

Sept
The National Spiritualist

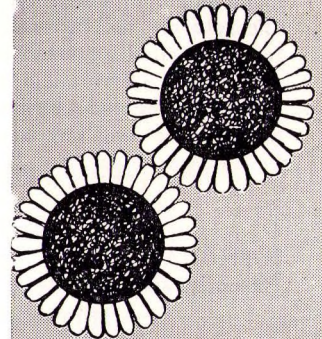
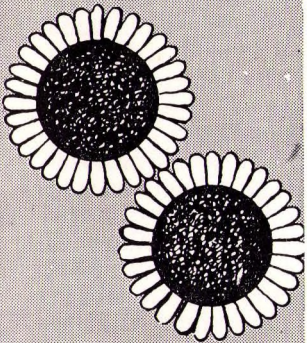
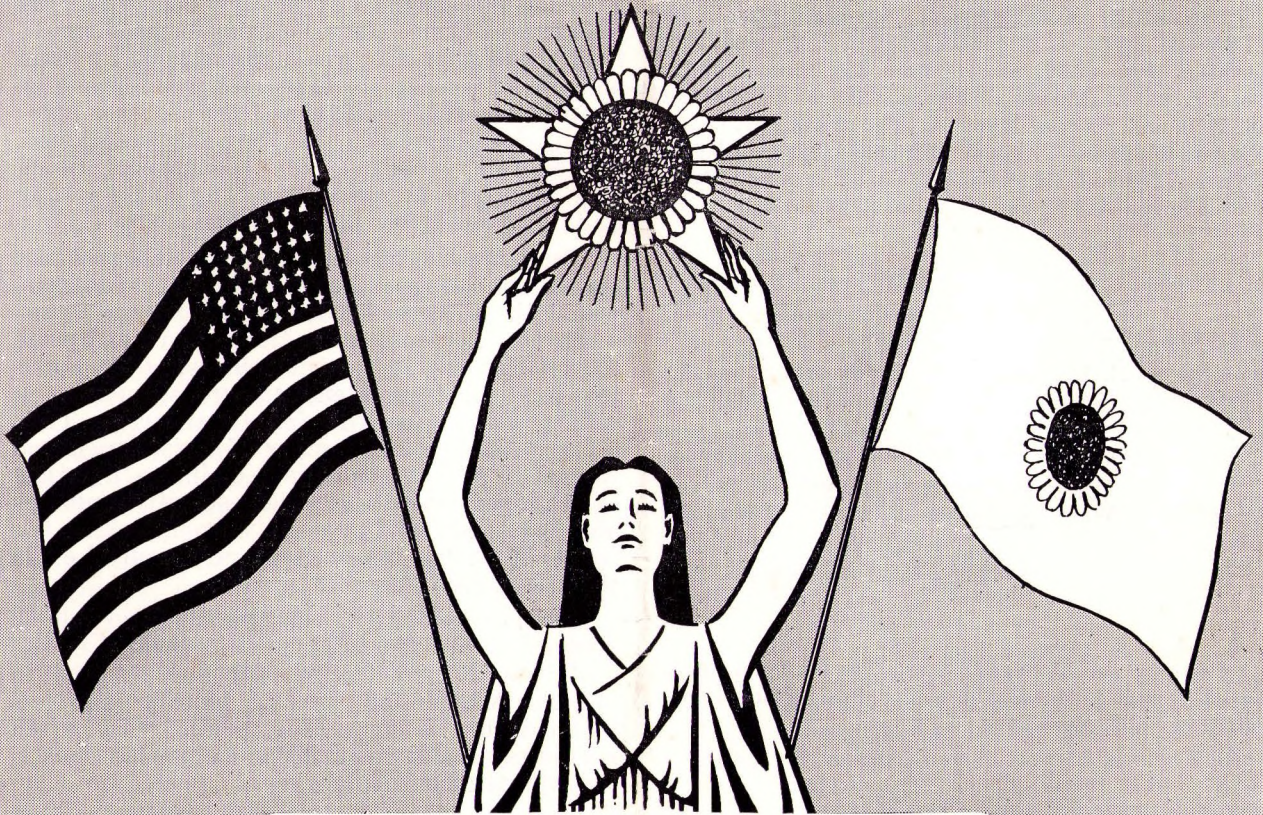
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THIS MONTH'S FRONT COVER

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FIRST SPIRITUALIST CHURCH
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EDITORIAL

THE BRIDGE BETWEEN

Since the beginning of recorded history and in all the dim vistas before that time; in all ages, cultures and civilizations man has fought a sometimes feeble but always relentless war with materialism. He very early became aware that there was a spiritual expression in man and where he had no fact upon which to base his premise of a spiritual self that existed after death, he invented. He begged, beseeched, prayed for revelation from a Supreme Being that he might be saved from the futile ending to an oftentimes bitter pointless existence.

Thus animism was born, the whole world was man's schoolroom, he saw in the elements, when they were kind; gentle benign gods, when the elements were fierce and deadly, he sought the answer for the collapse of his hopes for good hunting, plenteous crops, success in battle, health for the family or tribe. Thus arose an increasing number of "wise" men and women. As such, they laid claim to mystical experiences denied ruder, less sensitive mortals and the voice of the gods were heard in the world of man's experience and in all the ills that flesh man was heir to.

It is not our purpose in this short article to attempt an apt illustration of the growth of the God idea, it is sufficient for our purpose to indicate that in all ages of history man has listened to the sometimes gentle, very often keening and awe inspiring voice of God spoken through the lips of man.

From the multitudinous gods of ancient India, Egypt, America, with their great emphasis on blood sacrifice, especially of the blood of the young, the innocent, the virgin, man's gods and goddesses are a true reflector of his type of culture and civilization. The charming and beautiful gods and goddesses of the days of classical Greece reflect the glory that has been attributed to that wonderful age when philosophy of the type of the Socratean school reached its apogee in the works of Plato, Aristotle, the great poems of Homer and Vergil. Whether through myth or legend or by actual revelation, man has through all of his ages on earth sought to prove that he was more than animal, that he was, as the beautiful 8th Psalm of David inquires "What is man that thou are mindful of him and the son of man that thou has visited him. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor".

Man, since his earliest days has known that there was a bridge over which God travelled to reach him. In the first days it was over the

(Continued on Page 8)



HUMAN PETTINESS

vs.

NATURAL GIFTS

By DOROTHE ANDREWS TORRE

As we look about us from day to day, we seek ever new channels to explore in the hope of awakening new areas of thought to the philosophy of Spiritualism. Very often we are confronted with situations which tax our inner strength, and these instances prove the depth or superficiality, whichever the case, of our beliefs.

In our complex society which, sociologists tell us, is about 60% urbanized, and within which people are in close and frequent contact with one another, there is a very unpleasant human trait which presents itself all too frequently, and that is pettiness. The sorrowful part is that one does not have to be an active participant in this type of smallness to feel its negative repercussions. If one allows pettiness to penetrate his protective shield of Spiritualistic thinking, he then becomes a "passive pettyist," if I may coin a phrase, in that he has allowed himself to react to it, to be hurt by it, or to think petty thoughts as a result of it.

Sadly enough, one of the most frequent objects of human pettiness is the natural gift, which is often a major source of jealousy, envy, and even the more intense emotions of resentment and contempt. One wonders why, where certain talents are concerned, whether they are of a physical, intellectual, artistic, or spiritual nature, anyone should be envious of another's gift.

Let us examine for a moment the properties of a gift. A gift is that innate power which drives the human being to create, to conceive a thought and to materialize it, whether it be a rough-hewn milk stool, or a space rocket, or a song, a picture, a poem, or whether it be one's bright disposition which lends felicity to all and helps them to live at peace with themselves.

A gift is illusory, and will not be clearly defined with verbal articulation. It is not tangible, but from its realization tangible things may evolve. However, just as likely, it will be manifested in subtle, intangible ways, such as a warm smile, or a genuine concern for those less fortunate.

A gift is like the wellspring of human growth, pointing the way to a greater degree of enjoyment and fulfillment while on this physical

earth plane. There is no way to measure a gift's worth. Who is to say that one profits more from that invention called the telephone (which derived from a mental gift) than one does from the good-heartedness of a friend? Who can weigh up giftedness in so many pounds of pleasure it affords the world?

If only we could all realize our own gift potential and devote ourselves to its expansion and utilization, much attention would be directed away from the evils in this world. Each gift, no matter how **apparently** insignificant, is worthy of our appreciation. But human pettiness will try to attach a price tag to it, to weigh it up for commercial value. No matter what we humans may pay for a gift's material manifestation, the gift itself is still priceless and immeasurable.

That we should all feel humbly grateful for whatever gifts (or abilities) we have and not covet those of others is apparent from the very character of a gift. Let us further examine its properties in an attempt to elucidate its significance in this physical world. What is it? How does one acquire it, and why is it bestowed upon one and not the other? Why are some people musical geniuses, while others are tone deaf? Why are some creatively abstract in their

(Continued on Next Page)

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thinking, while others are methodical and unimaginative? Why are some able to absorb and retain knowledge with one or two readings, while others must plod and dig and scrape to remember two and two? Why are some people encased in beautiful physical bodies, while others may have irregular features and unproportioned figures.

These are only a few of the questions which have passed our minds at one time or another, unless we have never taken the time to assess ourselves in relation to others. This wondering and comparing is not in itself pettiness, but rather introspective speculation. It becomes pettiness only with concomitant negative thoughts. As children, it was a natural thing to wonder why Billy Brown was so good at baseball, when we were only mediocre, but we didn't necessarily curse and despise him for possessing a gift we desired. Or we wondered, in passing, why Jane Smith had beautiful long dark curls, while we had short stringy hair that wouldn't grow. Or why that silly Jones kid could snort through a piece on the accordion so proficiently, and we couldn't even play the comb! We only pondered it then, but how many of us now, as adults, can truthfully say we have not coveted, with some pettiness, another's gift which we consider to be greater than our own?

Psychologists tell us that a gift comes about through a multiplicity of factors, the most outstanding of which are genetic, environmental, socioeconomic, and cultural. That gifts initially appear in an individual as a result of a combination of inherited tendencies, and through none of his doing. It is only by **chance** that certain people marry each other, only by chance that certain genes predominate, so that the progeny of a couple are dependent first of all upon the gene combination which takes place when the ovum is fertilized by the sperm. When we mentioned "chance" above, we meant just that, as in the mating of any two parents, there are 8,388,608 possible combinations between the twenty-three chromosomes of the mother and a like number of the father.* Thus, even if there is a genius somewhere back in the family

* "Personality Dynamics and Effective Behavior," by James C. Coleman, Associate Professor of Psychology, the University of California at Los Angeles.

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line, it does not necessarily follow that one of the descendants will produce a genius, although it may be possible. But the key word here is "chance."

Another factor significantly involved in our gift potential is environment. This general term embraces not only the physical surroundings of an individual, but the emotional atmosphere, and the attitudes and values of the family into which he is born. If all or most of these factors are not conducive to the exploitation of a gift potential, then even an extraordinary gift may go unnoticed, or at least undeveloped. For instance, if Jascha Heifetz, the great violinist, had been born on the Frontier in expanding America a hundred years ago, five-hundred miles west of St. Louis, of poor people of the soil (indicating a low socioeconomic status) whose only concern was survival in a hostile territory, and who placed little value in knowing how to play the violin, chances are that the boy, despite his remarkable gift, would not even have recognized the void in his life, and would not have interpreted his fascination with the country fiddlers as a desire to learn to play the instrument himself. Thus, his talent would have remained undiscovered.

However, an unsatisfactory environment is not always a lasting deterrent in the development of one's gift potential. If the cultural influence is strong enough, it may override the initial environment. (A hundred years ago our American culture was segmentalized, due to the nature of expansion, and had the hypothetical Heifetz journeyed to, say, an Eastern city where violin-playing was adored and encouraged, his latent gift may then have been realized and exploited. Thus we see how transitory adverse conditions may be.)

