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Front Cover
FLORIDA FERN INDUSTRY
(Photo by Kent Photo Shop, DeLand, Florida)

EDITORIAL

THE BUILDER... CREATES!!!

No matter whether one is interested in seeing the construction of a building, a bridge, an intricate mechanism, there is a quality of joy a thrilling experience in watching it grow to completion. For almost two years we have been engaged in moving our magazine headquarters to Florida and we have had the thrilling experience of buying a building. We had the experience of preparing offices and now that we are ensconced in our new office quarters, we will have the joy of seeing things settle into place with—we hope—greater and more exacting work than ever before.

This move has not been the work of one man, it has taken the devoted efforts and painstaking plans of many people to bring the

change to it's present state. It will take more teamwork to enhance our status, to make for a bigger and better magazine serving Spiritualists everywhere. We start a new year in more ways than one for along with the traditional hopes that everyone has in a new year, we add the hope that our efforts on behalf of Spiritualism will broaden our influence in bringing more people to the realization of the truths of Spiritualism.

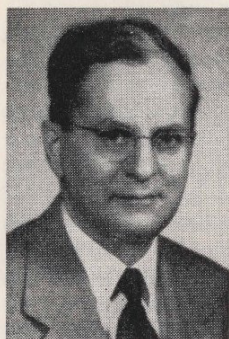
Churches must be maintained by members and interested friends, such people are builders in the fullest sense, they CREATE and they see their creation grow strong and beautiful through their efforts. In like manner we seek the help of our subscribers and readers, we ask you to be creators so that our magazine, which has enjoyed continuous publication since 1919 will continue to shed its beneficent light into the hearts and lives of all who seek to dispell darkness and fear, ignorance and the fear of death from the lives of mankind.

We state that Spiritualism IS THE LIGHT OF THE WORLD, we have historical proof for this claim in the life and works of the Way-shower, the Master Jesus. His teachings of basic truth brought new hope to His contemporaries and He gave his physical life that He might forever be an example of the truth of life continuous. He gave us an example of the power of life after physical death, through His own return, He was, and is, a CREATOR.

In this new year and in these new surroundings, it is the hope of your editor, that each of us will take new courage from the work on earth of the man Jesus, that we will find new hope and purpose in the living Christ spirit leading us to greater growth and renewed purpose. We, who have accepted Spiritualism as our way of spiritual understanding, have His great example to guide us to a finer way of life. The man Jesus died as we all shall die, but the living Christ Spirit returned gloriously to His frightened Disciples to prove that He was the great Exemplar of the truth which His earthly life demonstrated. Scripture tells us that He raised Lazarus from the dead, that He healed the daughter of Jairus, whose life was despaired of, that He said to the blind man "go wash in the pool of Siloam and he washed and received his sight." He taught and demonstrated the truth of His teachings and He proved the reality of all that He had taught when He returned to His weary and doubting Disciples, in the upper room on the great day of Pentecost. It was the beginning of a new life, a new purpose for the Disciples. He was, and is a builder a CREATOR.

May we take courage from that long ago lesson and may each of us be a builder as it is given our hands to do, may each of us be blessed in this new year and may it be in all ways a constructive and HAPPY NEW YEAR for all mankind.

RELIGION AND SPIRITUALISM



Rev. R. F. Nye

Man seeks to know the nature of ultimate reality, and its relation to the visible universe and to himself; man wants to know the nature of the universe, the origin and destiny of the world; and man wants to know the nature and destiny of himself. The specific perception of these quests is relative to a particular environment, to the traditions and content of a particular heritage and to

the modes of thought and language of the time.

Modern Spiritualism began in the milieu of the mid-19th century when religious orthodoxy was waning. The favorable soil of an expanding social democracy nourished the seedlings of new faiths. Orthodoxy fought a stubborn rear guard action with anathema and evangelistic revivals such as those of Dwight L. Moody, who was the predecessor of Billy Sunday. Mark Sullivan in *Our Times* writes: "If one could make the comparison without violating taste, one might say Moody was to Sunday what the organ was to the saxophone, or the waltz to jazz." Billy Sunday performed his burlesque antics in the days of World War I; and Billy Graham of contemporary campaigns accomplishes little more than inspire the faithful as he reiterates the shibboleth "the Bible tells." Ministers and evangelists have, from the beginning, warned their sheep of the bad wolf of Spiritualism. They are told that Satan himself is the Master Control of every seance. In the early years mediums were threatened and on occasion experienced mob intimidation, as at Troy, N.Y. Emma Hardinge relates in her history of American Spiritualism what frequently occurred: "Many of the houses where circles were being held were disturbed by crowds who would gather after night-fall with yells, cries, whistles, and occasionally with the breaking of windows by stones and other missiles, endeavor to molest the quiet investigators in their 'unholy work of waking the dead' as one of the Brooklyn papers piously denominated the act of seeking for 'The Ministry of the Angels.'"

But despite ridicule, mendacity and threats many ministers became ardent advocates of Spiritualism and the outpouring of spirit upon

Editor's Note

This is the third of a series of three articles on the basic understanding of Spiritualism.

