the Cape Cod Camp for about half of the time of its organization. This society listened to the ablest platform speakers in the ranks of Spiritualism.

WALDEN POND CAMP

Soon after the organization of Cape Cod Camp, Messrs. Richardson and Dodge established meetings on the banks of Walden Pond. These meetings were continued for two or three years, when Dr. H. F. Gardner joined Dr. A. H. Richardson and they removed the camp to Silver

Lake where the meetings were attended by vast concourses of people; but after the organization of the camp Lake Pleasant, Mass., in two or three seasons the camp at Silver Lake was abandoned.

LAKE SUNAPEE CAMP, NEW HAMPSHIRE

A camp meeting was first held at Sunapee Lake in August 1877, with a temporary association formed with Dr. George A. Fuller, President. It was not uncommon to have

a Sunday Attendance of from 1,000 to 1,200 people. A large hotel, cottages, auditorium and other public buildings were erected.

ETNA CAMP, MAINE

Camp Etna, Maine, was made a formal organization in 1879, with Dr. Cyrus Chase, President. In 1880 it was made a legal organization according to the State Laws of Maine. The first

cottage was built in 1879. In 1882, an auditorium with a seating capacity for one thousand persons was erected. Other important improvements were made year after year.

VERONA PARK CAMP

This Camp was organized July 3, 1883, and in 6 weeks time had purchased their grounds, fenced them, sunk two wells, built 10 cottages, an auditorium, a dining-hall, several smaller buildings, constructed a road through the grounds, built a wharf; and, had a lecturer upon

its platform addressing an audience of 1,500 people.

This marked the beginning of one of the most progressive Camps, situated on the west side of Verona Island, on the Penobscot river, near Fort Knox, Maine.

TEMPLE HEIGHTS CAMP

For this project 100 acres were purchased on Penobscot Bay, about 6 miles below Belfast, Maine. From the time of its first meeting held

in August, 1883, its influence was felt. It assisted greatly at that time, in liberalizing religious sentiment of Maine.

RINDGE CAMP

The Medium's Camp Meeting of the Two Worlds was organized and the first meeting held in July, 1885. This camp was situated in the town of Rindge, N. H., its first president was Dr. James A. Bliss of Boston. Meetings were held

for three years, but through mismanagement the association was forced to sell the place. Rindge Camp was located on the borders of a beautiful lake called Madikawando, in honor of an Indian chieftain.

SUMMERLAND

In 1888, Editor J.J. Owen of the 'Golden Gate', suggested starting a colony of Spiritualists on the Pacific coast and about five miles from the city of Santa Barbara, California, on Ortega Hill, this colony was founded. The name "Sum-

merland" was appropriately given to this lovely spot, which is so closely related to the Summerland of the spirit world as to make it a part in fact, as well as in theory.

OMNIPOTENCE

Thou great eternal Infinite
The great unbounded whole;
Thy body is the universe,
Thy spirit is the soul.
If thou dost fill immensity,
If thou art all in all,
If thou wast here before I was,
I am not here at all.

How could I live outside of thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of everywhere,

If thou art God, then thou dost fill
Immensity of space,
And I am God, think as you will,
Or else I have no place.

And if I have no place at all,
Or if I am not here,
I surely cannot damned be,
For then I'd be somewhere.
Then I must be a part of God,
No matter if I'm small;
And if I'm not a part of Him,
There's no such God at all.

—A. Campbell

DR. FRANK S. BIGELOW of Liberty, Maine, now 95 years of age is still interested in Spiritualism. Although his physical body is now weak and worn, his mind remains keen and clear. With untiring effort and deep devotion to the Cause he loves, Dr. Bigelow is known for his great gift

of healing, having many wonderful cures to his credit. He, himself, is very proud of his cane, once the property of President Andrew Jackson and later of Andrew Jackson Davis who bequeathed it to Dr. Bigelow, his foster son.

The Indiana Association of Spiritualists

Chesterfield, Indiana, Incorporated 1887

This Association is better known the world over as Chesterfield, Indiana, Spiritualist Camp. It is the largest Camp in the State, and was organized as a Spiritualist Center four years before the present Camp site was purchased. Some of the founders were Mr. and Mrs. J. W. Westerfield, Mr. and Mrs. G. N. Hilligoss, David and James Millspaugh, Henry and Carl Bronnenberg, Alex and Rebecca McKee, Amelia Colby Luther, Wm. Hibbits, J. V. and Minnie Winkoop, Mrs. L. W. Hardin.

From a small tract of wooded land it has grown to a beautiful place of substantial homes, Church, Auditorium, Grotto, Trail of Religions,

three hotels, book shop, bazaar, cafeteria, and a beautiful grove where out-door Services are held in the evenings.

At sundown the music of the chimes rings through the trees, bringing inspiration to workers and seekers, alike.

Camp Chesterfield features Class-work, Lectures, Mental and Physical Phenomena. The aim of its leaders is to prove to the world through Spiritualistic Philosophy and Mediumship that Spiritualism is a Religion.

Mable Riffle, Chesterfield, Indiana, is the present Secretary.



TRAIL OF RELIGIONS

EIGHTY YEARS

Honor to Rosna the Peddler,
He who came dauntlessly through
Fearless, with courage and vigor
Bravely his duty to do.
Honor to him as a spirit,
Breaking through walls of deceit,
Tapping his tireless knocking
Knowing no hint of defeat.

Back of him rested the power
Power of Spirit Divine;
Front of him marching the leaders
Valiant souls! Faces ashine!
On through the cloudlands of shadow,
Fogs of tradition and shame;
Tramping o'er old superstitions
Conquering heroes they came.

Rosna the Peddler their agent;
Hydesville the point they assailed;
Rapping and tapping their mission
This lasting truth they unveiled;
"Death is but change of expression,
Life evermore is our theme;
Down with old errors and dogmas
Life evermore is supreme!"

Gone are the years—until eighty
Have silently passed since that time;
Still rests on Rosna the Peddler
Credit and honor sublime.
He who with courage unfailing
Tapped to the children this word:
"Life after death I'm revealing"
Tapped till they listened and heard;
"Life evermore is my message
By it the world shall be stirred."

—*Mary T. Longley*

Resolved to live with all my might while I do
live;

Resolved, never to lose one moment of time, but
improve it in the most profitable way I pos-
sibly can;

Resolved never to do anything which I should

despise or think meanly of in another;

Resolved, never to do anything out of revenge;

Resolved, never to do anything which I should
be afraid to do if it were the last hour of my
life.

—*Jonathan Edwards*

The Michigan State Spiritualist Association (N.S.A.)

This Association founded August 26, 1892, incorporated at Mason, Michigan, in 1893 received Charter No. 65, August, 1894, from the National Spiritualist Association, signed by Harrison D. Barrett, Pres., and Robert A. Dimmick, Sec. Under this Charter, the first Workers to be ordained as Ministers were Mrs. Julia Walton, Jackson, Michigan; and Marian Carpenter (Vail), who is now the oldest living minister of the M. S. S. A.

The first president of this State Association was L. V. Moulton, of Grand Rapids. He was followed by Abbie S. Sheets, Grand Lodge; John Hutchinson, Jackson; D. P. Dewey, Grand Blanc; James Walker, Grand Rapids; Dr. Julia M. Walton, Jackson; Sam T. Penna, Detroit; Col. Emory S. West, U. S. Army, Ret.; Clyde E. Gamsey, Detroit; O. Perry Allen, Detroit; Louis Arbrogast, Detroit; Peter Evert, Fenters.

Today's oldest living workers are Mrs. Belle Fuller of Grand Rapids; Rev. Flora Lockridge, Rev. Elizabeth Edlund and Rev. Anna Brueck of Detroit.

The M. S. S. A. is proud of those who were in

the ranks of its pioneers: L. V. Moulton, Clarissa Sprague, Etta Wreidt, Dr. Julia Walton and many others.

The first Camp Association, Haslett Park Camp, played an important part in Michigan Spiritualism. It was here charter members assembled to form the M. S. S. A. This camp is no longer active. Chain Lakes Camp Association located near South Branch, is the present active Camp.

As active affiliates the State Association has 25 Churches, one Camp, a Ministerial Association and Lyceums in Detroit, Pontiac, Grand Rapids, Royal Oak and Leslie. There are five church buildings used for religious purposes only, the oldest of which is at Pontiac.

Mr. Peter Evert is President of the M. S. S. A., assisted by a very able Board. The present state officers are as follows: President, Peter Evert; Vice-President, Fred Spriggs; Secretary, Kay Cunningham; Treasurer, John Throop; Trustees: Mabel Barnes, Margaret Blackburn, Rev. Violet Crockford, Clifford Flowers, and Arthur de Graff.

JAMES WESLEY RILEY, better known as "Farmer Riley" of Marcellus, Mich., was a most remarkable physical medium, able to convince the most confirmed skeptic. He was born in Philadelphia, August 18, 1843, and reared in Michigan. During the war between the North and the South "Jem" served 3 years and 11 months in the Illinois Infantry, taking part in some of the bloodiest fights, going through the toughest engagements, under fire in the Atlantic Campaign for 104 days, yet emerged without a scratch.

In the summer of 1885 Jem, then a pronounced

agnostic, visited a Spiritualist Camp where A. B. French and Mrs. Lake were Speakers and Charlie Barnes the medium. From the medium he received an extraordinary test from a departed war comrade of former days. This haunted him until finally he and his wife decided to start a home circle, the result of which was Jem emerging as a wonderful Trumpet and Materializing Medium. His wife developed clairaudience and their children were all psychic to a degree, but none in anyway equalled the Materializations by Farmer Riley himself.

Michigan

W. A. MANSFIELD was born Feb. 28, 1859, in Muskegon Co., Michigan. Due to his parents peculiar ideas regarding education, he had no schooling. Leaving home at 17 he determined to learn something about books. His first job was for a lumber company, later he changed to a furniture factory in Grand Rapids. He was invited by friends to attend a Spiritualist lecture; this so interested him that he went often. Hear-

ing the renowned Maud Lord (Drake) he decided to attend one of her seances. She advised him to form a home Circle, which he did and soon unfolded a splendid mediumship, becoming one of the first Slate-Writing Mediums in the world, and through which he convinced thousands of skeptics. Later he graduated from the Bryant and Stratton Business College at Buffalo; and Monroe College of Oratory, Boston, Mass.

MARCELLA DE COU HICKS was an earnest investigator and careful chronicler of results of her research work. As a child she experienced clairvoyance and clairsentience, but remained silent about it, afraid to acknowledge it in her strict

Methodist home. After 30 her investigation became intensified and she developed Speaking and Automatic-Writing. Mrs. Hicks passed away in Australia while on tour in the interest of Spiritualism.

ETTA WRIEDT of Detroit, Mich., was recognized at home and Abroad for her outstanding demonstrations of direct voice mediumship. Through her mediumship came information regarding important details in regard to construction of the X-Ray machine; and later, valuable information as to Cancer Cure. Although Mrs. Wriedt knew and spoke only English, the Spirit Voices knew no linguistic limitations, conversations taking place in French, German, Dutch, Norwegian, Spanish and even Arabic. In her seances etherialized forms often appeared, dogs even materialized and barked.

Dr. John Sharp, born in Glasgow, Scotland, in the 18th century claimed to be her control. Many scientists studied her seances and were puzzled, were unable to offer any explanation of two and three voices talking in different tongues while they conversed in English with the medium. Mrs. Wriedt received many odd and costly gifts from admirers of her work, one being a watch once owned by Queen Victoria and presented by Wm. T. Stead; and another a 5 ft. tall conical shaped rock (having historic significance) and at one time reposing at the bottom of the Indian Ocean, presented to her by Sir Oliver Lodge.

Spiritualism has nothing to conceal; it is not based upon blind faith, but has a scientific basis that has been recognized by leading scientists of the world. To arrest honest mediums violates Nature's Laws, and will not prevent the truth becoming known. Religious blindness is the world's greatest curse.

Haslett Park, Michigan

The first attempt to establish a camp meeting for Spiritualists in Michigan was made in 1879, but was not successful due to lack of financial support. Mr. John Potter of Lansing secured control of one hundred acres of land on Pine Lake, about eight miles from Lansing and made several attempts to hold meetings. In the summer of 1882 the first camp meeting was held here. They continued for five years and in 1887, Mr. James H. Haslett of Port Huron, a philanthropic and

enterprising Spiritualist purchased the Pine Lake property. The camp had formerly been called "Nemoka," and at this time the name was changed to "Haslett Park." In August 1889, the Haslett Park Association was incorporated according to the laws of Michigan with James H. Haslett as President. A large dining hall, auditorium, capable of seating fifteen hundred people, and a medium's home were erected.

Vicksburg Spiritualist' Religious Association

The first camp meeting at Vicksburg was held in September 1883. It is situated in Frazer's Grove, about one half mile from the town of Vicksburg, Michigan. This society was legally incorporated in 1888 and W. S. Wandell was its first president.

Interesting Items Written in 1893

CORA L. V. RICHMOND

The following excerpts have been taken from the Paper arranged by the Spirit teachers of Mrs. Cora. L. V. Richmond for the World's Parliament of Religions, at Chicago, Illinois, October, 1893.

GENERAL STATEMENTS

Spiritualism, as a name is synonymous with all that relates to the Spirit:

1. The universal spirit pervading and governing the universe as Universal Intelligence.
2. The individual spirit whether expressed in the earthly environment or in the larger freedom of the higher realm.

Specifically, the name applies to the religious, philosophical and phenomenal aspects of a movement that had its modern beginnings in a series of manifestations spiritual, mental and physical, forty-five years ago.

This movement and these manifestations came unsought by those in mortal life; they appeared almost simultaneously in the different sections of this country, and very soon after in different parts of the world.

Manifestations and the name Spiritualism, in fact, the movement as a whole and in its several parts, were the result of compelling intelligences outside of and manifestly beyond human beings in the earthly state.

I Believe in the continuity of life; that man, the finest achievement of nature and the crown of the long evolutionary process, does not end like a punctured bubble or a candle blown out. It requires too much credulity and inexperience to believe that.

—W. H. P. Faunce, *Brown University*

Rev. E. W. Sprague

Rev. E. W. Sprague one of the pioneers of Spiritualism passed to the Spirit World on July 10, 1933, Grand Rapids, Michigan. Born at North Boston, N. Y., September 18, 1847, he became interested in Spirit manifestation when a boy, but it was not until 1881 that he and Mrs. Sprague, who preceded him to the Spirit World by a few years, began their real work for this Cause. The work of these pioneers is well known. For thirteen years they were National Missionaries during which time they visited nearly every State in the Union and brought the comforts of Spiritualism into thousands of sorrowing homes. In his pamphlet, **THE SPIRITUALISTS AT WORK**, he states that he and Mrs. Sprague were the organizers of most of the Societies comprising the State Spiritualist Associations of New York, Michigan, Illinois, Ohio and Indiana.

Aside from lecturing he wrote several books on Spiritualism, the last one, **LETTERS FROM HEAVEN**, he received through automatic writing from Mrs. Sprague. Of the many books he wrote the two best known are probably **ALL the SPIRITUALISM of the CHRISTIAN BIBLE** and **THE SCRIPTURE DIRECTLY OPPOSING IT**; and **SPIRIT MEDIUMSHIP, ITS MANY PHASES, HOW DEVELOPED AND SAFELY PRACTICED**.

Mr. Sprague was kindly in word and deed, always ready with a word of encouragement, understood his religion and lived it in every sense of the word. Besides his Spiritualistic activities he was also an honorary life member of the Masonic Lodge of North Collins, N. Y.

Rev. Sprague remained active until 1930. His last public appearance was at the National Spiritualist Association Convention in Detroit, in 1930. Like all those who have devoted most of their

lives to the study of Spiritualism and have lived according to its teachings, Rev. Sprague looked forward to the change with pleasant anticipation. He had often expressed the wish to join Mrs. Sprague in the Spirit World, this is indicated in his last message to the world, which was as follows:

Rev. E. W. Sprague's Last Greeting to Man on Earth

"Spiritualism is God's message to his children on earth. Death is the most blessed gift of God to Man. I approach death without fear. The fact that my transition day is near fills me with joy. The world was created and is controlled by a beneficent and all-wise Power of Divine Love. I have learned through the teachings of Spirit to love and trust our Creator. I have fulfilled my earthly mission and am glad to go. Gladly shall I enter the spirit world where my religion has taught me there is nothing to fear. My Soul is filled with joy because I know that I shall live and shall enjoy infinitely more there than I ever enjoyed here, although my earthly life has been wonderfully blessed.

For forty-eight of the sixty-one years of our married life, Mrs. Sprague was an Automatic Writer of spirit messages, as I have been for over fifty years. This enabled her, after her death, automatically to write her wonderful book, 'One Hundred Letters from Heaven', through my mind and hand. With the help of spirits I have written and sent out thousands of books that are helping people to understand Spiritualism.

Mrs. Sprague and I, for half a century taught the Philosophy, Phenomena, Science and Religion of Spiritualism and demonstrated its truth from the Spiritualist pulpits and rostrums, from the Atlantic Ocean to the Pacific. My

knowledge of the truth of Spiritualism is based upon proven facts, given in thousands of spirit messages received through Mrs. Sprague's and my own mediumship and through others whose mediumship represented different phases of Spiritualistic Phenomena.

To all those who have not been blessed with positive proofs of the truth of Spiritualism I wish to say: do not deceive yourselves by deciding in the negative the important question of a future life merely because you have not received proof of it, but consider the testimony of one who for half a century has had almost daily communion

with the spirit life. Consider also the testimony of his blessed wife.

To my loved ones and my many friends: You all know that you are very dear to me. I have reached the goal. My mission on earth is fulfilled and I am rejoicing. I ask that no tears be shed and that no one grieve because of my passing. Let all try to rejoice that I shall be with dear 'Mama' and the many other dear ones who have gone before me. We need not be separated mentally and spiritually if you will **make the** conditions as Mama and I made them. My love to all the world."

Peter Evert



Peter Evert

Peter Evert, born in the Grand Duché of Luxembourg, came to the United States in 1906; gradu-

ated from Ferris Institute, Big Rapids, Michigan, in 1912. In 1913 he joined the First Spiritualist Temple in Detroit: was elected Trustee of the Michigan State Spiritualist Association in 1925, retaining the position until elected Vice-President of the Organization in 1941. For a year and a half he served as President during the absence of the regularly elected President, Mr. Louis Arbrogast, when he was elected to fill the remaining year of Mr. Arbrogast's term. In 1946 he was re-elected for a term of three years, and in 1947 was elected Trustee of the National Spiritualist Association for a like period. Mr. Evert is a Lecturer and Clairvoyant Medium.

Rev. Marian L. Carpenter Vail, formerly of Detroit, now of Los Angeles, contributed much to Spiritualism in the State of Michigan. Reared in a Quaker home, it was just a step into Spiritualism for her. Her lectures and message-bearing always brought understanding and proof of the continuity of life. She possessed a singing voice of rare quality.

In 1895 she was ordained by Hon. L. V. Moulton, President of Michigan State Spiritualist Association.

After many long years of active work for the Cause, she moved to California where she is well known in various Women's Clubs, Art and Music Circles.

Spiritualist Lyceum Parent-Teachers Club of Mich. (N.S.A.)

Rev. Elsie Butler Bunts

The Spiritualist Lyceum Parent-Teachers' club of Michigan was born in October, 1944, as the result of a vision received by its founder. Retiring one night feeling rather depressed and discouraged because of the seeming lack of interest in the Lyceum movement, and the problems presented by the need of trained teachers, it was some time before she slept. Suddenly she was awakened to find a light directly over her head in which appeared the smiling face of a woman. Strangely familiar was this face and as she spoke, recognition became plain. It was the face and the



Rev. Elsie Butler Bunts

voice of Rev. Elizabeth S. Schauss and her words were clear and distinct, "Spiritualist Lyceum Parent-Teachers' Club." The light faded and the presence left that room with a smile but the words remained in the mind and heart of the hearer and the result was the organizing of the first Spiritualist Lyceum Parent-Teachers' Club.

Its purpose is to band together the parents, teachers, and officers of the Lyceum with a view to the study of Lyceumism, Teaching Methods, Child Training and the directing of social activities; also, to help organize and maintain more and better Lyceums wherever the Club can be of service.

Among the first projects of this new club was the issuing of the "Lyceum Spotlight" as its official organ. The first issue was published in mimeograph form in January, 1945. In January 1947, it became the Official organ of the National Spiritualist Association Lyceum Movement.

The First Spiritualist Church in America *Sturgis, Michigan*

On the last Sunday in August, 1858, Hon. Warren Chase, Rufus Spalding, Hon. Jonathan G. Wait, Benjamin C. Buck, and other pioneers in the movement, assembled in Jacob's Grove, at Sturgis, Michigan and formed the "Harmonial Spiritualist Society." Mr. Chase preached the sermon before a large audience, dedicating the society to the dissemination of the truths of Spiritualism. Ground was purchased, a building erected, and in less than two years regular meetings were held in the church until a number of years ago, then the society disbanded, and within two or three years the church was razed to the ground. Nothing remains today to mark the spot where the church stood except the following, inscribed upon a rock.

"In 1858, the Harmonial Society built on this lot the American Free Church, dedicated to Religious Liberty, the first of its kind in the World to perpetuate the memory of its founders. This ground is granted to the city of Sturgis to be forever maintained as a free park. In accordance with agreement the deed is filed with the county register of deeds at Centerville, Mich."

In the early days the platform of this church was occupied by many of the pioneers, including Mrs. Cora L. V. Richmond, then Cora Hatch, Dr. James M. Peebles, Hon. Joel Tifanny, Judge Coffenberg, Warren Chase, and others; and later by numbers of present day speakers.

Rev. Geneva S. Phillips-Peet



Rev. Geneva S. Phillips-Peet
Inspir. Speaker

trustee of Michigan State Spiritualist Association.

Genevra Spaulding, as she was then known,

Oelando E. Spaulding, Rev. Peet's father, was a life-long Spiritualist. Her mother came into this truth when her daughter, then nine years of age, was cured of a serious illness by a doctor, a Spiritualist, Dr. J. A. Marvin. Mr. Spaulding held many offices in Church and Camp Auxiliaries, and was

attended Morris Pratt Institute, Whitewater, Wisconsin, during 1903-1904-1905, graduating in May, 1905. She took Post-Graduate work in 1907-1908, under Moses Hull, Mrs. Alfa Hull Niver, and Prof. A. J. Weaver. Cora L. V. Richmond also gave many instructive lectures.

Rev. Peet began her work through officiating at Transition Services during the years 1920 to 1930. Her Church Work began in February, 1930. She received an Associate Minister's Certificate, May, 1933, from the Independent Spiritualist Association and was Ordained June 24, 1933; served on the I.S.A. Board for one year; in 1934 joined the Michigan State Spiritualist Association; in 1940 was Ordained as an N.S.A. minister. Later she withdrew from the M.S.S.A. and joined the Episcopal Spiritualist Association; June, 1942, elected to Board of Clergy for one year; Vice-President of the Official Board for two years, and Trustee for one year. Served Camp Chesterfield from 1939 to 1947 and Lily Dale Assembly from 1942 to 1947, besides many churches in Michigan, Ohio and Indiana.

Stewart Edward White, called Home, September 18, 1946, will long be remembered as the author of several books that mean much to Spiritualism of today, and may play a big part in the Spiritualism of tomorrow. Although not a member of any organization, he and his wife, Betty, who preceded him to Spirit by seven years, were interested investigators.

Mr. White, born in Grand Rapids, Mich., March 12, 1873, son of a millionaire lumber man, was a graduate of the University of Michigan. His was a mind not easily imposed upon, and very capable of relating the psychic experiences coming to them together, and later to him, alone. His books:—"Across the Unknown," "The Unobstructed Universe," "The Road I Know,"

"Anchors to Windward," and "The Stars Are Still There," are a splendid contribution to Spiritualistic literature.

Anna L. Gillespie (N.S.A.)

Mrs. Gillespie, an earnest, active, loyal worker served over 30 years in the ministry of Spiritualism, thirteen years of which were spent as Pastor of First Spiritualist Church of Battle Creek, Mich. She was particularly fond of working with and for the young people, conducting Lyceums at Battle Creek, Mich.; Chesterfield, Ind.; and Lily Dale, N. Y. She served the National Spiritualist Association faithfully and well, as National Superintendent of Lyceums, passing to her Future Home April 10, 1926.

The Bible and the Spiritualist

Rev. Converse E. Nickerson

All philosophy of the soul turns to the thoughts of man's divine destiny. Majestic in birth, and chiefest of God's great family offspring, this inheritor of the divine attributes has been set down upon the earth and surrounded by every celestial magic imaginable. The natural wonders of earth alone, including man's wonderful physical body, indicate the more wondrous marvels along the heavenly road which it is man's destiny to travel.

All ages have given hints in man's thinking that add the links to the chain of definite truth that man's immortality is secure. The records have been kept in the books of the ages to serve as guide posts along the pathway.

The Bible is one of the central books which have brought courage and inspiration. It recognizes and emphasizes the oneness of this world and the next. Often its record is obscured by superstitious belief, by zealous nationalism, and by parable, and yet it is a living testimony to the experiences and visions of generations of the human race who, as Paul has written, "declare that they seek a country—a better country—that is an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city." Heb. 11:14,16.

Life depends upon spirit, and without spirit there is no reason for life hereafter. Because a great spiritual teacher named Jesus of Nazareth made this truth the foundation of his doctrine, his life and teachings are of supreme importance to the student of Spiritualism. The manner of his birth and also of his death may little concern us compared with the great spiritual truths that he taught; those truths stretch beyond his death on

the cross of Calvary. It is the great crowning confirmation of his life's work that he identified himself after physical death, confirming immortality's definite place in the scheme of man's thoughts and philosophy.

The philosophy of Life, which includes all that Spiritualism can contribute of knowledge, experience, and the timely witness of their truth, is the true speculation about Man and God. Insofar as the Bible is an exponent of speculation it is important to the Spiritualist.

When we remember that the first message concerning the continued existence of the Christian founder—Jesus—was brought by an exalted spirit, it is to be wondered at that Christianity of today spurned the only means of establishing its claim for the ultimate truth of its doctrine. "A young man in shining garments," the record reads, met the friends of Jesus at the tomb. He declared that death had been conquered and that their loved teacher still lived. This indeed is 'the cornerstone that the builders today reject.' It is fast becoming the head of the corner, even as Jesus predicted.

They were all in one accord—in purpose and harmony—in the upper room, as they waited for the manifestation of Jesus. The seance room was a very sacred place to the disciples of Jesus. Coming through the darkness and bringing with it its own hallowed light, the spiritualized body of Mary's son revealed itself to the wondering gaze of those who thus received their first definite knowledge of spirit manifestation. Such a seance today can be found only outside the pale of the Christian followers of Jesus the Christ. What a pity, since there is no other avenue of connection

between this mortal existence and our spiritual habitation.

When Peter declared to Jesus, (as recorded in the last verses of the 13th chapter of John's gospel), that he would follow Jesus wherever he went, Jesus rebuked him and answered, "Thou canst not follow me now, but afterward, shalt thou follow me," he could only have meant that one by one, we enter into the spirit life which concludes the mortal impersonation. To accept this definition of the Christian founder's words, means to exclude any thought of a general resurrection. Such a resurrection would hold even Peter asleep in his grave till its crashing dawn. Jesus taught the individual resurrection of the soul from the mortal body.

Thus we see that the New Testament becomes the working textbook for the Spiritualist. Its counsel is definite and complete. Paul sets forth the list of what are our spiritual gifts of mediumship, as he sets right the confusion of the Corinthian church—see 1st Cor. 12.

John declares in Revelation, "I saw a new heaven and a new earth, for the former things were passed away." He could only mean to describe the spirit world with all its wonderful counterpart of this earth experience. Beauty, Love and Progression shall preserve that great pattern of the divine destiny of man. Death will work the change and the means of opportunity for us to continue our celestial pilgrimage.

I Desire

I desire oh so little: yet so much
Not in wealth nor power, nor worldly things as such,
But that for which I crave with all my soul,
Seems far above men's will to give me, whole.

For, I desire simple things at best,
Yet, that's what makes them harder than the rest,
And I would draw aside from mundane strife,
To live for love and peace throughout my life.

And I desire noble thoughts, that swell
Within my spirit, which should fill the air.
The Muse of poets I desire to share.
Ah, What a hollow husk the fight for gold,

For power, fleeting fame, for pottage sold,
When all the greedy lusts of life are so much chaff,
If heaven's gates are opened, and children laugh.
So I desire love and peace and song,

The laughter of a child the whole day long,
The sweet serenity of a soul at rest,
These things I desire: they are the best.

—*C. Harrison Engel.*

Rev. Converse E. Nickerson

At Clark's Harbour, Shelbourne County, Nova Scotia, Canada, Rev. Converse E. Nickerson was born August 16, 1895.



Rev. Converse E. Nickerson

On his 18th birthday he began his public lecture work in Los Angeles, California. Having a particular fondness for the Scriptures, and a keen understanding of their meaning, his Bible lectures have been well received. Mattie Marvin Hull said she be-

lieved her husband Moses Hull, inspired Rev. Nickerson.

Representing Spiritualism at the World's Fair in New York City, 1939-40, he delivered two lectures, the second by request of the Fair Officials.

His psychic messages, through inspirational piano music while blindfolded, have attracted considerable attention; being considered a unique and striking phase of mediumship.

'Converse', as he is familiarly known, has done some writing, and his lecturing engagements have covered nearly every city of our country, and in Canada.

If

If I can throw a single ray of light
Across the darkened pathway of another;
If I can aid some soul to clearer sight
Of life and duty, and thus bless my brother;
If I can wipe from any human cheek a tear,
I shall not then have lived in vain while here.

If I can guide some erring one to Truth,
Inspire within his heart a sense of duty;
If I can plant within the soul of rosy youth
A sense of right, a love for truth and beauty;
If I can teach one man that God and heaven are near
I shall not then have lived in vain while here.