Another example of the influence of culture (and we are all a part of this culture) concerns a family which, through ignorance, or inertia (or pettiness) ignores their child's precocity and refuses to spend any money to buy books or writing materials, or to introduce the child to someone who would help. However, when the child reaches a certain plateau of growth and is noticed by people (perhaps his schoolteachers) who value this precocity, then he may receive help in developing his intellectual gift. Now we ask, why do **these** people value intelligence, when the child's own parents obviously do not? We can only reply that those people in the learning institutions are there because they are necessary to our culture, because they represent that part of our culture which encourages learning, values intelligence, and considers the acquisition of knowledge a valid pursuit, whereas the child's parents are an isolated segment of our vast culture, an exception to the norm, rather than representative. So, the precocious child may rise above an environment, and parental pettiness, if the cultural concepts are conducive to his growth so that they supersede those of

his early environment, and if he comes into contact with people interested in helping him.

We see then, how chance enters into the incipency of a gift, and into its growth and development. What if the precocious child had met teachers who, like his parents, were jealous of his intellect, who pettily set about to interpret his every move as one of mischievousness, instead of mere impatience with a dull class? The child's gift would have remained undirected until he did meet circumstances conducive to his development, suffering frustration and feelings of inadequacy and unworthiness along the way, which might tend to so preoccupy him that his gift would be entirely sublimated to his confusion.

To further hypothesize for a moment, let us say that if this same child grew to adulthood, his talent still unrecognized and/or undeveloped (due largely to human pettiness along the way), so that he took a job which utilized his physical prowess rather than his excellent mentality, then the void, the lack of fulfillment, the unrequited yearning for something of which he may not even be aware, would only lend further negative feelings which would take the form of a vicious circle and continue to thwart his development. We have here, then, a case of a genetically gifted child, whose early environment and parental influence were not conducive to learning, and whose growth processes did not include the perspicacity and benevolence of those in a position to help him, due to their pettiness. Although the culture as a whole valued intellectual pursuits, the boy's narrowed existence, and limited and unsatisfactory associations, did not acquaint him with the true values of his culture, so that he was not able to guide himself or to expand his gift because he was too busy trying to survive in a hostile or at best, impervious environment.

We see demonstrated here the viciousness and the power of pettiness, how it thwarts human growth and development, and deters the actualization of innate abilities that would, if

properly exploited, greatly benefit all mankind. We wonder why the hypothetical boy's teachers did not assist him, but rather cajoled him, thereby sublimating his gift to the frustration dealt him. Were they merely foisting upon him that which they had been subjected to as objects of pettiness themselves? Had they at one time aspired to be the smartest in the class, and had ended up, even after much concerted effort, with a "C" average? Or had a sister or brother excelled and received much praise from the parents, whereas they had performed throughout school in a very average manner without any laudatory comments? Here then, would be demonstrated pettiness on the part of those parents who praised only the child who afforded a feather in their caps, who brought home high grades to be bragged about to neighbors and relatives, who failed to recognize that the "C" child was, indeed, doing his best, just as the "A" child was only doing his best, and no more.

So, we see how pettiness suppresses the natural gift and weaves a subtle web of animosity, to be projected from person to person until—when does it stop? When is the chain of pettiness, that strangles the finer emotions indigenous to the human, broken? Only, my friends, when it reaches one who refuses to absorb it; one who firmly refuses to be a part of its perversity and negativism. Pettiness cannot stand the bigness of love and compassion, in their sublimest connotations, nor recognition of one's own worth, but must seek fertile ground in self-deceit, jealousy, recrimination, vindictiveness, and all other negative aspects of human behavior.

One would do well, when encountering pettiness in its myriads of forms, to re-read the luminous words of Arthur B. Hartley in his article on "Non-Resistance," (May 1962 issue of *The National Spiritualist*), which I quote in part:

"Non-resistance is a symbol of strength; of consciousness of one's power; of the ability to go beyond that which would deter him . . . so (that) if we stop resisting everything and everybody (may I interject that to recognize and react to pettiness is to resist it) and attract to ourselves that which we need and desire, through our thinking, we will then . . . be living 'in Harmony with the Universe.'"

In conclusion then, we must ask, Who are the **truly gifted**? The great musicians, writers, poets, painters, inventors, scientists, teachers? No. Not necessarily. The truly gifted people are all those, with or without an outstanding gift, or talent, or ability, who have learned to bless what they have and be grateful for it; to bless what others have and wish them the best with it; and to make the very most of whatever potential they just happen, **by chance**, to have.

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RELIGION AS SPIRIT SEES IT

By REV. ENID S. SMITH, Ph.D.

Religion is all important, fundamental and universal in all cultures, but in modern days it has been pushed aside, though practiced by many in a conventional sense by mere church going, or by Spiritualists in the substitution of very worldly spirit contacts and messages or by amusing phenomena.

The reason largely for pushing aside true religion in the real sense of the word, in these destructive, money-mad, pleasure-intoxicated days of the age is that the economic, social, and political problems seem to be ever more drastic and demanding. But these problems have arisen because of the lack of real religion in its practical unfoldment in daily conduct, in right thinking, and in its aspirations of mankind.

The question arises more than ever, can Spiritualists qualify in their religious lives as examples, teachers, leaders, as Spirit expects them to do? "Our daily life," says the great mystic and artist, Kahlil Gibran, "is our temple and our religion." The pivot of religion is a perfect ethical life, with an abiding faith in the existence of a common, all-pervading, sustaining, governing and unifying Spirit, through the realization of which one comes to know oneself and all as parts of Infinite Being or Intelligence. The practice of religion is the practice of righteousness, goodness, justice, truth, love, and purity. The righteous person is the religious person. This has nothing to do with attending church or performing rituals which may be done by the irreligious at heart and in conduct. The cruel, the jealous, false, selfish person can never be religious as such.

The ringing notes of religion by which we may test ourselves are apparent by our answers to such questions as, Are we good for something and are we doing good unselfishly to make a better world for mankind? Are we pure, kind, compassionate, serving and loving all, seeing God in all, seeking ever the will of God and to be one with the Infinite as we help others to do likewise? Religion to be such must be constant living experience. Unless one is on the way to attainment to all that is noble and good in the highest sense of the terms; unless the heart opens up and is purified and enlightened with the bright rays of knowledge and experi-

ence; unless the soul is imbued with a suffusion of love for the entire creation of God; unless one is ready to sacrifice one's little self and willingly offer to serve the needy, console the distressed, give hope to the forlorn—unless one is able to effect these, there is no use of calling oneself religious or one who is practicing the part of Spiritualism known as "Religion," along with its Philosophy and Science. Faith and hope and "perhaps" and "maybe" are not enough. The Master Jesus, the Spiritualists' Way Shower, said "As one sows, so shall he reap"; and also, "For every idle word that man shall speak he shall give an account for." This life is no Midsummer's Night Dream or a pleasure jaunt; it is very real and very serious business, a school of change and growth, of severe lessons to be learned and lived, and where everything counts and is remembered by the soul. As some have said, "Man is constantly throwing off cells from his body and these cells are impregnated with his thoughts, his hopes, his fears." They are transmuted, caught up by the energy of light and go to make up his record of life, which those whose eyes are opened can read. Every person thus records his life upon the ethers of space and it is this record which he must face when he passes through the gate of death or through the portal of initiation before he becomes "Twice-born."

Averaging the general testimonies as to their religion in Spirit life, as ascertained from certain pioneers of Spiritualism, such as Andrew Jackson Davis, Dr. James M. Peebles, and others more modern—such as Dr. Carl Wickland, and even the present writer who since youth has communicated for long periods of time and traveled and worked in Spirit Lands, it may be said that their religion over there is much like an expanded form of Spiritualism, ever changing, growing, improving, a universal type of religion, taking in the best of all religions, is life, love, understanding and service to others, aiming at oneness with eternal Spirit, the Infinite. On the higher planes all mix freely and share with one another the best of their conceptions and inspirations. Very often we find that Christians, Buddhists, Hindus, Mohammedans, Parsees, and those of other faiths meet for mutual counsel and discussion in

fraternal unity—the avatars of all great religions are considered equal.

Spiritualism should be much more than the proof of survival after so-called death. With all the proof in the world of continuity of life, (which is the best proved fact already that we have, according to our scientists), without good character and right living, including self-development and service to others, will never avail man anything.

It was Emerson in his view of transcendentalism who stated that “behind matter is spiritual reality, and that beyond the pluralism of finite mind is an infinite Mind.” Diversity thus is subordinated to unity, and empiricism becomes an overture to idealism. To Emerson, Nature itself is a vast symbolism that leads to God. New causes are ever being introduced to modify our destiny, seemingly. We can remold and reconstruct the conditions of life to a certain extent. Both education and religion depend on the drive for transcendence, service, creativity, and they protest against resignation and submission, though it might be easier and better selfishly considered for the individual, and for the one who looks forward to the wonderfully strenuous missionary life for humanity on the other side—a continuation of what has been done throughout a long life. These things and many more should be stressed in Spiritualism along with proofs of survival for those that seem to need it.

Dr. James M. Peebles who interviewed a hundred discarnate and reported his findings as to their lives in Spirit, in his book IMMORTALITY, tells about a physician who was also a minister who passed out of the body and told him, “I saw my mother kneeling beside me. She took me by the hand, conscious that I was in the resurrection state. But I was disappointed. Those I expected to see were absent; others I believed hopelessly lost were present helping me; others still whom I revered almost worshipping them as apostolic were absent. Friend Peebles, I have learned this—that souls are neither saved by the cross nor by creeds, neither by uttered prayers or by professions, but by just, pure, upright lives. My church, my religion did me no good whatever.” Then he went on to say that the afflicted that he helped, the sorrowing that he encouraged, the poor that he relieved—these were the good angels that flocked around him. He concluded by saying that the religion of the Spirit World seemed to value clean lives and good deeds more than anything else. He thought that people on earth should be taught to look into their hearts and test each thing that was there, to see its real value and if it is made of eternal stuff, something that can be taken with one when he passes on. These would be things like patience, good character, unselfishness, another’s blessing, courage, simple faith, any help to a soul in

trouble, the results of time well spent, truth, and such things. To love one’s neighbor as one’s self is simply the law of self-preservation. Those that give, get, and what is sent out comes back with interest.

It is well to remember that a certain amount of help rendered to one’s family and connections is expected, but it is service unselfish to strangers and others not of the family that counts with Spirit. So many people use the family as an excuse for not serving God or humanity at large. The writer has had so many letters, thousands, saying in effect how much they would love to come to school and learn how properly to serve God and help needy humanity, but it was difficult for them to move away from the locality of their grand children, that they wanted to visit often; or, there would be a sister or other relative that did not especially need attention, or their family lived near and they did not want to move to another location—all sorts of excuses were used to prevent their soul development and their preparation for service, which showed false emphases and the lack of the sense of proportion, for all of which they will have to give an account when they pass over.

According to the great Spiritualist pioneer, Andrew Jackson Davis, the Poughkeepsie seer, author of HARMONIAL PHILOSOPHY, one would suspect that the Spirit World considered God as a great mathematician, working after the method of rigorous geometricians, and that all His motions of the material universe, in their numerous variety and unity are strictly mathematical. For example, Davis calls attention to our bodies, the right hand with five fingers; the left hand also with five. Likewise, with each foot with its five toes. The bodily senses are five again. Through all the members of the body run this marvelous duality and

(Continued on Next Page)

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balance, as in the eyes, ears, arms, legs, ribs and the convolutions of the brain. Since the Cause which arranged the relations of the several organs understands mathematical harmonies, all is well—otherwise bodies could become monstrosities; but not so, since the Cause is mathematical and can involve these relations infinitely and indefinitely through all time.