Rev. Nye is a well known teacher and speaker. His written works (for sale at "The Book Shop") are listed on page 17.

them and their circles often exceeded the mighty works reported in the book of the Acts. The prestige of tradition, **not** better evidence, attributes special validity to Biblical accounts. Spiritualists today, like the disciples of Jesus, learn the fact of survival after death in an upper room. Once recognition is experienced through Independent Voice or in Materialization we know that the claim for an unique resurrection is untrue, and why Orthodoxy will not (**because it cannot**) made accomodation with the truth of Spiritualism. How little Rudolf Bultmann understood the complete application of his observation in his famous book *Kerygma and Myth*. "For the fact is," he wrote, "that we can apprehend invisible reality only in the light of a fact encountered in a concrete encounter in life."

In my first encounter in Materialization I beheld a radiance of glory which filled me with beatitude passing human expression, and I knew, as Dostoevski put it, "all that lives and exists in this world lives **only through** its contact with other worlds." It captivates me now just as it did at the moment when it was first revealed to me, and my appreciation of it is as fresh, new and joyful as it was then. I knew what Thomas Wolfe meant when he wrote, "To lose the earth you know, for greater knowing; to lose the life you have, for greater life; to leave the friends you loved, for greater loving; to find a land more kind than home, more large than earth—Whereon the pillars of this earth are founded, toward which the conscience of the world is tending—a wind is rising, and the rivers flow."

I have learned that orthodox ministers will keep their countenance open as you tell them

(Continued on next page.)

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of your experience, but their thoughts are not open. When you bring glad tidings of great joy you meet a reserve accorded the crank and the deranged. Rejection need not surprise us because Spiritualism negates one unique resurrection and the doctrine of a subnormal and impossible substitutionary atonement. It is the Spiritualist's conviction that none can bear the moral consequences of evil **instead** of another. This conviction, however, must not obscure the fact that we suffer because of the evil and failings of another—and felt most deeply where there is love. We shall wisely consider the words of Raynor Johnson in *Nurslings of Immortality*. "We should remind ourselves that in an imaginal universe there is no rigid law of karma, no mechanical sequence of events, no cycle of mere recurrence, no history repeating itself; always there is freedom to choose, always the new entering in, whether as the choice of others or as the descent of help from more advanced beings which we may call grace. We are all rich with treasure we have not earned, which others have earned for us."

This is an affirmation of the fact that not all the afflictions of an individual are earned by him, nor all fortunate things deserved on personal merit. It was a penetrating observation of Jesus that the sun shines upon the just and the unjust alike. The principle applies to the consequence of avalanche, fire, tornado and earthquake; the accidental substitution of salt for sugar in infants' formula, or deformities of the infants of mothers who had taken thalidomide.

Orthodoxy professes belief in the communion of saints, but I assure you it is not the communion known by Spiritualism which demonstrates the religion of continuous life whereby the living and the departed love and serve together in a fellowship transcending physical death. "Orthodox Christianity is the only religion in the world that denies man's right to commune with the dead."

One cannot tell another what Spiritualism must mean to him, but he can testify to his own experience and belief. In every seance I have observed that friendship and love dominate. Once I was told, with caustic intent, that everyone at Camp Silver Belle seemed to love each

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other. How little did the speaker understand the bonds of spiritual fellowship.

"Blest be the tie that binds
Our hearts in holy love!
The fellowship of kindred minds
Is like to that above."

I have noted hundreds of times in Materialization that every visitant appeared with loving and personal concern. It is wonderful to behold. The seance room is like unto the Tabernacle of old, the Holy of Holies. "And there I will meet with thee, and I will commune with thee from above the mercy seat." Exodus 25:22.

I have learned that religious experience (response, dedication, loyalty, fulfillment of life, union and peace) **begins** in interpersonal human relations. God is found, worshipped and served **through** human personality, whether through actual persons or through mythical hypostatized personalities as illustrated in the saviour cults. With profound insight the Russian philosopher S. K. Frank writes: "... love is a reverent perception of a concrete living being, insight into the divine principle present in it. Whether the lover is aware of it or not, all true love is from its very nature a religious feeling. It is a generally recognized truth, innate as it were in the human soul that love is a precious blessing, solace and happiness and indeed the only true foundation of man's life." And the author goes on to state how **through** human personality we experience the divine.

"Through love for the beloved's outer appearance—both physical and mental—we may penetrate to the inmost core of his being imperfectly expressed by the appearance, i.e. to his personality or, in other words, to that which he truly is as individual created embodiment of the divine principle of personal Spirit in man. The illusory deification of the merely empirically-human is transformed into a lovingly reverent attitude to the individual image of God, to the divinely-human principle which is truly present in every man, however imperfect.

(Continued on next page.)

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worthless or vicious. True marriage is a path to such religious transfiguration of erotic love, and it may be said that the sacrament of marriage consists precisely in this mysterious 'divinely-human' process of transfiguration."

Such is the realm of religion—the moral and spiritual interpersonal relation of man, woman and God in an immortal relationship.