If from my mind I banish doubt and fear,
And keep my mind attuned to love and kindness;
If I can scatter light and hope and cheer,
And help remove the curse of mental blindness;
If I can make more joy, more hope, less pain,
I shall not then have lived and loved in vain.

If by life's roadside I can plant a tree,
Beneath whose shade some wearied head may rest;
Though I may never share its shade, or see
Its beauty, I shall yet be truly blest—
Though no one knows my name, nor drops a flower on my bier,
I shall not then have lived in vain while here.

—Dr. B. F. Austin.

Ministerial Association of the N. S. A.

During the National Spiritualist Association's Annual Convention of 1945 held in Columbus, Ohio, a group of Ordained Spiritualist Ministers met for the purpose of forming a Ministerial Association. The idea was promoted by Rev. Paul

Wilson of California.

On Thursday, October 25, 1945 the Ministerial Association of the N.S.A. came into being with the following officers elected:—

President—*Rev. Betty Crews Brown*, Tacoma, Washington
Vice-President—*Rev. Paul Wilson*, Los Angeles, California
Secretary—*Rev. Lena Drews*, Cicero, Illinois
Treasurer—*Rev. Lena Devoe*, Fort Worth, Texas
Trustees—*Rev. Charles B. Hartshorne*, Cleveland, Ohio
Rev. F. Lorenz Lamping, Milwaukee, Wisconsin
Rev. T. John Kelly, Buffalo, New York
Rev. Ethel Jaeger, Davenport, Iowa
Rev. Ida Demopoulos, Paterson, New Jersey

Membership in this Association consists of individuals who have been Ordained to the Ministry by the National Spiritualist Association, and are still active in the performance of such duties.

The aim of this particular group is to become acquainted with the problems that confront our Ministry in the various sections of the U.S.A.; to advance workable solutions: to render advice

and practical assistance when necessary: to advance the necessity of better education on the part of our Public Workers: and, to promote, among our lay members, a better, clearer understanding of the Science, Philosophy and Religion of Modern Spiritualism.

At the 1946 Convention, held in Seattle, Washington, the following officers were elected:—

President—*Rev. Betty Crews Brown*, Tacoma, Washington
Vice-President—*Rev. Melvina Hostak*, Milwaukee, Wisconsin
Secretary—*Rev. Lena Drews*, Cicero, Illinois
Treasurer—*Rev. Lena Devoe Halstead*, El Paso, Texas
Trustees—*Rev. Marie Sykes*, Los Angeles, California
Rev. D. Mona Berry, Buffalo, New York
Rev. Charles B. Hartshorne, Cleveland, Ohio.
Rev. Sarah Parker Thomson, Clearwater, Florida
Rev. Ida Demopoulos, Paterson, New Jersey

At the 1947 Annual Convention the above officers were all returned to their respective offices for another year.

The Ministerial Association now has one hundred and thirty-five members.

Church of Spiritual Truth of the United States of America



Rev. John A. Armistead
Pastor



Church of Spiritual Truth
Battle Creek, Mich.

The Church of Spiritual Truth, Battle Creek, Michigan was organized December 15, 1938 by the Rev. John A. Armistead and wife, Esther A. Armistead. The original group consisted of 15 members, six of them former members of the church under the Rev. Anna L. Gillispie whose organization disintegrated with her passing to higher life in the early '20's.

The first public service was held March 5, 1939 at 249 Upton Ave., in the house built by Ed and Hattie Piper, pioneer Spiritualists in Battle Creek. This house though over 50 years old was the scene of many seances before its completion, by such noted mediums as Farmer (Jim) Riley.

The new group grew rapidly, and new quarters were found in the building as pictured, which was purchased in 1940. This also had its back-

ground as it was at one time the home of Dr. J. M. Peebles the well known world missionary, teacher and writer of Spiritualism. This and many other incidents could be cited showing a definite spiritual guidance with the group from its inception.

Active membership is now over 250, the building is debt free, and an adjoining property has been purchased where a new church edifice will be created. The present building will then be given to the young people and the Lyceum, being fully equipped with auditorium, class rooms, dining room and kitchen; also a library of some 150 volumes on Spiritualism, including ten by A. J. Davis. The church was chartered as an independent organization in 1940 by the Secretary of State's office, Lansing, Mich., with power to establish and maintain its work anywhere in the United States.

The Rev. John A. Armistead, founder and pastor, was born March 9, 1910 in Adrian Mich., attended the public schools in that city and Adrian College taking a ministerial course. He completed a four-year course of spiritual instruction under Margaret LaGrange Althouse, the founder of The Truth-Seekers of America; was ordained in June of 1934, by Rev. Amanda C. Flowers founder of Independent Spiritualist Association and served five years as Trustee and one year as Vice-President, of that organization. Besides his regular church work he has served six years on program at Lily Dale, N. Y., elected a Director of Lily Dale Assembly, August, 1946: is now serving the sixth term as Grand Chaplain of the Grand Lodge I.O.O.F. of Mich., two years as chairman of the radio committee for the Battle

Creek Ministerial Association, and is President of the Battle Creek Optimist Club, of Optimist International. As an exponent of Spiritualism he is well qualified as his knowledge of the work dates back to a great-grandfather who was a confirmed Spiritualist as early as 1860. Rev. Esther A. Armistead, co-pastor, is a graduate of the Detroit public school, the I.H.M. Conservatory of Monroe, Mich., and has served as teacher for the I.H.M. Sisters, and the LaGrange schools of spiritual instruction. Much of the success of the organization is accredited to her untiring efforts, intuitive ability, and wise spiritual direction. She has been a constant companion, a faithful worker, and a true spiritual inspiration to her husband, and to all who have known her in the building of a sincere spiritual organization.

Helpful Hints to High Achievement

Who never reads good books is far from wise,
He misses half of life, ee'n more I ween,
For seldom do we know just what things mean
Unless we study life, and I surmise

We learn from others most, then we should prize
The written thoughts of those far on ahead,
Who left their books for us, tho they are dead,
Yet can they speak to us, and through their eyes

Can we see what to them was worth the while,
And make our own their thoughts, thus may we mount
To heights beyond, and pleasant hours beguile

Until at least we reach the bub'ling fount
Where truth comes to our soul, all free from guile,
Who reads good books adds good to his account.

—*Guy Lockwood.*

"I have not had time in the midst of a busy life, while solving the problem of human freedom, to investigate the phenomena of Spiritualism;

nevertheless, I believe its philosophy and phenomena are true, and that Spiritualism will be the religion of the future."

—*Theodore Parker.*

State Spiritualists' Association of Minnesota (N.S.A.)

The State Spiritualists' Association of Minnesota was organized in Minneapolis, January 15, 1898, and incorporated March 8, 1898 with the following acting as first officers—John S. Maxwell, C. D. Pruden, N. C. Westerfield, H. E. Lepper, Frank Shaft and John McDonald.

At the first Annual Convention of the State Association held September 6 and 7, in 1898 in Minneapolis, the following officers were elected—Pres., John S. Maxwell; Vice-Pres., C. D. Pruden; Sec., N. C. Westerfield; Treas., H. E. Lepper; Trustees, O. J. Johnson, Frank Shaft, C.M.E. Ridge, H. A. Mass, O. J. Fitzen.

John S. Maxwell served the Society as President for fifteen years, followed by Rev. J. P. Whitwell, who also held the chair for a like period of time. He was succeeded by Mr. Victor Blunk. At present the office is held by Mr. Howard Lemire.

The first person to be granted a Medium Certificate or Associate Minister Papers was Mary Jacobs of Minneapolis on June 15, 1898.

This Society now holds two main functions a year, the State Convention in September, in Min-

neapolis, and Mass Meeting, the end of February, in St. Paul.

The State Spiritualists' Association of Minnesota entertained the thirteenth and twenty-fourth annual conventions of the National Spiritualist Association, held in Minneapolis in 1905 and at St. Paul in 1916, respectively.

Among the early Workers who did much to further this Cause in Minnesota were Mrs. J. P. Whitwell, Mrs. E. A. Sauer, Mrs. M. Griffen, Mr. Henry Hegdahl, Mrs. H. P. Courtney, assisted by visiting workers Mr. and Mrs. G. W. Kates, Will J. Erwood and Geo. H. Brook.

The present Board of Trustees consists of the following:

Howard C. Lemire, Pres., Minneapolis
Mrs. Estelle F. Lacy, Vice-Pres., Duluth
Mrs. Faye Webster, Sec., Minneapolis
John Kahler, Treas., Minneapolis
C. A. Petersen, 2nd Vice-Pres., St. Paul
W. E. Masters, Trustee, St. Paul
Mrs. Esther Drake, Trustee, Minneapolis
Mrs. Addie Stafford, Trustee, Long Lake
O. J. Walker, Trustee, St. Paul

“The inquiry into a future life or an unseen universe is a strictly scientific one. First of all, take the whole subject out of the realm of mystery, unreality, fantasy, and awe, and make it the object of cool thought and of scientific ex-

periment. We have too long been accustomed to speak of the dead in a vague, dreamy, unreal way. A future life can only mean the actual going on of the human being in spite of the incident called—death.”

—Rev. John Page Hopps

Rev. Ellen Whitwell

Mrs. Whitwell was born in Lancashire, England, on November 25, 1861. In 1881 she took up residence in St. Paul, Minnesota, where on November 26, 1885 she was married to Joseph P. Whitwell.

Mrs. Whitwell became greatly interested in Spiritualism, worked indefatigably for the Cause, becoming an Ordained Minister in 1891. She was of a quiet, unassuming disposition, yet exceedingly efficient. She was a capable worker, her lessons and lectures were always very instructive, and her spirit messages splendidly evidential.

For nearly forty years she served the First Spiritualist Church of St. Paul as its Pastor. Her knowledge of the philosophy, her sincere earnestness and quiet sympathy endeared her to the members. She was well known and beloved all over this country, having lectured and given Spirit Greetings at Camp Associations, Mass Meetings, State and National Conventions.

Rev. Whitwell lived her religion sincerely, and served the Cause unflinchingly until she was called to her Spirit home July 22, 1934.

Loving Service

As we journey along life's rough road,
May we be ever willing to carry the load,
Throw out the stones and smooth the way
For those who will come behind us some day.

Cut down the thorns and weed out the tares
Pull up the thistles and plant roses there,
Lift up the fallen, comfort the sad,
Fill them with hope and make their hearts glad,

Then at the close of the day they shall say
Surely an angel has passed this way.

—Selected

Otto Von Bourg

Otto Von Bourg was born in Berne, Switzerland, 1876. He spent twenty years as a medium in London England, becoming favorably known in Spiritualist Circles as as in social groups.



Otto Von Bourg

In 1918 he came to this country steadily winning recognition and appreciation as a Medium from Coast to Coast and Border to Border because of his gentlemanly deportment, his geniality and sincerity, besides the great accuracy of his work both on the rostrum and in private readings. He became one of the N.S.A. Missionaries. He lived for a time in Chicago, later moving to Minneapolis.

The Missionaries Club of the National Spiritualist Association

That the National Missionaries might work in closer harmony with the Churches and State Organizations of the National Spiritualist Association, this Club was organized Oct. 25, 1944, during the N.S.A. Convention held in the New Jefferson Hotel, St. Louis, Missouri.

The members of the Club distribute N.S.A. literature, serve Churches and Mass-Meetings of organized or unorganized groups, and are desir-

ous, at all times, of co-operating with all who are in need of their services, ever stressing the advantages of belonging to the Parent Body.

Rev. Lena D. Halstead of El Paso, Texas, is President; Rev. D. Mona Berry, of Buffalo, N. Y., Vice-President; and Rev. Betty Crews Brown of Tacoma, Wash., Sec.-Treas. Officers are elected annually.

Year Book (N.S.A.)

One of the most important items in our propaganda program is the issuing annually of a Year Book by the National Spiritualist Association. This acquaints Spiritualists and non-Spiritualists with pertinent facts, (in abbreviated form) regarding our Organization and its Certified representatives.

In this valuable little book one finds listed our basic principles; the departments, lyceums, bureaus, and National auxiliaries; the place and

date of all annual conventions to date; names and addresses of all State Association Secretaries.

It states the origin of Modern Spiritualism; its Objects; what it is and does, and substantiates with Bible Quotations.

Here is listed the Ordained Ministers; General Missionaries and those holding National Spiritualist Teacher Degree.

The Year Book was first issued in 1932.

Spiritualist Healers League (N.S.A.)

The Spiritualist Healers League of the National Spiritualist Association was founded at the 1945 Annual Convention in Columbus, Ohio. The certified healers were called together at that time by Dr. B. F. Clark and Russell Waldorf both members of the N.S.A. board. The need for better understanding and a united effort was presented with the result that the League was formed and officers elected. Russell S. Waldorf was chosen President; Rev. Betty Crews Brown, Vice-President; Rev. Lena Drews, Secretary; and Rev.

Emma Ordorp, Treasurer. In 1946 a Constitution was adopted showing the purpose of the League to be—to promote a better understanding of Spiritual Healing, and to establish a code of ethics for the practice thereof; to acquaint the public with the true significance and possibilities of this type of Healing.

All Spiritualist Healers commissioned by the N.S.A. or by one of its auxiliaries are eligible to membership.

State Spiritualist Association (N. S. A.)

of Missouri

ORGANIZED and INCORPORATED FEBRUARY, 1891

Famous Names of Our Association:

BLEDSON, ETTA S.
BLEDSON, SCOTT A.

HEMSTREET, MRS. MABEL
MYRICK, REV. H. W. B.
WARD, REV. LOUI A.

RIEDEL, MISS CLARA
VIERLING, REV. DR. OTTO

Organized: Springfield, Mo., Feb. 22nd, 1891 as the Progressive Spiritualist Association of Missouri

Officers and Trustees, 1948

SHAKELFORD, JAMES E., Pres. Emeritus
CURRAN, REV. DR. C. R., Pres.
BOTHMAN, EDWARD, V.-Pres.
FULLER, WILLIAM R., Secy.
KUEHNEL, ADAM, Treas.

FOREMAN, JOHN
JOHNS, MRS. VELMA
ORDROP, VICTOR
SOTHORLIN, HARRY
STAFFORD, MRS. FLORENCE

Executive Headquarters, St. Louis 23, Mo.

Churches and Auxiliaries:

St. Louis, Mo.

Burkett Spiritualist Church
Natural Bridge and Glasgow Aves.
Rev. Dr. C. R. Curran, Pastor

Fifth Spiritualist Church
Gravois and Bates Aves.
Rev. Emma Ordorp, Pastor

Memorial Spiritualist Church
3909 Russell Blvd.
Rev. Mary Hutson, Pastor

Modern Spiritualist Church
Melbourne Hotel
Tessie Golding, Pastor

Pattonville Spiritualist Church
Pattonville, Mo.
Mrs. Leona Bewig, Pastor

Progressive Spiritualist Lyceum and Research Society
4349 Manchester Ave.
Robert C. Kroll, Pres. and Conductor

Soul Communion Spiritualist Church
4557 Labadie Ave.
Rev. E. Stricker, Pastor

Soul Science Spiritualist Church
Kingsway Hotel
Mrs. Iona Brandt, Pastor

Tenth Spiritualist Church
4279 Sacramento Ave.
Rev. Jesse Connors, Pastor

Third Spiritualist Church
Grand and Arsenal Sts.
Mrs. Anna Bothman, Pastor

Kansas City, Mo.

First Spiritualist Church
2244 Lawn Ave.
Rev. Sarah Krass, Pastor

Ninth Spiritualist Church
3101 Indiana Ave.
Rev. Maude Tucker, Pastor

Third Spiritualist Church
2301 Van Brunt Blvd.
James Shakelford Pastor

St. Joseph, Mo.

First Spiritualist Church
612 N. Sixth St.
Mrs. Martha Burriss, Pastor

"Progress is the activity of today and the assurance of tomorrow"

—R. W. EMERSON

Rev. Henry Ward Beecher Myrick

Rev. Myrick, a man of dynamic personality, passed peacefully to the Other Side of Life February 12, 1937, beloved and respected as one loyal to his convictions.

He began his career as an Orthodox Minister, but one day, while in reverie, suddenly became aware of the fact that he did not believe what he was preaching. He was seized with consternation for a time, then speedily, as was his nature, proceeded to untangle the situation; and, as a result, Modern Spiritualism attracted him, he studied it, and became one of the finest exponents.

His sermons were rich in spiritual thoughts, delivered in an emphatic way, but always with a thread of humor running through.

For several years he was Pastor of the Crumbaugh Spiritualist Church in LeRoy, Ill., following which he became Pastor of the Progressive Spiritualist Church of Indianapolis, Ind., serving for almost fifteen years. He was well known on the platforms of State and National Conventions, dearly loved and respected by his audiences and friends who felt his sterling qualities in his every utterance.

CONNECTICUT (N.S.A.)

A group of Spiritualists met in the summer of 1881 and discussed the advisability of starting a Spiritualist Camp. The next year, 1882, the Connecticut Spiritualist Camp Meeting Association was incorporated by the General Assembly in January, and on April 26, 1882 James E. Hayden of Willimantic, Conn., and 108 others held a meeting at which time the stockholders voted into office the following: President, E. R. Whiting, New Haven; 1st Vice- Pres., Mrs. F. A. Loomis, Meriden; 2nd Vice-Pres., Mrs. A. T. Robinson, Bristol; Sec., D. A. Lyman, Willimantic; Treas., J. E. Hayden, Willimantic; Auditors, D. W. Griffen, Meriden and H. G. Buddington, Springfield, Mass. Ten members, including Secretary and Treasurer, comprised a Board of Management which had charge of the upkeep of the grounds of the Association.

They purchased a peninsula of land on the

Ninantic River at East Lynn, Ninantic, which was afterwards known as 'Pine Grove'. There, among the tall pines was erected a natural amphitheatre, an open air rostrum. Here meetings were held twice on Sunday and once during the week.

At first there were only tents, then a pavillion with auditorium and sleeping rooms was erected as well as a small restaurant. Gradually, cottages were built until it grew to be quite a community. In May, 1912, the Ladies' Aid Society of Pine Grove, Ninantic, Conn., was incorporated, becoming chartered by the N.S.A., August, 1914. Since 1930 they erected a beautiful new Temple.

The early Speakers were Anna Middlebrook, Cephas Lynn, Dr. J. M. Peebles, E. J. Morse, M. Eckles, Mr. Jameson, Jennie Hagen, Mrs. Barrett, Cora L. V. Richmond, Mary Pepper Vanderbilt and Elizabeth Harlow-Goetz.

The State Spiritualist Association of Colorado is still active, having four chartered churches. It is affiliated with the N.S.A.

Maude Kline



Maude Kline
Missionary at Large

Maude Kline, Missionary-at-Large for the N.S.A., comes from a family of four generations

of Spiritualists, her mother is still remembered as a Physical Medium.

Miss Kline gave her first Spirit Greetings to the Lyceum children in Kansas City, Missouri, when but a child herself.

She has served the N.S.A. as National Missionary for many years, travelling constantly: been programmed at the N.S.A. Summer Camps, and by many State and National Conventions as the featured worker.

Miss Kline is a Mental Medium, well known for her Blind-fold Billet Reading, independent voices frequently accompanying the messages.

The Things That Haven't Been Done Before

The things that haven't been done before—

Those are the things to try.

Columbus dreamed of an unknown shore

At the rim of the far-flung sky;

And his heart was low, his faith was strong

As he ventured in dangers new

And he paid no heed to the jeering throng

Or the fears of the doubting few.

The many will follow the beaten path

With guide posts on the way,

They live and have lived for ages back

With a chart for every day.

Some one has told them it is safe to go

On the road he has travelled o'er

And all that they ever strive to know

Are the things that were known before.

A few strike out with a map or chart

Where never a man has been.

From the beaten paths they draw apart

To see what no man has seen.

They are deeds they hunger alone to do

Though battered and bruised and sore:

They blaze the path for many

Who do nothing not done before.

The things that haven't been done before

Are the tasks worthwhile today.

Are you one of the flock that follows

Or are you one that leads the way?

Are you one of the timid souls

That quail at the jeers of a doubting crew

Or dare you, whether you win or fail,

Strike out for a goal that is new?

—Edgar Guest

The New Jersey State Association of Spiritualists (N.S.A.)

The New Jersey State Association of Spiritualists was formally organized at Paterson, Jan. 27, 1912, and subsequently reorganized in 1922 under the religious laws of the State of New Jersey, at which time the State Legislature passed a bill presented by William W. Evans, then Speaker of the House, and present counsel of the Association. This law gave the Association the right to conduct public schools of instruction, colleges and seminaries.

The first President of the Association was Robert Adams, of Orange, New Jersey and the first Secretary, Alfred Roberts. Rev. Mamie Emery succeeded Mr. Adams as president, and served in this capacity for many years. Rev. Emery was succeeded by Rev. Gertrude E. Rowe, the present President being Rev. Ida M. Demopoulos, National Missionary.

The present officers and trustees of the Association are:

President—*Rev. Ida M. Demopoulos*, Paterson, New Jersey
1st Vice-President—*John Baptis*, Union City, New Jersey
2nd Vice-President—*Elizabeth Giberson*, Woodlynne, New Jersey
Secretary—*Isabella M. Demopoulos*, Paterson, New Jersey
Treasurer—*Jacob F. Demopoulos*, Paterson, New Jersey
Trustees—*Emma Lachner*, Paterson; *Marie Bufana*, Lyndhurst;
Marion A. Hartman, Trenton; *Alice D. Fowler*, Oakland; and *Dolores Juresic*, Jersey City.

First Spiritualist Church (N.S.A.)

Paterson, New Jersey

The First Spiritualist Church, 142 Carroll St., Paterson, New Jersey, organized January 12, 1888, affiliated with the National Spiritualist Association July 9, 1899. In 1912 it received the first Charter issued by the New Jersey State Association of Spiritualists.

The Church has three active Auxiliaries, study class, conducted weekly by the Pastor; Sunday morning Lyceum; and the Sunflower Club.

Many renowned Workers, from near and far have served this Church. There is still one active charter member who remembers these Workers well. The present Pastor's family has held membership in this Society as far back as 1905.

The late Mr. Winters of Paterson, New Jersey, willed \$5,000 to this group.

This was used as a down payment on the property now owned by the Church.

Dr. Mamie L. Emory was the first Pastor, and was followed by Rev. Emily M. Hewitt, ordained June 22, 1941, by Rev. Ida M. Demopoulos, President New Jersey State Spiritualist Association.



Rev. Emily M. Hewitt

The First Spiritualist Church (N.S.A.)

Passaic, New Jersey



Rev. Ida M. Demopoulos
National Missionary

The First Spiritualist Church of Passaic was organized in July 1929, under the leadership of its present pastor Rev. Ida M. Demopoulos, who was ordained to the ministry of Spiritualism in April 1935.

The aim of the members was to own its own edifice and on February 10, 1946, the present location, formerly The First Church of Christ Scientist, was so dedicated and is debt free. The main auditorium seats two hundred persons and is beautifully furnished. There are also fine recreation rooms in the building.

The present officers of the church are as follows:

President—*Rev. Ida M. Demopoulos*



The First Spiritualist Church
Passaic, New Jersey

Vice-President—*Mrs. L. Grace Van Ness*

Secretary—*Mrs. Mae I. Buchmeier*

Treasurer—*Isabella M. Demopoulos*

Trustees—*Frank Demopoulos*

Henry Essex

William Bruns

Alfred E. Morrell

Of the several church workers, Mrs. Marie Bifano, Mrs. Edna L. Siemer and Mrs. L. Grace Van Ness hold Licentiate Certificates, and Medium's Certificates are held by Mrs. Dolores Jurisic and Mrs. Rose Holman.

Services are held Sundays at 10:45 a. m. and 7:45 p. m. and on Thursdays at 8 p. m.

First Spiritualist Church (N.S.A.)

47 N. Clinton Ave., Trenton, New Jersey

This Church was organized in 1939 by Mrs. Esther Hess, who became the first president. It was not until May 4, 1946, that it received its Charter No. 35 from the New Jersey State Spiritualist Association. This young Church is fast accumulating a building fund, hoping at a later day to own its own building.

The president is Joseph Paul Hartman who

is assisted in conducting services by Marion A. Hartman, Licentiate; and Jeanette Warner, Certified Medium.

A Study Class meets weekly under the direction of Dr. F. R. Gibson, each member intent upon acquiring a greater knowledge of Modern Spiritualism and all the ramifications through which it expresses.

Second Spiritualist Church (N.S.A.)

Camden, New Jersey

The Second Spiritualist Church, Walt Whitman Hotel, Camden, New Jersey, but originally located at 103 North 3rd Street, and organized in 1920, holds regular Sunday Services.

ORIGINAL OFFICERS

President—*Mrs. Margaretha Kramer*
Vice-President—*Mrs. Martha Harper*
Secretary—*Mr. John Donniny*
Treasurer—*Mr. John Harper*
Trustees—*Mr. Hassey, Mr. Session*
Rose Jackson, Mrs. Collins
Mrs. C. Borroughs

PRESENT OFFICERS

President—*Mrs. Catherine Broome*
Vice-President—*Minnie Bakley*
Secretary—*Lilly Lyons*
Trustees—*Robert Dougherty, Theresa*
Asquith, A. Borning
Charlotte Dougherty
L. Wilson

Fourth Spiritualist Church (N.S.A.)

Camden, New Jersey

The Fourth Spiritualist Church, 28 North 26th St., Camden, New Jersey, received its Charter from the New Jersey State Association of Spiritualists in 1929.

Rev. Eliza Whiteraft was largely responsible for the organization of this group, and became

its Pastor, retaining this office until forced to resign, due to ill health, in 1946.

Childrens' Lyceum is conducted by Margaret Davies. Mrs. A. J. Brickwood is President and Mrs. Elizabeth Giberson, Acting Pastor.

50th Anniversary of Modern Spiritualism

This semi-Centennial celebration was held at Hydesville, New York, the principal address being given by Dr. J. M. Peebles, following the Invocation by Moses Hull. Pertinent and interesting short talks were given by Moses Hull of Buffalo, N. Y.; Clara Watson, Jamestown, N. Y.; B. B. Hill, Philadelphia, Pa.; Augusta Armstrong, Buffalo, N. Y.; Mrs. M. E. Cadwallader, Philadelphia, Pa.; Thomas Rice, Greysville, N. Y.; and Willett E. Post, Rochester, N. Y. George W. Kates pronounced the Benediction.

For this memorable occasion Dr. Peebles took as his text Mark 16:15—"Go ye into all the world and preach the Gospel unto every creature." Indeed, an appropriate topic for one who had done this very thing—carried the Gospel of Spiritualism around the world. The high points touched upon, in his eloquent manner, according to their sub-titles were: His Travels—Modern Spiritualism—Not Supernatural—Self-Evident Truths—The Spiritual—Advice to Mediums—Good Morning—Test Mediums and Platform Speakers—Needs of Spiritualism, closing with the admonition: "Spiritualists, the eyes of all Christendom are upon you, do your duty!"

Moses Hull drove home a valuable point—admonishing any skeptics or antagonists who were present and of the firm opinion the dead should not be disturbed, and that Heaven was a place to rest, not to be too emphatic in their state-

ments for they were the very ones, if death entered their home circle, who would try to get a message from their loved ones.

B. B. Hill spoke of how—50 years ago—the click of the spirit telegraph aroused a slumbering world, and likened the reception of this great event to the way all great discoveries have been grudgingly accepted by man, despite the fact all have been for his own welfare.

Augusta Armstrong spoke of the quiet calm that steals over human instruments as inspiration from spirit rocks their very being, of how little human beings realize the wealth of assistance coming to them over the invisible bridge reaching from the immortal to the mortal shore of life.

Mrs. Cadwallader stressed the hallowedness of the spot and what it should mean to Spiritualism. Impressed so to do, she secured and arranged a most beautiful wreath of ferns, flowers and rose-buds, in the center of which was the inscription "Semi-Centennial of Modern Spiritualism." The wreath was gracefully suspended upon the cottage wall, after the visiting pilgrims had enrolled their names upon the tablet prepared for the occasion. These names included spiritualists from Coast to Coast and Border to Border.

Dr. T. Wilkins wrote the 'Toast' for this celebration.

New York State Conference of N. S. A. Churches



**Rev. D. Mona Berry, Vice-Pres.; Rev. Robert J. Macdonald,
Pres.; Mrs. Ethel Vincent, Sec.
(Courtesy Syracuse Herald Journal)**

The New York State Conference organized in 1933, by Rev. Lelia E. Williams of Syracuse, N. Y., and Rev. Elsie Butter Bunts of Binghamton, N. Y., started with two churches and now has fourteen. Rev. Robert J. Macdonald has been president since 1935. Rev. D. Mona Berry of Buffalo, N. Y., Vice-President, and Mrs. Ethel Vincent, Avoca, N. Y., Secretary.

New York State holds a key position in Spiritualism. The International Shrine of Spiritualism, Rochester Church, is located in this state; the first Convention ever held for Spiritualism was held in Ogdensburg, N. Y., 1857; the first newspaper article, favorable to Spiritualism was printed by Horace Greeley in New York Tribune, 1851; the first group, the New York Conference, organized for the study of Spiritualism, met in

New York, 1851; the first manifestations of Modern Spiritualism occurred at Hydesville, N. Y., 1848; the largest Spiritualist Camp in the world is at Lily Dale, N. Y., the 50th Anniversary of Modern Spiritualism was held at Hydesville, N. Y.; N. Y. State Legislature, April, 1947, passed an Act giving all N. S. A. Churches the right to incorporate under the N. S. A. By-Laws. Articles 7 and 8 of our Declarations were passed in convention, Rochester, N. Y., 1909; first Spiritualist Lyceum was held in Dodsworth Hall, N. Y. City; first public meeting for Spiritualism was held in Corinthian Hall, Rochester, N. Y., 1849; Andrew Jackson Davis was born in Orange County, N. Y.

New York is proud of its many contributions to the CAUSE.