The demonstration can be made that all motions of nature are mathematical. In passing, one may mention the constancy of the invariable ratio between hydrogen and oxygen in water, of oxygen and nitrogen in atmospheric air, of oxygen and carbon in carbonic acid—only a few evidences drawn from chemistry. Likewise, in botany one may take, for example, a flower of the fifth class, according to the great botanist Linnaeus, the tobacco plant. It has five stamens, its corolla has five parts, and its calyx five points. It is so with every tobacco plant on earth; so it has ever been and will be, as far as we know. Finally, take the rainbow; every rainbow is an exact mathematical equation of every other rainbow in the universe, all of which tends to show that there is nothing but mathematical harmony within all motions, in demonstrations of life within our sphere or the spheres that we know.

Religion on the astral planes, as has been suggested, is different than on earth—it is life in constant flow, changing and growing. The enlightened have no creeds or dogmas, but one religion of love, service, and understanding. In Spirit, Infinity and Creation are much like the architect of a vast cathedral; the various life principles unite in a grand orchestra, with the Spirit World vocal with shouts of joy. Man of earth moves through all the path of progress, death being but the door that leads to another room in “the house not made with hands.”

EDITORIAL

The Bridge Between

(Continued from Page 2)

bridge of the wind, the thunder, the natural elements, then came the time of the wise men, the shamen, the medicine men, in the ruder days of glorious Greece, the oracle at Delphi, the priests, the vestal virgins of ancient Egypt and Rome.

We must pass quickly until the time of the rising tide of science from the 17th through the 19th centuries, when through the newer discoveries of the surgeon and researcher the bridge between was weakened and man's doubt was expressed through the material philosophers of the day. To be sure there had been

many godly men and women throughout the ages but their voices were lost in the general clamor of new material discoveries. This was the time when some were convinced that a human being was an exquisitely formed body made of cellular tissue and nothing else, the time of the idea that religion was an opiate. The writings of Karl Marx and the rise of atheistic communism, was not a cause but an effect of the doubts raised by the discoveries of material science.

Before and during the change in man's thinking, the spirit rappings were heard in the quiet parsonage of the Rev. Wesley in Epworth, England, the time of Swedenborg and his positive revelations of his glimpses of another expression of life, we pass quickly again to the prophetic works and words of Andrew Jackson Davis and finally the spirit rappings in the cottage home of the Fox family at Hydesville, New York.

In the many centuries of the growth of man's spiritual understanding there had at last come the time when no longer was the voice and workings of God confined to the elect few who—seemingly—had His ear and who could stand at the other end of the celestial bridge, listening and interpreting. The bridge between was no longer weak and shaken by the storm of scientific discovery, it was as strong as always, it was no longer the property of the elect, it was free to all men and the angels of God, the dear ones of home and family crossed the bridge bringing the glad tidings to all who would heed; there is no death, there are no dead.

Man has committed grievous error in his long sojourn on earth, but one shining light has guided him no matter how stormy the day or dark the night of ignorance, his faith in God remained intact. The bridge between was an open road, the mediums (or by whatever name they had been called) had kept the bridge open, or to use another example from the Old Testament; the ladder of Jacob still rose high into the heavens of understanding and the angels climbed up and down to bring to his entranced vision and ear (and through him to the writer of the episode) and to all who would listen, the glad tidings that intelligent spirit entities lived and could communicate from the eternal regions of perpetual growth and celestial understanding.

GOLDEN GEMS

We are convinced that there is no space, either in the heavens or on this earth plane. All is filled with energy. Life and a living God. It has always been so for His works are Eternal.

—Rev. Melvena V. Hafner



SIGNS OF THE TIMES

By REV. EDITH M. NILES

Coming events cast their shadows before them. There are prophetic shadows all around us everywhere. If those shadows are dark it is an indication that we are going to be visited by unhappy events. If they are bright, it indicates that we are going to be visited by happy events.

The prophesy of the destiny of this planet for many years ahead are vibrating right here now. The destiny of the races of people, the nation, and the individual are in action now. Any instrument or faculty that is sensitive enough to register those vibrations, or those shadows could be termed "Event Finders." In the realm of invention, the United States Army developed long ago an instrument known as the Aeroplane Finder. This instrument is so sensitive that it can detect thru the atmosphere the approach of another plane miles away.

But that is not the only finder that can reach out. The barometer foretells the weather, railroad crossings have a bell and a red light that is seen and heard long before one sees the train itself. The things we have mentioned are all event finders of a mechanical nature. True, but how about nature? When certain little flowers close at night it is a sign that night is approaching. They face the sun all day, but they announce the approach of darkness. In Austria there are fresh water fish that sense the coming dry spell, they being equipped with a sensitive instrumentality which enables them to become conscious of the approach of draught. They bury themselves deep in the mud at the bottom of the stream and in that way they protect themselves by the "Event Finder."

In India they have the monsoons. No one can prophesy just when they are coming but for days ahead, when the clouds darken the skies, they know it's coming, but not when. But the animals know, for they hide out. Everything that can fly or creep disappears long before the monsoon strikes. The "Event Finder" is again at work. Therefore, they flee in self preservation before that oncoming wall of water.

Hundreds of miles off the coast of Alaska there are islands that are laden with berries that ripen at certain times of the year. The

birds on the mainland have no telegraph system, nor do they have bird stations that broadcast the news that the berries are ripe, but the birds come over and have a feast. There is something within those birds (an instinct) that responds to some vibration (Event Finder) a "something" which notifies them when the berries are ripened, and it reaches out and contacts the good shadows of approaching events. What of the geese that fly south against the approach of winter? The vibration of winter bears heavily upon them before it actually arrives. Again the Event Finder is at work. We could go on and on about the squirrel, the bees, and all form of insect and animal life. Let us not overlook the swallows in California, at Capistrano, who leave and arrive at certain times. Now the question: "Are there 'Event Finders' in human nature?"

Is man less than that of a bird or a dog? Is man's equipment less than those in the animal kingdom? Humans are equipped with a sensitive Event Finder also. There would never have been a single Bible written if it had not been for those individuals who were equipped with Event Finders, and they were called Prophets and were able to prophesy because of that God-given gift. Man has always been properly equipped with this great power from on high. Many persons who are not Spiritually awakened might not agree with this article, that is your privilege. Everyone has those hidden things within them regardless of their belief in religion. But it took the teachings of Spiritualism to make me aware of these inner responsibilities. Our religion is the Light of our World, it is the salvation of the human race, and when intelligently presented, it will be better understood. We need better educated mediums to attract the intelligent mind that is searching for the truth which will set them free. Pay attention to the signs of the times that are around you and within you.

Anyone can be noble in big things, but his behavior in small things is the true index of his character.

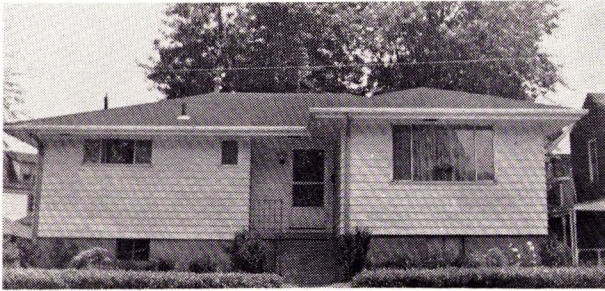
Flora Peterson
1106 - 4 Ave., Seattle 1, Wash.



NOTES from the FIELD

Wheeling, West Virginia

At the Annual Membership Meeting on January 18, 1955, a dream of the members of the Way Memorial Temple in Wheeling, West Virginia, was finally to be realized. At that meeting, it was voted, and a Committee was appointed, to work with the Registered Trustees, for



Parsonage — Wheeling Temple.

the planning and building of a modern Parsonage on the ground adjacent to the Temple.

After much planning, ground was broken, and before long the house was actually being built. Each member of the Temple regarded it as a home they themselves had planned.

When the house was finished—members and friends personally furnished it with new furniture and appliances.

In June, 1956, an Open House was held and the Pastor at the Temple, Rev. Melvina Krauss, and her husband, Mr. Jerry Krauss, were its first occupants.

The Parsonage contains a nice-sized living room, two bedrooms, a study, a kitchen and a bath. It is heated by a gas furnace, and the garage is in the basement.

The debt is almost paid off, and the Temple is justly proud of the efforts of the Membership, both adults and children in all working toward the completion of their dream.

McKeesport, Pennsylvania

The First Spiritualist Church of McKeesport, Pennsylvania had the pleasure of having Rev. Stan and Mary Matrunick of Ashley, Ohio, June 10 through June 13. An afternoon and evening service was held Sunday, June 10 with a lecture and messages by Rev. Stan Matrunick. He also drew portraits of Spirit loved ones and spirit guides. The services were preceded by a

vocal solo by Mrs. Mary Matrunick and a violin solo by Miss Dolores V. Banosky. A ham dinner was served following the afternoon service.

An All Message Service was held Monday evening. Tuesday evening an All Message and Drawing Circle with everyone receiving a Portrait and on Wednesday afternoon an All Message Service. The president received a portrait which she immediately recognized as one of the former leaders of the church.

The services were well attended. Everyone was uplifted by the wonderful lectures and well pleased with the beautiful portraits they received.

The church is looking forward to having them again next Spring.

Lily Dale, New York

The evening of August 1, 1962, was a very special event at the Lily Dale, N. Y. Auditorium. The occasion was a Golden Jubilee Celebration for William Elliott Hammond. Long named the Dean of American Spiritualism, Mr. Hammond is a beloved figure both for himself and for his wonderful work as a Missionary and Teacher in the Movement. Some 300 people gathered in the spacious Auditorium for the Celebration which was a well kept secret and which came as a complete surprise to the guest of honor. The Celebration was sponsored by the Mediums Association of Lily Dale (Mr. Hammond has always been a devoted friend and champion of mediums throughout the world) and it took the form of a "This Is Your Life" program.

The Rev. Betty Possehl Putnam, a close friend and a devoted admirer and student of Mr. Hammond, was Narrator of the life of Mr.

(Continued on Next Page)

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Hammond. She traced his life from boyhood through his student days in Morris Pratt Institute, his graduation from the Institute and through the several successful Pastorates he has held in many key churches throughout the country. Mrs. Putnam made much of the honored guest's work at Way Memorial Temple and of his friendship with the Rev. George Way, founder of the Temple and of his admiration and work with the very beloved Elizabeth Harlow Goetz. She spoke of his friendship with Harrison D. Barrett (first president of the N.S.A.), his contacts with Sir Oliver Lodge, during the time Mr. Hammond visited in England. She also recounted his close association with such famous people as Sir Arthur Conan Doyle, Mary Pepper Vanderbilt, Maggie Waite, Thomas Grimshaw, M. E. Cadwallader, "Ma" Kennerson and many more famous and well remembered people who have worked in the interests of Spiritualism.

When Mrs. Putnam concluded her narration,

one of the youngest girls living at Lily Dale presented Mr. Hammond with a beautiful bouquet of flowers, after which, Mrs. Martha Rusbuldt, president of the Lily Dale Mediums Association, presented him a beautiful shield form bronze plaque, engraved with his name and the remembered dates of his work as a teacher and missionary. Mrs. Putnam then presented him a suitably engraved wristwatch. Mr. Hammond made a graceful speech of acceptance, telling of his complete surprise and also recounting further interesting details of his long service in Spiritualism. In his own inimitable way, Mr. Hammond spoke feeling of his past associations, of his travels, of his work and early struggles and also of his close association with Etna, Maine, a Spiritualist Camp, where Mr. Hammond is as much beloved as in any other place in the country. He figuratively "brought down the house," by his telling that he had never before owned a watch, since

(Continued on Next Page)

Seventieth Annual Convention of the N.S.A.C. OCTOBER 1st THROUGH 6th, 1962

In the ALBANY HOTEL, at 17th and Stout Sts., Denver, Colorado

The 70th Annual Convention of the National Spiritualist Assn. of Churches will be held in the Albany Hotel at 17th and Stout Sts. in the heart of Downtown Denver. In walking distance of all the larger department stores, as well as the State Capitol, the outdoors Greek theatre, the City and County Building, the Colorado State Museum, Art Center, all by and around the famed civic center of Denver.