The doctrine of man is of basic significance in religion. In the metaphysics of Brahamism the ego is nothing more than a phantom not unlike a wave in the ocean of the infinite. There is a similar notion in all Indian systems. Buddhism ultimately recognizes only activity—good and evil deeds—but not a personal entity as the actor. Similar to the Buddhist notion of man is the concept found in Taoism. According to Taoist quietist mysticism, man as an independent mind has no place in the realm of being. S. L. Frank writes of Christianity as a personalist religion: "Moral values as the supreme directing principles of life are extremely important and necessary, but there is something which is still more valuable, namely, the living human personality with its needs, its craving for happiness, peace, satisfaction and for a **personal** understanding and justification of life. A person is something more valuable and essential than any morality, 'sabbath is for man, and not man for the sabbath.'

The nature of ultimate reality, the nature of the universe and the nature and destiny of man depend upon a truth stated by the contemporary philosopher, Paul Tillich: "God is not a person but not less than a person, the ground of everything personal, the principle of participation and individuality."

None has put the truth better than Eugene Ferson: "The soul is individual. We have a

STRENGTH

O do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God. —Phillips Brooks.

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great number of personalities within ourselves as remnants of past incarnations, but we have only one individuality . . . Personality is but the human concept which we have for the time being of our own self, and our present personality is made up of many personalities . . . Individuality is in the soul. Each soul has from Eternity its own fixed identity which no other soul can have." We think of Whitman's "Yourself, yourself, yourself, for ever and ever."

The gods were first personal, then superpersonal, deified with all the panoply of absolutist attributes the mind can imagine. Men were transfigured into deities, deities with similar births, similar life histories, similar temptations, similar miraculous acts and triumphs over death.

The Old Testament contains the most remarkable illustrations of the original human nature of a god physically manifesting himself. The Lord God of the Pentateuch appeared in human form and had a human voice. "Thus the Lord used to speak to Moses face to face, as a man speaks to his friend." Exodus 33-II. "And when Moses went into the tent of meeting to speak with the Lord, he heard the voice speaking to him from above the mercy seat that was upon the ark of testimony, from between the two cherubim, and it spoke to him." Numbers 7:89.

The actuality of these instances, and many others in the Bible, are understood by Spiritualists. The manifestations were those of human beings. We know they were human phenomenon, human beings who manifested to inspire, instruct, encourage and love where they found awareness and response; and such come to us today. There are no supernatural gods or devils in the other world, only men and women like ourselves, with human foibles and limitations; both good and bad, wise and stupid, grave and gay, like all human beings they can only manifest what they are.

Arthur Findlay in his second volume of *The Curse of Ignorance* makes a profoundly true observation: "If it had been realized that these

(Continued on next page.)

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other-world men and women had no control over natural laws, and are as much subject to them as we on earth, they would never have been prayed to and worshipped. If it had been known that these other-world people were only interested in this world because they once lived here, and because those who had recently made the change still had friends and relations living on earth, they would never have feared. Consequently there would have been no misdirected wealth and effort expended for the purpose of attempting to secure their help and friendship, in order to obtain their needs and comforts here, and what is called our salvation hereafter."

Clement C. J. Webb in his work on Religious Experience has a paragraph apropos of Spiritualism, although it was not, I am certain, the author's intention. "... the religion of every religious man belongs to him not merely as a participation in an activity shared with others, but as being the individual person that he is. It belongs to him, indeed, not only as the person that he is but as **being all that he is**; with bodily senses, his emotions, his interests, his social contacts; his affections, as well as with his understanding and with the instinct of curiosity and wonder wherein, when cultivated by the understanding with its power of analysis and discrimination, science and philosophy take their rise."

Rejecting belief in a life after physical death men lose slowly their enjoyment of life and degenerate. "Earth's woes, unlit by hope, are badly borne; Folk need the joy of truth." The philosophy of depersonalization and analytic psychology have far reaching social consequences and are cause for deep concern. The dominant philosophical thought of today has "no place for an immortal soul." Spiritualism

should seek in every way to restore value and sanctity to living, drawing upon its dynamic faith that man is an immortal spirit, faith with knowledge by experience which renders negation impossible. Spiritualism lifts the hidden fear of everlasting darkness after death. It is reported that Professor Carl G. Jung had yet to meet a patient over forty whose problem did not root back to fear of his approaching death. For example: Dorothy Parker who knew the American dramatist Eugene O'Neil wrote of him. "What he feared was death; and he feared that because he could not believe that it was not final." Henri Frederic Amiel glimpsed the glory of Spiritualist knowledge. He wrote: "... love multiplies itself by multiplying the instances of loving and being loved, and the world is the infinite laboratory of life, producing the infinite multitude of spirits, which in their turn produce the true form of the divine existence, namely, the infinite raised to the infinite power through the imperishable fecundity of intelligence and love."

An early New England divine put his finger upon the basic test of religion. "The degree in which our experience is productive of practice shows the degree in which our experience is spiritual and divine."