How the Plymouth Church Came Into Spiritualism

B. F. Austin, May, 1923

One of the finest and most imposing church edifices in the city of Rochester, New York, and probably the most valuable Church property owned by Organized Spiritualism in the world, is located at the corner of Troup and Plymouth Avenues in what was once the aristocratic part of this beautiful city, is now known as the Plymouth Spiritualist Church. It has a seating capacity of 1,200; a fine pipe-organ; a school room seating 300; is free of mortgage, and by legal provision no financial incumbrance can be placed upon the property. The building and grounds were originally estimated at \$100,000 value, and with the enhanced value of real estate and building and the \$30,000 of improvement on the property since it came into the possession of the Spiritualist people, \$150,000 would be a moderate valuation of the property today. As the events connected with its purchase and the payments of the debt are now fading into history I think it well to give some account of how this great property came into our hands especially as it illustrates co-operation between the mortal and Spiritual forces.

I had with my family removed from Toronto, Canada, to Geneva, New York, to take charge of the organization and Presidency of the Wm. Smith College for Women, and on the failure of Mr. Smith's health and the consequent collapse of the enterprise, removed to Rochester, New York. In Rochester we then had two small societies, with the larger of which I became identified as speaker. We had about 50 members and nearly a hundred dollars in the treasury, but we had several very good mediums whose devotion to Spiritualism was beyond all praise. Among them was Mrs. Joslyn, whose home we made a headquarters for our church conferences. We

soon began to get spirit messages concerning the Plymouth Church—then vacant and on the market—and we were told strange tales regarding it. Among them was this: that the church was destined for Spiritualism even before its building—that the ground on which the church rested was a magnetic center especially favorable to Spiritualistic Communion—that the time had come for action—that spirit forces were ready to co-operate with us—and that if we went fearlessly forward and bought the church, we would succeed in paying for it, and etc. Of course with only one man in our midst possessing much money—with a small membership, and less than \$100.00 in our treasury, it required some faith and courage to even consider the proposition worthy of consideration. I remember for some months the persistence of these messages, how they grew in their impressiveness, and while awakening desire on our part, led to no action. I remember also as time passed how the pledges of spirit co-operation were renewed and became more definite and how the promises of aid took the form of prophecy. We were told the church could be bought and paid for in three years—how money would come in from distant places to aid us—how friends would be raised up in the city to help us pay the debt—and unsolicited donations be made to us, etc.

All of which while interesting to hear and discuss did not move us to action and no action in fact was taken until later.

It was at one Sunday evening service in Cox Hall—a long and comparatively narrow hall—electrically lighted, I had spoken and the medium was giving her messages and in the clear light about half way down from the platform and in the center aisle, there appeared in the air suddenly

a most beautiful flower, as large as two ordinary hands clasped together, glowing with tints and tones of color and radiance I had never seen before or since. It was about four or five feet above the floor and stationary for a moment—then began moving up towards the rostrum—passed in front of the medium and near to an electric light in the corner, and grew smaller, I remember, as it came near the light—then suddenly was gone. I arose and described briefly what had occurred, and the medium taking it as a text, delivered a message to me with great impressiveness about the Plymouth Church.

I was then ready for action. I called the Trustees together and a Committee of Enquiry was formed of Bros. Oberg, Wemp and King to investigate. They were not given power to act—



Plymouth Church, Rochester, N. Y.

only to enquire. On the day set for the enquiry I was called to Canada to attend a funeral and when I came back, the church was purchased. The Committee called on the lawyer who had the sale of the property and consummated a deal with Mr. Oberg paying the down payment of \$100.00.

We met in Trustee Board every week, always with our Mediums present, and pledged ourselves

to unity of thought and action, realizing that our spirit friends could only work successfully with mortals who are harmonious and consecrated to one great purpose. The Week's Dedicatory Services filled the church with people and our hearts with hope. All the Rochester papers printed in advance our full statement of the Principles of Spiritualism and from the first, gave us our full share of editorial notice and encouragement. Two of the leading papers reported regularly the morning and evening lectures of Plymouth Church.

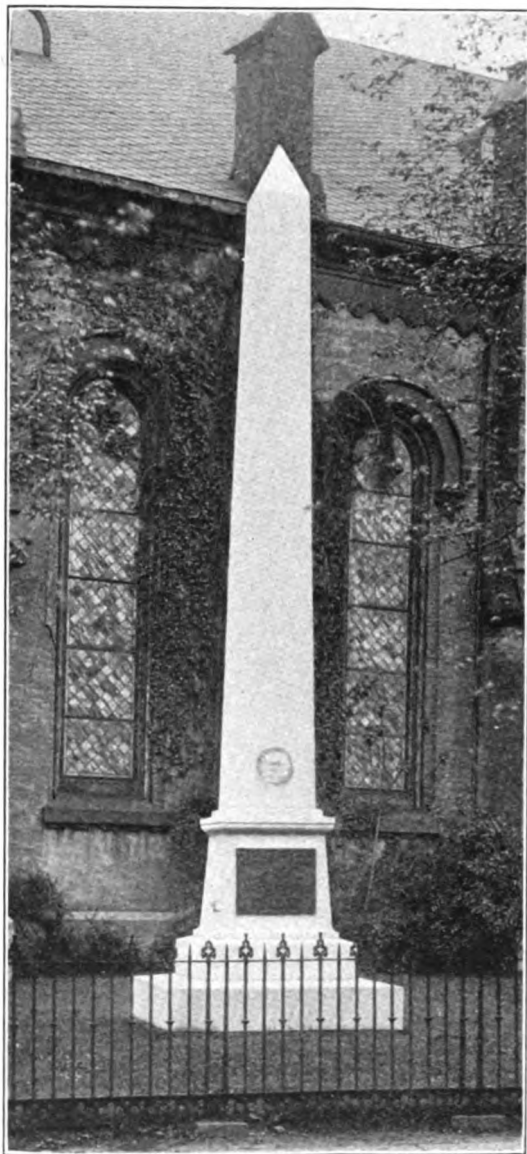
During my six years in Plymouth Church we reached a few hundred at every service in Old Plymouth on Sunday and on Monday several hundred thousand through the press.

Friends began to come in. A wealthy gentleman passing the school room one day dropped in to enquire what was going on; stayed for the Seance and came to church the next Sunday evening. Monday he wrote me a very kind letter and enclosed a check for \$100.00. A few weeks later he sent me two checks for \$250.00 each, \$500.00 in all, requesting me to add both of them to my salary—or, if I preferred, add one to my salary and one to church funds, without disclosing his name. Every year after that during my stay in Rochester he sent me \$250.00 each first day of November for the Church funds. Donations came in unsolicited from citizens in Rochester, from societies in other cities, from unexpected sources. In two years our debt was reduced over half, when Mr. Oberg, meeting me on the street one day, his face radiant with smiles, said, "Bro. Austin, I have found a man who will pay off the balance of our debt." "Yes," I said, "and you are that man." Of how he paid this and put many thousands additional into the improvement of the church property, all the friends of Old Plymouth know well.

In brief: We kept in close touch with the

Spirit Guides and helpers and they kept every promise of co-operation they made. The debt was cancelled within three years as predicted. We burned the mortgage at a great celebration in Old Plymouth and the church stands today as a monument to united and harmonious co-

nifigent Obelisk, commemorating the Advent of Modern Spiritualism, has been erected on the lawn of Plymouth Church, designating this spot as 'The International Shrine of Spiritualism.' This was made possible through the contributions of Spiritualists throughout the world. It was



Plymouth Church and Oblisk

operation between the friends of Spiritualism on the spirit plane and the friends of Spiritualism on the mortal plane.

Since the passing of Dr. B. F. Austin, a mag-

suggested by Sir Arthur Conan Doyle on his visit to America in 1892 and carried out by Mrs. M. E. Cadwallader and Mary T. Longley under the auspices of the Progressive Thinker.

Laona, New York

The Laona group of Spiritualists was one of the first; and the frame cottage purchased with donations of \$20 apiece by 20 members still stands in the little wayside village of Laona, near Lily



Laona Meeting House

Dale. For forty years before "Cassadaga Lake Free Association" (now Lily Dale) was formed, a group of Laona citizens, interested in free thought, began to investigate Spiritualism. Their approach was, as in the case of Andrew Jackson Davis, through mesmerism, with Mr. William Johnson (father of Mrs. Marion H. Skidmore), mesmerizing Mr. Jeremiah H. Carter. It was

soon seen that Carter had psychic powers; and these were later developed.

Laona soon became a stronghold of Spiritualism, and meetings were held regularly for a quarter of a century. Men and women of note in those days appeared on this platform, some of whom were the great scientist William Denton, P. B. Randolph, Andrew Jackson Davis, Mary F. Davis, Henry C. Wright, Warren Chase, Selden J. Phinney, S. B. Brittan, J. M. Spear, Lyman C. Howe, George W. Taylor, Elizabeth Lowe (Watson), and Cora L. V. Scott (Richmond), the last two at that time scarcely more than children.

In these early fifties, many whose names remain unknown, whose praises have never been sung, were in the vanguard of staunch, loyal, fearless pioneers, daring to assert what they knew to be true, regardless of consequences. To these noble souls we give thanks and praise, for opening the way that this great Truth might be made known to man everywhere. Due to such honest convictions, bravely defended, we of today are celebrating "The Centennial of Modern Spiritualism."

The Test of True Wisdom

Not to see what lies hid in the distance
Is the purpose of life at its best.
'Though the mind ever needs some assistance
Or the soul will fall short in its quest;
Not to see what's in store in the future;
Not to even seek knowledge ahead,
The way one should go, one seldom can know,
But one way the soul can be led;
When one looks for the task of the moment,
When one does what at once should be done,
Then one sees in the now, the way and the how,
Through obedience, then victory's won;
Not to see far ahead, but to see what's at hand
Is the test of true wisdom—the wise understand.

Guy Lockwood

Medical Discoveries of Dr. Andrew Jackson Davis

P. A. Jensen, July 1923

The medical revelations of Dr. Andrew Jackson Davis in the cause and cure of disease amount to a new discovery. It is superior to the discovery of Harvey and Jenner combined, because it transcends them both in extent and in importance. Davis revealed for the first time that all disease has its first origin in the soul and not, as it is generally believed, in the physical body. He is the author of valuable medical volumes, (now temporarily out of print), *The Physician and the Harbinger of Health*.

The art of healing advocated by Davis is eclectic, using everything beneficial in the healing art. Davis gave full credit to Allopathy for its truthful and beneficial sciences of Anatomy, Physiology, Hygiene, Nursing, Surgery, Obstetrics, and its discoveries in Chemistry and Bacteriology. Indeed, the world today could not get along without the Allopathic physician. And it is a thousand times safer for the sick to place themselves under his care, if they can dodge the medicine, than under the care of a Christian Science practitioner or a third-rate clairvoyant, ignorant of all scientific knowledge pertaining to the human body.

The indiscriminate drugging, however, practiced by the Allopathic school of healing is one of the great evils of modern times. Whether drugs will cure disease or not is no longer a debatable point among people outside the medical profession; the great number of sick and chronic incurables everywhere bear unequivocal testimony to the futility of medicine in many instances.

When Davis first made this new medical dis-

covery seventy odd years ago, that all diseases are mental or spiritual in origin, few people, I think, were impressed by his discovery; it seemed, no doubt, too artificial and fanciful to be based on reality. But today, when mental and spiritual healing are practiced everywhere, the theory not only becomes reasonable but inevitable.

The healing by Emile Coué by auto-suggestion is directed exclusively to the mind or soul and not to the body. The great reception the newspapers gave him seems to indicate that many American people are prepared to receive new light on the cause and cure of disease. But the healing method of Coué, like that of all other systems of mental and spiritual healing, is quite inadequate for general application. Mental healing indiscriminately applied, as it is now, to all kinds of disease and to all classes of minds, does more harm than good, although it makes SOME cures. It makes promises that can never be fulfilled, and instills hopes that can never be realized, and causes disappointment and sorrow in the lives of many unfortunates whose lives are already full of misery.

Don't commence to lie to yourself by saying, "day by day in every way I'm getting better and better," when you know that you're not; don't imitate the Christian Scientist and say that you're not sick, when you know that you are; don't sit in a public meeting and repeat, "moment by moment I'm getting healthier, wealthier, happier, and younger," when you know you're not. Don't make a monkey of yourself to encourage religious and psychological quacks. You won't be healthy unless you obey the laws of health; you won't be wealthy unless you work

for it; and, in any case, you'll be getting older and older moment by moment; and though you pay twenty-five dollars for a first-class lesson on "how to attain physical youth and immortality," the undertaker is sure to get you just the same.

I do not deny that there is a legitimate field for mental or spiritual healing, but it is a limited and special field and not a general one. Indeed, to apply one remedy for innumerable ailments is not only stupid but criminal. Christian Science practitioners attempt to cure everybody by prayer; they expect God to perform a miracle every time they cure a patient, but God works only through universal law, and their cures need a more rational explanation.

Magnetic Healing has made many strange and unexpected cures, but there are evil influences associated with it unless the one applying the

treatments is in perfect health physically and mentally.

The world is full of disease and misery and the millennium of health and happiness will not soon come unless everybody works for it in real earnest. The rank and file in every country is woefully ignorant of the most elementary laws of health. "The Physician," by Davis is especially valuable to those who can be reached through the printed page. If there be cancer or tuberculosis in your family, get the book and learn what Davis has to say about these dreadful diseases. Get the book in any case, sickness and death are unbidden guests which will at one time or another visit your home; and if you are afraid to die, the chapter in the book on "The Philosophy of Death," will remove your fears. Read this valuable book leisurely, study it carefully, then apply its philosophy in your every-day living. The results will be gratifying.

The Creed

Whoever was begotten by pure love,
And came desired and welcomed into life
Is of Immaculate Conception. He
Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself
And cannot find room in his heart for hate,
May be another Christ. We all may be
The saviors of the world if we believe
In the Divinity which dwells in us
And worship It, and nail our grosser selves,

Our tempers, greeds, and our unworthy aims
Upon the Cross.
Who giveth love to all,
Pays kindness for unkindness,
Smiles for frowns,
And lends new courage
To each fainting heart,
And strengthens hope
And scatters joy abroad
He, too, is a Redeemer, Son of God.

Ella Wheeler Wilcox

Spiritualism; As Presented Today

Rev. Robert J. Macdonald

Spiritualism has undergone great changes since its inception in 1848. However, the changes are not too apparent on the surface to the casual onlooker or to the uninstructed, Spiritualism today is as it was 100 years ago; but the movement has undergone subtle, and very definite changes. When the Fox family first came into prominence because of the advent of Modern Spiritualism through the rappings in the Fox cottage, interest was centered upon proving whether intelligence really was manifesting from exanimate beings, and every effort was put forth to prove—or to disprove—such a startling fact.

The first investigators were village people, later their number was augmented by the addition of several clergymen, a few teachers, and physicians, and their interest was mainly expressed in a pardonable desire; first to test the Fox girls for fraud, and then to have the unseen intelligences answer simple questions, such as the age of the questioner, number of people in their family, etc., the world shaking significance of the new dispensation was not realized until much later, except by a few people.

The Scientist, Teacher, and the trained Publicist now entered the field of investigation, and their disclosures and convictions were given prominence over all the World. The Religious and Philosophical significance of Spiritualism did not emerge until a much later date, indeed if there was any Religious thought at all it was expressed mainly in the ill considered conclusions of orthodox Clergymen playing upon the superstitious fears of their flocks. However, despite much opposition, popular interest grew, and many Mediums were unfolded in different parts of the World. They gained much prominence because

of their Mediumship and not because of their intelligence, morals, or good sense, nor was the lack of such desirable qualities in a person considered a bar by the investigators, consequently many people whose mediumistic faculties were very great but whose moral and intellectual qualities were unstable, suffered much from the untrained investigator, and the cruel exploiter. Despite this circumstance there were many wise and careful investigators in the field of early Modern Spiritualism, and the basis for sound and elevating mediumship that was established has continued.

The field of Spiritualism gradually widened, and as the scientific conclusions of eminent men were published the lay public adopted a thoughtful and reasoning attitude towards this, the latest evidence of Infinite Intelligence operating in the World. The fact of extraneous intelligence was as definitely established as the Law of Gravity or any other fact of Material Science. Still there was very little true Religion demonstrated in the study of Mediumship, tests were made with the help of World famous Mediums, and with almost monotonous regularity the same conclusions were reached and published. Levitation was proven a fact as was Telepathy, and the reality of Ectoplasm, Apport and Asport, Trance, Automatic, and Independent writing, indeed all the phases of Mediumship which we know today were tested, and established as fact 50 years ago, and with slight variations, depending upon the personality and type of the Medium, the same general form continues today.

Behind the careful tests of Mediums and gradually spreading throughout all Spiritualism, was the very definite change taking place in the Re-

ligious thinking of the adherents, even strongly Orthodox religious groups were almost imperceptibly losing their fear of Death, and the terrors of Ecclesiastical pronouncement no longer had much strength. This was the real reason for the manifestation, that man might be free from his ancient enemy Death, and might break the shackles of unhealthy Dogma and Creed.

Spiritualism had led the way so that the later cults of Christian Science, Theosophy, Unity, and all the quasi scientific cults familiar to us today, might follow. The Medium of Spiritualism has led the way over the dark and uncharted course, and suffered much in the process that man might find the religion best suited to his need for Spiritual progress. The peoples of the World have passed through two dreadful World Wars, and many smaller wars, in the last hundred years, so the fact of Life Continuous has been of immeasurable value to all afflicted people, and it is not too much to say that without such knowledge the World would be a much sorrier place.

Spiritualism is presented today as a Science, a Philosophy, a Religion. Its purpose is clear, it has moved from the field of Scientific speculation into the field of proven fact; from theologic absurdity to become a factor in all denominational religion. It has no quarrel with Theology, it has been proved THE basis upon which all man-made Theology has been erected; it has made all men equal in opportunity; it is true Spiritual Democracy.

Education with its reasoning Light has come in these later days to the great help and advantage of Spiritualist Mediums, it has helped them to realize the stabilizing value of moderation in

their expression of mediumship, so that the deteriorating influence of promiscuous or selfish exploitation is no longer permitted. The Fact of Life Continuous has long been proven, and there would seem to be little value in seeking new forms of Mediumship, or variations in the present forms. They have continued unaltered since the beginning of recorded History as the Bibles of the World amply prove. Spiritualist Mediums are being unfolded today in greater numbers than before but with a very significant difference, they are unfolding their particular faculty, and preserving it as a God-given development; they are showing the World a way of Life that the peoples of the World need.

Spiritualism has kept pace with the development of Material Science. Indeed, Spiritualism has shown that the apparent gulf between Materialistic Science and Spiritualistic Science is a misnomer. While the material world was moving on to greater discoveries the Spiritual World was waiting only for the propitious time for the manifestation of Spirit Intelligence. Spiritualism has released man from the bondage of theologic misunderstanding and has restored his faith in true religious experience. Spiritualist Churches are everywhere growing in numerical strength and importance.

Spiritualism today has brought to man the true understanding of impersonal Infinite Intelligence, and through this knowledge man will eventually come to an understanding of the Brotherhood of man; the futility of religious strife; and, will bring into being the admonition of Jesus "Greater things shall ye do than I have done."

Spiritualist Church of Life (N.S.A.)

34 Elam Place, Buffalo, New York



Rev. T. John Kelly

This church has for years had as its Pastor Rev. T. John Kelly.

At present its officers are: President, C. V. Baldwin; Vice-President, R. Cudny; Secretary, Mrs. E. Zagora; Fin. Sec., Miss J. Latour; Treas., C. W. Perry; Trustees, Mrs. M. Killinger, Mrs. E. Kelly, Messers C. Liddell, J. Ernst, C. S. Perry.

This Church has been fortunate in having as leaders two exceptionally fine workers, both of whom served as Speaker and Medium; Rev. Elizabeth Fisher, ordained November 20, 1938, and Rev. T. John Kelly, ordained June 17, 1945.

Through the trance mediumship of Rev. T. John Kelly, class instructions have helped many to a better understanding of the Science, Philosophy and Religion of Modern Spiritualism, and, in the unfoldment of mediumship.

“Jack”, as he is familiarly known, is America's best known Blindfold Billet Reader, rapid and accurate in answering sealed questions, and capable of demonstrating under any and all test conditions to date. He has served Churches all over the U. S. A. and Canada, is well known to audiences attending the various State Conventions, the Summer Camps and the annual Conventions of the National Spiritualist Association.

Rev. T. John Kelly was one of the mediums demonstrating at the World Conference of Spiritualists held at the Century of Progress Exposition in 1933, marking his first public appearance in Chicago. Following the Congress of the International Spiritualists Federation held at Glasgow, Scotland, 1937, Mr. Kelly demonstrated his work at Red Lion Hall, London, England, on ‘American Night.’

Lily Dale Assembly (N.S.A.)

Lily Dale, the largest Spiritualist Assembly in the world, justly deserves the title "Beautiful" situated amid the rolling hills of Chautauqua County, New York. It is a place beautiful for scenery, but above all it is a place dedicated to the beautiful life lived through Spiritualism. The grounds comprise some two hundred acres, and within the grounds is a stand of virgin forest (Leolyn Woods) which is probably the last of such forests in New York State. There are some two hundred and fifty modern homes on the grounds, and the Auditorium, Assembly Hall, Library, Lyceum building, Junior League building, etc., are all splendidly equipped to carry on the great work of Spiritualism.

Lily Dale Assembly was first settled in 1845 as a Camp Meeting Ground for the purpose of studying the strange new science of Mesmerism, and from this study came the greater study of Spirit return, and in 1879 the grounds were finally purchased and incorporated under the name of the Cassadaga Lake Free Association. The derivation of the name "Cassadaga" is from the dialect of the Seneca Indians, meaning "The Lake Under the Rocks." The present name came into being in 1906. Lily Dale Assembly has always stood for philosophical study of new truths, and the roster of its visitors and workers contains the names of the most famous people in the nation, who have labored to bring new truths, and freedom in all lines of spiritual and mental endeavor.

Fox Cottage, the original home of the Fox family—was brought to Lily Dale in 1916, and is

a mecca for Spiritualist people from all over the world, who delight to stand within its simple walls, and rededicate themselves to a greater appreciation of Truth, and greater effort to spread the gospel of continuous consciousness.

The message of the Lily Dale Assembly is, and always shall be—that as man grows in Spiritual stature, and in Spiritual magnitude, so shall these grounds be ready to receive him, and Lily Dale's people be ever ready to help him to greater effort to aid humanity. The dream of Lily Dale is that it shall become a great Educational Center.

The first Board of Directors 1879 were as follows:

<i>Albert S. Cobb</i> , Pres.	Trustees:
<i>O. G. Chase</i> , Vice-Pres.	<i>David Ramsdell</i>
<i>Thomas J. Skidmore</i> , Treas.	<i>Linus Sage</i>
<i>George C. Rood</i> , Secy.	<i>Martin Rouse</i>

Lily Dale has had three women presidents: Mrs. Louise Pettingel, Mrs. Esther Humphrey and Mrs. Elizabeth Harlow Goetz. Other presidents who have served are A. Gaston, Abraham Ranner, Dr. George B. Warne, Millard Knox and William A. Johnson.

The Board of Directors for the year 1948 are as follows:

<i>William A. Johnson</i> , Pres.	Directors:
<i>Rev. R. Macdonald</i> , V.-P.	<i>Rev. J. A. Armistead</i>
<i>Joseph S. Bies</i> , Treas.	<i>Arthur Myers</i>
<i>A. W. Cummings</i> , Secy.	<i>Fred A. Crocker</i>

Beautiful Lily Dale Camp

LILY DALE, NEW YORK



Entrance Gate



Fox Cottage



Library Building



Lyceum Building

Mollie Fancher—The Brooklyn Enigma

The record of this woman's puzzling life is, by far, one of Spiritualism's most interesting and baffling mysteries.

Due to two serious accidents Mollie became blind and bed-ridden in 1866 at 17 years of age. Confined to bed for 44 long years, unable at times to move more than a hand, an arm or her neck, she unfolded remarkable clairvoyance and multiple personality. Many outstanding individuals visited her, studying her case; one of them, Judge Abram H. Dailey, published a book: "Mollie Fancher, who am I?" in which he told of her powers and experiences.

For 9 years she took no food, lay on her right side in a paralyzed state with twisted limbs, all natural functions of her body ceased, and her pulse seldom perceptible. In this state she was possessed by a decidedly accomplished personality who executed delicate fancy-work with Mollie's

crippled hands, wrote beautifully, saw colors in the dark, and read clairvoyantly books placed under her pillow. To test these powers an eminent American Astronomer took a torn letter from a waste-basket, placed these pieces in a sealed envelope, and it was read correctly.

At the end of 9 years, the original personality returned, the rigidity of the physical body relaxed, and she became a victim of frightful convulsions. Between these spasms other personalities asserted themselves: Sunbeam, Idol, Resolved, Ruby and Pearl.

At Lily Dale, New York, in the care of Arthur Myers, are the magnificent red velvet portiers embroidered in gold threads by Mollie, under spirit control, all work done with her hands over and back of her head, never seeing a thread that was put into this marvelous work.

Spiritualism

"Spiritualism can wipe away all tears
Banish all doubts and fears
And give to each eager soul
The knowledge of its spiritual goal.

The angels strive to teach
The beauty of its heavenly love;

And gives to the waiting mind
Thoughts it had never had before.

Strive then for this higher goal;
Quicken your mind and brain;
Bring joy to each human soul
By bringing this truth to man."

Elizabeth Schauss

Ella Wheeler Wilcox, popular poetess and writer, was given undeniable tests through the mediumship of Rev. Minnie M. Sayers of Los Angeles, California, to which she attested in a letter now in the possession of this medium. Mrs. Wilcox said: "I have no doubt we are often vis-

ited by departed friends whose presence we vaguely feel, but whom we cannot see or hear. Since such visitations are our only absolute proof of a future life, I fail to understand why religious people refute it."

PIONEERS Through a Boy's Eyes

Arthur A. Myers

My association with the workers in Spiritualism is as old as my memory, for our home was an open house to all workers who came to Central New York State to spread the Gospel of Spiritualism. Often times my mind could not conceive the magic of their words but certain idiosyncracies of speech or personality made an indelible impression upon my memory. I was far too young to appreciate the oratory of Harrison D. Barrett but his dynamic force—his sense of the dramatic will be as lasting in my memory as his shiny mustache which to me, then, was the crowning feature of his wonderful personality. Then, there was Edgar Emerson whose message work was second to none in our whole category of message bearers. He always prefaced his message work with a rather lengthy lecture which annoyed me to no end since I was anxious to hear his “tests” as he called them which he delivered with amazing speed and clarity. As I grew older his visits were eagerly awaited.

I could never forget Frank Ripley—popularly known as “Fanny Ripley” another excellent message bearer. Fat, squatty in build, with an extremely red face, bald, and smooth shaven, he invariably worked with a large palm leaf fan in his hand which he waved frantically as he walked back and forth on the rostrum. This idiosyncrasy in delivery gave him the nickname “Fanny” by which he was popularly known for many years. Then there was Helen Russegue the first trance speaker I ever heard with eyes completely open! The pupils of her eyes would dilate until they seemed like owl eyes—the lids never once closing during the lecture—I could not understand much of the lecture but I remember I sat fascinated watching her eyes.

At the close of the camp season a visit from Cora L. V. Richmond and her good husband William was always an event. I remember I always wanted to “sit up” long after my bedtime so I might enjoy their visit. Mrs. Richmond placated this desire often by taking me on her lap and allowing Quina her Indian guide to control her and tell me Indian stories more fascinating than I have ever read. These stories became a “must” with me during the all too short visits of Cora and William Richmond.

Another eagerly awaited event was the almost annual visit of Dr. J. M. Peebles. His experiences, the stories of India, the travel talks which he frequently gave in the evening were the high lights in his visits to me. But most fascinating to me was his voluminous long white beard which was as wonderful to me as a museum piece of rare value. Often at the same time with Dr. Peebles there came W. J. Colville. I shall never forget his propensity for nicknaming an individual after certain animals—I was a rabbit—Mother was a dove—Father was Sir Reynard. Frequently Colville would walk about perhaps for my benefit and pretend that he was a cat on all fours meowing in a most convincing manner. I can never forget the first lecture he gave at Freeville Assembly. After his introduction he rushed to the front of the rostrum and began his wonderful discourse with these words “Fellow Spiritualists! You are all God's hornets!”

In the early days of the foundation of Freeville Assembly I can remember Marion Carpenter, Laura Fixen, Ida Drury Platt, George Brooks, Carrie Twing, Frederick Wiggin, all of them forceful and earnest. Elizabeth Harlow was a tall vibrant young girl when she first came to us;

Thomas Grimshaw a young man who spoke entirely in trance.

The two people most prominent in the development of Freeville were Dr. S. Augusta Armstrong and Henry Dennis of Buffalo, N. Y. Dr. Armstrong was a powerful speaker, a fine organizer, and was for many years our chairman. Her prized possession was a pigeon which she frequently carried on the rostrum. During her lecture it would sit on her shoulder in rapt attention. This bird lived to be 27 years of age and finally passed away at Clinton Iowa Camp where Dr. Armstrong was lecturing. It was buried at that camp.

Both Dr. Armstrong and Mr. Dennis were present as was I at the dedication of Freeville Assembly when Dr. Annette Wood a trance healer and herb doctor located the 186 feet deep well of flowing water for which Freeville is famous. I

can remember seeing the willow twig turn and remember the driving of the stake to mark the spot so the drilling could be started.

Mr. Dennis, also a former Board Member at Lily Dale was a powerfully built man of great dynamic force, but his salient feature to me was his gold teeth. Every tooth in his mouth was crowned with gold and I remember I would stand in front of him for hours hoping he would talk so I could get a better glimpse of those gold teeth, and in my child brain I glimpsed the future of my life when I could perhaps have a long white beard like Peebles, gold teeth like Mr. Dennis, the oratory of Harrison Barrett, the gift for messages like Emerson and an itinerary which would take me all over the world. Such were the impressions gained from our pioneers by the mind of a child, of such impressions are woven the tapestry of memory.