The Convention will hold its Services in the Hotel's spacious ball room, which shall also be the place of the Banquet October 1st. The business meetings will be held in meeting rooms other than the ball room.

There are two trips planned, one around Denver including the world-known Denver Museum of Natural History and, one to the Red Rocks theater also world-known, via the Interesting parts of the near mountains.

There will be points of interest indicated to the before and after convention travelers who wish to see more of Colorado while here, such as the Garden of the Gods at Colorado Springs, Pike's Peak, Echo Lake and Mt. Evans, Lookout Mountain and Buffalo Bill's Grave, etc. Those interested, write the transportation chairman, Mr. Lawrence Peterson, 100 South Cherokee, Denver, Colo.

Banquet Tickets may be secured from banquet chairman, Mr. Gene Parkhurst of 450 South Cherry, Denver, Colo. Banquet tickets are \$5.00 each. Kindly enclose check or money order when requesting tickets.

The Host to the Convention will be The Rev. Allen Miller, 246 Bannock St., Denver, Colo.

Any Information About Convention, please write the Convention Chairman Robert J. Haskins, 2810 South Cherokee, Englewood, Colorado. Sec. Centennial State Spiritualist Assn.

Hotel Rates as follows: Single - \$6.50 to \$9.50; Double Bed - \$9.50 to \$13.00; Twin Beds - \$12.50 to \$14.50; Triple - \$16.50; Studio Suite - \$17.00 (Twin Beds); Rollaway in Room - \$3.00. All rooms are air-conditioned. Every effort will be made to have the rate of your choice. However, this is not always possible, in such cases the nearest rate to your choice will be held.



SEE YOU IN DENVER

in the

ALBANY HOTEL

17th and Stout Sts.

Denver, Colorado

he had never been able to afford one. The assembled crowd roared their appreciation of their beloved teacher and associate of so many happy years.

Ray Torrey (a close friend of Mr. Hammond and the Lily Dale soloist) sang several appropriate songs, before, during and at the close of the Auditorium celebration, inviting the assembled crowd to join in the choruses, which they did with great enthusiasm. The great proportion of the assemblage then repaired to the cafeteria where the Mediums Association had a special table centered with a huge gold cake. Mr. Hammond cut the cake, after which the Mediums Association was busy serving "lucky" pieces to all the guests at the cafeteria. Mr. Mark Putnam was also very busy serving coffee to all.

The Golden Jubilee Celebration was probably the nicest celebration ever held at Lily Dale and the Rev. Putnam is to be congratulated. She was the instigator and planner of the event and her energy and careful planning made it a resounding success.

Spiritualist Church Of Revelation
839 South Grand Avenue
Los Angeles, California

The increase in public attendance to our devotional services and message circles has necessitated an increase in our staff of mediums. We are pleased to announce that Mrs. Mollie Sheinman has been added to our staff recently. She hosted a birthday party in the Embassy Hotel Grill Room; at which our happy hearted smiling congregation enjoyed a beautifully decorated birthday cake and ice cream with coffee.

Our twice a week afternoon services continue to attract newcomers into this great philosophy of life eternal. Many bereaved souls are comforted by the evidences of the continuity of life and personal survival through messages given by our mediums: Mrs. Mary Morse, Mrs. Goldie Ruble, Rev. Bertha Jensen and Mrs. Mollie Sheinman. The informative and inspiring lectures given by the pastor Rev. Stephanie Jean Sebree, are always received with enthusiasm and appreciation by the sincere seekers after truth and enlightenment. Many are being healed of varied afflictions in the healing services conducted by Mrs. Goldie Ruble. Favorable reports are also being received of healing through absent treatment.

Our secretary Mrs. Irene Faust, and Treasurer Mrs. Olive Sprague add a great deal to the warmth and good fellowship of our services by their cheery smiles, as does our Vice President Mr. Fred Ruble by his greeting and welcoming handshake. The President of the C.S.S.A. Rev. Wm. C. Donovan, joins us in our services the

first Sunday of every month with lectures punctuated by his humorous anecdotes and highly anticipated billet clairvoyance.

We feel that our 67th C.S.S.A. Convention was successful and a happy one; giving us all the opportunity for reacquaintance with the loyal workers in the movement; establishing more friendliness and understanding. We especially feel blessed for the opportunity to hold our convention meetings in the Biltmore Hotel, where we have been able to present the teachings of Spiritualism in its many phases through mediumship.

With the ending of our convention we can again resume normal activities in our churches, we can plan for the one to come. May we be inspired with broader vision of new horizons and spurred on to greater spiritual achievements and accomplishments until the whole of mankind is awakened to the great realization of life eternal. May the blaze of light of this great truth reach all mankind everywhere, through the torch bearers our mediums and ministers. May God bless them with more strength and power, and give them courage and spiritual fortitude in their endeavors for the benefit of mankind.

*Grant unto us oh God an understanding
heart
That our mission on earth we may fulfill
And always do our part
Teach us to see Thy love manifest in Thy
creation
That we may praise Thy name in joyous
exaltation
Guide our footsteps on the path of attain-
ment*

Rev. Stephanie J. Sebree

Portsmouth, New Hampshire

The First Spiritualist Science Church of 114 Maplewood Avenue, Portsmouth, held a Mid-Summer Rally, Saturday, July 21, under the leadership of Rev. Frank Daley, Pastor. He was assisted by several fine mediums: Miss Jenny Anderson of Haverhill, Mass.; Rev. Gladys Riggs of Gloucester, Mass.; Mrs. Gertrude Weir of Brockton, Mass.; Mr. Wayne Giles of Lynn, Mass.; Dr. Jack Rand of Haverhill, Mass.; Rev. Carl Robinson of Portsmouth, N. H.; Rev. Melvena Hafner of Haverhill, Mass. There was a large congregation, who deeply appreciated the work of the visiting mediums plus the work of Rev. Frank Daley. Miss Elizabeth Cirgill was the pianist. Miss Carlina Robinson sang "The LORD'S PRAYER," accompanied by Mrs. C. Larkin. A buffet supper was served between the afternoon and evening service. Miss Lucy Anderson was assisted by Mrs. Wayne Giles of Lynn, Mass. and Mrs. Helen Tucker of Gloucester, Mass. A delightful time was had by all in attendance.

TRANSITIONS

Nelson—Mrs. Jennie Nelson (65), Muskegon, Michigan, July 17, 1962. Survived by husband Adolph. Mrs. Nelson was a longtime member of First National Spiritualist Church, Muskegon. She was church custodian for years and was known as the "Mother" of the church. Funeral services from the Lee Funeral Home, Muskegon Heights, interment in Spring Lake Cemetery. Rev. William Aldred, officiated.

Lisk—William A. Lisk (76), Canton, Ohio, June 12, 1962. Survived by wife, Lillian, two sisters. Mr. Lisk was a charter member of First Spiritualist Church, East Liverpool, Ohio. Funeral services from Jack Funeral Home, interment in Canton Cemetery. Rev. Cora Yocum, Steubenville, Ohio, officiated.

Tracy—Mrs. Marietta Tracy, Hartford, Conn., June 11, 1962. Mrs. Tracy was a member of the Spiritualist Temple, Inc. of Hartford for many years. Survived by one son, William Tracy. Funeral services from Rose Hill Funeral Home. Interment in Rose Hill Cemetery. Rev. Grace Hoxie and Mrs. Matilda Palmer, officiated.

Holland—Mrs. Ruth K. Holland, July 15, 1962. She was a long time member of the Central Spiritualist Church of Dayton, Ohio and the current president of the Sun Flower Circle of the church. She is survived by her husband, George W., one daughter, three sons and ten grandchildren. Vernon Smith, pastor of the Central Spiritualist Church, officiated.

Brenner—Rev. Pearl Brenner (Fletcher) member of The First Spiritualist Church, Pittsburgh, Pa., July 2, 1962. Rev. A. Carlson officiated at the services.

Dulac—Caro Gertrude Dulac (58), Hallowell, Maine, July 10, 1962. Survived by one son and two grandchildren. Mrs. Dulac was a member of the Augusta Spiritualist Church, Augusta, Maine. Funeral services from the Knowlton-Hewins Funeral Home, Hallowell. Interment at Sawtelle Cemetery, Sidney, Maine.

Hearn—Ella B. Hearn (78), May 29, 1962, Alameda, California. Survived by one daughter, Mrs. Dorenda Nyland, Alameda. She was a charter member of the Brotherhood Spiritualist Church. In their active days, Mr. and Mrs. Hearn attended many Spiritualist Conventions both State and National. They were life long Spiritualists. Services were from Murphy's Funeral Parlor, Alameda. Rev. C. A. Dibble, officiated.

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HOW TO CONDUCT AN UNFOLDMENT CLASS FOR MEDIUMSHIP

All students are seated in a circle, feet flat on the floor and hands on the thighs. The room is always ventilated or air-conditioned for the students' comfort, and is completely dark at all times.

The class is opened by the singing of a song, the song used at this center is "Under The Guidance of Angels". A prayer is said by the instructor immediately following the song, with a thought and a blessing to the absent ones of the class and to those who are sick and afflicted. After this prayer, the class recites in unison, a prayer. Upon conclusion of this prayer, the class is officially opened.

A suggested topic, or song, or both is requested from one or more of the students. If none is given, the instructor suggests a song to sing. Following the singing of the song, the instructor expresses his or her thoughts on, and about a certain topic or subject. The students in the class are then asked to give their remarks as they are inspired by their instructor. After all have spoken and expressed their thoughts, or thoughts on the subject under discussion, the instructor will suggest that anyone receiving a message, to give it. If the student, whom the message is intended, does not understand it, the instructor will try and help in its interpretation.

The conclusion of the class is ended in a song and a prayer. The students then, starting on the left of the instructor, give a count-down, ending with the instructor. (This is conducted to let the instructor know that no one is in trance.) Class is then over.

The first day for class in the month, the instructor will go into trance and let another entity conduct the class. The same procedure is followed as in regular class, with the exception that each student's instructor or guide speaks of what the month just entered means to each member and the world. The class will respond and express what he or she has felt in the preceding month. Time permitting, relatives and friends, who have passed over, speak through to each member of the class.

The reading of books or other literature should and can be read outside of the class for further knowledge. The class is not held for the purpose of what others have written, but rather for the development of the soul. That is, how was the student inspired and how is he developing? The soul is what should be unfolding and should be inspired by the individual's instructor to bring about co-operation between student and instructor.

It is the thought of this center, that a good foundation is necessary for any development of mediumship. The primary purpose of this class is to teach the members, the philosophy of Spiritualism and life, as this foundation. This will enable new Mediums to become more of a purified channel through which more highly developed souls may vibrate. The other attributes of mediumship, such as clairvoyance, charaudanee and inspiration will be added there to.

This article was compiled by one of the students, James D. Werner, in the class of Rev. Emma Ordorp, pastor of the Fifth Spiritualist Church of St. Louis, Missouri. It will also be interesting to note, that Mr. Werner is the grand nephew of Rev. Ordorp.

Weddings

DOUGHTY - FULLER

At 8 P.M., July 12, 1962 at the Spiritual Science Church of San Bernardino, California, Mabel Doughty and William Fuller were united in marriage in a double-



Mr. and Mrs. William Fuller with Mr. and Mrs. Max Panchere. Rev. Ann Cannara in the rear.

ring ceremony by the Rev. Ann M. Cannara, Pastor of the church.

Mrs. Marie Panchere and Mr. Max Panchere were the witnesses for the marriage. A few friends and a daughter-in-law, Mrs. William Fuller, Jr. were present.

After the wedding a reception was held at the home of Mr. and Mrs. Max Panchere. Rev. Ann Cannara played "I Love You Truly" on the organ when the cake was cut.

Mr. and Mrs. George Edwards took the pictures at the church and at the reception.