The 19th century produced many bright lights of Spiritualistic truth and devotion. I have mentioned Cora L. V. Richmond and in conclusion I shall quote penetrating words by J. M. Peebles, M.D., a name long respected and honored by Spiritualists. I am impressed by his significant choice of the word "phenomenon" instead of "science." When we are asked "what is Spiritualism?" I believe we can give no better answer than his:

"Spiritualism, a phenomenon, a sunny philosophy, and a divine religion, unlocks the treasures of precious memories, and lays at our feet the living truths of the present. It leads the thirsty to living fountains, feeds the hungry with the bread of heaven, and plucking away the thorns of life, plants along our paths the flowers of undying affection. It comes to each and all of us personally, pleading with us to pay the price of self-denial, spiritualize our natures, purify our affections, overcoming the world, thus living in precious memories on earth, immortal for the good that we have done. "Spiritualism, in its best definition, is a phenomenon, a philosophy, and a religion; the latter its chief glory. It inspires during life to holy endeavor. Its genius is: Be true to God, true to others, and thus necessarily—be true to yourself. It does not drape the mourner's home in gloom, but lifting the curtain of darkness, shows heart-stricken weepers those they love—ay, more: it brings their glorified forms into their very presence, permitting them to clasp their white hands, and listen to their tender musical words of undying affection."

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Lyceum Department

CLYDE A. DIBBLE

**Superintendent of
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Lyceum Leaders are invited to send news of their Lyceum to Mr. Dibble. He will use this news as part of his regular Column. Questions on Lyceum work are invited: answers will be printed here.

Fellow Lyceumists:

We approach the beginning of the Lyceum Centennial Year and we are sure each Lyceum will think about and plan a special celebration and demonstration by the children on the Sunday immediately before January 25, 1963, which will be on Sunday, January 20.

Also, throughout the entire year of 1963, special effort should be made to interest more children in coming to Lyceums, and doing missionary work to start new Lyceums.

We will soon be announcing the time and place of the Ninth Lyceum Conference, which will of course be the Centennial Conference. A very special program is being prepared for this important occasion.

However, we realize because of geographical distances, there may be some Lyceum leaders and students who will not be able to attend the Ninth Conference. In these areas particularly, we urge the State Superintendents to plan and develop a Centennial Regional Conference, so the various Lyceums in that area can get together, the children to know one another, and to realize there are others of their ages studying the wonderful truth of personal responsibility and Infinite Intelligence taught by our leaders in the Spirit World.

Mr. Derek P. Everitt, a young man in England, is giving new impetus to the interest and growth of Lyceums in that country, by arranging weekend trips and sessions for many Lyceumists in different areas, stressing the trinity of Friends, Adventure and Study.

There never was a time when the world needed more the security of religious teaching which is compatible with the findings of science, which rests upon the laws of nature, and more than a blind faith and a man made creed.

The test of any religion is what it does to and for its adults and children. Let us ask, does it give them inner strength, security and inspiration for each day and each week ahead, whatever may be the problems confronting them? Is their faith a deep or shallow one, is it easily uprooted by the frequent emotional hysteria of the uninformed race mind, or is it as

unshakeable as the Rock of Truth upon which it stands?

Spiritualists are glad to see a growing trend in many religions to pattern and fit religion closer to daily living, not just on Sundays, and teach their congregations not only of the welfare of their souls, but also of its relationship to right thinking, speaking and living.

Our Lyceum students learn from the Spirit World that eternal life is more than a gift from God to only those who believe in a particular church creed, but is a fact and law of nature. There is then the reasonable incentive purpose for more than belief alone, but what is more logical, for the effort we as individuals make, developing us in greater degrees of spiritual understanding and expression.

We are very grateful as we recall the Christmas season to know the definite spiritual foundation for the existence of angels, who are not far off, but actual spiritual beings who have once lived here, as we do, and who by reason of their spirituality, are able to express God like qualities, and carry God's message of Love, Peace and Good Will to all races, colors and creeds.

There is so much more to Christmas than the birth of Jesus or the birth of St. Nicholas, but a time of spiritual inventory and therefor rejoicing to realize the Good things God has provided us through the bountiful, impartial blessings of Nature, available to us all.

May the deep, real, and lasting meaning of the Christ season extend through all of the new year for you, a year new in spiritual awakening and awareness, and an awakening within your consciousness of tolerance, gratitude and compassion for all of God's creatures. Let each one then live his religion to the highest, and individually and collectively this and other worlds will be made better, and we shall have begun to fulfill our mission, which is progression.

NEW FEATURE

* * *

"Quiz Corner"

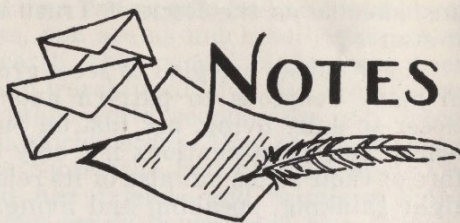
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No personal questions, please.

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NOTES from the FIELD

CREVE COUER, ILLINOIS

On October 12 and 13, 1962, Rev. Bill Aldred from Michigan served the Spiritualist Church of Harmony with a Trumpet and a Materialization seance. Twenty-six people attended each night. Before the seance, Rev. Aldred showed the audience that he had no props on his person, and immediately after he left the cabinet he asked help from the assemblage to help take down the curtains, which he packed in full view of every one present. He answered many questions that were asked by strangers to the phenomena. The old timers all agreed that his service was as good and superior to most they had ever witnessed.