Builders or Wreckers

I watched them tearing a building down,
A gang of men in a busy town.
With a ho-heave-ho and a lusty yell
They swung a beam, and a side wall fell.
I asked the foreman, "Are these men skilled?"
And the men you'd hire if you had to build?"
He gave a laugh and said "No indeed!
Just common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to do."

I thought to myself, as I went my way,
Which of these roles have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deed to a well made plan,
Patiently doing the best I can?
Or am I a wrecker who walks the town
Content with the labor of tearing down?

Selected

Helen Lane Russegue

This gifted trance medium, born in Syracuse, N. Y. 1839 passed to spirit in 1920.

Christmas Day in 1857, she was entranced for the first time, but believed to be a victim of St. Vitus dance. A strict Presbyterian, she was inveigled into attending a seance. Here she was entranced by a spirit who stated she had been selected as an instrument. Returning to consciousness this was explained to her. She claimed it was the work of the Devil, decided to leave at once and to never again attend a seance. To her surprise she found she could not leave the chair. Friends offered to help her, with no result; two strong men tried to release her, but only broke the rungs of the chair. She was held fast in the chair all night, still unwilling to co-operate with spirit's request. For 5 days and 5 nights this state of affairs continued, finally she began to weaken in her resistance, and to obtain release gave her promise with the proviso that she was never to be compromised. Immediately, she was released. She started for the door, **MENTALLY** promising herself to have nothing more to do with it. Her exit was halted by having her feet turned on their sides, and she was held thus until she promised to return to the Circles there. From then on her astounding mediumship unfolded.

Her trance lecturing took her into many states, but at the outbreak of the Civil War she went to the front, serving throughout as bearer of dispatches and as a nurse. War over, she resumed her lecturing, the largest hall could not hold the audiences gathered to hear her. Her phases were many: **Inspirational Speaking**, **Clairvoyance**, **Clairaudience**, **Independent writing on her arms**; and **Psychometry** of unusual keenness. This latter gift led her not only all over the U. S. A. but all

over the world to verify her readings. On one occasion, accompanied by a number of business men, she went to South America, travelling up the Surinam River (never before traversed by a white woman) and found the gold mine revealed to her through psychometry in the U. S. A.

She successfully located in the excavations of Egypt, portions of pieces of art which could not be found. On another occasion she accompanied a group of Boston scientists, and one of Maryland's geologists, into the foothills of Maryland, in search of saucers of mica, which had been psychometrically revealed to her. She told the workman where to dig, and his pick struck directly into the center of a large mica saucer. While on this ground she sensed that amethysts were also there. The Geologist said she was mistaken as amethysts were not indigenous to that soil. Undaunted, she asked the workman to dig—amethysts were there: the geologist was dumbfounded.

Examining a piece of ore from the great Cripple Creek Mine, she located where the ore was more accessible and could be mined to better advantage. In Kansas, through psychometry she proved where salt deposits could be mined at less than half the depth. This also proved correct. She located many valuable gold mines, springs of water. She located oil and gas in California when that state had been going beyond its borders to obtain them. Through this wonderful psychometry she became an inventress and was awarded patents from the U. S. Government.

Retiring in 1910, Mrs. Russegue and her husband Dr. Russegue moved to Rochester to be near the Church they both loved, Plymouth Church.

Isaac Post

Isaac Post born Feb. 26, 1798 at Westbury, Long Island, New York, grew up in the Quaker Religion. He was a pioneer in anti-slavery reform, so he and his wife Amy, who was a close friend of Susan B. Anthony, resigned from the Quakers as they felt membership in this Society interfered with their activity as abolitionists. In 1848, the Fox Sisters convinced him of the truth of their manifestations. He and his wife, with three others, were among the earliest converts and the first to meet regularly at the Fox home. These five and especially Post, did more, perhaps, than any other single group toward furthering the Spiritualist Movement, giving the Fox Sisters advice and protecting them from bodily harm.

He became known as an Automatic-Writing Medium and in 1852 published a book entitled,

"VOICES FROM THE SPIRIT WORLD, BEING COMMUNICATIONS FROM MANY SPIRITS, BY THE HAND OF ISAAC POST, MEDIUM." The introduction of this volume purported to be from the spirit of Benjamin Franklin, and about forty "communications" from distinguished people including Washington, Jefferson, Elias Hicks, Calhoun, Margaret Fuller, Swedenborg, Daniel O'Connell, Voltaire, Wm. Penn and George Fox, a group that indicates the type and range of Post's interests.

Widely known, he was respected by friend and foe alike because of his staunch personal qualities even if his ideas and reforms were unpopular.

Isaac Post, a great asset to Spiritualism in its very earliest days, went Home May 9, 1872.

Judge J. W. Edmonds born in Hudson, N. Y., 1799, and in 1819 entered the law office of ex-President Martin Van Buren. In 1831 he was elected a N. Y. State Senator; and in 1845, a Circuit Judge; in 1847 elected Judge of the Supreme Court; and, in 1851 became a member of the Court of Appeals.

An agnostic, he was drawn into an investigation of this truth by hearing the voice of his deceased wife. In 1851 his mediumship unfolded

visions, allegorical pictures and automatic writing. His daughter Laura unfolded trance, automatic writing and the gift of tongues.

For years Judge Edmonds was the pride of the N. Y. Bar, a jurist whose integrity, keen discernment and knowledge of international law was unimpeachable.

He is best known to Spiritualists for his noble support of the Fox Sisters.

Horace Greeley lived from 1811 to 1872, an American political writer and editor of the New York Tribune. He was the first to call upon the Fox Sisters when they went to New York to give a demonstration. He admitted he was frankly puz-

zled by all he observed. During the wild controversies regarding their work, he kept the columns of his paper open to both sides so long as the articles submitted were fair and impartial.

Mrs. S. H. Lake

This talented woman, Sara Genevra Chafa (Lake) was born at Sackett's Harbor, N. Y., of very religious parents whose ways she considered altogether too prudish. She was a decided feminist. For several years she taught school until ill health forced her to discontinue. Moving to New York City she decided to cultivate her natural talent of elocution, enrolling as a private student under a celebrated instructor. It was while engaged in this pursuit that she met a young and brilliant Catholic Priest, Henry P. Lake, whom she subsequently married.

The Church began its persecution of this unfrocked priest, and they fled to California. The Church found them and continued to annoy them unmercifully until Mr. Lake's health

gave way and in two years he slipped from this mortal life. The Church probably learned that he had planned an extensive lecture tour threatening to expose the errors of Roman Catholicism. After his death Mrs. Lake, then an eloquent speaker, decided, this should be done and carried out his plans.

After his death she became identified with the First Spiritualist Temple in Boston, and drew capacity attendance at every meeting.

In 1877 she married Prof. W. F. Peck, and they travelled extensively through this country in the interest of Spiritualism. Eleven years later this marriage was dissolved by mutual consent, after which she continued with her lecturing and psychometry.

George P. Colby

On July 27, 1933, George P. Colby a pioneer Spiritualist, noted lecturer and teacher, passed to the Spirit World at DeLand, Florida, after a long illness. He was born in Western New York, January 6, 1948, and was a Spiritualist practically all of his life. He had many phases and began to demonstrate his mediumship at the age of twelve years.

In 1868 Mr. Colby went to Florida and very shortly thereafter organized the Cassadaga Assembly where he spent the last months of his life, having moved there in January, 1933. When the

Assembly was incorporated he donated thirty-five acres of land which is now the Assembly grounds.

Mr. Colby had travelled extensively in the interest of Spiritualism and was the organizer of several Spiritualist Societies. His genial nature, honesty and frankness won the respect and love of all who knew him. His great love for children caused him to adopt fifteen, all of whom he helped to educate. He was also present at the first meeting of the National Spiritualist Association held in Chicago in 1893.

Rev. Wm. Fishbough, distinguished Universalist Minister, extensive writer, early Spiritualist and author of several books, became the reviser and scribe of Andrew Jackson Davis' "Divine Revelations."

Amelia H. Colby Luther

Mrs. Luther, born in Holland, New York, was of English and French descent. Her parents were professed infidels with advanced ideas on many subjects. She had five brothers and five sisters, all enjoying a remarkably harmonious family life.

At twenty-one she married, and it was after

her marriage that her mediumship came to her, unfolding through several phases until finally she devoted herself entirely to platform work. She was an ardent worker at the early Camps.

Later in life she moved to Crown Point, Indiana, where she spent her declining years.

Lilian Whiting

Lilian Whiting born at Niagara Falls, New York, October 3, 1859, a direct descendant of Cotton Mather, began her career in the literary world as editor of a village paper at Tiskilwa, Illinois, later becoming literary editor of the *Boston Traveler*, in 1880; then editor-in-chief of the *Boston Budget*. She contributed articles to *Harpers*, *Arena*, *Independent*, *New York Graphic*, and many others. She made many trips to other lands and contributed to their leading journals. She was a generous contributor to

THE NATIONAL SPIRITUALIST. Minnie Meserve Soule said of her: "She holds one quite breathless talking of books, music, art, philosophy, history, stars, people, Psychic Research and Spiritualism. Her insight reveals mysteries hidden from earth-bound minds." Having crossed the Atlantic 69 times she met the famous, the intellectual of every department of life from many lands, and was able to impress them regarding the source from whence her own beautiful inspiration came—Spirit helpers. In April, 1942, she was caught up into the Higher Spheres.

As the microscope demonstrates the existence of a world otherwise unsuspected, so the revelations of the spiritual sight offer a wealth of new information regarding the manifestations of life on a plane just above that on which we now live.

No one is living aright unless he so lives that whoever meets him goes away brighter, stronger, more confident and more joyous.

—*Lilian Whiting*.

On his 90th birthday, Chief Justice Holmes of the U.S. Supreme Court said—"To express one's feelings as the end draws near is too intimate a task, but I might mention one thought. The riders in a race do not stop short when they reach the goal. There is a little finishing canter. The race is over but the work is never done while the power to work remains, for to live is to function. So, as the Latin poet said, 'Death plucks my ear and says, Life, I am coming'."

The Mediumship of George Valiantine

By Joel Jaquin—June, 1928

George Valiantine of Williamsport, N. Y., was a pleasant, simple gentleman, rather short and stout, neither well read nor fluent in speech, yet he possessed an innate refinement that was exhilaratingly refreshing.

His introduction to Spiritualism was a matter of "chance." At the age of 43 years, while staying at a hotel, he heard distinct rappings on the door of his room, so distinct that he got out of bed, switched on the light and opened the door, expecting to find some late visitor. No one was there. He returned to bed. Again there came raps, and again Valiantine arose and investigated, he even rang for the attendant, who assured him that both the corridor and the next room were empty. He mentioned these happenings to a friend some time later who happened to be a Spiritualist and she persuaded Valiantine to hold a seance with a table. The result was amazing. His brother-in-law, Bert Everett, by means of raps was able to prove his actual existence as a spirit being. He told Valiantine that 'they' had been trying to attract his attention for a long time. This appeared to be true, as he noticed a number of peculiar noises at odd times and failed to find the cause. He dismissed the matter as being due to contraction and expansion of the woodwork in the room, but his spirit helpers soon convinced him he was wrong. Through their assistance he developed marvelous direct voice manifestations, the voices coming from all parts of the room.

In 1923 THE SCIENTIFIC AMERICAN of New York offered a \$2500.00 prize to anyone who could produce genuine physical phenomena. Many mediums were tested, among them George Val-

iantine who successfully passed most of the tests, but on the last one controversy arose and the prize was withheld.

Valiantine went Abroad in 1925 and gave many satisfactory sittings the results of which were recorded by Dennis Bradley in his book 'The Edison of the Gods'. He made a second trip, for a series of experiments with Lord Charles Hope and Dennis Bradley. These seances were remarkable, voices speaking in languages unknown to the Medium. The Medium was not entranced and those testing his work conversed with him during which time there was no break in the super-normal voice.

Toward the end of 1927 George Valiantine was holding seances with Judge Cannon of New York, at these sittings languages were being spoken which none of the sitters could understand. Dr. Neville Whyment was invited to attend one or two experiments to see if he could understand them. Dr. Whyment had devoted his life to the study of oriental tongues and spoke over thirty. His record attests his academic standing. He has been lecturer in Chinese and Japanese for a number of years at various Universities.

During the first seance he attended he held a conversation with a voice speaking in Italian. There was a pause for some minutes and then he heard a voice speaking in a language which, for a moment, puzzled him. Suddenly he realized that he was listening to Chinese but Chinese of a refinement and purity that is never heard today. He questioned this voice which said it was K'ung-fu-tsze, the Western corruption of which is "Con-

fucius." This seance was amazing and the Dr. decided to test the Spirit. He said: "in your writings one passage is incorrectly stated, should it not be thus?" and he started to quote this passage. The Spirit voice took it up and completed it correctly. In a few seconds it was again repeated, this time placing the emphasis where it properly belonged and in this way the Doctor's "thus" was made plain to him. George Valiantine did not know ancient Chinese, for that matter, neither could he read or speak Portuguese, Basque, Japanese, Arabic, Hindustani, Spanish or German, which are some of the languages spoken during his direct voice sittings.

The world is beginning to awaken to the fact that there are still vast stores of knowledge, like rich veins of gold, lying undiscovered and untapped. Humanity moves and learns very slowly, it takes many years for one simple fact to percolate through the various strata of human society and become a common fact of general knowledge. In the realm of psychics there is heard the one incessant cry for proof. Let me hear, let me see, and then I shall believe! This is the cry of the materialist. When he sees or hears, he says, "This cannot be; my brain, my senses deceive me, and I shall accuse my imagination of this terrible deception. For the sake of sanity we must stick closely to observed facts. We can only progress and acquire knowledge of this world, the universe and perhaps beyond, through the mediation of our senses.

Through the mediumship of George Valiantine, these senses of sound, sane, shrewd and critical men and women have told them that there exists another sphere of intelligence beyond our own. Some have explained the phenomena as due to subconscious action of the mind, but how, then, do they explain the various languages spoken, languages that could not have been heard by the sitters? In the case of the Confucius voice is it reasonable to suppose that this could speak from the knowledge stored in a human mind when there was no mind present equipped with the necessary knowledge. To test the matter further, an attempt was made in London to obtain a record of the voices speaking in some of these languages, the result was very successful.

If this is the result of subconscious action of mind, then this mind is a world of Spirits, a world of living memories that can still think intelligently and if we merely speak with the thinking shadows of the past in the seance room we do so unconsciously; therefore, from this unconsciousness is created a spirit, a being and a personality. It is a matter of Fact. Turn and twist the facts how you will, they still remain; voices speaking from space! Whence come the Voices? From the unconscious minds of the people present or from any other source, in essence, these are the voices of the dead—the evidence of the facts prove it. They are voices of another and unknown world, the world of spirit.

Rev. Walter J. Foss

Rev. Foss, formerly a Presbyterian minister and missionary in foreign lands became convinced of the truth of Spiritualism. He and his wife became very ardent Spiritualists and he an outstanding worker in the Movement.

For several years Rev. Foss conducted the Educational Center under the auspices of the Illinois State Spiritualist Association, and was Pastor of the Central Spiritualist Church of Chi-

cago, the Services being held in La Salle Hotel. Later, he served Plymouth Spiritualist Church in Rochester, N. Y., as Pastor; and Lily Dale Assembly as Chairman.

His zeal for the advancement of the Cause, his earnestness, and his ability as an exponent of the Philosophy and Religion of Spiritualism won him many friends.

Rev. Foss passed to Spirit March 23, 1929.

Professor Henry Kiddle, writer, author and superintendent of the New York City schools, an ardent Spiritualist, said: "The religion of Modern Spiritualism is entirely rational and conforms to our best intuitions; it presents to the mind no dogmas for compulsory acceptance and belief, no in-

soluble mysteries and theological absurdities inconsistent with our intuitive conceptions of a God of infinite love, wisdom and beneficence. It is universal and cosmopolitan, containing the good and true of ALL RELIGIONS."

Lyman C. Howe, born in Butternuts, Otsego Co., N. Y., February 11, 1832, one of ten children. The parents were Calvinists, intellectual but very poor. Lyman was a deep thinker and speaker, came in touch with Spiritualism in 1854 while teaching school. One of his pupils, a girl of 12, had marked mediumistic power. Attending a se-

ance with her he became entranced, and, later through his instrumentality remarkable things occurred. Few workers achieved such universal regard and none were more devoted to the Cause.

Spiritualism records him as one of its best pioneers.

Pierre L. O. A. Keeler, the great Slate-Writing Medium and America's oldest living demonstrator, was born in New York State, July 4, 1855, and retired from his activities the summer of 1947. He continues to reside where he is best known—Camp Lily Dale. Mr. Keeler has given thousands of Slate-Readings during his career as a medium

to visitors from all over the world. His guide, George Cristy, demonstrated through his medium to such investigators as Bishop John P. Newman, Epes Sargent, Prof. Alfred Russell Wallace, Prof. Henry Kiddle, the Postmaster General, Joseph Jefferson, Henry Seybert and scores of others.

Miss Hazel Hurd Ridley

A native of Buffalo, New York, Hazel Ridley was an unusual Medium, demonstrating direct voice without use of trumpet. She had travelled extensively through this country and foreign lands. In London, England, she submitted to the strictest tests, passing all favorably. During

the International Congress at the Hague, Holland, she did marvelous work.

At her own request, her body was cremated and the ashes strewn at Camp Lily Dale, the dearest spot on Earth to her.

The Davenport Brothers, Ira, born in 1839 and William in 1841, were the physical phenomena mediums whose work brought Dr. J. M. Peebles into Spiritualism.

Two years before the RAPS OF HYDESVILLE these two boys and their little sister Elizabeth heard raps and practiced table-tipping. Levitation of all three at once was experienced. They were the first mediums to demonstrate, publicly, rope-tying with the most complicated knots

used—and spirit releasing them. They also developed automatic-writing and direct voice. The tests they underwent were thorough, severe and often most cruel. Prof. Mapes remained their staunch champion throughout, and had many interesting and convincing talks with their Spirit control, John King.

In 1876 when William passed away in Australia, Ira had a cabinet, ropes, etc., which typified their work, engraved on his grave-stone.

Luther R. Marsh, a prominent attorney of Yonkers, N. Y., law partner of Daniel Webster, and later of Governor T. B. Hoffman of N. Y., was an ardent Student of both the philosophy and the

phenomena of Spiritualism. Nothing, to him, was too much or too hard to do for the Cause. His book 'How I became a Spiritualist' influenced many to investigate this Truth.

Dr. Isaac K. Funk, author, publisher, lexicographer, and well-known psychical investigator was converted to a belief in Spiritualism by Mary Pepper (Vanderbilt) of Brooklyn, through whom he received numerous genuine manifestations. His

great interest in the work and the consolation it can bring to sorrowing hearts is revealed in his books—"The Next Step in Evolution," "The Widow's Mite, and Other Psychic Phenomena," and "The Psychic Riddle."

Rhoda Fuller, niece of President Millard Filmore unfolded a beautiful mediumship, and did public work through the Eastern States.

Mrs. Sarah S. MacIntyre

Mrs. Sarah S. MacIntyre of Lily Dale, N. Y., is affectionately known as "Aunt Sadie," a dear soul with great personal charm, who was present when the National Spiritualist Association was organized in 1893. Her husband, John V. MacIntyre, a brilliant attorney, was president of the first Spiritualist Society formed in Washington, D. C., a position he held for many years, until succeeded by Cora L. V. Richmond, who, in turn, was followed by Will J. Colville.



Mrs. Sarah S. MacIntyre

Mr. and Mrs. MacIntyre were, for many years, the official delegates from Washington to the Annual Conventions of the N. S. A.

Aunt Sadie, who is now 86 years of age, is still an active Spiritualist, radiating happiness wherever she goes. She is particularly fond of 'Harmony Group' at Freeville Assembly Camp. The Band of Harmony was first established many years ago in The Church of the Soul, Chicago, Ill., by Cora L. V. Richmond, at the instigation of her guides, for the purpose of assisting young workers to progress. Wherever Mrs. Richmond trav-

elled she tried to establish other Harmony Bands.

The Harmony Group of Freeville, which is the only one left, was organized with seven members, in the home of the MacIntyres, South Lansing, N. Y. From here it was transferred to Freeville. The original group consisted of Mr. J. V. MacIntyre, Mrs. Sarah S. H. MacIntyre, his wife who was chosen as center of the group by the guides; Mrs. P. Ludlow of Ithica, N. Y., inspired medium and healer who portrayed many wonderful visions shown to her from spirit; Mr. and Mrs. Grover M. Stout, their son Ryder Stout of Trumansburg, N. Y.; Miss Marie C. Lewis, of Ithica, N. Y., and Mr. and Mrs. W. E. Gilbert of Binghamton, N. Y. Many, many changes in membership have occurred since the Band was first formed.

The purpose of the Harmony Group is for healing, and growth by right thinking and right living, exercising charity in speech, thought and acts one toward another.

The MacIntyre home was always 'open house' to the early pioneers many of whom, Dr. J. M. Peebles, Harrison D. Barret, Cora L. V. Richmond, and others, spent weeks there at a time, resting from strenuous tours and enjoying the hospitality and company of these two grand people.

The existence of the ethereal world is now as much of an established fact as the existence of the continent of Africa, and this ethereal realm is the extension, so to speak, into which the entire

physical realm opens. Into this "continuous substance filling all space" the ethereal man, released from his physical body, passes, as his next stage of environment.

—Lilian Whiting

Two Pioneers Still with Us

Mrs. Evielena P. Bach and her brother, Mr. Fred W. Foote of Lily Dale, N. Y., and Cassadaga, Florida, retired from business in Spring of



Mrs. E. B. Bach and Mr. F. W. Foote

1947, with probably the largest acquaintanceship among Spiritualists of any one living today.

Mrs. Bach was very active in earlier days at Camp Cassadaga, Florida, where she was Vice-President of the Woman's Club and for many years served as Program Chairman. At Camp Lily Dale, N. Y., she has been the Official Parliamentarian and Chairman of the By-Laws Committee for years.

It was through her earnest efforts the George Colby Memorial was erected on the Assembly Grounds at Cassadaga, Florida.

Blessed with a keen mind and marvelous memory, 'Evielena' is a living encyclopedia of knowledge regarding our pioneers and the pioneer days of the Movement.

Mrs. Marion H. Skidmore and her husband T. J. Skidmore labored hard and lovingly for this

religion. She was born September 8, 1826 at Gilbertsonville, N. Y., and he October 6, 1826 at Morris, N. Y. Mr. Skidmore became interested in Spiritualism through the mediumship of Dr. Jeremiah F. Carter in 1855, when the Cassadaga Camp was first organized (now Lily Dale) he held several offices, giving of his time, talents and money.

Mrs. Skidmore attended the early meetings at Laona. After her marriage they moved to Lily Dale where they had a beautiful home. Many of the flowers and trees there were planted by her. She, too, served on the Camp Board, and the wonderful library at Lily Dale, the Marion Skidmore Library, is named in her honor.

Wm. H. Bach: Speaker, Healer and Trance Message-Bearer, held Spiritualist Meetings throughout the middle states from 1885 to 1898. At the Constitutional Convention of the N.S.A. held in Chicago, in 1893, he was the temporary secretary. At the Semi-Centennial celebration, in 1898, he was in charge of the historic display. From Aug. 20, 1898 to Oct. 15, 1905, at Lily Dale, N. Y., he published the Spiritualist paper—'The Sunflower.' He was the author of the following books—"Big Bible Stories," "The Ten Commandments Analyzed," "Mediumship and How to Develop It."

My life shall touch a dozen lives

Before this day is done;

Leave countless marks for good or ill,

Ere sets the evening sun;

So this the wish I always wish,

The prayer I ever pray:

"Lord, may my life help other lives

It touches by the way."

—Selected

Jubilate

Tune—Ellacombe

The world has felt a quick'ning breath
From heav'n's eternal shore,
And souls triumphant over death
Return to earth once more.
For this we hold our Jubilee;
For this with joy we sing:
"O, grave, where is thy victory?
O, death, where is thy sting?"

Our cypress wreaths are laid aside
For amaranthine flow'rs;
For death's cold wave does not divide
The souls we love from ours.
From pain and death and sorrow free
They join with us to sing:
"O, grave, where is thy victory?
O, death, where is thy sting?"

Immortal eyes look from above
Upon our joys tonight,
And souls immortal in their love
In our glad songs unite.
Across the waveless crystal sea
The glad immortals sing;
"O, grave, where is thy victory?
O, death, where is thy sting?"

"Sweet spirits, welcome yet again!"
With loving hearts we cry;
And "peace on earth, good-will to men,"
The angel hosts reply.
From doubt and fear, thro' truth made free,
With faith triumphant sing:
"O, grave, where is thy victory?
O, death, where is thy sting?"

—*Lizzie Doten.*

The stroke of Death is but a kindly frost,
which cracks the shell, and leaves the kernel room
to germinate.

—*Lizzie Doten.*

The Ohio State Spiritualist Association (N.S.A.)

The Ohio State Spiritualist Association was organized and incorporated in Toledo, Ohio, in May, 1897, under the leadership of Mrs. Carrie Firth Curran. Shortly thereafter, on petition of E. W. Bond, Delvon A. Herrick, Charles W. Taylor, John D. Arras and Elizabeth Coit, a charter was secured from the National Spiritualist Association. May 31, 1923, the name was changed to the Ohio State Spiritualist Association.

The O. S. S. A. has 24 chartered churches, 12 owning their own property, the oldest organized one being the First Spiritualist Church of Ashtabula, organized in 1900. There is also one Ladies' Aid Society and one Camp, at Ashley, O.

National Spiritualist Association Conventions have been held in Cleveland, 1900 and 1935; Columbus 1920 and 1945; and Toledo 1926. Members of the N.S.A. Board elected from Ohio have

been Harry P. Strack, James B. Townsend, F. W. Bond, Abby Pettengill, Elizabeth Schauss, J. C. Buchholz and Russell S. Waldorf.

First demonstration in Ohio was raps heard at Akron, Ohio, Dec. 31, 1850 at the Payne property, which later became the Home Spiritualist Church. It was the first state to call on the Fox Sisters to demonstrate their mediumship. They visited Cincinnati, Cleveland, Newark, Dayton, Columbus and other cities.

Ohio was the first state to present a medium upon the rostrum as part of the Church Services. To Lizzie Kaiser of Cincinnati, servant girl and Trance Clairvoyant, fell this honor.

Rev. Laura E. J. Holloway, Dayton, Ohio, is president of the O. S. S. A., having succeeded Rev. Elizabeth Schauss.

Truth is man's discovery of fundamental principles.

—Elizabeth Harlow Goetz.

The mighty tide of being flows
Through countless channels.
It leaps to life in grass and flowers,
Through every grade of being runs,
Till from creation's radiant towers,
Its glory flames in stars and suns.

Know that like birds and streams and flowers,
The life that moves you is divine!
Nor time, nor space, nor human powers,
Your God-like spirit can confine.

One Grand eternal law controls,
The life without, the life within.
The soul that seeks for Freedom's prize,
Must Freedom's battle first begin.

—Lizzie Doten.

A. B. French

Born at Farmington, Ohio, Sept. 13, 1838, A. B. French grew to be recognized as a leading light in the State of Ohio.

Soon after the Hydesville Raps had startled the country, the same type of phenomena occurred in Farmington, and many became firm believers that these raps were of spirit origin. His parents felt sure of this, and were reassured when his mother and sister both unfolded mediumship.

He was noted for his research of the Mound Builders' History and lectured upon their history as far as he could trace it. He was also an attorney, and a well-informed Spiritualist, lecturing in Ohio and the nearby states. The Clerk of

the House of Representatives, who had served that body for over thirty years, proclaimed him the most accomplished orator he had ever heard.

A. B. French was a most polished and attractive gentleman, a credit to the Cause of Spiritualism. He was proud of being a representative for Spiritualists and they had every right to be proud of him. Dr. Julia M. Walton who made his acquaintance at Haslett's Spiritualist Camp, Mich., said, "He should be ranked with Sir Arthur Conan Doyle, as one who had lent lustre to the Philosophy by the glowing light of oratory, and rare inspiration, lapsed into wonderful trance mediumship."

Daniel Douglas Home

Although D. D. Home, the most outstanding physical phenomena medium in the history of Spiritualism, was born near Edinburgh, Scotland, he lived most of his life here and was considered an American medium. His childhood was spent in Connecticut and New York.

He was a keen observer, had a remarkable memory, and, from his ancestry on his mother's side, inherited psychic tendencies. At 13 years of age he saw his first vision, that of a late school chum. Clairvoyance, levitation, direct voice, and materialization soon followed. These grew more and more pronounced until he became known all over the world, and appeared before the various research societies, scientific investigators and interested spectators, including royalty of many lands. In Russia he was married in the Imperial

Palace with Alexander Dumas as one of his attendants.

A few of those who witnessed his work were Lord Broughman, Sir David Brewster, Robert Browning, Lord Lytton, Thackeray, Coleridge, Napoleon III, the Empress, Duke de Morny, King of Bavaria, King of Naples, the German Emperor, the Queen of Holland, Count Alexis Tolstoy, Alexander Dumas, Prof. A. R. Wallace, Faraday, Robert Chambers, Prof. Wm. Crookes. On a few occasions he sat with Stainton Moses and Katie Fox that Sir Wm. Crookes and other scientists might study the psychic results.

Home's demonstrations of levitation have never been equalled. Born in 1833, he Passed On in 1886.

Rev. W. F. Peck

Prof. Peck, born Sept. 23, 1841, at Portsmouth, Ohio, came of a long line of Methodist ancestors, reaching back to John Wesley himself. He always said "I inherited religion."