It's not what you learn, it's not what you teach,
Nor things you remember, nor things that you preach;
It's action that counts, not what's in your head,
For faith without works is faith that is dead.

Harold G. Hopper

* * *

Where life is more terrible than death, it is then the truest valor to want to live.—Thomas Browne.

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Used and old books on Spiritualism.
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MOORE - DAMON

Miss Bernice Moore, Secretary of the Bangor Church and Mr. Ervin Damon of Bangor were united in marriage, July 4th at 8 A.M., in the Harrison D. Barrett



Mr. and Mrs. Ervin Damon and Wedding Party.

Memorial Church, N.S.A.C. at Etna Camp, Maine.

Decorations for the wedding were white and blue streamers with white wedding bells, crossed American flag ornament and sweetheart roses with white and yellow gladioli decorated the rostrum. Mrs. Arlene Robinson played the wedding march and accompanied Mrs. Helen Brettman, the soloist, in "I Love You Truly" and "Because." The bride was given in marriage by Mr. Jobie Robinson, President of the Bangor Church and Vice President of the M.S.S.A.C. She carried a white Bible with white sweetheart roses.

Mrs. Lucy Stubbs, sister of the bride was the matron of honor, and her brother Donald H. Moore was the best man.

Miss Donna M. Moore, Miss Jannette A. Moore and Miss Faith Stubbs, nieces of the bride were ushers.

Rev. William Hubbard, founder of the Barrett Church, President of the M.S.S.A.C. and National Missionary for the N.S.A.C., officiated in the double-ring ceremony.

The wedding reception and breakfast were held in the dining room of the church with Mrs. Mildred Moore and Mrs. Lucy Stubbs serving. Mrs. Lucy Stubbs made the four tier wedding cake.

The bride and groom are both members of the Bangor Church and after a trip to Canada now reside on Eastern Ave., Brewer, Maine.

MY HAND IN GOD'S Florence Scripps Kellogg

Each morning when I wake I say,
"I place my hand in God's today";
I know He'll walk close by my side
My every wandering step to guide.
He leads me with the tenderest care
When paths are dark and I despair—
No need for me to understand
If I but hold fast to His hand.
My hand is His! No surer way
To walk in safety through each day.
By His great bounty I am fed;
Warmed by His love, and comforted.
When at day's end I seek my rest
And realize how much I'm blessed,
My thanks pour out to Him; and then
I place my hand in God's again.

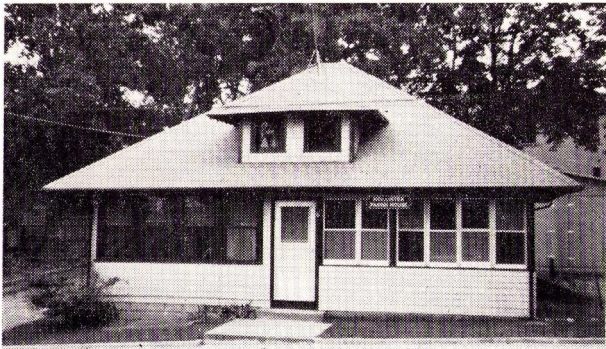
PARISH HOUSE IS RENOVATED

Furnishings Added At Onset Structure

The Hollister Parish house of the First Spiritualist Church in Onset is a new addition to the church property at 12th Street and Highland Avenue. It has been completely renovated and attractively furnished with all of the necessary equipment for daily use.

It was a project started in 1961 and was completed last June in time for the annual church convention.

When the plan was suggested a meeting of the board of directors decided to purchase the property.



Hollister Parish House of The First Spiritualist Church, Onset, Massachusetts.

It was through the generosity of the officers and members and friends of the church the house has been made possible.

Mrs. H. S. Hollister of New York, listed in the social register, and a Summer resident for several years contributed \$6,000 for the plan, and she served as the hostess during the Summer for all visitors to the church.

Charles Meinerth, a contractor of South Yarmouth was responsible for the plans with the Rev. Kenneth Custance a co-pastor of the church. Mr. and Mrs. Meinerth, and their son, Theodore, gave the screen doors and wallpaper and the sign on the house that identifies it.

Mr. Custance and the Rev. Gladys Custance co-pastor of the church furnished the house, as they gave the furnishing of their Boston apartment to the house. Among the lovely furnishings in the living room there is an antique mahogany drop-leaf table with lyre decorations and two matching lyre-back side chairs.

Each of the seven rooms have been completely furnished. Miss Meroy Morse gave two sets of antique china dishes, one 53 and the other 36 pieces. There is a complete set of table silver.

The kitchen would delight any housewife, with all its modern facilities. There are two sun porches, with modern wicker furnishings. The floors of the entire house are vinyl tile. The doors of closets are sliding doors and folding wooden doors between the rooms. All of the feminine touches are evident, with lamps and scarfs.

Besides Mrs. Hollister, Mr. and Mrs. Custance and Miss Morse contributions, Al Deitrick a banker in Canton painted the outside of the house to match the church next door. Mrs. Dietrick also had a hand in the painting. She painted inside and the window frames.

Mrs. Pauline Hathaway of Wareham and Mrs. Thelma Wixon of Onset papered the walls of the rooms and also did some painting. Mrs. Laurie Kirkpatrick of Boston has taken care of all the linen.

The seven rooms, bathroom and utility room, have

been renovated, and there is a two-car garage on the property. The building will be used for Sunday School and executive business and social meetings.

The investment is approximately \$10,000 and with the church estimated value is about \$20,000. The church was built in 1903 and during the recent years it has been completely remodeled. Mrs. Custance is president of the church organization; Miss Morse is vice-president; Theodore Meinerth, treasurer; Kenneth Custance, secretary.

The board of directors that sponsored the new project consisted of Charles Meinerth, chairman; Mrs. Gladys Seaman of Centerville; Mr. and Mrs. Joseph Wildey of South Yarmouth; Mrs. Gladys Devlin of Onset and Mrs. Ruth Cook, Sagamore.

New parish house is a valuable addition to Onset and demonstrates the vision of a group of men and women. Mr. and Mrs. Custance are the leaders of the church, they have been active in their church work, and are also a well-known concert harp duo. They maintain their apartment in Boston where they teach harp music as well as being on the faculty of the Boston University School of Music. They also have a large class of piano and harp students in Wareham and the Cape.

The house is ready for any church events and it is a point of interest.

THE QUIET HOUR

By WILBERT BEAUCHESNE

The world is too much with us, and we become tense and fearful and frustrated by the daily grind of life. Our nerves scream and our heads throb. We cannot slumber, and the endless, white nights are filled with torment and anger and guilt. Pills and more pills are not the answer. What then? We need to be refreshed. We need to be re-created, so that our lives will take on purpose and joy and beauty and satisfaction. We need a quiet hour of re-novel.

Solitude (the state of being by one's self) is no longer a jewel, as it was in Ancient Time. Modern man is shattered. He no longer holds together. He is a gigantic puzzle with countless pieces missing. He is wasting in a fruitful land. His energy flies in the face of alien winds, and is dissipated. He has grown afraid of Silence. He drowns the Inner Self with constant chatter, noise, and passive pleasure. A moment of silence is like thunder unto his ears. He has become a starving soul in a green place. But he goes on, seemingly unaware of his plight.

Solitude (a beautiful, serene, majestic word) is a part of all Living. Without it, life dries up and mummifies. The Inner Eye becomes blind to all Beauty, and Love becomes incapable of its full blessing; its pure, selfless Unity.

Come to solitude, my brother—timidly at the start, if that is the only way—and the Path to Life and Light will commence to open. Solitude will not devour you, but restore you in all of

(Continued on Next Page)

your ways, for solitude is a giver of strength and courage and dynamic, creative repose. In solitude's depths are the treasures of Mind Pease, Radiant Health, and the opening blossoms of the Soul.

Words limit the eternity of the heart, therefore the language of the heart is one of feelings and not of mere words.

Solitude's gifts are the joys of the recipient alone, sad as this may seem, even though the reflection of them may be evident in the world of men.

Certain preparations are necessary before entering solitude.

1. Cleanse the mind from the debris of the day.

Let go petty annoyances, fears, emotional tumults, frustration, and all manner of negation. Make your mind a receptive twilight of coolness.

2. Tranquil the body.

Let your mind speak soothingly to each part of your body. Do not fuss. Do not strain. Speak audibly or inwardly, as you wish, but do so with tension—calmly, serenely. The body, after a time, will relax, open and receptive to the influx of Spirit.

Two steps. Simple in themselves, but requiring patience before mastery is attained, as are all worthwhile things. Keep at it, but always in calm expectancy. Time is eternal.

Solitude is pure Reality, unblemished by the mundane. Solitude is your clasp to God, for in it the purpose of all Life is made known unto you. Doubts that once were, are no more. Fears that ravaged you become empty shells. You begin to breathe more deeply, more freely. You become a new creature. You come into your Divine Inheritance, and whatsoever has troubled you, melts away.

Come, therefore to solitude—unafraid, radiantly expectant, and you shall find!

Invitation

Come, rest awhile
In the nest of clear repose,
And bathe your wings in
Dewy, morning song
Come, rest awhile.
Ready for flight in brooding storm.

—wilbert beauchesne

GOLDEN GEMS

The desire we all express in creating something worthwhile is truly the key to inspiration, whereby we may tap God's Eternal reservoir of power.

—Rev. Melvena V. Hafner

SPIRITUALISTS' HOLIDAY

By CLARA MILLS WARD

As a visitor's guide to historic points of interest let us take you to Onset, Cape Cod, Massachusetts. It was here, in the early years of Spiritualism, that a town was laid out and built by Spiritualists, for Spiritualists and it has a special significance to Spiritualists.

There seems to be a quality in the atmosphere of certain places that induces transcendental speculation. Sensitives found that there was a magnetic power in the hallowed grounds of Onset which had been known and used by the Indians for healing. This vibration operates as constant and permanent as the law of gravity for those able to establish intunement.

The MicMaes, a tribe of Algonquin stock, were the last that inhabited this section. The name of the town is derived from that of Chief Oniseta. Legend has it that the actual signing of the Indian Treaty took place on the bluffs overlooking Onset Bay.

So great was the influx of visitors to this spot during early years of the organization, that it was necessary to build a spur-line railroad from Wareham to Shell Point to accommodate the great numbers attending summer camp meetings. People lived in tents and attended outdoor meetings in Wabun Grove. Notable lecturers and mediums of this country, England and Scotland came to speak from this platform. Under the impetus of what may be termed the "Golden Age" of Spiritualism, a Temple was built with a seating capacity of five hundred.

Brushing away the static dust of passing years, the roster of visiting mediums is no less imposing than in those earlier days. Under supervision of the co-pastors: Reverends Kenneth and Gladys Custance, a varied program of class work in the religion and philosophy is offered by such well-known workers as: Rev. Arthur Ford, noted author and lecturer sponsored by the Spiritual Frontiers Fellowship; Rev. Clyde A. Dibble, Supt. of Bureau of Lyceums, National Spiritualist Association; Rev. Hugh Gordon Burroughs, Vice-President, N. S. A.; Rev. May Potts, Past President, Canadian National Spiritualist Union; Rev. Arthur Myers, President, Southern Cassadaga (Florida) Spiritualist Camp Meeting Assn.; Miss Getrude Ogden Tubby, Former Secretary, American Society of Psychical Research; Pandit Bheupati Sinah, Bihar, India, Founder Vedic Society of America.

The healing period of each evening service is charged with a power apparent to all present. Several instantaneous healings have been reported and other healings have been received by those at distant points as a result of the united effort of the congregation in healing affirmations.

Besides the friendly fellowship of church suppers, you may find relaxation at the beach: swimming, boating, fishing. The artists' colony at Provincetown attracts many; as does the Glass Museum at Sandwich. Antique hunters will revel in the shops, while architects admire the old Christopher Wren Church. Bayberry candles may still be found in production at a factory in Hyannis; also the location of President Kennedy's summer home is adjoining Hyannis Port.