On October 14, 32 people from the congregation motored 53 miles to Kilbourn, Illinois to help Amanda Watkins celebrate her birthday. Guests came from, Peoria, East Peoria, Sunnysland, Creve Coeur, Pekin, Bartonville, Williamsfield, Havana, Illinois and St. Louis, Mo. The younger generation entertained themselves, chasing and feeding pigs, while the adults had an old fashioned Hymn Sing, indoors.

The annual Thanksgiving dinner was held November 25 after the regular Church service.

BUFFALO, NEW YORK

Center of Psychic Science Spiritualist Church, Buffalo, N.Y. recently held a testimonial dinner in honor of the pastor, Rev. William Graham Turner. There was a very large group present both from the city and surrounding areas. After the dinner the church members gifted Rev. Turner with a gold desk plaque. During his pastorate of the past three years, Rev. Turner has been most successful in his work as a teacher and minister and the outstanding growth of the church membership is the best proof of his success, he is a young and most earnest minister and his outstanding contribution to the future welfare of Spiritualism causes us all to feel that our Cause will progress under such leadership.

CASSADAGA CAMP

The Southern Cassadaga Spiritualist Camp, located near DeLand, Florida, opens its sixty-ninth annual winter season December 30th with Rev. Arthur A. Myers, N.S.A.C. officer as featured speaker. A diversified program is offered for the three month season which moves thru April 7th. Nationally known speakers to be heard are Rev. Gladys Elmquist, Rev. Ralph A. Whitney, Rev. Helen Gerling, Revs. Melvin and Dorothy Smith, Revs. Kenneth and Gladys Custance, Rev. C. Harrison Engel, Rev. Betty Possehl Putnam, and Rev. Peter Evert. President Joseph Greenwood will be chairman. Rev. John F. Pastor is librarian; C. Duncan Beck is financial and communicating secretary; Rev. Eloise Page is president of the Ladies Auxiliary; and C. Harrison Engel is in charge of camp publicity and public relations with local chambers of commerce and tourist clubs.

On the days of Sunday, Tuesday, Wednesday and Thursday the featured talent will be heard in the auditorium. Free days offer card parties, game nights and entertainment. Once each month a special entertainment will be given in the Recreation Hall. The famous annual Mardi Gras and costume ball will be held in February. Prizes will be given to the King and Queen of the Mardi Gras, for the best costumes, and the most popular lady and gentleman will be selected as Mister and Miss Cassadaga. Mr. Engel will

again act as chairman for these occasions. The Ladies Auxiliary will feature their annual bazaar and fair and give special luncheon and dinner parties throughout the season. The Cassadaga Hotel, one of the finest in our camps, is operated by Mrs. Margaret McGill, at reasonable rates with excellent cuisine. Mrs. Inez Babcock is in charge of Brigham and Harmony Hall apartments. Early reservations point to a fine season at Cassadaga.

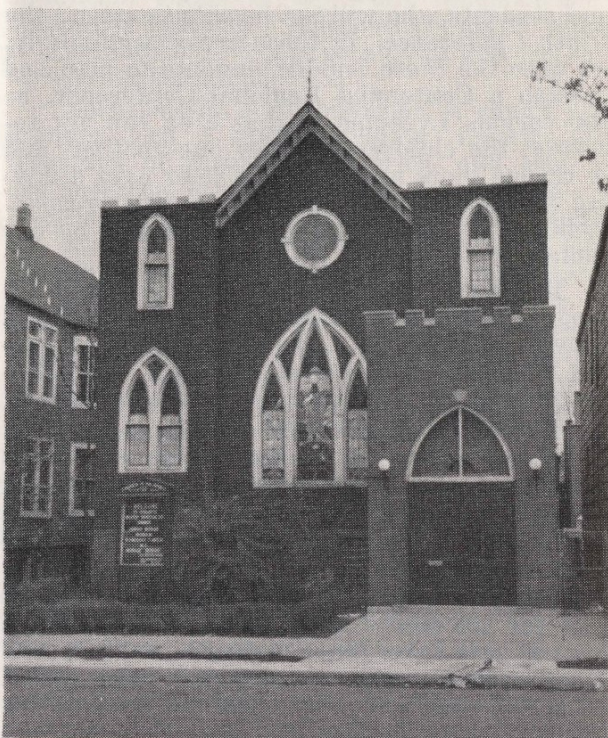
CHURCH OF THE SPIRIT

1897 — 65th ANNIVERSARY — 1962

The highlight of the year was the 65th Anniversary Service at the Church of The Spirit, in Chicago, Illinois. It was a grand occasion and one that will long be remembered by all in attendance.

The morning service on Sunday, October 28, 1962 was opened in the usual manner by the Pastor, and it was encouraging to note that the Church was filled to capacity for the morning devotional service. The Rev. Robert J. Macdonald served as guest speaker for both the morning and afternoon services. Rev. Rose MacKay, Alice Buechel and Martha Olle assisted as Message Ministers. It is most unfortunate that Mr. Macdonald's sermons were not recorded on tape, as he was definitely at his best. The choir, with Mrs. Burlingame at the Console did beautiful work. The blending of their rich and lovely voices plus their outstanding choral selections added much to the Spiritual Ministry of the Service.