At 18 years of age he moved to St. Louis where he saw a copy of the *Banner of Light*, and came in contact with a Spiritualist family. In 1862 he married a Spiritualist, the cousin of Mary F. Davis, wife of Andrew Jackson Davis. He later unfolded his own latent psychic powers, and became an outstanding worker for the religion of Spiritualism.

Prof. Peck spoke from the Spiritualist Plat-

form in every city of importance, and served nearly every Camp in the United States, as well as serving Clinton Iowa Camp as president for nine years. It was said of him: "He can take the driest subject imaginable, weave the most interesting subject out of it, make good his text, hold to it throughout, and bring it to a needle point at the close." He possessed the rare ability of 'getting across' to his audiences the conception of the subject as he himself had it. Always well informed, inspiring and eloquent, his lectures were interesting to all classes of thinkers.

Ada Bessinette Roche of Toledo, Ohio, passed to the Spirit World March 13, 1936 at the age of fifty years.

A charming person, one of the world's greatest psychics, she accepted the invitation to demonstrate for the Psychic Research Society and The Psychic College of London, England, in 1922. Her demonstrations were attended by thousands both in this country and Abroad, among the interested spectators being Sir Oliver Lodge, and Sir Arthur Conan Doyle, at whose home she spent several weeks in 1921.

When the N.S.A. held its convention in Toledo in October, 1926, Mrs. Roche (then Miss Bessinette) gave a seance for the members of the National Board. Startling phenomena occurred. So great was the Officers' interest and belief in the genuineness of all that transpired that a second seance was held, at which even greater manifestations took place.

Despite some controversies in regard to her work, she was always recognized as one of the world's foremost materialization mediums.

Spiritualism—The Mother of Men and Angels.
Out of the shadows of the past, the world is moving into the light, it is day-break everywhere!

And on the horizon of the human mind, Spiritualism is dawning, bring a brighter and kindlier light to ALL.

Wentworth Spiritualist Association

Sherwood, Ohio

Chartered May 11, 1905

Original Officers:

President—*Albert Wentworth*

Vice-President—*A. D. Richardson*

Secretary—*Thomas Wentworth*

Treasurer—*Mrs. R. B. Champion*

Present Officers:

President—*Walter Saunders*

Vice-President—*Frank J. Renollet*

Secretary—*Rose Davis*

Treasurer—*Winifred Gordon*

Pastor—*Rev. Viola Saunders*

Thomas Wentworth and family moved to northwestern Ohio in 1855 from the vicinity of

Hydesville, New York, and soon thereafter organized The Wentworth Spiritualist Association. Associated with the founder were his three sons Albert, Daniel and Obed, also Mr. F. D. and Angeline Dunakin, and others. The organization has functioned continuously since its early founding, and was chartered as an affiliate of the Ohio State Spiritualist Association in 1907. The three Renollet brothers, Frank J., Samuel A., and Calvin E. have held membership for over forty years, and are the sole surviving pioneers of this Society.

This Association, with the Crystal Foundation Spiritualist Camp Association own their own property at Sherwood, Ohio. Their pavilion is one of the finest, and is used for functions of various kinds throughout the entire year.

Resolutions!

I am going to try to live each day, each hour,
With all the force and all the loving power
Which the Creator gave me to apply.
I am going to try.

I am going to strive to live along life's way.
To sing, to laugh, to work, to play and pray,
To let all envy and all malice die.
I am going to try.

I am going to try to feel the life in me
Is but a trust, which in my custody
Must be accounted for to One on high
I am going to try.

Lizzie Kisee of Cincinnati, Ohio, was the first medium to give spirit greeting from the public platform.

Hudson Tuttle

Hudson Tuttle, born on a farm at Berlin Heights, Ohio, in 1836, passed to the Beyond December 15, 1910. Exceedingly frail as a child he gave little promise of becoming one of the foremost mediums, speakers and writers in the early days of Modern Spiritualism. He was a literary as well as a psychic wonder, author of valuable educational books, one of the strongest, if not THE strongest proof that his pen contributions were inspirationally received, for Hudson Tuttle, due to ill health, attended school but eleven months in his life. He claimed no merit for himself either as author or illustrator of his books, he said: "Mine has been the task of amanuensis, writing that which has been given to me. I claim no honor, except honestly and faithfully attempting to perform my part of the task." His "Arcana of Nature" was considered so remarkable Theodore Buchner quoted it in his "Force and Matter." Charles Darwin in his "Descent of Man" quoted Tuttle's "Origin and Antiquity of Physical Man." Neither of these eminent scientists knew the books from which they quoted were the work of an uneducated farm boy. Much of the material in his books was used in compiling the English Lyceum Manual. His several books are excellent, and should be read by all Spiritualists.

As a lecturer, his appeal was through earnestness and sincerity rather than oratory.

Emma Rood Tuttle, wife of Hudson Tuttle was a noted poet, prose and press writer, and great Lyceum Worker.

When we consider the reproductive cell, too small to be seen by the unassisted eye, bears the impress of every condition experienced by its ancestors from remotest time, and in the order of its growth will express all these conditions, it is no longer a phenomenon on which we gaze, but a miracle of creative power, and all that has been written since Galen's time as to its cause is as children's prattle. The material side furnished no adequate explanation. Its coarse methods are not adapted to measure the illusive psyche. The balance weighs not, the scalpel dissects not, the retort holds not the elements of the soul.

—*Hudson Tuttle.*

Evil is the friction of Nature's activities working for eternal good.

As man advances, he is torn less and less by the thorns against which he is thrust by ignorance, and realizes that the only divine life is that wherein he comprehends nature and gladly does her bidding, and that Evil can only be overcome by growth.

—*Hudson Tuttle.*

If the universe is a machine which in time will run down and die, all its force being dissipated, does it not follow that in the beginning some superior power united this force with matter? Also does not it follow that if this dead universe again lives, a superior power must draw back the scattered beams of light, heat, magnetism and other forces, and re-endow the dead residuum.

—*Hudson Tuttle.*

The Ashley Spiritualist Camp Association (N.S.A.)

Ashley Spiritualist Camp is in the HEART of Ohio. At the edge of the village of Ashley is located a twenty-eight acre wooded tract which is called Woolley Park in honor of one of its founders, S. J. Woolley, who contributed the funds with which the ground was purchased.

On December 9, 1892, the camp was incorporated under the name of The National Spiritual and Religious Camp Association, Central Ohio Department. The first signers of the Articles of Incorporation were S. J. Woolley and Sol Roosevelt. It continued to operate as an independent

camp until December 5, 1925 when a charter was issued by the Ohio State Spiritualist Association, and the name was changed to the Ashley Spiritualist Camp Association.

The camp, a quiet restful place, provides ideal conditions for meditation and contact with the unseen world. Many of the outstanding mediums past and present have served Ashley Camp.

The present officers are Russell S. Waldorf, President; Edgar Smerts, Vice-President; Helen Craft, Secretary; and Rev. Wilson Armitage, Treasurer.

First Spiritualist Temple Society Inc. (N.S.A.)

The Church known as First Spiritualist Temple Society, Inc., of Columbus, Ohio, was organized in 1902, by a group of People long interested in the Religion of Spiritualism. The Ohio State Spiritualist Association, an affiliate of the National Spiritualist Association, on November 24, 1924, granted Charter 348 to this Society.

The President is Frank R. Hogan and the Acting Pastor, Bertha DeLong. Serving the Church regularly are the following—Clarice V. Francis, Ordained Minister; Dr. Jacques S. E. Savage and Bertha DeLong, Licentiates; and Margaret S. Gray, Certified Medium.

Rev. Fred H. Dunakin

Rev. Dunakin, born in Michigan on Washington's birthday, in 1849, passed to the Higher Life on Lincoln's birthday, 1933, at Sherwood, Ohio, was the first individual to be ordained as a Spiritualist Minister in the State of Ohio. He was one of the earliest members of the Wentworth Spiritualist Association and before this group he gave his first lectures.

Besides being an outstanding lecturer, he had the distinction of having held every office in the Ohio State Spiritualist Assoc., and was the first officer to be elected as Honorary Life Member. Mr. Dunakin helped to organize this State Assoc., in 1897. Before Passing On he preached what was to be his funeral service into a dictograph, and named those he wished to take part in the Service.

Rev. Elizabeth S. Schauss

Born in Paris, France, the "caul" with which her face was covered at birth was, according to traditional thought, held responsible for her ability to see and to hear things and people that others present could neither see nor hear.



Rev. Elizabeth S. Schauss

She came to America at six years of age and resided in Toledo, Ohio, until the time of her transition June 13, 1937. She attended, as a child, the German Lutheran School, completing her studies and becoming Confirmed when but twelve years of age.

Shortly after her marriage in 1889 she became identified with Spiritualism, her choice of a religion. Having unfolded her mediumship and developed as a Speaker, her services were welcomed everywhere. In 1905 she was Ordained by Harrison D. Barrett who said of her—"A Noble Woman, Divinely Gifted, Wisely Chosen to represent the Great Cause of Spiritualism."

For over thirty years, Mrs. Schauss was Pastor of the Central Spiritualist Church of Toledo which she had the honor of founding.

Mrs. Schauss was a woman of rare business acumen interesting herself in both business and

civic affairs, becoming the first woman factory inspector in Ohio under the child labor laws. She was a member of the Order of the Eastern Star; founded the Parent-Teachers Association in Ohio; member of the Maccabees; the League of Women Voters, Juvenile Court Association; Women's Auxiliary, American Legion; White Shrine of Jerusalem and Food Inspector for the City of Toledo.

She was one of a small group who in 1897 organized the Ohio State Spiritualist Association, serving as its Trustee, Vice-Pres., and later as President. She was elected a Trustee of the National Spiritualist Association in 1925, which position she held at the time of her Passing, 1937.

Mrs. Schauss was a pioneer woman suffrage advocate, working with Rose L. Segur, Carrie Chapman Catt, Jane Addams and Susan B. Anthony. For twenty-eight years she gave the Memorial Day Address for the International Sunshine Association.

Speaking modestly of herself, Mrs. Schauss said, "Whatever I have accomplished, whatever I am accomplishing now, and whatever I may yet do, I owe to the constant aid and advice of spirit helpers. Because of a natural desire for justice in all things, I believe I have attracted spirits who have been engaged in like work while on earth, and who may continue some of their unfinished labor through me."

To One Who Is Afraid

Death is only a turn in the road, my dear,
Only a turn in the road,
And beyond the curve there is light more clear
Faith for doubting, and peace for our fear,
And rest from life's irksome load.
Smile! It's only a turn in the road, my dear,
Only a turn in the road.

Professor J. H. Hyslop

Prof. Hyslop born at Xenia, Ohio, Aug. 18, 1854, died at Montclair, New Jersey, June 17, 1920. Educated at home and abroad, he became Professor of Mental Philosophy at Lake Forest University, Smith College and Bucknell University, and later became head professor of Ethics, Logic and Psychology at Columbia University. He succeeded Dr. Richard Hodgson as secretary and director of Psychical Research work in the U. S. A.

Like Dr. Hodgson, his authentic utterances gave substantial endorsement to the contentions of Spiritualism that conscious, active life continues after death, with the possibility of communication between those living on either and both sides of the veil.

Despite all criticisms he continued his experiments with mediums of various phases for the annals of the American Psychical Research So-

ciety. He wrote several serious volumes on psychic problems, and these works proved substantially beneficial to Spiritualism. He battled valiantly for demonstrable proof of life after death.

Prof. Hyslop tried to build a structure that no scientific mind could tear down at will and no capricious public might destroy by opinion. No distance was too far to travel, no hour too unhandy, to meet an engagement where he might secure more evidence. He concerned himself only with FACTS which he compiled with greatest of care, and let speak for themselves.

He was fearlessly honest and declared his conviction that public display of psychic gifts was detrimental to the best interests of a Cause too important to be so placed that it lent itself to ridicule or jest, though woven into the warp and woof of a presumably religious Movement.

Russell S. Waldorf

Russell S. Waldorf was born in Dayton, Ohio, of a family that understood Spiritualism, but it was after the first World War as a result of happenings growing out of his service that he became actively interested in the work.



Russell S. Waldorf
(N.S.A.)

He was first commissioned a Spiritualist Healer in 1930, since when he has devoted his full time to that work. He was one of the founders of the Spiritualist Healers' League of the N.S.A.

serving as its first president.

In 1942 he was elected a trustee of the Ohio State Spiritualist Association, a position which he continues to hold: at one time was an Officer of Brady Lake Camp, Brady Lake, Ohio; and is now president of the Spiritualist Camp at Ash-ley, Ohio.

At the convention in Chicago in 1943, Mr. Waldorf was selected as trustee of the N.S.A. to fill the unexpired term of Jack Buchholz who resigned to serve in the armed forces of the United States. The following year in St. Louis he was elected to a full three-year term and again in Detroit, 1947, for a similar term.

Spiritual Healing

Russell S. Waldorf

Spiritual Healing played a very important part nearly two thousand years ago in the establishment of a religion which today fails to recognize the fact that the same natural laws exist and the same phenomena is demonstrable.

As we survey the progress made by Modern Spiritualism let us give full recognition to the part taken by our Spiritualist Healers. Our mediums by their words of love and advice have eased the bereavement of those who have parted with a loved one, so our healers by the mitigation of pain or the retarding of a disease have caused many who knew not of this great Truth to ask what is this unseen force and how may I know more of it? The door is then opened by our healers and mediums that our teachers and lecturers may give to the world a better understanding of Infinite Intelligence and the operation of Natural Law.

Natural Law provides all that is necessary for the regulation and care of the body. Digestion of food, distribution of energy, purification and even repairs or rebuilding after minor injury are all part of the natural functions of the human body. It is only when by some act from without or within the energy for the natural action is below the amount required that the help of a physician or healer is necessary. If we fail to recognize the limitations and continue without rest or the opportunity for rebuilding; or fail to provide the proper food for supplying the energy needed, then 'dis-ease' starts. Sometimes after

trouble starts it is long neglected by failing to recognize or heed the warnings supplied by the same efficiency of the body. The nervous system not alone warns but directs our attention to the locale of the trouble.

When the need for help is recognized, if we visit a Spiritualist Healer, the required energy is supplied in usable form. When energy is supplied in the form of food it must be acted upon and prepared for use in the body. The energy or vital curative force supplied by a healer is received by him in his capacity as a medium, relayed to him by those doctors in the spirit world who continue their work in their chosen field. This energy passed on to the one in need supplies the deficiency and steps up the rate of natural action permitting the body to be restored to a state or condition of normalcy.

Recorded instances of healing in unusual or outstanding cases have given many a wrong impression of what to expect. Only in rare cases is healing instantaneous. Time is always a necessary factor for the rebuilding of destroyed or diseased tissue. If people would realize this fact and allow time for the healing power to work many more recoveries could be effected. There is no limitation to the power from that great unseen Healing Force but there are limitations to the ability of the healer to serve and of the patient to cooperate.

Great is the power of Spirit.

The First Spiritualist Church (N.S.A.)

Formerly The First Psychic Science Spiritualist Church

Portland, Oregon

This church, the only one at present chartered by the National Spiritualist Association in Portland, Oregon, was organized December 18, 1939, receiving Charter 545 from the parent body. Its first President was J. W. Dill; its present one, Mr. William Vigelius.

It has a Psychic Club, and a Ladies' Aid Society, devoted to the study of Spiritualistic Philosophy are active auxiliaries.

Many prominent Lecturers and Mediums have graced the rostrum of this Church, bringing the message of this Truth to the Spiritualists of the Far West.

Mrs. Alma Gudhart, a charter member, ordained into the Ministry of Spiritualism by Rev. Victoria Barnes, M. D., at the National Convention in Seattle, Washington, October, 1946, is the Pastor.

Oklahoma State Spiritualist Association (N.S.A.)

This organization was perfected September 14, 1907, with a membership consisting of individuals and six auxiliary societies, with Mr.

S. C. Simmons elected as first president. Mrs. Anna Wallace was a great asset to this young organization, particularly in the Lyceum division.

Anna Widmann Wallace

Mrs. Wallace was born in Orange County, Indiana, January 1, 1870, and moved to Kansas in 1883. She was talented and clever, and when only 19 years of age was made Superintendent of Schools, having over 100 schools under her supervision.

Mrs. Wallace served on the State Boards of

the Missouri and Oklahoma State Spiritualist Associations, and taught Lyceums since 1908. For several years she was one of the N. S. A. National Missionaries. In 1926 she was appointed Superintendent of the Bureau of Lyceums of the N. S. A., a position she held most efficiently until her passing, but her sincerity and influence will linger always.

Dr. J. C. F. Grumbine, for many years a prominent teacher and lecturer in Spiritualism, passed to Spirit June 6, 1938. He was born in Cincinnati, Ohio, and at nineteen started to study for the Ministry, graduating at 21 as a Unitarian preacher. About 1895 he became interested in Modern Spiritualism, and quickly unfolded a

high quality of Clairvoyance, Clairaudience and Clairsentience, which fitted him as a competent teacher and lecturer. He carried this truth to England, Italy, India, Egypt and other countries, expounding its philosophy and demonstrating its phenomena.

The First Association of Spiritualists of Philadelphia, Pa.

This Society was organized in 1852 and passed through all the hardships and trials of an adverse public opinion, and ecclesiastical persecutions, that it might bring this glorious thought of Spiritualism to the people of this city. Is it any wonder a wholesome, solid Society was organized, a Society still in existence, when you read what "The Banner of Light" had to say:

"For four consecutive months the members religiously devoted themselves to their new work, but did not receive one manifestation of any kind. On the tenth of February, 1851, the first sound was heard, then followed in evolutionary sequence the wonderful phenomena that demonstrated the fact that the soul of man survived the change called death. Here, again, is found a spirit of devotion and consecration that the Spiritualists and investigators of today can afford to consider. Four months of continuous application did not discourage those pioneers in Philadelphia, and when they had received one little rap, they felt that they had been well repaid for all of their efforts. Today many investigators, yea, many Spiritualists as well, expect the most marvelous manifestations within four minutes after the seance has opened, and are prone to declare the circle of no value unless the same are forthcoming within that limited period. Then the people sought instruction through facts; today they are prone to seek amusement through that which is often grotesque, and decidedly questionable in character."

This Society was organized as the "Harmonial Benevolent Society" under spirit direction coming through the mediumship of Mrs. Rebecca B. Thomas Allen. Its growth was rapid, attracting such men as Prof. Robert Hare, Emeritus Pro-

fessor of Chemistry of the University of Philadelphia, graduate of Harvard University and Associate of the Smithsonian Institute at Washington, D. C., who undertook to stem the tide of popular madness, but became himself convinced of the Truths contained therein, and was forced to the conclusion that the phenomena presented were the result of Spirit intelligences. Prof. Hare boldly announced his stand, and thereafter became an able exponent.

On August 2, 1864, the "Harmonial Benevolent Society" was disbanded and the First Association of Spiritualism of Philadelphia was immediately organized, which is the present name of the Association. Out of this Association many other Societies and Associations have been formed, each one adding glory and lustre to the present association.

In 1901 the present commodious Temple seating 400 people was purchased, and dedicated with imposing ceremonies in June of that year. The following were elected to office: President, Captain Francis J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, F. H. Morrell; Treasurer, B. B. Hill; Trustees, Dr. Mary Neuman, Mrs. Emma Ahles, Miss M. Humphries, W. A. Grossick, Louis Bailly, Arthur Groom, Charles Ahles, Mrs. Sarah Benner, Mrs. A. North and Mrs. M. Zimmerman.

The Golden Jubilee of this Association was held May 11 and 14, 1902, and was a gala occasion, one attended by such crowds many were unable to get inside the Temple. The address of welcome was given by the president, Captain F. J. Keffer, and responded to by Harrison D. Barrett, President N. S. A.

The session opened with congregation singing "America," after which Rev. B. F. Austin, B. A., D. D., offered the invocation, followed by "Golden Jubilee," a greeting song dedicated to "The First Association of Spiritualists of Philadelphia" by Alice C. Barry of Philadelphia.

The following officers of different societies gave short addresses: David MeVey, Mr. and Mrs. Thos. M. Locke, Mrs. Hoffman, C. L. Stevens of Pittsburgh, Mrs. Jartman of Wilmington, Del., Mr. Buchwalter of Royersford, Mrs. Carrie E. S. Twing of Westfield, N. Y. State Association; on behalf of the Veterans of the Association, Dr. Bates, Mrs. Sarah E. Benner, Mrs. Whitman, T. M. Locke, B. B. Hill, Mrs. Cutter, John Lynch and John Langham.

Mr. John Langham of Elwood, New Jersey, who had just turned 92, and who decided to the

Society 70 acres of land, said: "It is now difficult for one to talk, and being hard of hearing spoils all my enjoyment. When this organization was formed my heart burned with joy, and I cannot contain my feelings at this event."

Dr. T. Wilkins wrote a poem for the occasion, one stanza being:

In eighteen hundred and fifty-two,
When foes were many and friends were few,
A band of workers small and true
Arose, a noble work to do.
With brain and with might,
For truth and the right,
They founded this temple to stand,
A monument tall
Of freedom to all
A beacon light over the land.

He also gave the following:

Toast

Here's to the life of those old pioneers!
Here's to the cause in the past fifty years!
Here's to those heroes who buried their fears
In the grave of their creeds! Let's give them
our cheers!
Be noble and proud
And cheer them aloud,
For founding this temple to be
The home of the true.
Oh, here's to the few
Old heroes, a Glad Jubilee!

Here's to those dear old friends of the right!
Here's to their guides who brought us the light!
Here's to the world illumined and bright!
Here's to the souls still in the great fight!
Here's to the cause
Of nature's grand laws!
Here's to our well-earned liberty!
Here's to the band
Still at "the old stand."
Here's to this time of Glad Jubilee!

The Progressive Lyceum, under the leadership of Miss Clara Zimmerman and A. Gronn, presented a splendid program. About fifty, ranging in age from four years to young adults, took part. Prizes for attendance were awarded by Mrs. Cadwallader. Before doing so, she stated that Andrew Jackson Davis, who helped to work for the Lyceum in 1860, sent greetings. Also the British Lyceum of England sent greetings.

The place on the program assigned to the N. S. A. was taken care of by the president, Harrison D. Barrett, assisted by the vice-president, Hon. Thomas M. Locke, and Trustee C. L.

Stevens.

Letters of greetings were read from other members of the N. S. A. Board: Sec., Mary T. Longley; Treas., Theo. J. Mayer; L. C. I. Evans, Alonzo Thompson, C. D. Pruden and G. W. Kates.

The evening meeting, with Mrs. M. E. Cadwallader, vice-president, in the chair, was so largely attended that hundreds had to be turned away from the door, after standing room was exhausted.

Mrs. Carrie E. S. Twing and J. Clegg Wright gave splendid lectures during the Jubilee Celebration.

The Twentieth Century Sunflower Club

There never was such a thing as a young peoples club, connected with the Spiritualists until Mr. N. F. Ravlin, then the Speaker for the First Association of Spiritualists of Philadelphia, called a meeting of young people and on Nov. 16, 1900, a club was organized. The Young People's Twen-

tieth Century Sunflower Club. It was called the Sunflower Club because the sunflower always turns its head toward the sun, signifying a desire for light. This Club became an active auxiliary of the First Association of Spiritualists.

Life's Greatest Joy

Have you ever helped another?
 Ever earned a grateful smile?
 Ever asked a weary brother
 In to ride with you a mile?
 Have you ever given freely
 Of your riches and your worth?
 If you haven't, then you've really
 Missed the greatest joy on earth.

Has a thrill of pride possessed you?
 Have you felt your pulses run,
 As a weaker brother blessed you
 For some good that you had done?
 Have you seen eyes start to glisten
 That were sad before you came?
 If you haven't, stop and listen,
 You have missed life's finest game.
—Selected

Religion, in its highest meaning, is the last term of knowledge and morality: DEVOTION

TO THE RIGHT, CONSECRATION TO DUTY,
 UNSHRINKING SELF-SACRIFICE.

An Open Letter to the Trustees of the University of Pennsylvania

Emil C. Reichel

We are hereby publishing to the world contributions Spiritualists have made to the advancement of spiritual knowledge. It is fitting and proper to remember Henry Seybert, and pay homage to him for his effort to establish what he thought would be a permanent source of knowledge, that would be respected by all and worthy of a University, such as he thought the University of Pennsylvania to be. Mr. Seybert was an eminent philanthropist, and a well known Spiritualist of his day. It is so long since that the purpose of his noble gift to the University of Pennsylvania seems to have been forgotten. For this reason a copy, in full, of his bequest is herewith reprinted:

To the Board of Trustees of the University of Pennsylvania: Gentlemen: Being mindful of the uncertainty of life at my advanced age, and feeling deeply THE IMPORTANCE OF MAKING PERMANENT PROVISION FOR CERTAIN INTERESTS THAT SEEM TO ME OF THE HIGHEST MOMENT, I hereby offer to your honorable Board, fifty First Mortgage Bonds, Raleigh and Gaston Railroad (\$1,000 each), being equal to the sum of Sixty Thousand Dollars, to be devoted to the maintenance of a chair in the University of Pennsylvania that shall be known as the 'Adam Seybert Chair of Moral and Intellectual Philosophy,' UPON THE CONDITION that the incumbent of said chair, either individually or in conjunction with a commission of the University Faculty, shall make a THOROUGH AND IMPARTIAL investigation of all systems of morals, religion or philosophy which assume to represent the truth, and PARTICULARLY OF MODERN SPIRITUALISM.

I further empower your Board to invest the said sum of money in such securities, strictly

legal or otherwise, as may be deemed best, PROVIDED THAT THE INTEREST ALONE shall be expended for the PURPOSE of maintaining the said Adam Seybert Chair.

I further empower your Board, in case there may be an income arising from said sum of money of the incumbent of said chair, to dispose of such over and above the amount required for the salary excess of income in such way as may be deemed best to PROMOTE THE VIEWS I HAVE EXPRESSED.

I have the honor to remain,

Your obedient servant,

(Signed) *Henry Seybert*

The University of Pennsylvania appointed a commission in 1886, or thereabout, known as the 'Seybert Commission' for the purpose of investigating the phenomena of Modern Spiritualism. This commission issued a report telling how legerdemain and other artifices proved phenomena the work of frauds. This report was challenged by A. B. Richmond, Esq., a scientist, and we have no knowledge that the University ever replied. Judging from the printed 'Review of Seybert Commission,' it reads like a cruel and unwarranted burlesque of opinions of the religious belief of the generous dead, whose money they accepted while not hesitating to desecrate his memory.

The writer addressed a letter to the president of said University May 24th, 1947, advising him that the Spiritualists would celebrate the Centennial of the Birth of Modern Spiritualism in 1948, and in view of the above fact, asking if they had anything of a scientific nature to report to us at this time. Quoting from their reply of June 13, 1947, in part, "Under this Fund a

commission made a thorough study of Spiritualism, which was accepted by the Trustees of the University and its results published in 1887. However, there is no particular obligation for the Adam Seybert Professor to continue the study of Spiritualism nor is there any obligation on the part of the University to make reports on the subject."

By this reply the University of Pennsylvania

chooses to stand on the partial and biased report as issued by the Seybert Commission in 1887. No doubt they mean to say this ends the University's responsibility in carrying out the terms under which they accepted Mr. Seybert's noble gift.

We ask you, fellow Spiritualists, if you feel the terms of the bequest made by Henry Seybert were met by the University of Pennsylvania?

Be Kind Today

Be kind today. There are many things to do.
A work of cheer for those who battle through
The many cares which come upon our way.
A gentle deed will ever live. Be kind today.

Be kind today. The angels look and smile
When loving words make someone's life worthwhile.
Sadness in this world would never stay
Before the drifting hours. Be kind today.

Be kind today. Who knows where we will be—
One minute here, the next eternity.
Hours, like the roses, quickly pass away.
Don't wait for the setting sun. Be kind today.

Lottie C. Frame

Pennsylvania State Spiritualist Association (N.S.A.)

(Successor to Pennsylvania Spiritualist Assn.)

The Pennsylvania Spiritualist Association was organized February 27, 1908, at a meeting called at the First Church of Spiritualists, Boquet Street, Pittsburgh, Pennsylvania. It was incorporated under decree granted by the Allegheny Court of Common Pleas on May 9, 1908, and was incorporated under the Laws of Pennsylvania by Charter granted February 3, 1925.

Pennsylvania Spiritualists are indeed proud of the great honor paid to them by the late Governor of Pennsylvania, the Honorable Gifford Pinchot, when he approved the Charter Application, stated inter alia: "The same appearing to be lawful and not injurious to the Community—is approved." It is indeed a great pity that people of our day and age have not taken the time to familiarize themselves with the true aims and principles of Modern Spiritualism.

Much credit is due the former beloved President, Rev. C. V. Morrow, who served from 1918 until her passing in 1940, with honor and distinction. Credit is due her not only for her executive ability but also for her work as a missionary. Her presence is keenly felt and her Spiritual Guidance in the affairs of the State Association is sought after and respected. During her presidency two important cases were won by the Association. In 1927 the Superior Court of this Commonwealth established the rights of Spiritual Healers in Pennsylvania. Later the Orphan's Court of Philadelphia County, sitting en banc, had before it a Will, where the question was

raised as to whether the Lily Dale Assembly was an educational and religious institution. With the co-operation of the Pennsylvania State Spiritualist Association the Assembly was successful in its contention and the Court made its award in favor of the Assembly.

The State Association has been welded into a Spiritual power in the Pennsylvania Commonwealth and favorable reports are constantly reaching its officers and workers. The Spiritual worth of past and present officers is a continual inspiration to the workers in the field and to the Churches throughout the State.

Pennsylvania at its 1947 Conference, found the war drawbacks were gone, making the constructive work accomplished the greatest in many years, including among other things a complete modernization of its State Constitution and By-Laws to meet Court decisions and modern conditions.

Spiritualism marks its 100th Anniversary. At the same time Pennsylvania marks its 40th Anniversary of Incorporated and unified State Action.