And Onset has poets too. A poem by Ruth H. Rogers, "On the Shore of Onset Bay" presents a pleasing picture of this town that "mushroomed" in a most unusual manner for the fulfillment of the works of Spirit.

O the poetry of Onset its beauty I adore—

Its Bluff, its Bay, its Islands—Its Peace along the shore.

Each rock, each tree, each blade of grass and every grain of sand,
Were placed right here with greatest care to make this spot so grand!

Come see the Grace of God's Creation and know that by our sea—
His Presence dwells upon this shore just the same as Galilee.

—Reprinted from Orion Magazine, April 1962

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FRANKFORT—1st Spiritualist Church, Magnolia and Green Sts. Services, Sunday, 2:30 p.m.; First Sunday of each month, 2:30 and 7:45 p.m. Orval C. Howe, President.

GARY—First Spiritualist Church, Inc., N.S.A.C. 2430 West 11th Ave. Services: Sunday, 2:30 p.m. Pres. T. F. McGinnes, Sec'y, Reba Schallon Weaver, 228 Ellsworth St., Gary 3.

INDIANAPOLIS—Psychic Science Spiritualist Church, 1415 Central Ave. Sun. Ser. Healing, 7 p.m.; Church Ser. 7:30 p.m.; Tues. Message Ser. 2 p.m.; Thurs. Ser. 7:45 p.m. Pres., Glenna Clark, phone ME 4-6673. George Jackson, Sec'y, 6848 Evanston Ave., phone CL 5-2375.

Progressive Spiritualist Church, St. Clair and Park Ave. Sunday service, 7:30 p.m.; Tuesday services, 7:30 p.m. Harold P. Heald, President, 3550 Station, Li 6-8937. Ethel Blackburn, Secretary, 1141 N. Park Avenue.

MUNCIE—Unity Spiritualist Church, cor. 9th and Mulberry Sts. Rev. Virginia Leach Falls, Pastor, 1925 W. 9th Street. Assistant Pastor, Rev. Lee Bridges, N.S.T. Healing Services, Sun. 2:15 p.m. Worship service 2:30 p.m. Church phone, Atlas 8-2582.

IOWA

DES MOINES—Third National Spiritualist Church, 2733 Thompson, Des Moines 17. Services Sun. 2:30 and 7:30 p.m. Minister, Janice Rosalie Baynes, phone A.M. 6-5824. Anna W. Gaugh and H. S. Smiley, Assistant Ministers.

DUBUQUE—First Spiritualist Church, Home circles held, inquire at home of Pastor, Rev. Lucille Millar, phone 3-8493.

CLINTON—First Spiritualist Church of Clinton, 409-411 South Third St. Services Sun., 2:30 p.m. followed by Spirit Greetings. Rev. H. Louise Miller, Pastor; Elmer L. Oxley, Pres.; Grace L. Struve, Secretary.

KANSAS

WICHITA—The Spiritualist Church of Occult Science, 732 Patti. Services Sun., 8 p.m. Rev. Maude K. Gates, Rev. Jessica Reynard.

The Peoples Spiritualist Church of Wichita, Kansas. Church services each Sunday 7:30 P.M., Labor Temple, 417 E. English. Building Fund Social every third Friday, 7:30 P.M. Pastor, Rev. Marie Brew, 614 E. Pine. Sec'y., Lucille Collins, 1401 Laura.

MAINE

Maine State Spiritualist Association of Churches—

Headquarters, Etna, Maine.

President—Rev. William Hubbard N.S.T., Etna.

Secretary—Wilson G. Gilman
Etna, Maine.

AUGUSTA—The Augusta Spiritualist Church, Court and Perham Sts., Sunday Services 2:30 and 7:30 p.m. Monday seances when announced. H. Francis Stevens, Pres.; Bertha L. Stone, 229 Cony St., Fin. Sec'y.; Margaret M. Stevens, 51 Middle St., Corr. Sec'y.

BANGOR—Bangor Spiritualist Church, GAR Memorial Home, 159 Union St. Sun., 2:30 and 7:30 p.m.; Mon. 7:30 p.m. Alice L. Mooers, Pastor, Camp Etna, Maine; Bernice L. Moore, Secretary.

DOVER-FOXCROFT—First Piscataquis Spiritualist Church. Sun. services 2:30 and 7:30 p.m., Legion Hall, North St. Walter H. Burgess, Pres.; Myra L. Burgess, Sec'y.

ETNA—Harrison D. Barrett Memorial Church, Sunday Lyceum 1:30 p.m., Services, 2:30 p.m. May through October. Rev. William Hubbard, N.S.T., Founder. Mrs. Marion McCrillis, Secretary.

PORTLAND—Portland Spiritualist Church, 574 Congress Street. Services, Sunday, 7:30 p.m. Mrs. Rose Shaw, Pres., Mrs. Ethel Lorenzen, 203 Stanford Street So., Portland, Secy.

STOCKTON—The Stockton Spiritualist Church, Griffin Memorial Hall, Stockton Springs. Services, Sun., 2:30 p.m. Pastor, Fred Carlton, Pres., Oscar Elden, Sec'y., Mrs. Pearl Elden, Stockton Springs, Maine.

WATERVILLE—Waterville Spiritualist Church, Elmwood Hotel. Services Sunday, 2:30 p.m., Seance, 7:30 p.m. Mrs. Theola Cook, Pres., Mrs. Reuberta Byam, 5 College Place.

MARYLAND

BALTIMORE—Sanctuary of Truth, Inc., 2106 Eutaw Pl. Services: Sun. and Wed. 8 p.m.; Minister: Teresa A. Fecher; Marie Gorsuch, Pres.; Raymond A. Hamilton, Healer; Sec'y: Clara E. Shepherd, 3320 Bayonne Ave.

MASSACHUSETTS

Massachusetts State Association of Spiritualists—

President—Rev. Gladys Worsencroft
28 Riverside St., Danvers, Mass.
Secretary—Mrs. Livia Brooker
7 Wallace St., Methuen, Mass.

BOSTON—First Spiritualist Ladies Aid Society of Boston, 7 Park Ave., Davis Square, Somerville. Services Sun., 3 p.m. Miss Helen MacRichie, Pres.

BROCTON—First Spiritualist Church, 54 Green Street. Church Services Sunday, Afternoon Service, 4 P.M., Healing Service, 5:30 P.M. Evening Service 7 P.M., Thursday, Mid-Week Service, 7:30 P.M. Pastor Gustavus P. Karlson, Licentiate Minister, 80 Kame St., Brockton.

MALDEN—The Spiritual Haven, 48 Washington Street. Church Services Sunday afternoons at 3:00 p.m. Mrs. Beatrice Gifford, Secretary, 31 Chestnut Street, Malden 48.

LAWRENCE—The Church of Spiritual Life (Spiritualist), 113 Haverhill Street, Lawrence, Mass. Services Sunday: 4 p.m. Lyceum, Early Service 6:30 p.m., Church Service 7:30 p.m. Rev. Edythe B. Meader, Pastor.

ONSET (CAPE COD)—First Spiritualist Church, Highland Ave. Services, Sun., 7:00 p.m. Wed. Class 8 p.m. at the parsonage. Rev. Kenneth and Rev. Gladys Custance, Co-Pastors.

QUINCY—1st Spiritualist Church, 4 Maple St. Services Tues., 8 p.m. Pres., Bert DeYoung.

SPRINGFIELD—First Spiritualist Church, Inc., 33-37 Bliss Street. Sundays at 3 p.m. for the present. Devotional Services, Healing and Spiritual Communications. President, George Larkins; Secretary, Rev. Maude Taft; Church Lyceum, Mrs. Marion Hitchcock, Conductress.

SALEM—The First Spiritualist Church, 34 Warren St., Salem. Church Sunday School 10:45 a.m. Evening Services 5:45 to 6:45 p.m., 7:30 to 9 p.m. Wednesday Services 8 p.m. Rev. Gladys Worsencroft, Pastor.

MICHIGAN

Michigan State Spiritualist Association of Churches—

President—Mr. Arthur Beesley
1122 North Campbell
Royal Oak
Secretary—Rev. Goldie M. Dodd
89 Delaware Ave.
Detroit 2

DETROIT—Trinity Spiritualist Church, 2501 Coplin Ave. Sun. 7:30 p.m.; Wed., Open Forum, Healing, Messages 8 p.m. Mabel Allison, Pres.; Violet Williams, Sec'y. First Spiritualist Temple, 14801 Fenkell, Detroit 27, Church Service, Sun., 10:45 a.m. Frayne A. Pansera, Pres., Rev. Goldie Dodd, Sec'y, 89 Delaware, Detroit 2.

FERNDALE—Metropolitan Spiritualist Church Ferndale Women's Club Bldg., 1256 W. Nine Mile Rd. Every Sun., 7:30 p.m. Services 2:30 and 7:30 p.m., with church dinner at 5, every 2nd Sun. of month. Oct. thru June. Margaret McDainel, Pastor-Pres., JUNiper 8-2723 (Clawson).

FLINT—Menton Memorial Spiritualist Church, 613 E. Austin Ave., Flint 5. Sun. 7:45 p.m. Amy Bolton Grampp, Sec'y.

LANSING—1st Spiritualist Church, 1717 New York Ave. Service Sun., 3 and 7:15 p.m. Pres. Rev. Gertrude Vandenburg; Sec'y., Marian Scott, 1310 Center St.

LESLIE—Flower Memorial Spiritualist Church, West Bellevue St. Lyceum, 10:30 a.m.; Church service, 7:30 p.m. Rev. E. McLain, Pres.; Irene Smith, Sec'y, 111 West Race St., phone Tu 9-2731.

MUSKEGON HEIGHTS—First National Spiritualist Church, 2101 Jefferson St., Sunday: Lyceum 10 a.m., Healing and Devotional Service, 7 p.m. Emery D. Wiersma, President. Phone Muskegon PA 2-6450.

PONTIAC—1st Spiritualist Church, 527 Orchard Lake Ave. Sun., Lyceum 10:30 a.m. Services Sun. and Wed., 7:30 p.m. Irene Barnes, Sec'y, 335 Orchard Lake Ave.

ROYAL OAK—First Spiritualist Temple, 114 Pingree, Sunday, Lyceum, 10 a.m. Church Service, 11:45 a.m., Roy Miner, President, Edith A. Thornback, Sec'y., 1865 Beech Lane, Troy, Mich.

Royal Oak, Ministerial Association of Spiritualists, 114 Pingree St., Royal Oak, Mich. Registered Courses in Spiritualist Subjects, meeting Monday 8-10 p.m., twice a month. Pres., Rev. Goldie Dodd; Sec'y, Margaret Blackburn, 1900 College, Ferndale.

MINNESOTA

DULUTH—First Spiritualist Church, 601 East 5th St. Sunday Service, 11 a.m. Conference every third Sunday. Pastor, Rev. F. W. Hutchinson. Secretary, Rev. Buhl Surine.

MINNEAPOLIS—2nd Spiritualist Church, 23rd and Lyndale Ave. N. Church services Sun. 3:30 and 7:30 p.m. Howard Lemire, Pres.; Mable Ficke, Sec'y.

MISSOURI

Missouri State Spiritualist Association—

President—Thomas E. Todorovich
1701 Union, St. Louis 13, Mo.
Secretary—Dr. O. W. Schulte
5641A. So. Kingshighway Blvd.
St. Louis 9, Mo.

KANSAS CITY—Ninth Spiritualist Church, Rev. Frances R. (Maude) Tucker, Founder, 4510 Prospect Ave. Sun. Services: 11 a.m. and 7:30 p.m.; Healing Service, 7:45 p.m.; Spirit Communication Service, Tues., 2:30 p.m. and 7:30 p.m. Mrs. Florence Anderson, Pastor. Phones: Church, WAbash 1-3679; Wm. R. Stover, Sec'y, HIland 4-9236.