The arrangements Committee engaged one of Chicago's finest Caterers to serve the Hot Buffet Luncheon, thus giving every member an opportunity to enjoy the glory of the day, and no one was denied the privilege

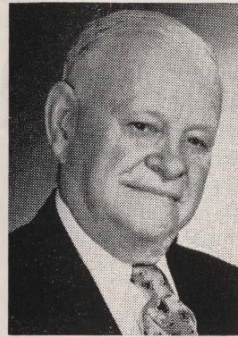


Church of the Spirit, Logan Square
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BOOK REVIEW

by

Margaret L. King



H. Gordon Burroughs

A short volume of prime importance to Spiritualism in general and to the National Spiritualist Association of Churches in particular has just come off the press; the new book is entitled "Becoming a Spiritualist," and the author is our own Vice President, Rev. H. Gordon Burroughs.

In his preface the author states that his book presents the "fundamental doctrines of Spiritualism

and the teachings paramount to becoming a Spiritualist." Mr. Burroughs writes from a wealth of experience and service unmatched by anyone else in the Movement. His position as a leading philosopher of Spiritualism and an outstanding inspirational speaker and teacher gives his words a validity and strength to command the attention of all Spiritualists.

The author's declaration of the philosophy of Spiritualism cannot be better expressed than to quote this paragraph from the chapter: "Philosophy of Spiritualism:"

"The Spiritualistic philosophy ever presents the truths that we are immortal, that we are a part of all there is in the universe, both seen and unseen, and that all expressions of that force we recognize as God. Death being only a change from one sphere of activity to another, our present personality continues throughout all time. As we are a part of all, we are subject to the changes which are constantly going on around us; and this being true, to find happiness we must attune ourselves to meet them."

Through his explanation of this philosophy, the author places Spiritualism in its rightful place as a powerful and natural religion, a way of life that has real meaning for the sincere seeker and will help him to find his way along the True Path toward Self Realization.

After having explained our philosophy so clearly, Mr. Burroughs continues by giving a very helpful definition of what Spiritualism teaches. This is summarized in the following paragraph:

"Spiritualism teaches personal responsibility; that man is a soul, animated by spirit, occupying a body with a mind to serve him—not that he has a soul; that death is not cessation of life but a change of condition, a truth which removes the fear of death; that those who have passed over are not sleeping but are awake and conscious; that man, as a soul, will progress to the heights through the ages to come. It teaches further that the spark of divinity dwells within each individual; that the

of Spiritual and social fellowship. The twelve new banquet tables purchased for this occasion added much to the decoration of the newly renovated dining hall as well as making it possible for the more than one hundred dinner guests to be comfortably seated.

After dinner Rev. Schoenfeld, acting as Toast Master, introduced our guest speaker, Rev. Macdonald and a few well chosen words informed the National President that after much thought and deliberation for almost two years both at church board and membership meetings, it was voted at the membership meeting held in the church on October 12, 1962, to deed the church property to the N.S.A.C. Rev. Schoenfeld stated he was happy to inform our National President that the vote to do this was unanimous and gave the reason for the membership making this decision. He further stated that if we are going to succeed in our mission of bringing to this troubled world the Message of Modern Spiritualism, "we must first demonstrate the Spirit of harmony and togetherness within our own ranks. Spiritualism cannot grow simply by pledging our support by mere lip service, but we must demonstrate our sincerity by definite and constructive actions."

"The time has come," he said, "when we must prove ourselves as loyal supporters to the parent body. The decision of the membership of the Church of The Spirit manifests our confidence in the leadership, growth and perpetuation of the National Spiritualist Association of Churches."

The Church Building has always been kept in good condition and is not in need of any kind of repairs, and, to the membership, represents an investment of more than \$60,000.00, free of all encumbrances.

Because of the diligent efforts of the Pastor, the Church is not only known as the oldest Spiritualist Church in Chicago, but is accepted as a definite Spiritual Institution of the community both by the clergy and laymen of all other demonimations in the Logan Square district.



President R. J. Macdonald and Rev. Ernst A. Schoenfeld

development of poise, receptivity, and sympathy, together with the manifestation of love and kindness in one's daily life, leads to true success; and that in the application of these truths in one's daily life, does Spiritualism become the religion of Self-culture."

Because of its excellent exposition of Spiritualistic philosophy and teachings, this compact book may be strongly recommended as a basic textbook for all Spiritualists and for those who are seeking to learn the fundamental truths of our Movement. Through its pages one may learn what it really means to aspire toward "Becoming a Spiritualist."



MAUDE KLINE
N.S.A.C. Missionary at Large
Happy Holiday Greetings
To All My Friends
My Love And Thanks For Your
Prayers—Healing—Letters
Maude Kline - P.O. Box 647
Long Beach 1, California
Phone HE 5-6954

TRANSITIONS

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THOMAS GRIMSHAW

BY OTTO SCHUH

Thomas Grimshaw was born at Darwin, Lancashire, England, November 17, 1867, and passed away at Long Beach, California, January 1, 1938. The years between were spent almost in their entirety in public service of mankind. An orphan, when he was seven years of age, he was forced to earn a living at a time when, seemingly more fortunate children were enjoying the love and serenity of their parents' home.