Present officers: Mr. Gilbert Armstrong, Pres.; Rev. Anna K. Rose, 1st Vice-Pres.; Mr. Geo. A. Chase, 2nd Vice-Pres.; Mr. Charles Wieland, Sec.; Rev. M. B. Schulz, Treas.; Trustees Mr. Andy Olah, Mrs. Charlotte Smith, Mrs. Sara K. Openshaw, Mr. Roland E. Williams, Mrs. Mary Stuart, and Harold R. Tawresey, Esq., State Counsel.

Mrs. Orpha E. Tousey

In the very early days of the Movement, Mrs. Tousey did valuable work for the Spiritualist Papers. Born Feb. 9, 1835, at Spartansburg, Pa., educated in exclusive schools, she became a teacher in New York and Canada. A great student of worthwhile literature she was attracted through "Divine Revelations" by A. J. Davis, and the works of Prof. Robert Hare and Judge Edmunds. These she read and re-read, becoming

thoroughly convinced of this Truth. To know more about Spiritualism she sought employment in this field, was connected with the AMERICAN SPIRITUALIST published in Cleveland, Ohio; with the COURIER, Danville, Canada; became co-editor of the daily CASSADAGAN, published at the Camp. For two years she was reporter for the BANNER OF LIGHT, later publishing two short books of her own.



Mrs. Margaret J. Nill

Mrs. Margaret J. Nill

Mrs. Margaret Nill, formerly of Pittsburgh, Pa., but now permanently located at Lily Dale, N. Y., has been a Magnetic Healer and Clairvoyant Medium for over twenty years. Mrs. Nill, at one time, had the largest Healing Center in Pittsburgh.

In 1930 Mr. and Mrs. Nill built a home in Lily Dale, N. Y., "The Lighthouse," 12 Cottage Row, where Mrs. Nill and her daughter, Margaret, now reside during the summer months, spending the winters in Florida.

Professor Robert Hare, born in Philadelphia, January 17, 1781, a renowned chemist, physicist, scientist and writer, as well as discoverer of many valuable aids in the field of chemistry, was a pronounced atheist and wrote bitterly against Spiritualism. Through apparatus of his own invention he was brought into a realization of a power present other than human. He experimented with several mediums, finally unfolding his own mediumship, becoming a confirmed Spiritualist. His

book 'Experimental Investigation of the Spirit Manifestation' was published in 1855. The professors at Harvard University passed a resolution denouncing his interest in what they called 'gigantic humbug.' When he attempted to address the American Association for Advancement of Science he was booed, whereupon he immediately resigned and continued with his psychic investigations, until his passing in 1858.

Esther C. Humphrey

Mrs. Esther C. Humphrey, genial and gracious, an ardent Spiritualist, is well known for her outstanding executive ability—and the assistance she has lent so many workers that started them up the Ladder of Success.



Esther C. Humphrey, Washington, Pa.,
Lily Dale, N. Y.

Her father, A. B. Caldwell, of Washington, Pa., became interested in Spiritualism through a Philadelphia Medium, Mrs. Lydia Mauks. This

medium conducted many seances in the Caldwell home, bringing the entire family into this Truth.

In 1890 Mr. and Mrs. Caldwell and daughter, Minnie, visited Camp Lily Dale, situated in the hills of Chautauqua County, between Dunkirk and Jamestown, N. Y. There he built a house that his family might all continue to visit Lily Dale Camp and enjoy the lectures and mediumship of many splendid workers. Mrs. Humphrey first visited Lily Dale in 1892 and was deeply interested in the work of the Camp, and greatly admired its natural beauty.

July 16, 1901, she was elected president of the Woman's Auxiliary, then called 'The Willing Workers,' serving in this capacity until appointed in 1906 as President Pro-tem of the Camp by Mrs. A. Pettengill, the President. At that time it was called the 'City of Light.' In 1907 she was elected President, serving through 1917, when she resigned to care for her husband who was ill.

During her presidency the name was changed to "Lily Dale Assembly." August 12, 1929, she was again elected President, serving six years, resigning August 12, 1935.

Mrs. Humphrey is a staunch supporter of Spiritualism, is a regular attendant at the Annual Conventions of the National Spiritualist Association, and attended the International Spiritualist Congress held at the Hague, Holland, in 1931.

The Humphrey home at Lily Dale fronts Caldwell Park, an attractive section of Lily Dale, a gift from Mrs. Humphrey's parents.

Mrs. Minnie C. Warne

Mrs. Minnie Caldwell Warne, wife of Dr. George B. Warne, second president of the N.S.A., passed to Spirit March 7, 1944. Mrs. Warne was the first business manager of THE NATIONAL SPIRITUALIST, a position she retained for many years. During Dr. Warne's term of office on the National Board, both as Vice-President

and President, Mrs. Warne was always his constant companion at all Conventions. To the Spiritualists attending these Conventions, and to the summer visitors at Camp Lily Dale, Mrs. Warne was well known and beloved for her great executive ability and her graciousness of manner.

Universal Spiritualist Brotherhood Church

3012 West Gerard Ave., Philadelphia, Pa.

This Church was organized and chartered in 1917, receiving its Incorporative Charter July 5, 1929. Rev. Anna K. Rose is Founder, President and Pastor.

For 12 years the meetings were held in a hall, then a three-story building was purchased. Alterations provided for a first floor spacious auditorium, classrooms and apartment for guest workers on the second floor, with a third floor apartment for the caretakers. It was dedicated March 31, 1929. Depression years provided difficulties. It seemed the Church would be lost, however, the Pastor suggested a way to raise funds to clear the mortgage, and what had seemed a losing battle for thirteen long years became a glorious victory in just thirteen months.

THE MORTGAGE was paid. On April 2,

1944, the Pastor Rev. Anna K. Rose, assisted by Dr. Victoria Barnes, National Officer; Mr. Gilbert Armstrong, State President; the Executive Board of the Church, and others participated in the impressive ceremony—burning of the Mortgage Papers. The Officers and Trustees of the Church stood in deep silence while the Silver Plate with the flaming Mortgage was handed by the Pastor to her Associate Pastor, Mr. Mahlon Simon, who walked slowly down the aisle of the dimly lighted Auditorium while the congregation sang softly “Praise God From Whom All Blessings Flow.” Returning the plate to the Dais, Rev. Rose received the dying embers—a symbol of Victory over Defeat, a dream fulfilled. Dr. Barnes then delivered a lecture on “The Reward for Service Rendered.”

Rev. C. V. Morrow

Rev. Morrow was born in Zeleinoople September 27, 1873, but resided most of her life in Pittsburgh, Pa. For 35 years she was pastor of the First Spiritualist Church of Pittsburgh, which she built to be one of the largest Churches in the State, through her competency as teacher, speaker and medium. She was a capable student of the History, Science, Philosophy and Religion of

Spiritualism, and of the Bible. She was earnest and forceful in her lectures on Bible Spiritualism, her favorite topic. She was an intensely active worker for the Cause and for Organization; and was President of the Pennsylvania State Spiritualist Association when she departed this life, December 2, 1939.

Harry Emerson Fosdick

Belief that death ends all involves belief that personality is a transient result of physical particles aimlessly organized. It involves also the idea that since this earth is a temporary affair, which once was not here, and some day will be unin-

habitable, mankind in the end will totally vanish with all the fruits of his struggle and sacrifice. I cannot myself submit to the mental confusion, the triumphant irrationality of existence where death finally is the victor over all.

Spirit Photography

Fred E. Larson and his wife, Rev. Julia E. Larson, of Titusville, Penn., both clairvoyants, have also received various types of physical phenomena including table-tipping, raps, levitation of objects, independent voices, and slate-writing



Fred E. Larson

together with a most unusual phase—that of precipitating writing, and appearance of faces upon unexposed photo paper without the aid of a camera.

For the demonstration any sitter may bring a package of photographic paper—all present then write their initials on the packet—lights are turned down (not out) and the group converses quietly. The individual holding the packet usually feels a throbbing sensation, and upon completion of their work the spirit friends signify by raps and otherwise. In developing, a 50 watt red light is used. Mr. Larson, in view of all present, withdraws papers as instructed by his spirit helper, and proceeds to develop them in the usual photographic manner. Almost all faces and messages so received have been recognized.

The Spirit helpers claim the work is one of chemical precipitation—utilizing a minute amount of ectoplasm, which in the case of faces has been

moulded to conform to a mental picture produced by the spirit portrayed. The package forms a dark compartment for this action. The phenomena received varies in quantity and intensity.

Mr. and Mrs. Larson do no commercial work, but have demonstrated for hundreds in search of evidence of true physical psychic phenomena.

Professor John Nils Larson, born in Skoning, Sweden, 1858, passed to Spirit 1932. Coming to America he settled in Titusville, Pa., where he became greatly interested in Spiritualism. He unfolded his psychic powers, which he augmented by a deep and minute study of Astrology, becoming nationally known in both fields. Prof. Larson attended the first Convention of the N.S.A. in 1893; was a charter member of Titusville Spiritualist Church and of Lily Dale Assembly. For 32 years his psychic guidance was sought as to the desirable date for the opening of Camp Lily Dale.



Julia E. Larson

Mrs. Kate A. Springer, during her term as Secretary of the Pennsylvania State Spiritualist Association, introduced a new venture—that of musical propaganda. In 1922, she had 1,500 records made of the two Spiritualist Hymns—"Only a Thin Veil Between Us" and "Beautiful Beckoning Hands," which she sent out from Maine to California, to almost every State in the Union, and Panama.

Mrs. M. E. Cadwallader

The National Spiritualist—Feb. 1935

On December 24, 1934, after a long illness, Mrs. M. E. Cadwallader of Philadelphia passed on to the Spirit World.

Mrs. Cadwallader had been a zealous worker for Spiritualism for many years and was one of the few remaining organizers of the National Spiritualist Association. At the second convention of the National Spiritualist Association held in Washington in 1894 she was elected honorary Vice-President, an honor which she accepted and then resigned in favor of being appointed Missionary.

She was a member of the First Association of Spiritualists of Philadelphia for almost forty years, and was editor and owner of *The Progressive Thinker* for twenty-four years, having bought this paper at the passing of its founder, Mr. J. R. Frances.

Deeply interested in Lyceum work everywhere, it was through her efforts that the Andrew Jackson Davis Lyceum building was built at Lily Dale, New York, and an acre of ground assigned for the children's playground. This playground is now known as Cadwallader Park. She rarely missed a Lyceum session at Lily Dale when there, and as long as she was able to do so led the children as they marched from the Lyceum building to the auditorium on Friday mornings to give their weekly entertainment.

One of her most outstanding contributions to Spiritualism was the erection of a marker at Hydesville to designate the exact spot where the Fox Cottage stood at the time of the Hydesville Raps. She was also on the committee with Mr. Whitwell and Mrs. Mary Longley in charge of the erection of the shrine placed by the Spiritualists

of the World in the yard of the Plymouth Spiritualist Church at Rochester.

She traveled extensively, visited many State Conventions and all the National Conventions but two. She was well known to Spiritualists abroad, having attended the conferences of the International Congress of Spiritualists.

An intense individualist, she had small capacity for team work. For many years she was out of sympathy with the aims and policies of the Official Board of the National Association, but being a woman of tremendous energy, she did an enormous amount of personal work for the Cause, writing and editing *The Progressive Thinker*. She wrote mountains of manuscripts, and mountains more of letters, keeping in close touch with leading Spiritualists the world over. Her prose and poetry had a fine literary touch, and all of it in a handwriting as near like copperplate as one sees in a lifetime.

Being an enthusiastic participant in all main Spiritualist gatherings for forty years or more, she was always in the midst of everything that was going on, figuring in all the lively and enlightening discussions, and in countless incidents in the history of our Movement, often tinging her remarks with an element of humor. Spiritualism, like all other Movements, has a lunatic fringe. One summer about twenty-five years ago, two eccentric characters landed at Lily Dale, and held forth at the celebrated Stump Meetings, one claiming to be controlled by John the Baptist and the other by Jesus Christ. A Columnist on a Buffalo newspaper announced in the personal mention column that Jesus Christ and John the Baptist had arrived at Lily Dale, and that Mrs.

Cadwallader was expected next week! After she arrived she went up to one of the Stump Meetings and stood around with scores of others listening to the rigmarole of "Jesus" going at full swing. Finally she stepped forward and said, "Now Jesus, for years I have published a book whose aim and object is to prove that you never existed. If you name a single incident in your career on earth, not in the Gospel stories and substantiate it by evidence, I will withdraw the publication of that book." Jesus was stumped and had nothing more to say.

Mrs. Cadwallader wrote HYDESVILLE IN HISTORY; published and republished ANTI-QUITY UNVEILED, edited by her old friend, Jonathan Roberts, which was the book referred to in the Stump incident.

At the 1912 Convention in Boston she published a daily edition of the PROGRESSIVE THINKER, and had it on the floor of the convention every morning, with the previous day's news, humorous bits on members, comments on speeches, etc., and all the while taking an active part in the proceedings of the Convention. During the World War she organized the movement for and equipped and sent to France the eight American Spiritualist ambulances.

Mrs. Cadwallader was tall, with rather full expressive blue eyes, and an unusually pretty face, a striking woman in any gathering. She wore beautiful clothes, was fond of jewelry, and

especially proud of a magnificent string of pearls. In her home on Loomis Street in Chicago she had a marvelous collection of manuscripts and books on Spiritualism, and here she entertained prominent Spiritualists from all over the world. She was a great student of Spiritualism in all its aspects, and especially its history, of which she could have said, as did a great French statesman of the French Revolution: "All of which I saw, and part of which I was." She was called the Animated Encyclopedia of Spiritualism.

So, one of the keenest minds and most aggressive personalities in the Cause of Spiritualism, was called to the Beyond; one who had the true crusading temperament, fearless in her devotion to Truth, untiring in her active support and defense of those who demonstrate that Truth, the mediums, and persistent in her weekly broadcast of propaganda through her PROGRESSIVE THINKER, she worked hard, long and faithfully to prove "There is no death."

Her earnestness and enthusiasm, and her great knowledge of Constitution and By-Laws, enabled her to do valuable work in the Constitutional Convention, and all that followed.

She became an ardent missionary for the N. S. A. when missionary work meant all kinds of personal sacrifice and hardships; for that work of itself, her name deserves to be placed on the Honor Roll of the National Spiritualist Association, but this was only a small part of the great work she did for Spiritualism.

Camp Silver Belle

Ephrata, Pennsylvania



Mountain Springs Hotel



Rev. Ethel Post-Parrish

Camp Silver Belle was founded in 1932 by the well-known Spiritual Medium, Rev. Ethel Post-Parrish. Situated on the side of Ephrata Mountain, with its eight acres of beautifully terraced lawns and grand old trees, it is truly a place to relax, to forget all thoughts regarding the mundane affairs of life, to realize your oneness with all nature, and the Universal Divine.

The hotel—Mountain Springs Hotel—has had beneath its roof some of America's most illustrious men holding National Governmental positions; and, many of the nation's best known socialites. This hotel has been modernized, and its comforts are enjoyed by the guests who fill it to capacity each season.

Aside from the Official Program, some of the Camp's attractions are: The Book Shop, located in the lobby of the hotel, where one may find the latest in Spiritualistic literature, as well as old favorites, in papers, magazines and books.

The Bazaar is active and popular. Through its activities \$500 a year was contributed to the

Camp to assist in lifting the mortgage, until, through a final contribution of \$2,000, this obligation was liquidated.

The 'Candle Shop Antiques' is a most popular shop on the first floor of the hotel where James and Ethel Parrish have on sale an outstanding collection of fine authentic antiques in fine furniture, rare objects of art, unusual porcelains, china, figurines and silver.

There is never a dull moment. During leisure hours one may enjoy plays, concerts, costume parties, dancing, community singing, bridge and other games. For the lovers of the out-of-doors there are swimming, horseback riding, hiking and bicycling.

From its founding this Camp has endeavored to present only the finest and best in Lectures, Message-Bearing, Phenomena Demonstrations, and Music. That it has chosen wisely is proven by the fact that the Camp is now entirely free of all indebtedness.

Lookout Mountain Camp Meeting Association

Upon the historic mountain, Lookout, in the State of Tennessee, this Camp was organized in 1883, and the first meeting was held in October of that year. On October 27, 1883, a constitution was adopted and a stock company, with fifty thousand dollars capital, was formally organized with Mr. J. W. White, President. On March 13, 1884, this camp was legally incorporated and

upon the resignation of Secretary Hagaman, George W. Kates became secretary, to whom much credit is due for the successful growth of the camp. Lookout Mountain Camp was located on the summit of Lookout Mountain, five miles from Chattanooga and twenty-two hundred feet above the level of the sea.

George W. Kates

Long a well-known and beloved figure in Spiritualism, George W. Kates, was known the world over as a speaker of poise and power, as

George Kates was one of the stalwart pioneers who fought for the Cause fearlessly, undaunted by the severe taunts of the early days. A man of sterling qualities, unquestioned integrity, loyalty and fidelity, he won the admiration and respect of all—holding many offices, and was serving as Secretary of the National Spiritualist Association at the time of his passing, September 5, 1922.

Born at Wilmington, Delaware, of Methodist parents who became interested in the revelations of the Fox Sisters, and acknowledged their belief in spirit communication, he was always familiar with this religion.

Interested in all branches of the work, Mr. Kates became conductor of the Cincinnati, Ohio, Progressive Lyceum; editor of the Spiritualist paper, "Light for Thinkers"; and Secretary for many years of the Lookout Mountain, Chattanooga, Tenn., Camp Association.

It was while conducting Camp Meetings at Atlanta, Georgia, he met and married Zaida Brown, a girl in her teens, but even then a noted medium and lecturer. Together, they presented this Cause throughout the U. S. A., Canada, Mexico and Cuba, later serving as missionaries, first for the Minnesota State Spiritualist Assoc., then for the N. S. A. Mr. Kates served the National Association both as Trustee and as Secretary.



Mr. and Mrs. George W. Kates

a writer of profound philosophy in faultless style, and as a conscientious and efficient executive. He and his good wife, Zaida Brown Kates, travelled the length and breadth of this land expounding and demonstrating this Truth.

Texas State Spiritualist Association (N.S.A.)



TEXAS STATE BOARD

**First Row—Rev. Alma Johnson, Rev. Isabella Powell, Rev. Lena D. Halstead, Rev. Chas R. Smith (National President), Mrs. Evelyn Muse (State President), Rev. Jennie Cervin.
Second Row—Mrs. Aganita Thompson, J. W. Barrett, Barney Bradley, Rev. Lillian Benedict (Deceased), Rev. Myrtle L. Rogers (not present).**

On May 15, 1897, a State Charter was granted at Austin to the following: Allen Franklin Brown, Chas. W. Brown, Newman A. Landas, W. H. Winn, Lydia W. Allen, Jennie Hulburt and George Lang. These persons were granted a Charter by the National Spiritualist Association the same year. Later, a State Charter was granted to the following individuals for a State Spiritualist-Association of Dallas: Capt. J. B. Watkins and wife, Mr. Hodges and wife, J. B. Simpson and others. These two charters were later merged into one.

The Presidents of the Texas State Spiritualist Association from its first organization have been:

Allen F. Brown, Henry Sanders, John W. Ring, Mrs. Carrie M. Hinsdale, Dr. Wm. Hamel, Grace Lowery, J. S. Maxwell, Rev. C. L. Sharp, Rev. A. Cervin and Mrs. Evelyn Muse.

Some of this State's early workers were Carrie W. Hinsdale, Fred Tatum, Mrs. Morris, Mrs. L. J. Walker, Grace C. Lowry, Mr. Henry Sanders, John Ring, E. Feeze and Maggie Slutter.

“Mortal life is but a span between two eternities. All that matters is what we do with the time at our disposal between the time we enter this primary school of existence and the time when we leave it to enter eternal life.”

Mrs. Evelyn Muse

404 No. 8th Street, Edinburg, Texas



Mrs. Evelyn Muse

Mrs. Muse, formerly of Cameron, Texas, is an untiring worker for the Cause of Spiritualism. Although young in the Movement when Rev. A. Cervin passed to Spirit in 1940, Mrs. Muse was elected to the Office of President of the Texas State Spiritualist Association, an office which she has since retained.

Under her guidance the Spiritualist Church of Cameron, Texas, was able to purchase its own building.

Mrs. Muse is loyal to her N. S. A. and always lends helpful assistance at the Annual Conventions, where she has appeared on different occasions as Speaker.

Wouldn't this old world be better
If the folks we meet would say,
I know something good about you
And then treat us just that way.

And wouldn't it be fine and dandy,
If the hand clasps firm and true,
Carried with them this assurance.
I know something good about you.

Wouldn't life be more happy
If the good that's in all of us
Were the only things about us
Folks bother to recall.

And wouldn't it be simply thrilling
If we praised the good we see,
For there is so much of goodness
In the worst of you and me.

And wouldn't it be nice to practice
This art in thinking, too.
I know something good about you,
You know something good about me.

Selected



**Rev. Lena D. Halstead,
Sec. T. S. S. A.
N.S.T.—107 Lawton St.,
El Paso, Texas**

First Spiritualist Church of Houston, Texas (N.S.A.)

611 Calhoun Street

Organized in 1896, this Church was chartered by the Texas State Spiritualist Association Dec. 16, 1920.

Miss Annie Martin, medium, having both mental and physical phases of mediumship, worked diligently assisting the Church to acquire its own property. Through her influence Mr. and Mrs. W. H. Goetzman made it possible to obtain the property at 611 Calhoun Street, in the name of the Church.

The Church has two active auxiliaries, the Nina Bradley Lyceum, Charter 11, conducted by Mrs. Margaret Finkelman, Assistant State Superintendent of Lyceums for T. S. S. A.; and, the Sunflower Club, Charter 6, under the leadership of Miss Reinie Spiers. The Pastor, Rev. Myrtle London Rogers, is assisted by Mrs. Minnie L. Olden, Licentiate; Mr. H. H. Adams, Healer; and Mediums, Marie Conway, Virginia L. Burns and Bertha Clark.

The Church officers are: B. C. Bradley, Pres.; T. L. Finkelman, Vice-Pres.; Norma C. Henson, Sec.; Mary Jaenecke, Treas.

From the rostrum of this church Harrison D. Barrett, John W. Ring, Rev. Laura Walker and Rev. Grace Lowrey and other pioneers have addressed large audiences.



Rev. Myrtle London Rogers

Rev. Myrtle London Rogers of Houston, Texas, has worked sincerely for the Cause of Spiritualism over a period of thirty-five years. She was ordained September 6, 1931, as a Spiritualist Minister, by Rev. A. Cervin, Trustee of the N. S. A.

Rev. Rogers is pastor of the First Spiritualist Church of Houston, Texas, Trustee on the Official Board of Texas State Spiritualist Assoc., also one of the T. S. S. A. State Missionaries.

Rev. August Cervin

Rev. Cervin was born in Malmo, Sweden, December 19, 1871, and came to America in 1894, settling in Texas. He was pastor of the American Spiritualist Church of Taylor, Texas, also of the Spiritualist Church of Austin, Texas. As President of the Texas State Spiritualist Association he travelled continuously throughout

this large State doing valuable missionary work for the Cause. He was a capable mental medium and an excellent Spiritual Healer. At the time of his transition November 7, 1940, he was serving as Trustee of the National Spiritualist Association, having held this position for ten years.

Vermont State Spiritualist Association

A Mass Meeting was held in Danby, Vt., Sept. 4-5, 1868, to consider organizing a State Association. Between four and five hundred people interested in Spiritualism attended. A committee was appointed from this body to draw up a Constitution and By-Laws, and on Sept. 6, said By-Laws and Constitution were adopted and officers duly elected. They became an active working organization for the Cause of Spiritualism.

At the next Legislative Session thereafter, the organization was duly incorporated under the laws of the State, being the only religious body in Vermont having this distinction. One of the clauses in the Charter reads—"equal rights for WOMEN"—long, long before anyone else thought of doing such a thing, especially in a religious Charter.

For several years the society held quarterly Conventions in different parts of the State, organizing many local societies in cities and towns, increasing the membership in less than two years to over five hundred. There were then many excellent public speakers and message-bearers in this State. Since this time the pioneer workers have passed on leaving the Association handicapped for workers, so they now meet in Convention twice a year, usually in Burlington, Montpelier or Rutland. Officers are elected annually, and yearly dues assessed the members.

This Association is in good financial standing having monies in trust, expending only the interest therefrom to defray the expenses of the semi-annual Conventions. Mr. Jay L. Smith of Burlington is President, and Leroy Chew of Essex Junction is Secretary.

Ascha W. Sprague

A native Vermonter and pioneer Spiritualist, Trance Lecturer and Healer, gracious in manner, of keen intellect, vibrant personality and well informed, she commanded attention in all her many undertakings.

Born on a farm at Plymouth Notch, Vermont, Nov. 17, 1827, she was looked upon as a child prodigy, teaching school at twelve years of age. Her love for books helped her greatly. At twenty she became a victim of arthritis which crippled her lower limbs. She prayed earnestly to the Spirit Helpers in whom she placed great trust, and this was not in vain. Healing, (but not total recovery) took place. This aroused her in-

terest in this particular branch of the Work resulting in the development of her own faculty of Healing.

Miss Sprague was an intelligent and militant reformer interesting herself in women's rights, better prisons and improved penal systems. When women were just beginning to make themselves known in medicine, law, educational fields, manufacturing and religion, she was already known as "The Preaching Woman." She was an able debater, splendid speaker; her funeral sermons in particular contained beautiful gems of thought. Although few of her prose articles were published, her lyrics were known to contain rare poetic value.

The Eddy Brothers

Horatio and William Eddy, born at Chittenden, Vermont, inherited the psychic strain that had appeared four generations back. As infants it evidenced itself and the frantic father tried to suppress it, using the utmost cruelty. During their trance moments he poured boiling water over them, placed red hot coals on their heads, hoping he could drive out the 'devils'—but—'the worm always turns' and as these children grew older this father saw them as a 'money bank' for himself—and began exhibiting them as mediums.

These brothers developed every phase of physical mediumship from raps to materialization. Ignorant investigators demanding proof tied them with ropes until grooves were left in their flesh for hours, used sealing wax handcuffs that scarred them badly, still the manifestations took place—apparitions of people—both men and women, of every race, materialized forms walked from the cabinet, musical instruments suspended in the air gave forth music, Indian dances shook the floor as the Indians whooped and yelled, voices in many languages were heard.

Despite the severity and thoroughness of the tests—the skeptics later agreed that the Eddy Brothers were honest and possessed true and astounding mediumship.

Newman Weeks

Newman Weeks, a native of Vermont, was one of the earliest pioneers, a friend of A. J. Davis,

Dr. S. B. Brittan, Cora L. V. Richmond, Kate Fox, Judge Edmunds, Prof. Hare and others. He followed Father Pierpont as President of the first National Organization, and held many offices in various States, and Camp Associations.

Dr. Henry Slade, an early American physical phenomena medium was considered by many to be D. D. Home's successor. There were many who staunchly upheld his work, others who condemned it. Nevertheless, he gave very acceptable demonstrations of his slate-writing in all the capitals of Europe, and satisfied many leading scientists of his day by undergoing every test applied, satisfactorily.

Queen City Park Association

Dr. S. N. Gould of West Randolph, Vermont, organized a Camp Association in Vermont, called Queen City Park Assoc. of Spiritualists. They purchased their ground, secured a charter, and became a legally incorporated body, holding their first meeting in Sept., 1881. This group had many serious set-backs, one year it was swept by a cyclone; the following year a storm carried away the wharf; later, their large expensive hotel was razed by fire through an act of an incendiary. Despite these disheartening conditions the Vermont Spiritualists forged ahead. The very finest talent always graced their platform.

Helen Temple Brigham

Among the names of those who blazed the trail for Spiritualism that of Helen Temple Brigham stands out prominently. An indefatigable worker and lecturer, much of her work was done in the East.

Helen Juliette Temple was born in Manchester, Vermont, on October 6, 1843, the youngest of eight children. Because of her delicate health she was unable to attend school, in fact she never attended school more than two years during her life. Her father and mother were both mediums, although the revelations of Modern Spiritualism had not yet been given to the world, so little was understood of this faculty.

When fourteen years old, just nine years after the manifestations at Hydesville, she felt spirit

influence for the first time. Six weeks later in the Congregational Church of Rowland, Vermont, she gave her first public lecture. Whether or not she gave messages at this time is not stated, but this was the beginning of her work for Spiritualism, and later she was known as one of the foremost lecturers and message-bearers in our ranks. For ten years she served the First Spiritualist Society of New York City, where she resided during the latter years of her life. She also travelled extensively in the interest of this Cause. At twenty-two she married Mr. Brigham and moved to Colerain, Massachusetts, where she lived for many years.

Mrs. Brigham passed to the spirit world in New York City in 1927, at eighty-four years of age.

Professor Andrew Jackson Weaver

Professor Weaver was a native of Vermont, a graduate of Tufts College, class of 1859. At the time of his transition (age 94) he was the oldest living graduate of that class. He entered the Ministry and served the Universalist Church at Biddeford, Maine. Due to ill health he was forced to spend some time in Arizona. Returning East he took up residence in Old Orchard, Maine. For a time he filled several Unitarian Pulpits. In 1880 he began investigating Spiritualism believing it to be a spurious doctrine, but ended by becoming one of its staunchest advocates. He was brought into Spiritualism through having his wife materialize at a seance. Later, he said: "I accept this theory because to deny it I would be

compelled to renounce the evidence of my senses, and the authority of mental and moral powers upon which I have implicitly relied in all things during my whole life, to deny this theory I would be a moral coward and a miserable hypocrite." In 1898, with the co-operation of Moses and Mattie Hull, he established a Spiritualist Training School at Mantua, Ohio, which afterwards continued at Lily Dale, N. Y. In 1902 the Morris-Pratt Institute was established at Whitewater, Wis., to which Prof. Weaver donated his valuable services. In 1921 he became its Principal Emeritus. Prof. Weaver enjoyed teaching; with his natural aptitude and his Seminary training, he did much for Morris-Pratt Institute.