ST. LOUIS—Fifth Spiritualist Church, 6026 South Kingshighway, St. Louis 9. Sun. Lyceum, 9:30 a.m.; Devotional Service, 10:30 a.m. Rev. Emma Ordorp.

Burkett Spiritualist Church, Natural Bridge Blvd. and Glasgow Ave. Devotional Services, Healing and Spiritual Communications, Sun. 10:15 a.m.

Soul Science Spiritualist Church, 3683 Dover Place, St. Louis 16, Services, Sunday, 10:30 a.m. Pastor, Iona Brandt, phone, Vernon 2-1116, Secretary, Elbert Brown.

NEW HAMPSHIRE

PORTSMOUTH—First Spiritualist Science Church, 144 Maplewood Ave. Services, Sun. 3:30 and 7:30 p.m.; Wed., 7:30 p.m. Rev. Frank Daley, Pastor, phone Geneva 6-4270.

NEW JERSEY

New Jersey State Association—

President—Rev. Emily W. Hewitt
142 Carroll St., Paterson, N. J.
Secretary-Treasurer—Isabella Prince
39 Rutgers Place, Passaic, N. J.

CAMDEN—First Spiritualist Church, 509 N. 6th St. Sun. 2:30 p.m., Wed. 8 p.m. Mrs. Mary Rhodes, Sec'y, 30 Lincoln Ave., Collingswood 7, N. J. Rev. David W. Ensign, NST Pastor, 17 Theodore Ave., Maple Shade, N. J. Fourth Spiritualist Church, 28 No. 26th St. Sunday, Lyceum 10 a.m.; Wed., 8 p.m.; Sun., 11 a.m. Rev. Elizabeth Giberson, Pastor, Church Rd., R. D. Moorestown.

NEWARK—First Spiritualist Church, 632 S. 12th St. Services Sun. 2:45 p.m. Rev. Y. Weiderholt; Sec., Christine Hansen, 840 Myrtle St., Elizabeth, N. J.

PASSAIC—1st Spiritualist Church, 276 Main Ave. Sun., Lyceum 9:30; Services 11 a.m. and 7:45 p.m.; Thurs. 7 p.m. Rev. Ida M. Demopoulos, 39 Rutgers.

PATERSON—1st Spiritualist, 142 Carroll St. Services: Sunday morning services discontinued for July and August; Sunday evening service 7:00; Wednesday afternoon service 1:00; Wednesday evening service 7:00. Pastor, Rev. Emily M. Hewitt.

Second Spiritualist Church, 176 W. Broadway. Church Services Sun. and Fri. 7:00 p.m.

NEW YORK

New York State Conference of N. S. A. Churches—

President—Robert G. Howell
47 Front St., Binghamton, N. Y.

Secretary—Margaret Tice
208 Boulder Rd., Solvay 9, N. Y.

BINGHAMTON—1st National Spiritualist Church, 47 Front St., Sun., 10:30 a.m.; Wed., 7:30 p.m. Robt. Howell, Pastor; Arlene Vavra, Secretary.

BUFFALO—Spiritualist Church of Eternal Brotherhood, 1980 Bailey at Hazel. Service: Sun., 7:45 p.m.; Wed. 2:30 p.m. Rev. D. Mona Berry, 262 Dartmouth Ave. Center of Psychic Science Spiritualist Church, 695 Elmwood Ave. Sun., 2:30 p.m. William G. Turner, Pastor. Secy Lucille M. Turner, 105 North Main St., Cassadaga, N. Y.

FREEVILLE—Harmony Center Church, Freeville Camp Grounds, Freeville, N. Y. Services, First and Third Sundays each month, 2:30 p.m. Pastor, Mrs. Mildred Stevenson; Mrs. Ruth Craft, Sec'y, 12 Church St., Cortland, N. Y.

ROCHESTER—Plymouth Spiritualist Church, 889 S. Plymouth Ave. Sunday Services, 3:30 p.m. and 7:30 p.m. Guest mediums 2nd and 4th Sunday of the Month. Hot dinner served every Sunday, 5 p.m. Rev. Eleanor Gutzmer, Pastor, Dorothy Callahan, Secretary.

SYRACUSE—First Spiritualist Church, 535 Oakwood Ave., Services, Sun., 3 p.m. and Wed., 7:30 p.m. Margaret H. Tice, Pastor and President, phone HO 8-5638; M. Frances Morse, Secretary.

OHIO

Ohio State Spiritualist Association—

President—Rev. Alice Lamb Towner
Box 3, Brady Lake, Ohio.

Secretary—Ralph D. Cutlip
5465 Main Ave. Ashtabula, Ohio.

AKRON—Home Spiritualist Church, Pine & Chestnut St. Sun., Lyceum 6:30 p.m.; Devotional Service 7:45 p.m. Message Service, Thurs., 8 p.m. Rev. Mattie Failor.

ASHTABULA—1st Spiritualist Temple, W. 43rd and Main. Sun and Thurs. 7:30 p.m. Lyceum, Sunday 6:00 p.m. Ralph D. Cutlip, Pres., 5465 Main Ave.

CLEVELAND—Truth Circle, 3540 Bainbridge Road, Cleveland Heights 18. Closed group meetings Tuesday, 8 p.m. Juliet G. Goldberg, Pastor. Mrs. John Hudec, Secy. BR 1-1767.

COLUMBUS—Spiritualist Church of Spirit Revelation, 241 W. Hubbard Ave. Sun. and Wed. 7:30 p.m.; message service, fourth Fri., 8 p.m. Mrs. Chas. Mitchell, Pres., phone AX 9-2775; Rev. Elizabeth M. Lannon, Pastor and Sec'y.

The First Spiritualist Church, State and Sixth Streets. Church phone Ca 8-112. Services Sun and Thurs., 7:30 p.m. Pastor, Rev. Ralph A. Whitney, 1298 Bryden Rd., phone CL 2-1843.

The Spiritualist Science Church, Hotel Chittenden. Services Sun., 7:30 p.m. First Sun. of each month, open conference and communication service, 2:30 to 4:45 p.m. Dinner served at 5 p.m. Evening service, 7:30 p.m. Edgar J. Smertz, Pastor, 1720 E. Broad St., phone CL 3-7181; Kathryn L. Boyd, Sec'y, Box 57, Edison, Ohio.

Boerstler Memorial Spiritualist Temple, 79 McDowell St. Services Sun., 7:45 p.m.; Services, Thursday 7:30 p.m., Second and last Sundays of the month, services 2:30 p.m. and 7:45 p.m.; Supper at 5:00 p.m. Call Br. 9-8881 or CA. 1-9388, Minnie Davis, Pastor.

First Spiritualist Church of Linden, 1751 Aberdeen Ave. Devotional Services, Sun. and Thur., 7:30 p.m. Last Sunday in month from Sept. through May, 3:30 p.m. and 7:30 p.m. Services. Dinner, 5:00 p.m. Pres., John Rowe; Pastor, Maudella Rowe, 37 East Frambes Ave., phone AX 1-2752.

DAYTON—Central Spiritualist Church, Haynes and Hulbert Sts., Sunday Services, Lyceum 9:30 a.m., Devotional Service, 7:45 p.m. Pastor Mr. Vernon Smith; President, Franklin Holland, phone 256-2810, Dayton.

EAST LIVERPOOL—1st Spiritualist Church, 245 W. 6th St. Services, Sun. and Mon., 7:30 p.m. Sara H. Bowersock, Pres; Doris E. Tucker, Sec'y, 328 Tiptop Alley, East Liverpool, Ohio.

KENT—1st Spiritualist Church, 132 S. Water St. Sun., 7:45. Wed. Study Class and Healing 7:45. Rev. Alice L. Towner, Brady Lake.

LIMA—Spiritualist Church of Truth, 1445 E. High St. Road. Services Sunday 7:30 p.m., Wed. All Message Service, 7:30 p.m. President Howard W. Lee, 421 N. Jameson, Phone CA 3-0863; Secretary Doris Jenkins, 699½ N. West St., Phone CA 2-7301.

MASSILLON—First Spiritualist Church, cor. of North Ave. and Third St., N. E. Sunday evening service at 7:45. Mary J. Church, Pastor. Message Circle 1st and 3rd Fridays, 7:30 p.m. Telephone at Church TE 2-4464.

STEBENVILLE—First Spiritualist Church, 207 No. 6th Street. Services, Sunday and Wednesday, 7:45 p.m. Rev. Cora B. Yocum, 109 Pembroke Road.

TOLEDO—National Spiritualist Church, Commodore Perry Hotel (French Rooms). Services Sunday, 2:30 p.m. Mr. Erwin O. Postgate, Pres., 209 Marie Place, Perrysburg; Orlyss Ballmer, Pastor.

YOUNGSTOWN—Grant St. Spiritualist Church, 228 Grant St. Services Sun., 7:00 p.m.; Mon., Study Class, 7:30 p.m.; Wed., Message Service, 7:30 p.m. Friday, Healing Service, 7:30 p.m. Rev. Amy Pearce, Pastor, 130 West Glenaven, Youngstown 7. Phone ST 8-7931. First Spiritualist Temple, 323 W. LaCleda Ave. Sunday Healing 2:30 p.m. Services 3:00 p.m. Message Service 2nd Wednesday. Gilbert Foster, Licentiate Minister, Pastor. 451 E. LaCleda Ave., Youngstown 7. Phone ST 8-9298, Church Phone ST 8-9134.

OKLAHOMA

Oklahoma State Spiritualist Association—

President—Lester C. Scoles
4541 N. W. 43rd St., Oklahoma City

Secretary—Mrs. Alta J. Scoles
4541 N. W. 43rd St., Oklahoma City

ENID—Spiritualist Healing Center Church, 1020 East Maine, phone AD 7-1138. Sunday: 10 A.M. Lyceum, 506 West Iowa. Alice Marie Eppinette, Conductor and Healer. 10:40 A.M. Lecture and Class work, 11:10 A.M. FREE Public Healing, followed with Spirit Greetings. Alice Marie Eppinette, Pastor, A.S.P. Fields, Assistant Pastor.

OKLAHOMA City—Central Spiritualist Church, 1005 N. Harvey. Sunday and Wed. 7:30 P.M. Pastor, Carrie Hamblen.

TULSA—2nd Spiritualist Church, 919 S. Cheyenne St. Sun. 8 p.m. Healing, Devotional and Message Service. Rev. Adella Reynolds, Pastor; Mildred Arnold, Sec'y.

OREGON

PORTLAND—The First Spiritualist Church, N.S.A., Red Men's Hall, S. E. 9th and Hawthorne Blvd. Sun., 7 p.m., Healing; 7:30 p.m., Service. Alma Gudhart, Pres.

PENNSYLVANIA

Pennsylvania State Spiritualist Association—

President—Mr. Charles McElwee
Quinton and Alloway Roads
R.D. #3, Salem, Pa.

Secretary—Rev. Dorothy Wynn Smith
Treasurer 1515 Spring Garden Street
Philadelphia 30, Pa.

HARRISBURG—First Spiritualist Church, 607 North 2nd St., Knights Malta Hall. Services 2:30 p.m., Sunday. Rev. J. F. Kreisa, Pastor, Freda Marburger, Pres., P. O. Box 587, Harrisburg. All welcome.

McKEESPORT—1st Spiritualist, 809 Locust. Sun., Healing 7:15, Lectures, Messages 7:45. Mrs. Laura Salvodar, President.

PHILADELPHIA—Universal Spiritualist Brotherhood Church, Rising Sun and Park Aves., Phila. 40. Services,

Sunday, 2:30 p.m. Healing—Sermon—Messages. Services, Wed., 8 p.m. Healing and Messages. Social, 2nd Sat. in each month. President, Rev. Mahlon Simon, Pastor, Rev. Reba E. Fasnacht.

Second Spiritualist Church, 423 South Broad Street. Church services, Sunday, Healing, 7:00 P.M., Lecture and Messages, 7:30 P.M., Wednesday, 8 P.M. Message Service. Rev. Alida Neige, Pastor, Rev. Augusta Taylor, Co-Pastor.