His formal education was negligible, yet that lack did not prevent his becoming one of the most cultured gentlemen that Spiritualism has ever known. When he reached the age of twenty, he was already a trance speaker, lecturing before interested audiences in his native land. He emigrated to the United States in 1889 and was successively pastor of The First Spiritualist Church, Pittsburgh Penn.; First Spiritualist Association Saint Louis, Missouri; Central Spiritualist Church, Chicago, Ill.; First Spiritualist Church, Detroit, Mich.

Mr. Grimshaw was a delegate to the organizational convention of The National Spiritualist Association in Chicago, Ill., in 1893. He was principal of The Morris Pratt Institute, White Water, Wisconsin (Spiritualist Seminary). He is the author of the first correspondence course of The N.S.A. through which so many fine workers for Spiritualism have been enabled to fill the platforms of the Spiritualist Churches. He was trustee for the N.S.A. for a period of twenty-two years and at the time of his passing to Spirit, he had been Vice President of the same organization for thirteen years.

One might read the foregoing with a sense of respect as the steps to success in a man's life, but the cold resumé of the years does not even give a faint understanding as to what this one man has done for organized Spiritualism.

When Mr. Grimshaw first began his work, there was no organization. Spiritualists were looked upon as a people who were possessed of an influence which was something less than good. They were ridiculed and reviled, and their efforts toward recognition were nullified by the bigotry and superstition of the more firmly entrenched religionists.

Thomas Grimshaw showed his qualities of leadership by his calm acceptance of things as they were, and his wonderful mediumship. His great ability as a spiritual teacher caused a gradual, but very perceptible change, for wherever he appeared in the name of Spiritualism, he induced his listeners to think for themselves. Truly, in the words of Emerson, "The nature of The Great Spirit is single, though its form be manifold."

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Anyone who ever heard Thomas Grimshaw was persuaded that he was one of the many manifestations of the Great Spirit working to aid humanity. He was a man small in stature, but all who listened to him realized the mighty power operating through him. Time after time, he went into the courts of law to explain and to aid his fellowmen to the understanding of Spiritualism. He was offered a chair in a great university, that the students might learn of Spiritualism. There was one condition however, that he call his work by some other name. This he would not do, as he had worked too long and under too much pressure to give up the name of Spiritualism so lightly.

One of the delegates to a recent convention of The N.S.A. sighed and said, "Oh that we might have a Thomas Grimshaw today." Such a plaint must ever be an idle one, for men like Grimshaw make bricks out of the straw of their day and are never defeated. We have the example of his life here to inspire us, and it is not by sighing for the days that are gone that more success will come to us but rather by using the example of the lives of our leaders to build a stronger and more enduring Spiritualism, so that it shall no longer be stifled—as in the past centuries, by men's carelessness. In this manner only do we show our appreciation and growth through their example.

What is it that makes a man a success in his chosen field? It is not a formal education, for like leaders in many other fields Thomas Grimshaw had none. It is not physical strength and sinew, for Thomas Grimshaw was small and rather frail. It is not comeliness; although Thomas Grimshaw was a pleasant appearing man, he had no physical beauty. It is Spirit, diffuse as the notes of a scale to make music and give grandeur to the senses of mankind, that they may see beyond the follies and failures of today to a finer and greater tomorrow.

"The pilgrims who congregated at Lily Dale Assembly Camp Grounds on June 30 thru July 2, 1948, to celebrate the Centennial of Modern Spiritualism were there because of the efforts of men like Thomas Grimshaw. These had heard the voice of Spirit and given it utterance in this mundane world, so that the song of spirit might be heard by those who had not yet learned to attune themselves to the music of the spheres.

We are finer people today because of men like Thomas Grimshaw who lived among us and pointed the way to a greater spiritual endeavor. As we give his life here a backward glance we shall be wise in our understanding if we realize the way to best honor his memory is to press on to greater heights of solidarity and spiritual unity.

Spiritualism has a long, hard road yet to go before its people can feel that the message of the Spiritualist Church is being properly used. The workers in Spiritualism will not further

the welfare of our church by nostalgic reflections except as they might give us greater strength and renewed purpose.

Men like Thomas Grimshaw have given us a plan; that was their work. They have sung a deathless song, but we today must continue to catch and sing our own note of music. We must be instruments for the melody of spirit so that when our time comes to say farewell here, we shall be ready to go on to a greater life there. May all Spiritualist leaders be remembered as Thomas Grimshaw is remembered, as one who has served his fellowmen through the voice of spirit."

By Robert Macdonald From The National Spiritualist February 1948

From An Article "SPIRIT SPEAKING THROUGH MAN."