Maud Lord Drake

Born near Fairmont, W. Va., 1872, a descendant of a prominent Huguenot family of France, Maud Lord Drake passed to Spirit at the age of 72 years. The fourth child in the family, she was born with a double caul over her face, upon which was written: "The spark of psychic fire burning in this babe will become a torch of truth to illuminate the world." She was mediumistic even as an infant and the faithful Indian Spirit, Kaola, rocked her cradle as she slept and stayed with her through Earth Life.

Her career as a medium extended over 69 years beginning with prophesies at 3 years of age, and ending with the spirit message she gave to the nurses attending her a few days before departing this life. Beside prophecy she had other phases of mediumship—materialization, inspirational speaking, psychometry, clairvoyance, and clairaudience.

Her chief control, "The Oriental Master," inspired her lectures until she became known, in her day, as queen of them all. As a psychometrist she had no equal, upon touching a strip of cloth-

ing from a murder victim could describe victim and attacker, describe the weapon or cause of death, and report word for word any conversation preceding the act.

Her prophesies, made by the Oriental Master, predicted important events many years in the future. As a child she foretold the great Civil War, the number of lives that would be lost on each side, and the ultimate result, before the first shot was fired. She named in advance every presidential candidate from Lincoln to Harding. She described, from the public platform, five months to six years in advance, the San Francisco earthquake, Johnstown Flood and Galveston disaster.

During the centennial at Philadelphia she held a seance for the foreign Ministers from Spain, France, Germany, China, Japan and Brazil, the spirit friends conversing in their own language. People travelled many hundreds of miles to have a sitting with this remarkable medium, particularly if they had read her greatest literary work, 'Psychic Light.'

For the Little Time We're Here

There's a matter I've often given thought,
Deep and rather sincere,
Can't we treat each other more kindly
For the little time we're here?
How can we waste one single hour
On malice, envy or hate,
When even a day or an hour from now
To amend it may be too late?

Life is at best but a shadow
Across the face of the sun,
How can we then spare time to make
Sorrow for any one?
On the sloping hills past the city's gates
Lies many a one, I fear
Whose lives might have been vastly different
For a little kindness here!

—Selected.

Dr. J. M. Peebles, A.M., Ph.D.

This beloved pioneer was born at Whitingham, Vermont, March 23, 1822, and lived to be a centenarian. His mortal remains were cremated, and the ashes scattered (by his own request) in an orchard in Los Angeles, Calif., February 18,



Dr. J. M. Peebles, A.M., Ph.D.

1922. He lacked but a few weeks of attaining his one-hundredth birthday. His parents were Scotch Calvinists, tracing their ancestry back to the 7th Century.

At the funeral of a school chum he heard the preacher condemn as hopeless and doomed this young man, who, to him, had always been such an honorable boy. The bereaved mother became insane, and Peebles turned Athiest saying—"If God eternally damns this noble manly friend of mine I hate that God: the Devil could do no worse." Fortunately, an occasion arose where he heard a Universalist preacher; as a result he entered Oxford Academy, New York, being ordained in 1846. For six years he preached this doctrine, of which he later said—"It was a

beautiful faith and nothing more, I had no positive knowledge that if man died he lived again." At a later time, accompanying one of his parishioners to 'a rapping medium' he was shocked, and therewith determined to expose the fraud to save his wealthy parishioner. Again he attended, and this time the raps came on his own collar, giving him an electric-like shock. He returned, again and again, to ponder and pray. On one visit he heard an uneducated Negro boy discourse for nearly two hours, while entranced, on a most difficult subject. He was further puzzled to find his church member, Rhoda Fuller, relative of Ex-President Fillmore, receiving automatic writing and clairvoyance. Through conscientious study he found the evidence proving the dead live on so overwhelming that he dared a sermon on 'Spiritual Gifts.' This aroused grave criticism. He immediately, and gladly resigned, identifying himself with Spiritualism.

Dr. Peebles, a physician of ability, a great scholar, an outstanding orator, investigator and traveler, was editor of the *Banner of Light* for years. Three times he traveled around the world as World Missionary for the National Spiritualist Association, being the first public lecturer on Spiritualism in England, Australia and India.

Striving

"Why do mortals strive? Simply because we must. The whole of the universe, surrounded by many worlds, is in one perpetual motion.

We are never idle or motionless. We are but an atom amid the worlds, and no atom can be idle. Since we must strive, let it be in the right direction and begin by making others happy. This earthly life is too short and full of care and sorrow for one to be the cause of adding one feather's weight to another's burden. Cultivate the habit of treating everyone as though the time

would come when we lay down the mortal form, and to leave behind a CHARACTER and REPUTATION of FAIRNESS, KINDNESS, TRUTH and HONOR is, after all, the most enduring wealth.

It is striving that makes life a pleasure, for if all progress could be made at once there would be nothing to strive for. It is the gradual striving according to the increase of our intelligence that makes life worth living.

To the Venerable Dr. Peebles

(*On His Ninety-Ninth Birthday,
March 23, 1921*)

B. F. AUSTIN

When the Roman chief returned from war
In triumph o'er some bloody fray,
His captives graced triumphal car,
Imperial Rome held holiday;
Huzzas and shouting filled the air,
All voices rose in glad acclaim,
And richest gifts with jewels rare,
Were tribute to the conqueror's fame.

And thou hast come from distant lands,
Where sin and death and darkness reign,
From Ceylon's isle, from India's sands,
Australia's shores, New Zealand's plain.
Thy feet in eager search for truth
Have trodden oft the heathen shore,
Thy voice in ministry of love
Proclaimed God's message o'er and o'er.

Yet thy return was not proclaimed,
No city sets its holiday,
No flags were flung, no heralds named,
No marching crowds with wild huzza;
No marble mansion ope'd its doors
In welcome to thy weary feet;
No costly gifts from distant shores
Proclaimed thy victory complete.

But like thy Lord in days of old
Thou hast received contempt and scorn,
Not honors, praises, land or gold;
But homeless—like that MAN forlorn;
Despised was He who gave Himself—
No richer gift could heaven bestow—
Not caring He for power or self
But to uplift all men below.

So when He rose from death's embrace
The heavenly gates sprang open wide;
And angels kissed that thorn-crowned face,
And angels blessed that pierced side;
And through all courts of God's domain,
They celebrated jubilee—
For death was vanquished, sin was slain,
The truth had triumphed, man was free.

So, Brother, though thy path seem drear,
 And thy heart yearns for friends gone home,
 Th' invisible hosts of God are near
 Where e're thy faltering steps may roam.
 And from the realm of cloudless skies
 And flowers that wither not, nor fade,
 Unnumbered friends will greet thine eyes
 When back to earth thy form is laid.

 And this the song all heaven will sing—
 “A Welcome to the Pilgrim bold!”
 And all celestial courts will ring
 As the story of thy life is told.
 “Blessed the feet that never swerved
 From duty's path, since days of youth;
 Blessed the heart that loved and served;
 Blessed the lips that preached the truth.”

Many writers of genius have been endowed with psychic qualities. The principal figures in Shakespeare's tragedies such as Brutus, Macbeth and Hamlet see and converse with ghosts and witches: they experienced prevision and premonition and are conscious of spiritual forces around

them which they cannot control, and which affect their destiny.

Dante and Goethe both show in their creations the possession of psychic powers. Among poets and writers of prose and fiction are found exhibited outstanding examples of psychic gifts.

—Baseden Butt in Modern Psychism.

When Helen Keller was asked for her opinion on Immortality she said: “To our conception of God, the World, and the Hereafter, which we have received on trust for ages of unproved faith, Swedenborg gives a new actuality which is as startling, as thrilling as the angel-sung testimony of Jesus' birth. He brings fresh testimony to support our hope that the veil will be drawn

from unseeing eyes, that the deaf ear will be quickened, and dumb lips gladdened with speech.

The dearest of all the consolations which Swedenborg's message brings to me is that in the next world our narrow field of work shall grow limitlessly broad and luminous. Then the higher self we long to be shall find realization.”

Rev. Loé F. Elmore

Seattle, Washington

There has never been a time when I was not in Spiritualism, having had psychic powers since birth. I remember as a tiny child playing with my black poodle dog, Blackie, on the porch of my home in Goldhill, Nevada. Across the divide was

Virginia City. As I gazed upward at the great cumulous formation of white clouds I saw lovely beings moving about, all of which I described to Blackie. It was just one incident in the psychic picture-book of my childhood.



Rev. Loé F. Elmore

My first public work for Spiritualism was given in Seattle in 1893. The

next year I went to San Francisco to serve the Larkin Street Spiritualist Association. There I met John Slater who became a personal friend, and whose work always awed his hearers. This same year I was Ordained under the laws of the State of California, by the First Society of Progressive Mediums of San Francisco. During my six months' stay here, in Los Angeles, San Bernardino and San Diego, I met two of the earliest pioneer workers—James G. Clark and Dr. J. M. Peebles.

In 1895 I organized a Society in Salt Lake City, Utah; a similar one and Lyceum in Denver, Colorado. Returning to the Pacific Coast I toured the State of Oregon for six months, organizing a Church in Portland. The next year, in Denver, I met Harrison D. Barrett, George and Zaida Brown Kates and John Slater. Through Mr. Barrett my California Ordination was registered in Washington, D. C., and I was appointed Missionary-at-large. As such, I served my first Camp at Twin City Park near Minneapolis, Minn. Here I met the Aspenwall materialization mediums, and first heard Moses and Mattie Hull, following their lectures with messages.

After a six-month engagement at Cleveland, Ohio, I journeyed to Toronto, Ontario, where I contacted Rev. B. F. Austin. Here I was the guest of Dr. Augusta Stowe Gullen, the first woman to be graduated in Medicine in Canada. I followed Dr. Austin's lectures with message work. From Toronto I went South, stopping in Chattanooga and Nashville, Tenn. Upon advice from Harrison D. Barrett I arranged for Mass Meetings in Atlanta, Georgia, and New Orleans, Louisiana. Cora L. V. Richmond and Harrison D. Barrett were the Speakers. During the greater part of 1896 and 1899 I served the East and Middle States, at which time I met Prof. Lockwood.

In 1900 I returned to the Pacific Coast to serve the First Spiritualist Church, Seattle, Wash.: two years later sailed for New Zealand to serve the First Spiritualist Church there. This was followed by a series of lectures and message work at Auckland, Wellington, Whie, Christchurch and Duneden.

Seeing the great need for this work over there, I felt empowered by fresh enthusiasm that gave convincing force to my public addresses. I spoke before large audiences in Melbourne, where I met William Terry, editor of *The Harbinger of Light*, and where I was a house guest of Thomas Standford, elder brother of Leland Stanford, and met Charles Bailey, the Great Australian apport medium. It was here I had a memorable experience. A debate was arranged with Charles Argue a Methodist lay preacher, who had challenged me with a newspaper advertisement headlined: "Come to the M.E. Church and Hear an Exposé of Spiritualism and Its Latest Importation, the Yankee Rev. Loé F. Prior!" After three months of this discourteous treatment a public debate took place before a huge audience in the largest auditorium of the city. The rules of debate required a non-sectarian umpire, and controversial topics to be proved only by word of the Bible.

Needless to say, proof of Spiritualism was readily given through quotations from the Scriptures, and a brilliant victory was won for our Cause. The applause was deafening, and the M. E. Church minister retired in chagrin.

Going to Sydney, I met Dr. Charles McCarthy prominent surgeon, who at one time had been in attendance upon the Pope of Rome, before being excommunicated because of his belief in Spiritualism. Remaining here two months, I returned to New Zealand for three months, and then sailed for England under engagement to the London-British Alliance.

During my stay of over a year Abroad I spoke continually before large audiences and many scientific groups, in the British Isles and France, which brought me in touch with many outstanding personalities, such as Madame D'Esperance, W. W. Wallis, Rev. Frank Ballard, Mr. House, Charles Richet, J. J. Morse, F. H. W. Myers, Sir Wm. Barrett, Sir Wm. Crookes, Sir Arthur Conan Doyle, and many others. Sir Oliver Lodge I had met in Sydney.

From London I went to South Wales, then Scotland serving Edinburgh, Greenock, Gowch, and Glasgow, returning to London, then crossed the Channel to serve the Spiritual Alliance in Paris before returning home.

After a short stay in Indiana, I travelled across the Continent to sail from Vancouver,

B. C., for another engagement in Australia and New Zealand. After a stay in Melbourne and Sydney I received a call to South Africa, here a year of lecture and message work was arranged by Mr. Knox, president of the South African Mission. My lecture engagements carried me to such interesting places as Pietermaritzburg, Johannesburg, Freetown, Pretoria, Kimberly and Cape Town. In the meantime I had met Dr. John Lee Elmore and we were married in Durban-Natal. For about a year we travelled through the most interesting sections of South Africa, stopping to lecture in the important centres.

Again I was recalled to Australia, where we remained about three years, doing a great deal of Missionary work until interrupted by the approach of World War I. War was declared in 1917 when we were in Honolulu. I returned to Seattle and Dr. Elmore enlisted in the Canadian Red Cross Corps, serving in France. Since then we have resided in Seattle, where I remain active in Spiritualistic Work, lecturing in some centre each Sunday.

The candle of truth I lighted as a girl still glows in my hands, and until that wondrous radiance shall enfold me, I shall devote all my strength and time to illuminating the priceless message of Spiritualism to those who seek divine knowledge.

Universal Spiritualist Library

The Universal Spiritualist Library of Seattle was organized in 1930 by Rev Loé F. Elmore.

The first material help received was the donation of a sum of \$150 by the Women's Spiritualist League, and a gift of 250 books from Robert Polson of Aberdeen, Wash., who also pledged \$5 a month for two years to assist in the upkeep of the library room. Rev. Elmore with tireless enthusiasm searched the vicinity for suitable books among private collections which were later contributed by their owners to this young organization in appreciation of its anticipated benefits to the community.

At this time, Rev. Elmore had the library incorporated so it now holds a Charter under the laws of the State of Washington. She likewise formulated rules of procedure for its future maintenance and government, and these have been followed successfully during the years.

All business is transacted by an Official Board consisting of Rev. Loé F. Elmore, President; Mrs. Ada Johnson, 1st Vice-President; Mrs. Bertha Watson, 2nd Vice-President; Mrs. Julia Royle, Secretary; Rev. Addie Rosenerans, Treasurer and librarian; and trustees John Harrop, J. W. Emerson, Mrs. Bertha Deering, Mrs. Mary Burke of Seattle and A. McKillof of Tacoma, Wash.

About 1932 the Library, requiring additional space, was moved to the business section of the

city. Today its shelves contain over two thousand selected books, many now out of print and considered of great value. As new books come from the press they are constantly added to the original collection of Spiritualistic literature.

A rental system is maintained. During the month the circulation averages close to a hundred books. It is interesting to note that many readers of these books are not Spiritualists but state they are interested Truth-seekers. Ministers of different denominations are frequent visitors. This Library is recognized by leading book stores of Puget Sound district who recommend it to people doing research work along the lines of spiritualistic, occult, and metaphysical subjects. Current pamphlets, papers and periodicals, dealing with Spiritualism and published in the U. S. A., Canada, England, Australia and New Zealand, are always available for inspection and use.

The Library is assisted by four mediums of Seattle, each one devoting an entire day, weekly, to giving spirit-greetings to the general public who patronize the Library. They are assisted by hostesses who preside in the reception room. The rental of books and sale of papers goes into the treasury for the general upkeep of the Library headquarters and the buying of new books. Doors are open daily, except Sunday, from 9:30 A.M. to 5 P.M.

The State Spiritualist Association of Washington

This organization was founded and incorporated March 16, 1899, and is still spreading the

Gospel of Spiritualism in that section of our country through its ten affiliated churches.

Harmony Lyceum



Harmony Lyceum, First Spiritualist Church, Puyallup, Washington. N.S.A. Lyceum Charter granted in 1945. Rev. Betty Crews Brown N.S.T. Conductress, Mrs. Alta Erickson, Secretary.

Rev. Betty Crews Brown, N.S.T., of Tacoma, Washington, is an N. S. A. missionary-at-large. Rev. Brown is a graduate of Morris Pratt Institute, Wisconsin; of the N. S. A. Bureau of Education; and of several courses privately issued as well. She has served several camps and conventions of the N. S. A.



Rev. Stella Ross Wallace

Rev. Stella Ross Wallace, gifted with psychic powers since birth, is a Trance and Inspirational Speaker, Mental Medium, Healer and Poet. Many of her poems have appeared in both Spiritualist and secular press.

Rev. Wallace was ordained by the National Spiritualist Association October 1, 1904, and has served the Cause actively and efficiently for over fifty years. Always fearless in championing the rights of mediums to present their work, she has ever kept a watchful eye that these rights were

protected. She has, during her long years of service, officiated at an unusually large number of marriages, christenings and funerals.

In Washington she has served the State Association as Trustee and as Vice-President, and is now Pastor of Seattle Christ's Spiritualist Church, 116 Broad St.

The officers of this Church are: President, Albert Winter; Vice-President, Earl Wagoner; Secretary, Leroy Catler; Treasurer, Stella R. Wallace.

Hugh Gordon Burroughs

Rev. Burroughs, American born, of Scotch ancestry, seems to have followed in the footsteps of his aunt who was a renowned Psychic in Scotland. His schooling consisted of the grades and first year of High School.



Hugh Gordon Burroughs

The first trance lecture delivered by this splendid worker was given during his fifteenth year. In his forty-six years of work before the public he has never prepared a lecture, depending wholly upon the instructions and inspiration reaching him from the guiding influences who have been his teachers and educators throughout his career as Lecturer, Healer and Medium. It has been his good fortune to possess a body and mind through which most all of the phases of mediumship, both mental and physical, have been presented.

Rev. Burroughs, regularly ordained as a Minister of Spiritualism by the Illinois State Spiritualist Association, Feb. 14, 1915, at Joliet, Illinois, has served as Pastor of several churches: Cleveland, Ohio; San Antonio, Tex.; Joliet, Ill.; Chicago, Ill.; and is now pastor of 'The Church of Two Worlds,' Washington, D. C. He is also a trustee on the Official Board of the N. S. A.

The Church of Two Worlds (N.S.A.)

The Church of Two Worlds, Washington, D. C., was established by a group of interested Spiritualists in the Nation's Capital. It received its Charter from the National Spiritualist Association in the Fall of 1936, presented by the National Secretary, Hon. Harry S. Strack. From the time of organization until the present the Rev. Hugh Gordon Burroughs, National Missionary, and Trustee of the National Spiritualist Association, has been the Minister. Success has marked every phase of the church work, until this organization is now a strongly established church in the city of Washington. Services are held from October through June on Sunday and Wednesday evenings in a spacious room at 1010 Seventeenth Street, N. W.

Believing that the organized Spiritualist Movement should have a church edifice in the Nation's Capital this church launched a Building Fund Drive several years ago. There is now an encouraging amount in the fund on deposit in one of Washington's local banks, with the fund being steadily augmented.

The officers of this church, and its Pastor, select with great care all talent presenting the Work from its rostrum.

Bishop John P. Newman, General Grant's pastor, in Washington, D. C., was a Spiritualist.

Rev. Harry P. Strack, Washington, D. C.

Rev. Harry P. Strack, born in Ida, Michigan, Sept. 3, 1879, inherited from his mother an intensely psychic nature, became at the age of 16 an inspirational speaker, speaking on religious, patriotic, and fraternal subjects, but did not, at that time, know from whence came the power of expression. In his early years he studied for the ministry and was ordained as a minister in the Evangelical Church, resigning ten years later when he became interested in Spiritualism.

Attending a Spiritualist Service for the first time, at an afternoon meeting of the First Spiritualist Science Church, Sandusky, O., in April, 1920, he was so deeply impressed that he returned for the evening services. After thinking over what he had heard and witnessed he came to the conclusion that in Spiritualism only could be found a correct and logical explanation of the laws of the universe. He then and there decided to devote his life to the service of the one Cause which made possible a knowledge of the continuity of life, the possibility of communicating with those

who have passed on, and the law of eternal progression. Later, he joined this group.

In June 1920, Mr. Strack attended the annual convention of the Ohio State Spiritualist Association as delegate, and was elected Secretary. He was re-elected in 1921 for one year and in 1922 for a term of three years. In April 1921 Mr. Strack was granted his Licentiate Certificate.

Withdrawing from the Progressive Church in 1921, he accepted a call to the pastorate of the First Spiritualist Science Church of Sandusky, and made application for ordination. His application was approved by the N. S. A. Board, and ordination was conferred by President Schauss of the O. S. S. A. on April 23, 1922, just two years after attending his first service in this same church. In October following he was elected Secretary of the National Spiritualist Association. Coming to the N. S. A. headquarters a month later he took up his new duties, and for twenty-four years devoted his entire time and attention to the affairs of the N. S. A., serving with earnestness and sincerity until his passing June 1, 1946.

Views

It's just the way we look at life
That makes it large or small;
If we stay in the valley's depths
We ne'er can see it all.

But viewed from some tall mountain height
How beautiful it seems!
It's wider than the mind would guess,
And fairer than our dreams.

The valley changes not, and 'tis
The same place after all;
It's just the place we view it from
That makes it large or small.

Nellie R. White

Pioneers I Have Worked With

HUGH GORDON BURROUGHS

Among the pioneers I have known the first one I recall is J. Clegg Wright who delivered a lecture in my home town of Bluffton, Indiana, when I was but twelve years of age. Just a little later it was my pleasure to meet and be associated with, for a very short time, that strange and bewildering character, Will J. Colville. Still later, I witnessed the work of Inez Wagner and Etta Scott Bledsoe, who was then Etta Scott. They were working together in a little church in Tonka, Kansas.

A pioneer worker somewhat neglected and rarely mentioned was Mrs. Virginia Bryan of Payne, Ohio. It was my privilege while still a young boy to be associated with her and it was while with her that I gave my first messages in a public meeting. Later, through her, I met and worked with Maggie Vestal, the first daylight trumpet medium recognized in this country. Traveling with these ladies through the states of Oklahoma and Kansas a very strange incident occurred on the train while en route between Wichita and Hutchinson, Kansas. While seated with Mrs. Vestal in the day coach, spirit voices became audible and in a very few minutes the occupants of the car crowded around to see and hear the strange phenomenon that was taking place. The famous Texas Steere Music Company's car was on the rear of our train and soon that entire musical company was in our car listening to what came through her marvelous mediumship. The train arrived in Hutchinson forty-five minutes late.

Mrs. Bryan, moving to Minneapolis, Minnesota, and taking me with her, made it possible for me to meet some of the old workers in Minnesota and Wisconsin. Among these were Moses and Mattie Hull. Well I remember Moses Hull for it was following his address given in Winfield, Kansas, under the auspices of the late William

Sailing, that I had my second adventure in giving messages to a public audience.

While working in Missouri I came in contact with the late Zaida Brown Kates. She gave a lecture in the Joplin, Missouri, Opera House, for ladies only. I slipped in, finding my way to the balcony and feeling very sure I would not be seen, but you can imagine my embarrassment when about the first thing she said was, "there is a young boy in the balcony listening to this lecture that is for ladies only."

While in Kansas it was my extreme pleasure to be associated with 'Daddy' and 'Ma' Sprague, and it was while he was lecturing in Hutchinson, Kansas, that he said to me: "Because of your trance work you will some time take my place in the Cause of Spiritualism."

It was not so long after this that I had what then seemed to me my crowning experience. I met that great classic medium, Cora L. V. Richmond, and followed her wonderful lecture with messages, in the hall where the National Spiritualist Association was organized. How puffed up I was when this gracious, talented lady invited me to follow her lecture with messages! I felt I did an extremely good job, but after I finished and sat down, she rose majestically and said that some day the young man might make a good medium.

Well do I remember some of the early days of Camp Wonewoc, Wisconsin. There I met that veteran worker and medium, Charles Barnes, and also Frank Ripley, who was never seen without his palm leaf fan. It was at this Camp I met and worked with Mrs. Ellen Whitwell, wife of our President Emeritus, Rev. Joseph P. Whitwell, of the National Spiritualist Association.

At Wonewoc Camp I also met Daddy Hender-

son, working with him later at Ottawa, Kansas, billed on the program there as "The Boy Wonder." I met Bessie Bellman, Will J. Erwood, Fred Dunnegan and his brother Oren, and, upon request, gave a demonstration of my physical mediumship. One of the first to greet me there was Max Hoffman with the words: "Here comes the Kid."

Among my pleasant memories of pioneer workers was my association with the late Maggie

Waite, so well known, especially at Lily Dale Camp. It was for one of the first Indian Shows staged at Lily Dale, New York, in 1919, that I became an Indian under the direction of Dr. C. A. Burgess. While there I worked in the Auditorium with Jack Lillie and Mrs. Gillespie. Oh—there were so many that I cannot write of them all, but my experiences, working with these pioneers, are precious memory gems I treasure today.

God's Minute

"I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it,
But it's up to me to use it,
I must suffer if I lose it.
Just a tiny little minute—
But eternity is in it."

Selected

"The Constitution of the Universe, the magnificence of its development and the Immortal Aspirations of the Human Spiritual Principle confirms the impression that the Human Soul is intended to attain a Glorious Destiny. The activities of the Present-Phase-of-Life should be devoted to significant and glorious Pursuits, righteous Habits should be acquired, and Kindness should pervade the entire nature. Strife, for

temporal riches and worldly fame, since it begets discord and deception in society and deforms the inward Moral Beauty, should be avoided, and our affections directed in broad channels to express the Wisdom-Love-Principle. Eternal Progression and Development are the ends for which mankind should pray and labor. Happiness is an Effect, rather than an End. It comes unsought, but when pursued, invariably evades one."

Andrew Jackson Davis

I. Cor. XII:1—"Now concerning spiritual gifts, brethren, I would not have you ignorant."

I. Cor. XII:28—"And God hath sent some in the church, first apostles, SECONDARILY PROPHETS, thirdly teachers, after that miracles, then gifts of healing."

Way Memorial Temple

Wheeling, West Virginia

In the fall of 1899 a representative group of Spiritualists were called together by Mr. Henry Brunhaus, for the purpose of organizing a Spiritualist Church. On September 28, 1901, a charter was granted by the National Spiritualist Association to the First Progressive Spiritualist Society of Wheeling, West Virginia, with the following officers: President, Henry Brunhaus; Vice-President, Sam Hartman; Secretary, Lucy Carrol; Treasurer, E. S. Dillon; Trustees—Wm. Selvey, J. P. Barger and Laura Farnsworth. Mr. G. W. Way was the medium.

This young organization soon outgrew its quarters in the McLain Hall, and later in the Odd Fellow's Hall. Their outstanding leader, George William Way, inspired this group with his own ideals and they caught the vision he had of owning their own Church home. In 1916 this dream became a reality, and the property now known as Way Memorial Temple was purchased. It stands as a memorial to their noble and untiring efforts.



This Temple has always maintained an active interest in the Ladies' Auxiliary, Lyceum, Young People's Group, Classes, Symposiums, as well as its Church Services proper. It still has the largest Lyceum in the United States.

Many noted pioneer workers have graced this rostrum; and, several of the N. S. A. most outstanding representatives have served as Pastor.

This year (1948) the Temple will celebrate its 47th Anniversary.

George W. Way

George William Way was born in Wheeling, W. Va., May 10, 1872, and made his transition Sept. 6, 1922.

During twenty-three years' pastorate of the First Spiritualist Church of Wheeling he built and freed from debt a beautiful house of worship.

Gentle in spirit, firm in convictions of right, fearless in devotion, always sincere and very accurate in mediumship, strongly inspired in his

addresses from pulpit and platform, he was the servant of Angels and the helper of mankind.

On Sept. 10, 1916, President Warne of the N. S. A., conducted the dedicatory services of the Wheeling Temple, and just six years later to the day he stood in the same pulpit conducting Rev. Way's funeral obsequies.

Mr. Way was a member of the Lily Dale board at the time of his passing.

Memorial Spiritualist Church (N.S.A.)



Memorial Spiritualist Church, on Thirty-seventh Street near Lewellyn, Norfolk, Virginia, is the first Spiritualist Church to be built in Virginia.

This church was organized October, 1938, and chartered in May, 1939, by the National Spiritualist Association as the first National Spiritualist Church, the name being changed later to Memorial Spiritualist Church.

The lot owned by the church has a 75 foot frontage. The church contains a large auditorium, seating capacity of 200, a social hall and kitchen. On the second floor is a modern five-room apartment for the Pastor's use. It was dedicated by Rev. Robert J. Macdonald, Sunday, March 31, 1946.

Mr. C. W. Rosborough, the first president, was succeeded in office by Lory M. Reynolds, incumbent.

The idea of immortality, that like a sea, has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any

religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death.

Robert G. Ingersoll

Wisconsin State Spiritualist Association

Affiliate of the N. S. A.

Mrs. Clara L. Stewart of Stevens Point, aided by a number of interested citizens, arranged a Mass Meeting at Stevens Point on April 17, 18, and 19, 1900, to make plans and complete arrangements for the formation of a Wisconsin State Spiritualist Association. Acting Chairman was Harrison D. Barrett, President of the National Spiritualist Association; and speakers for the occasion were Rev. Moses Hull and Rev. T. Grafton Owen, with Frances Wheeler serving as message-bearer.

The officers elected were: President, Mrs. Clara L. Stewart, Stevens Point; 1st Vice-President, Mr. F. J. Balwig, West Superior; 2nd Vice-President, Mr. Jos. P. Francois, Green Bay; Secretary, Mr. A. A. McIntyre, Junction City; Treasurer, Mr. J. C. Bump, Milwaukee; Trustees, Dr. C. W. Sanderson, La Crosse; Mrs. Frances Wheeler, Madison; Mr. E. D. Frost, Almond; Mr. Harry Giddings, Sheboygan Falls.