The Fourth Spiritualist Church, 165 E. Albanus St., Philadelphia 20. Services Sun. 2:30 and 8 p.m., Wed. and Fri., 8 p.m. Pastor, Rev. Harry H. Brunning, telephone Gladstone 7-3375.

First Association of Spiritualists, Master and Carlisle Sts. Sun., Lyceum 2:30 p.m.; Lecture and Messages 3:30 p.m.; Dinner 5 p.m. Healing Service 7 p.m. Lecture and Message Service 7:30 p.m. Revs. Melvin O. and Dorothy Smith, Co-Pastors; Charles McElwee, Pres., R.D. 1, Salem, N. J., Mary Mooney, Sec'y, 970 Allengrove St., Philadelphia 24, Pa.

PITTSBURGH—First Spiritualist Church, 256 Boquet St. Service Sunday and Thursday, 8 p.m. MU 2-3878, or Sarah Taylor, President, Phone HI 1-0131.

READING—First Spiritualist Church of Reading, 1047 Penn St. Services Sun. 7:30 p.m., Wed. 8 p.m. Clara Senior, Pastor, Lititz, R.D. #4, Pa. Telephone Ephrata RE 3-1894.

WILKES-BARRE—Second Spiritualist Church, 22 Public Square (Second Floor). Church services, Sunday and Wednesday at 8 P.M. Mrs. Augusta E. Ridler, Pastor and Medium.

RHODE ISLAND

PROVIDENCE—W. T. Stead Spiritualist Church, Inc., 32 Haskins St. Sun. 3:00 p.m.; Mrs. Amelia K. Thornley, Sec'y, 77 Bucklin Ave., Warwick, R. I., Phone: Stuart 1-5306.

TEXAS

Texas State Spiritualist Association—

President—Mrs. Evelyn Muse
404 North 8th St., Edinburg, Texas.

Secretary—Willie Ben Dearmin
P. O. Box 1007, Crystal Beach Station
Port Bolivar, Texas

AUSTIN—First Spiritualist Church, 4200 Ave. D. Sunday Services, Lyceum 9:30 a.m., Church Service 10:30 a.m. Rev. Alma Johnson, Pastor.

CAMERON—First Spiritualist Church, South College. Sunday, Lyceum, 10 a.m. Devotional and Message Service, 11 a.m., each First and Third Sunday. Maude Pugh, Pastor.

DALLAS—First Spiritualist Church, 5334 Forney Road. Devotional Service 7:30 p.m., Message Service, Wed. 8 p.m.

Second Spiritualist Church of Dallas, Hotel Dallas. Devotional and Message services each Sunday at 8 p.m. Rev. Maude Conner, Pastor; Mrs. Marie Schiller, Secretary. Phone, Davis 7-9280.

EL PASO—1st Spiritualist Church, 2328 Grant Avenue. Devotional and Message Service, Sun. and Wed., 8 p.m. Rev. Lena Halstead, Pastor; Ollie Barrett, Assistant.

HOUSTON—1st Spiritualist Church, 3523 Beauchamp St. Sun., Lyceum 6 p.m. Lecture, 7:45 p.m.; Wed., 7:45 p.m. Rev. Myrtle London Rogers, Pastor, Harry H. Adams, Healer.

SAN ANTONIO—Louise Scholtz Memorial Chapel, 321 Van Ness St. Services Sun., 7:30 p.m.; Wed., 8 p.m. Garrett H. Scholtz, Pastor; Mr. J. A. Shelman, Sec'y.

TAYLOR—American Spiritualist Church, W. 4th St. Sun. Services 7:30 p.m., Lecture, Messages. Rev. H. Hegdahl, Rev. Jennie Cervin, Co-Pastors; Mrs. Evelyn Cervin, Sec'y.

VIRGINIA

NORFOLK—Memorial Spiritualist Church, 307 W. 37th St. Devotional Services Sun., Wed. 7:30 p.m. Secretary, Miss Florence Siebert.

WASHINGTON

State Spiritualist Association of Washington—

President—Pauline Vinton

Secretary—Lillian M. Schachterle

R. R. 2, Box 539, Tacoma 22, Wash.

BELLINGHAM—The First Spiritualist Church, Girard at "D" St. Sunday Services, 11:00 a.m.; Healing, 10:30 a.m.; Wed. Services, 7:30 p.m. Ruth Poole, Pres. 2014 D St., phone R.E. 4-5852. Della Carlson, Sec'y. 2715 Alabama St., R.E. 4-3928.

BREMERTON—Harmony Chapel, 837 4th St., Sunday, 7:30 p.m. Pres., Mrs. Angaline Turner; Vice-Pres., Leonia Watson; Treas., Lillian Moen; Sec'y, Glen Brink. 837 Fourth St.

PUYALLUP—First Spiritualist Church, 343-2nd St. S. E. Services Sunday: Lyceum 10:00 a.m., evening service 7:30 p.m. Message service 6:30 p.m. Ruth Circle 2nd and 4th Wednesday 12 p.m. Pres. Merle Van Doran. 3220 N. Meridian. Sec'y Rachel Baars, P.O. Box 395 Sumner, phone University 3-7080.

SEATTLE—Universal Spiritualist Library, 3009 Arcade Bldg., Seattle Library open daily, Books for rent, Periodicals for sale. Mediums in daily attendance. Ada B. Johnson, Pres., Sunset 3-0449; Librarian, Emma English, Pa. 3-3228. Walda V. Solibakke, ME 2-9095, Sec'y of Board.

Mary A. Tower Memorial Spiritualist Church, 916 East James St. Devotional Service Sun., 11 a.m. Sun. and Wed. 7:30 p.m., Adult Lyceum, Fri. 8 p.m. Rev. Mary B. Crisp, Pastor.

Church of Spiritualist Unity, 3013 Arcade Bldg. Lyceum, Sunday 1:45 p.m. Devotional Service 3 p.m. Rev. Bertha D. Raudebaugh.

WEST VIRGINIA

WHEELING—Way Memorial Temple, Broadway and Maryland Sts., Wheeling. Sun. Lyceum 9:30 a.m.; Church Services 10:45 a.m.

WISCONSIN

GREEN BAY—First Spiritualist Church of Green Bay, cor. Webster and Pine Sts. Devotional Services Sun., 7:30 p.m. Phone Hemlock 2-8597.

MILWAUKEE—Kraft Memorial Spiritualist Center, Plankinton Hotel, Milwaukee. Sunday Devotional Services, 10:45 a.m.

WEST ALLIS—3rd Spiritualist Science Church, SO. 81st West Beecher. Sunday, 3 p.m. Devotional Service. Rev. Harre C. Milesi, Pastor; Mrs. Gladys Scharner, Secretary.

N. S. A. C. ORGANIZATIONS

Junior N. S. A. C. League

Robert G. Howell, 47 Front St., Binghamton, N. Y. President Irene Howell—Eujanie L. Dann, Sec'y-Treas., 47 Front Street, Binghamton, N. Y. and 905 Joseph Ave., Rochester 21, N. Y.

Ministerial Association

Rev. Walter Holder, Pres., 516 North 10th St. Phoenix, Arizona.

N. S. T. Club

Rev. Emma Ordorp N. S. T., Pres., 3814 Louisiana Ave., St. Louis 18, Missouri; Rev. Margaret L. King N. S. T., Secretary, 3900 - 16th St. N. W., Washington 11, D. C.

Missionaries Club

Mrs. Evelyn Muse, Pres., 404 N. 8th St., Edinburg, Tex.

Spiritualist Healer's League

Rev. Paul D. Wilson, Pres. and Acting Secretary, 1110 W. Washington Blvd., Los Angeles 15, Calif.

Licentiate and Certified Mediums Society

Secretary, Margaret Tice, 208 Boulder Road, Solvay 9, N. Y., phone 8-5638. Treasurer, Mrs. Anna W. Gaugh, 2733 Thompson Street, Des Moines 17, Iowa.

— RELIGION —

VIEWPOINT OF A SPIRITUALIST

By WALLACE CASAD LANE

RELIGION—what is it—what is its true purpose!

HERE, we find any number of names, classifications and so called denominations! They are all “Geared to God,” and have all been instituted—in the beginning—with a desire to serve God.

Great institutions and magnificent Churches have been erected—in love and desire to serve humanity—and to bring enlightenment to a struggling civilization!

From ages past, this evolution has been manifest. Like Volvyen in his Ruins of Empire we wonder, why it is that Religions have “come and gone.” Why, when in humility and desire, and with honest intentions and purposes, have a vast number of Religions been “washed out” and disappeared from the surface of the Earth.

So—as a seeking individual, aspiring to the Godly and an Understanding as to “what is required” by a Human Child of God—it is inevitable that one feels the necessity of companionship and communion with other souls with like aspirations and heartfelt and inner desires. He feels that “there is something” that will feed this natural and innate desire—this longing for at-onement with the Father of All!

Selecting a “Brand-name” Denomination—he attends—he joins—in highest hopes of receiving “The Answer.” Above all he WANTS THE TRUE ANSWER—AND IS ENTITLED TO IT!

Unfortunately, denominations seem to follow a pattern of “jelled” man-made institutions. A creed is adopted, a Teacher or Savior accepted, dogmas are born, and canonical law takes over. The die is cast, and preaching begins. Prerogatives are instituted, and the “saving grace” falls into the hands of priests and ministers. Popes become Vicars—and infallible, and Saints are instituted and established in God’s Heaven.

Fear becomes a part of the “Driving Force,” while “Sin” and “Eternal Damnation” are faithful servants of the propogating “Savants!” Babes are rushed by fearful mothers to be baptized—“lest they be lost,” and confessions are a “must” to keep the “sinner” on the track. Being born in “sin,” one “could be easily lost!”

For all of this, money has been paid—bounteously paid—for is it not in God Service?

Ah! Money—thou hast ever made “strange bed-fellows!”

Thou art indeed the Material God—ALL THINGS BEING INFLUENCED BY THY TOUCH!

Oh ye who would “pave your way to Heaven with gold—how shallow shall be thy victory!”

If ye would be blessed, be as a servant unto Humanity—without price, without guile!

THAT IS THE TRUE TEST OF SAINTHOOD!

* * * * *

What really IS religion?

It is a directional way of Life. It must be founded on Truth, and NEEDS NO CREEDS NOR DOGMAS! It is bound to the Laws of Nature, which are the Laws of God! SERVICE IS ITS ONLY COIN, AND BROTHERHOOD ITS ONLY GOAL!

An ancient spirit said it—“God gave to man only one religion—COMMUNION WITH THE SPIRITS!”

Ah! Beloved children of the One and Eternal Father-Mother God, once you have truly experienced the “touch” and love and elevating and Godly teachings and compassion of Spirits—ETERNAL, TRUE AND LOVING COMPANIONS EVER AT ONE’S SIDE—YOU WILL THEN UNDERSTAND THE TRUE MEANING OF RELIGION—AND—NOT UNTIL!

*Go pay your gold for the “promised land”;
Give me the touch of a Spirit hand!*

Declaration of Principles

National Spiritualist Association of Churches

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 precept of Prophecy contained in the Bible is a Divine attribute proven through Mediumship.

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Spiritualist Healers League

National Spiritualist Association of Churches

President and Acting Secretary

REV. PAUL D. WILSON

1110 W. Washington Blvd.

Los Angeles 15, California

Each Wednesday at 8 p.m. the members of the League sit in Healing Meditation, sending Healing Prayer Vibrations to all in need.

HEALING THOUGHT FOR SEPTEMBER

May the Universal Spirit of wisdom guide us into the pathways of understanding

May God help our weakness of purpose and give us strength to overcome material cares which becloud our knowledge of spiritual illumination

Help us Thou Spirit of wisdom to avow with conviction, SPIRIT TRUTH IS THE LIGHT OF THE WORLD.