Charter No. 240, dated September 17, 1900, signed by Harrison D. Barrett, President, and Mary T. Longley, Secretary, was presented to this new State Association by the National Spiritualist Association. It was incorporated as a religious body Dec. 15, 1900. As an incorporated organization it started its work with struggles and difficulties, financial and otherwise. Undaunted interest and hard work later brought gratifying results. Today almost all of the Churches in this Association own their own property.

In response to an invitation issued by Mr. Nathan Fiske, this Association conducted a Camp

Meeting at Wonewoc in the summer of 1901, as a result of which the Western Wisconsin Camp Association was organized.

The Morris Pratt Institute, of which this State is justly proud, devoted to the educating and training of students for the Ministry of Spiritualism, formerly located at Whitewater, Wisconsin, is now operating in Milwaukee.

Wisconsin is proud of its illustrious pioneers. Governor Tallmadge, later a United States Senator, became interested from the very time of the Hydesville Rappings, and joined Judge J. W. Edmonds and others of equal repute, in forming the first group who devoted themselves to an honest investigation of Spiritualism. This "Society for the Diffusion of Spiritual Knowledge" was formed in New York state in 1851—and was the nucleus of all larger organizations that followed. Judge Charles H. Larrabee, Judge Warren Chase, Morris Pratt, Moses Hull and Dr. F. A. Kraft all contributed their share in making the foundation of this Association a solid one.

The first person to be ordained in W. S. S. A. was Nellie Kingsley Baker of Portage, August 3, 1902.

The present state officers are: President, Rev. F. Lorenz Lamping, Milwaukee; 1st Vice-President Rev. Emily Clark, West Allis; 2nd Vice-President, Mrs. Melvina Hostak, Milwaukee; Secretary, Mrs. Neomia Flancher, Milwaukee; Treasurer, Mr. Joseph Sax, Milwaukee; Trustees, Dr. L. Eldred Kress, West Allis; Mrs. Grace Coreoran, Madison; Miss Gladys Ruppenthal, Milwaukee; Mr. George Rausch, Milwaukee.

Nathaniel Porter Tallmadge

Born in Chatham, Columbia County, N. Y., Feb. 8, 1795, Gov. Tallmadge graduated from Williams College, Massachusetts, with honors, in 1815.

At the age of 23 he was admitted to the New York bar, and in 1828 was elected to the Legislative Assembly. Hon. John W. Edmonds was a member of the same body, and a lifelong friendship grew up between the two men.

Before the expiration of his term in the Senate of New York, Mr. Tallmadge was elected United States Senator for a term of six years. He was the youngest man of that body, but his talents, both as a lawyer and a legislator, made him conspicuous even among the orators and statesmen of that generation. He was offered a seat in President Harrison's cabinet but declined. At the close of the session in 1844 Mr. Tallmadge was offered the office of Governor of Wisconsin, which was then a territory. His nomination was unanimously confirmed by the Senate.

It was in May 1852 that the attention of Gov. Tallmadge was first directed to Spiritualism by seeing in a leading New York paper a scurrilous

attack upon his old time friend, Judge Edmonds. He had the utmost confidence in the judge's integrity and capacity, and decided the subject was worthy of his respectful consideration. A personal investigation led to his becoming a Spiritualist.

In the Spring of 1854 Governor Tallmadge's name headed the list of 13,000 Spiritualists who addressed a memorial to Congress asking that body to appoint a select committee to investigate this all important claim of possibility of communication with the so-called dead. This document was 200 feet long, backed with canvas, bound and mounted on a cylinder for convenience and preservation, and it has been preserved in the government's archives. The Senate bantered about it, then laid it on the table.

Governor Tallmadge published in the *Washington Intelligencer* April 4, 1854, a stirring criticism of the action of the United States Senate. He became then and there a staunch advocate of this Truth, the logic of his arguments and the facility of his pen did much in those days to give prestige to our glorious Cause. On Nov. 2, 1864, he made his transition.

Rev. Louise G. Loebel of Fond du Lac, Wisconsin, became interested in Spiritualism in 1892. In 1904 she became a student at Morris Pratt Institute; and, from 1906 to 1930 was Secretary of Wisconsin State Spiritualist Association; for many years Secretary of the Ladies Aid of Wone-

woe Camp; and was one of the first State Missionaries appointed by the W. S. S. A.

Ordained in 1927 she remained actively interested in Spiritualism until her passing March 29, 1933.

It is a sad mistake to believe that death **ENDS** our career, that our work is **FINISHED**, that we

go to **REST**. There is no condition of rest in Nature, and we are a part of Nature.

Dr. Wm. J. Bryan

Wonewoc Camp Wisconsin (N.S.A.)

Nestled in the pine woods on the top of a bluff in Western Wisconsin lies Wonewoc Camp, a haven for tired and discouraged souls, who may come to find healing of mind, of body, and of situations by learning and applying the philosophy, science and religion of Spiritualism.

Founded in 1901, with Dr. Erwood and Dr. Sanderson its first presidents, it began in Waukesha, where the initial effort was unsuccessful, to be resumed the following year at Wonewoc where two acres of ground were donated for its present site, which now included thirty-two acres, a fine auditorium, a dining hall, seance rooms and some thirty-five cottages, and the Andrew Jackson Davis building, housing a fine library, rest parlor and porch; and on the second floor, rooms for guests.

Before Dr. Sanderson retired he selected a young student of the University of Wisconsin, Mr. Frank Hostak, to understudy for the presidency and after a year of the vice-presidency Mr. Hostak became president, retaining this office until his passing in 1946.

The Camp opens the first Sunday in July and closes the last Sunday in August.

The present officers are: Rev. Melvina E. Hostak, President; Mr. Wilbur Hull, Vice-President; Rev. Lester Miller, Financial Secretary;

Mrs. Margaret Hammersberg, Corresponding Secretary; Mrs. Rose Dewarzegar, Treasurer; Trustees: Mrs. Martha Woolley, Mr. Ralph Albrecht and Rev. Elizabeth Grokowsky.

Dr. F. A. Kraft

Dr. F. A. Kraft, pioneer Wisconsin Spiritualist, prominent physician and surgeon, who specialized in mental and nervous disorders, became actively interested in Spiritualism in 1897. He was of tolerant disposition, a good organizer, forceful speaker and able debater. His slogan was "Do right and fear nothing." Dr. Kraft was an ardent philatelist and student of history, his library containing over 2,000 volumes of excellent books, one being "Dorio," of which he himself was the author.

Civically minded, he became greatly interested in the governmental affairs of his community, and was elected to several important administrative offices, all the while retaining his interest in Spiritualism. He served the Wisconsin State Spiritualist Association for several years as President.

Dr. Kraft's two daughters, Miss Louise of Los Angeles, and Mrs. J. J. Knepprath of Milwaukee, are both ardent, active Spiritualists.

"Sometime, somewhere, love meets love,
Soul unto soul its greetings send,
And hearts attuned, in sweet accord,
In heavenly unison shall blend."

Kraft Memorial Spiritualist Center (N.S.A.)

Milwaukee, Wisconsin

Dr. Frederick A. Kraft was a practicing physician in Milwaukee, Wisconsin, until his death May 13, 1933. His wife, Elizabeth, was a trance medium, which afforded him the opportunity of research in Spirit Phenomena. The



Dr. F. A. Kraft

Doctor often entertained outstanding mediums in his home for months at a time in order to completely observe and study their mediumship from a scientific approach. These efforts led to his publishing the book called "Dorio," and also, to the founding, March 31, 1925, of this Center to

provide the opportunity for others to join in study and research work. Many well known public officials as well as representatives of the Press were invited to the new center, as the doctor was at one time Health Commissioner in the city of Milwaukee. Dr. F. A. Kraft was elected its first President and Mrs. Jeannette J. Knepprath, secretary-treasurer.

After the passing of Elizabeth, the Kraft Memorial Spiritualist Center was chartered by the Wisconsin State Spiritualist Association, for the expressed purpose of continuing an educational approach to Modern Spiritualism. Dr. Kraft was Vice-President of the State Association at that time, later became its President and served as such for a number of years.

The Charter members of the Kraft Memorial

Center were: Dr. F. A. Kraft, President; Paul C. Bauman, Vice-President; Mrs. Jeannette J. Knepprath, Secretary-Treasurer; Mrs. Helen Kraft, Miss Victorine Kraft, Miss Louise M. Kraft, Edward P. Knepprath, Mrs. Ella Bauman, Harry Kraw and Harold Bradford.

On the passing of Dr. Kraft in 1933, Mr. Bauman became its President. He, too, passed to the higher life shortly thereafter. With his passing, Louise, daughter of Dr. Kraft, returned to Wisconsin from Los Angeles, Cal., and took over the presidency of the Center. With her sister Jeannette, Church Secretary, they carried out the expressed wish of their father, and held Sunday and mid-week services under the spiritual leadership of Rev. Lester Miller. When Rev. Miller was called to Wheeling, W. Va., the Center was without a Pastor for a long time, but continued holding Lyceum Services every Sunday under the able leadership of Mr. Arthur Bathke. Rev. Melvina Hostak then returned to Wisconsin and is now the Pastor.

The present Board members are: President, Mr. Emil C. Reichel; Vice-President, Mrs. Jeannette J. Knepprath; Secretary, Mrs. Aurelia Harder; Treasurer, Mrs. Malinda Radke; Trustees, M. Otto Schuh, Mr. Walter Rother, Mr. Arthur Bathke, and Honorary Life Trustee, Mrs. Olga Just.

So the Kraft Memorial Center lives on with the beautiful memory of its two founders, Dr. F. A. Kraft and his wife, Elizabeth.

"Materialism, as a statement of fact, is completely routed by a single demonstration of Spiritualism."

Rev. Melvina E. Hostak

Rev. Melvina E. Hostak, ordained Spiritualist Minister, Teacher, Mental Medium, Lecturer and Lyceum Leader, is Pastor of the Kraft Memorial Spiritualist Center, 2671 North Ninth Street,



Rev. Melvina E. Hostak, Medium

Milwaukee, Wisconsin; Associate Editor of the Lyceum Spotlight; Teacher for Morris Pratt Institute and Trustee on its official Board; and Vice-President of the Wisconsin State Spiritualist Association.

"To see this Cause advance, to plant hope where doubt has been, is my prayer."

Rev. Loui A. Ward

St. Joseph, Mo.

Rev. Ward was born at Torch, Ohio, Aug. 7, 1874, and passed into the Spirit World May 7, 1945. Her father a Free Thinker, her grandfather an Orthodox Minister, she, herself, came into Spiritualism in adulthood after conversing in a Seance with her grandfather and being told by him that the doctrine he preached on earth was wrong. She not only became a devout believer of this Truth but unfolded a beautiful mediumship.

For seventeen years she was Pastor of First Spiritualist Church of St. Joseph, Mo.; also served State and National Conventions and var-

ious Camps as Lecturer and demonstrator of Mental and Physical Mediumship. Her ready



Rev. Loui A. Ward

wit and sound philosophy endeared her to all listeners.

At Iowa State Convention, 1923, she was ordained to the Ministry of Spiritualism.

Dwight L. Moody, one of America's six great Preachers, died a Spiritualist. Dr. Peebles tried to get him to accompany him on a world missionary tour. On his death-bed he refused all further medical aid stating: "Earth is receding; Heaven is approaching; God and his holy angels are calling me. If this is death, there is no valley. This is glorious! I have been within the gates—and, I have seen the children, Dwight and Irene." (his deceased grandchildren).

Third Spiritualist Science Church (N.S.A.)

South 81st and West Beecher Sts., West Allis, Wis.

February 12th, 1928, the Third Spiritualist Church of West Allis, Wisconsin, was founded under the name of the Spiritual Science Guild. Of the original eleven members five still remain.

Greenfield Hall on S. 73rd Street was the first meeting place where 'The Ladies Sunshine Club' was started and where the first anniversary was celebrated, with Rev. Thomas Grimshaw as Speaker.

An increased membership the ensuing year necessitated moving to larger quarters, Pilgrims Hall. At this time a lot was purchased with the expectation of erecting a church building but conditions affecting the entire country made building impossible; however, the continuous growth of the organization necessitated larger quarters, and use of the English Lutheran Church

was obtained, the next six years there were most encouraging. The name was changed to the Third Spiritual Science Church; in 1930 it affiliated with the State Spiritualist Association, becoming an auxiliary of the State and National Associations. The Church moved to the Wisconsin Conservatory Hall of Music in the Capitol Theatre Building. That same year the Ava Whiston Library was founded.

The present Church building was purchased in 1942 and the mortgage burned on the 19th Anniversary in 1947, with Rev. Victoria Barnes, M. D., as guest Speaker.

Great credit must be given to the able leader who has been with the organization its entire life, Rev. Emily Clark, ordained in 1934.

First Psychic Science Church (N.S.A.)

2671 North 9th Street, Milwaukee 6, Wisconsin

Founded Feb. 22, 1920, as the Alliance Psychic Research Society, this Church functioned as such until August, 1924, when it became known as



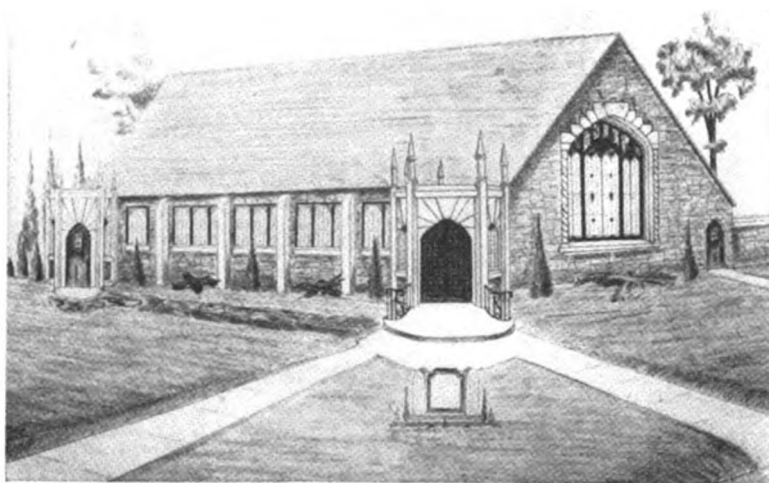
the Spiritual Alliance Church of Milwaukee. In April, 1928, this Society was incorporated under its present name, First Psychic Science Church

of Milwaukee. May 18, 1929, it was issued a Charter by the Wisconsin State Spiritualist Association. Present certified workers include the following: Licentiates, Mrs. Mae Nass, and Mr. Ralph W. Albrecht; Mediums, Mrs. Mae Nass and Mrs. Anna Himbert; Healer, Mrs. Lena Klein. On September 15, 1940, this church purchased its own property.

There is a very active Woman's Club of which Mrs. Norma Nedley is president, also a study and unfoldment class conducted by Mrs. Mae Larned.

The present Church Board consists of the following officers: President, Mr. Joseph Sax; Vice-President, Charles Kapp; Treasurer, Mrs. Elinore Dreblow; Secretary, Mrs. Pauline Benson; Trustees, Mr. Ed. Kehoss, M. Paul C. Witt and Mrs. Lily Wagner. President Joseph Sax is also treasurer of the Wisconsin State Spiritualist Association and State Superintendent of Lyceums.

The First Spiritualist Church of Milwaukee (N.S.A.)



Rev. F. Lorenz Lamping

This progressive Church had its inception in 1888, when a group of Spiritualists began meeting in various homes, calling themselves "The Liberal Club." Other groups of Spiritualists were meeting under like conditions, and in a few years several of these groups decided to unite under one banner. This organization was called "The First Spiritualist Society." By 1895 the membership had so increased that larger meeting quarters became necessary. At this time the group re-named their organization "The Unity Spiritual Society," and became one of the first churches to charter directly through the N. S. A. In 1926 this Church and The Temple of Spiritual Science merged and purchased church property, again changing the name to the First Spiritualist Church of Milwaukee.

Rev. F. Lorenz Lamping, President of the Wisconsin State Spiritualist Association, is the pastor. The church is very proud of its other ordained minister, Rev. Charles R. Smith, president of the National Spiritualist Association, and one of the founders of this church. Rev. Lamping is assisted by the following: Mrs. Alice Nowak, Licentiate; Mrs. Martha Schmaelzle, Mrs. Chas. Kehr and Mrs. Geo. Fuehs, Mediums; Mr. Joseph Fuszka, Mrs. Schmaelzle and Rev. Lamping, Healers.

The church officers are: George Rausch, President; Wm. Twele, Vice-President; Mrs. Turznik, Recording-Secretary; Mrs. S. Peters, Financial-Secretary; A. R. Nowak, Treasurer; A. Raetzman, C. Quast and H. Ribbe, Trustees.

BEHOLD!

Here is Thy Magic Staff

UNDER ALL CIRCUMSTANCES KEEP AN EVEN MIND

Andrew Jackson Davis

Criticism Can Be Our Ally

REV. F. LORENZ LAMPING

At first glance one might ask how this is possible since Spiritualism is so often made the object of disparaging remarks by a non-understanding public, by the public press and radio, the majority of which statements are unkind, unjust and overwhelmingly untrue. These criticisms seem to be well-planned, purposeful attacks aimed at weakening Spiritualism as a Religion, and with the sole intent of eventually destroying it. Depending upon the character of such criticism, and the evident motive prompting it, it is an easy matter to determine whether it is of a constructive or a destructive nature. Individuals in every walk of life, groups, races, religions, nations—alike—are vulnerable objects of attack, vicious and otherwise. When directed at the adherents of Spiritualism such criticism can be beneficial if Spiritualists will LIVE the admonition of their great philosopher, Andrew Jackson Davis,—“Under All Circumstances Keep An Even Mind.”

Criticism should not be shunned entirely, it is often an educator, a helpful agent in the attainment of an ideal. The age-old admonitions “Man, know thyself”! and “To Thine Own self be true”, are practically impossible of attainment without involvement of justifiable, critical appraisal. “We never see ourselves as others see us”: therefore might continue to develop imperfections were it not for criticisms directed against their continuance. Wise individuals will always welcome, even seek, constructive criticism. It promotes growth from within, and prompts greater effort in the right direction. Never is an individual nor any group of individuals, religionists included, above criticism or immune

from it. Spiritualism should invite it; carefully analyze it; protest it if erroneous or misleading; and welcome it as helpful if constructive.

Organized criticism when its intent is one of destruction, can easily get beyond control, doing irreparable damage if not counteracted in time. Fire can be terrifying and destructive if ignored, yet when controlled is of inestimable value: water, so destructive when on a rampage, is man's servant when controlled: electricity is as destructive as dynamite when out of hand, yet it, too, can be harnessed for useful purposes. The same can be said of criticism.

When the Press through the daily papers or periodicals makes, as it has in the past, unfounded accusations against Spiritualism, it becomes the imperative duty of Spiritualists to defend their Religion. This effort should be a consolidated one, participated in by all associated groups and their auxiliaries, directing their appeal to the proper Governmental authorities, protesting infringement of their guaranteed religious rights. In unity lies strength.

A wise statesman emphatically proclaimed “Eternal Vigilance is the price of freedom”. Spiritualists, then, should not stand passively by and allow their sacred heritage of religious liberty to be taken from them by any means whatsoever. They should prove themselves to be an alert, a potent religious body of people that CAN and WILL fight adverse criticism, but will at all times welcome constructive criticism, using it as an ally in their efforts to contribute to the welfare of this world.

Pioneers

The work of our pioneers is a monument to Spiritualism. Their unfaltering footsteps, their unwavering courage and strength has laid the foundation of Modern Spiritualism. What a

happy reunion of all of these workers in the Spirit World! Their counsel and guidance continues, for their interest and loyalty to the Cause never wanes.

In Memoriam

O, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

George Eliot

Professor W. M. Lockwood, an exceptional teacher and lecturer, received recognition from the nation's press through one of his utterances: "The evolution of the human race, the moral well-being of the individual and his heirship to eternal life and all the benefits of time and space, do not depend upon the bible or any 'Sacred Cosmogony' of the past. This natural truth inheres in the lowest expression of nature, is written by processes of affinity in all of nature's

forms, is voiced in suns and stars and worlds upon the page of infinitude. The priest and the politician may retard man's unfoldment, and live in luxury off of his ignorance and credulity, but — they cannot alter a principle of nature or forever bind man's intellect to the superstitions of a primitive age."

This speech alone bespeaks the calibre of this pioneer.

The Campbell Brothers had much the same type of mediumship as did the Bangs Sisters. Alexander and Allan demonstrated their work at all larger Camps and principle centers through this country, and to the leading Spiritualist Societies in

England. When Alexander passed away a younger brother, Charlie, joined Allan, but his work was weaker than both of his older brothers. Upon Allan's death in April, 1919, Charlie gave up the work.

J. Clegg Wright was one of the best versed exponents of the scientific aspect of Spiritualism. He was a subtle reasoner, a profound thinker,

able student and teacher extraordinary, one who attracted crowds of intellectuals to our larger Camps.

Results from Dogmatic Religion

Superstition; priesthood; bigotry; persecution; suppression of knowledge; mental darkness and the arrogance of infallibility.

RESULTS FROM A KNOWLEDGE OF THE LAW OF THINGS

Man, not God, the divine center; nobility of life; highest ideal of perfection; calm reliance in the presence of universal and omnipotent forces; all embracing charity and philanthropy; earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world as the best preparation for the next, and for the religion of Pain, the substitution of the religion of Joy.

Hudson Tuttle

Margaret J. Butler, a talented woman in many ways, was always referred to as Boston's Dean of Spiritualist Mediums. Dignified, gracious and accomplished, she became a factor in the social life of Boston as she was in the Spiritualist Movement. She was a lecturer and medical clairvoyant for over 60 years, working for some years with that illustrious pioneer, Dr. H. B. Storer, as Consulting Medium. For 30 years she was conductor of the Boston Progressive Spiritualist Lyceum.

Rev. John Pierpont, many years a Unitarian clergyman of Boston, a writer, poet, and musician, was a devoted Spiritualist. He had the honor of presiding at the National Convention of Spiritualists when it convened in Providence, Rhode Island—this, before the N. S. A. was organized.

Professor William James, Professor of Psychology at Harvard University, one of the founders of A. S. P. R. (American Psychic Research Society), president of the S. P. R., was first attracted to this subject through the mediumship of Mrs. Piper. In a course of 45 lectures which he delivered at Harvard 15 were on Spiritualism, or psychic phenomena.

The Carey Sisters, authors of "Little Women," etc., attended many seances by pioneer workers. Phoebe Carey said: "I KNOW that my loved ones come back just as I know anything else. It is no more wonderful to me that I should see and perceive with my soul than I am able to discern objects through my eyeballs."

Professor S. B. Brittan, a distinguished Universalist clergyman, classic essayist, linguist, editor of the *Univerecoelum* and *Spiritual Philosopher* published in 1848, became one of the most prominent lecturers in the very earliest days of Modern Spiritualism, and wielded great power through his pen.

Luther Colby, a valuable pioneer worker, passed away in 1894 at 81 years of age. He founded the *Banner of Light* in Boston in 1857, serving as its editor for 37 years. From a rank materialist he became an ardent, active Spiritualist.

The Voyageur

Dictated by Walter Stewart Stinson, control of Margery

"There is a plan far greater than the plan you know,
There is a landscape broader than the one you see,
There is a haven where storm-tossed souls may go,
You call it death—we: immortality.
You call it death—this seeming endless sleep,
We call it birth—the soul at last is free.
'Tis hampered not by time or space—you weep,
Why weep at death? 'Tis immortality.
Farewell, dear Voyageur—'twill not be long,
Your work is done—now may peace rest with thee.
Your kindly thoughts and deeds—they will live on.
This is not death—'tis immortality.
Farewell, dear Voyageur—the river winds and turns,
The cadence of your song wafts near to me,
And now you know the thing that all men learn:
There is no death: there's immortality.

Harriet Beecher Stowe, famed author of "Uncle Tom's Cabin" was psychic from childhood. She stated that she really did not write this book, that it was given to her—it passed in vision before her. She had to tell it as it came, and suffered in so doing.

Rev. Jessie E. Beard, a splendid worker, passed to the Spirit World March 20, 1933. A staunch supporter of organized Spiritualism, an excellent Medium and a brilliant Speaker, she did much to advance the Cause in the State of Colorado. For many years she was Pastor, First Spiritualist Church of Truth, Denver; President of the Colorado State Spiritualist Association for two years, and National Missionary of the N.S.A.

Mrs. Benedict of Auburn, N. Y., was the official Medium of the Apostolic Circle, the first American psychic to be featured after the Fox Sisters. She unfolded her mediumship under Katie Fox.

Edgar W. Emerson of Manchester, New Hampshire, was frequently referred to as the greatest

test Medium of his time. His psychism was marvelous and through it hosts were induced to investigate Spiritualism.

Emma Hardinge Britten

Emma Hardinge Britten has not been dealt with at length in this book since she was really of London, England. However, she became one of the greatest women propagandists Modern Spiritualism ever had, and American Spiritualism owes her much. Born in London, England, May 2, 1823, she passed to Spirit in 1900. Psychic all her life, she did not understand her gift until coming to America in 1855 to appear in a Broadway play. She founded "The Two Worlds" of Manchester, England, and edited it for five years. She wrote several books, among them "Modern American Spiritualism."

Gerald Massey, poet and author says—"Spiritualism will make religion infinitely more real and translate it from the domain of belief to that of life: it transforms faith into facts."

J. Frank Baxter

Mr. Baxter was born at Plymouth, Mass., Nov. 11, 1841, and was just a young child when the raps in the Fox Cottage caused so much commotion. His family tried to receive raps in their home and it was found that this little fellow had this phase of mediumship.

For seventeen years he taught school, resigned, and thereafter devoted all his time to Spiritualism. He began his work as a Trance and Physical Medium, later developing Personation, Automatic Writing and Inspirational Speaking.

Mr. Baxter developed a very peculiar phase of mediumship, the spirit entities controlling him giving messages, through him, to be sent to their friends at a distance, in fact in all parts of the

United States. He cooperated with these spirit people and for years, at his own expense, kept up this arrangement. Hundreds of letters reached him, thanking him and telling him of the accuracy of the tests.

One evening in Plymouth, Mr. Baxter was levitated thirteen feet above the ground and carried in a horizontal position for twenty-five feet. This performance was repeated that same evening, and twice each Friday evening for the eight succeeding weeks.

None excelled him as a platform medium, it was a common occurrence for him to deliver one hundred spirit messages at a Service.

Margaret Gaule, raised a Roman Catholic, brought the Gospel of Spiritualism to multitudes through her outstanding mediumship, at Camp Lily Dale and the principal centers throughout the country. This gifted woman was one of the most successful and truly great mediums to ever grace our rostrums. Her work was accurate, detailed, couched in convincing language, carrying conviction to doubting, sorrowing, despairing people throughout the entire country. She was in the very front rank of America's outstanding mental mediums, with never a smirch upon her work.

Mary Drake Jenne of Etna, Maine, was born in 1864, graduated to the Next Expression of Life, December, 1946, following an Earth Life of great usefulness and credit; of great love for Spiritualism and the N.S.A.

For more than a quarter of a century she held the office of Secretary of the Maine State Spiritualist Assoc.; and, for a like period of time, served as State Superintendent of Lyceums and Secretary of Etna Camp Meeting Assoc. Her mediumship was expressed through lecturing and messages.

Mrs. Jenne had the distinction of knowing and entertaining in her home all four presidents of the N.S.A. For years the Speakers at Camp Etna paid tribute to the beauty and compelling power of her invocations, which always created an ideal setting for their talks.

A deep thinker, self-effacing, extremely intuitive, kindly and gracious, Maine gave a valuable worker and wonderful personality, to the Spirit World.

Jack T. Lillie of Philadelphia and his wife *Mrs. R. S. Lillie* of Boston, Erie County, N. Y., were popular workers at the early camps, Mr. Lillie serving as chairman for several seasons at Camp Lily Dale. He and his wife (better known as Mrs. Shephard) were both splendid lecturers, and he, the possessor of a trained baritone voice, which he used generously for the Cause.

Our pioneers have left us a noble heritage of the greatest value, and the responsibility of carrying forward this great work, working together in harmony, mutual understanding and goodwill, so that our Great Cause for the welfare and enlightenment of mankind may go forward toward the attainment of its true purpose.

Due to the nature of this book further detailing regarding our beloved pioneers is impossible; but the following, no less deserving, made valuable contributions in the early days of our Movement—*Rev. Grace Lowrey*, former president of Texas State Spiritualist Assoc.; *Dr. Sweringin*,

Fort Wayne, Indiana; *Judge A. H. Dailey*, New York; *W. J. Wentworth*, Ohio; *Jeremiah H. Carter*, Laona, N. Y.; *A. Gaston*, Pennsylvania; *Hon. Sidney Dean*, Connecticut; *Mrs. J. H. Matteson* (nee Wealthy) Brant, N. Y.; *G. B. Stebbins*, Massachusetts; *Wm. C. Bowman*, Los Angeles, California; *Dr. Frances C. Treadwell*, Philadelphia, Pa.; *Julia Schlesinger*, California; *Dr. H. P. Fairechild*, New York; *C. Fannie Allyn* (noted Lyceumist), O. G. Chase, Meadville, Pa.; *Hon. John A. Collins*, Calif.; *Wm. Emmette Coleman*, Virginia; *James G. Clark*, Constantia, N. Y.; *Dr. E. D. Babbitt*, Handen, N. Y. and many others.

The Promise

Though some may say to you that I am dead
Think not of me as one who passed away.
Believe me when I say, "I have not gone,
But only have sought silence for a day."
For you shall feel my touch in every breeze
That softly plays upon your cheek and hair;
My lips will press your lips in every dream
Awake or sleeping, showing I still care.
And if sometimes, a loneliness o'ertakes you
Remember, then the days that used to be—
And in each robin's song, if you will listen,
Softly you will hear me call your name.
A thousand voices on a star-strewn night
Will speak to you and bring you thoughts of me,
For faith will keep our love's flame burning bright
Through life, through death, through all eternity.

—*Katherine Kitterman.*