CHRISTENING

"Christening services were held in the First Spiritual Temple, Royal Oak, Michigan on Sunday, November 4th. for Dorine Carol and Duane Robert Brandt. Twin Children of Mr. and Mrs. Joseph Brandt. Their Sponsors were Mr. and Mrs. Andy Tokoly and Mr. and Mrs. Carl Holloway. Their Maternal grand parents are Mr. and Mrs. Roy Miner. The Rev. Elsie Beesley was honored to officiate at the christening services of our future Lyceumists. The Twins have four Brothers and a Sister, all Royal Oak Lyceumists."

sat in the chair. The dentist put a bib around her. He took out his instruments, and at the sight of them—she died. The writer in the Daily Mail said that she had been killed by "thirty years of thought."

Everywhere there are people who are doing great damage to themselves by sickness-producing attitudes and thoughts, compounded of hate, fear, guilt, defeat. In such cases it is important to have regular mind cleansings.

There was the case also of the man who was working in the derailed refrigerator car and accidentally shut himself in the car, and he had no way to unlock the door. He was alone. He made up his mind that it was inevitable for him to die, and that he would freeze to death shortly. He began writing in a little blank book he had along—telling how he was getting colder and colder every moment, and recording his feelings. He finally wrote that he was getting numb from cold and sleepy and that in a few moments he would be dead, frozen to death. The next morning help came. They found the man dead, but the temperature of the car was 57 degrees. The refrigeration plant was out of order and not working as usual. The man died because he expected to freeze to death—he thought that was the only alternative. There are many cases of people being killed by their thoughts.

If one is set on "brooding over" something

(Continued on next page.)

THE GREAT LIGHT



REV. EDITH M. NILES

Let their be light was the God given command of ancient times, and the light of God bestows knowledge, we never need to be destitute of divine counsel and light. Spiritualism is a messenger of light, it is the bearer of good news, it has been said by many mis-informed people that no man has returned from beyond, to tell about the wonderous journey, according to the scriptures, at least one returned to manifest to His followers, can that be denied? Today spirit return is no longer questioned by thinking men and women. No longer can one say that "Dead men tell no tales" because those who have investigated now know that man's secrets are not buried in the grave, for they have always returned to say, "we do live, we are alive."

The law and the light of spirit communion has been abused by the illiterate, immoral and and material minds, which are sensitive to the inflow of thought, but which attempt to investigate this sacred law without first purifying their minds and making them...

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overwhelms us with its wonders and fills us with a desire to know more about it. There are some questions we should ask ourselves, "Am I spiritually fit to delve into the hidden things of God? Am I fit to touch the hem of the garment? Have I love for all humanity or is my mind and heart filled with hate? Have I learned to see through the eyes of spirit?" If we ask ourselves these questions we will find that we are very deficient in the spiritual part of our nature.

The illuminated minds return to earth, not necessarily just to lead us thru material experiences. But they return to teach us how to live, to love and better understand our fellow-man. They warn us to be careful of our earth thoughts for if we are to have happiness we have to have light, and we can never find light in the darkened corners of ignorance and superstition. Light has always been extended to man, but his eyes have been blindfolded in his search for the material; he has only now and then felt the warm glow of spiritual light but did not recognize it. Everyone has a great light within themselves, if they would pause long enough in their mad rush thru life, they would become conscious of it. Man has wandered over the earth for ages looking for this great light; he has delved into various religions looking for this light. He has searched for God in all walks of life, when in reality he was walking with God all the time. When our minds are directed into other channels to look for a light that is not there, naturally our attention has been attracted away from ourselves, therefore we have been searching in the most remote places for that which lies within our very souls, the light of reason and understanding when combined with an earnest desire to have more light, then our minds open to the inflow of a great spiritual light, but if our mind is cramped and smothered by false conditions of the past, naturally the light does not penetrate.

There have been many masters of light in their own day and age: Zoroaster, Confucius, Buddha, Mahoment, Plato, Socrates, and Jesus, The Christ. Each produced his particle of divine wisdom to place the light of souls in harmony and set afire a new enthusiasm for more light on the life that follows death of the physical body. Each teacher fulfilled his mission to humanity and each left behind them a path of light for us to follow that blazes the way for us to a higher plateau for a better conception of life here and hereafter. Paul says, "He who walks in the light of spirit, never walks in the dark" and if we have enough light in our mind we will be able to find our way back to God.

Great was the light that showed in the upper room at Jerusalem. Think of the power of the light when it blinded Paul on the highway, it was strong enough to convert him to the glorious truth of immortality. Our christ-

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THE AMAZING POWER OF THOUGHT



Rev. Enid S.
Smith, Ph.D.

The keynote of life is beautifully expressed by St. Paul when he says, "Be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Surely one should be renewed by transforming the mind by positive thinking. The basis of all true philosophy is in the words spoken by Solomon and by the Master Jesus, "As a man thinketh in his heart, so is he." For

hundreds of years the real meaning of these words was lost on human beings as they vainly struggled with problems of theology, instead of learning to use their minds along practical lines which would have advanced them both spiritually and materially. In spite of the truisms on the power of thought it is only within the last twenty-five to thirty years that the value of the mind has begun to be stressed generally, although Phineas Quimby (1802-1866) discovered some of the principles that are now being taught. The last century witnessed the rediscovery of the inner life. The new age bids us to continue to the source for ourselves. This certainly should be our work both for our own welfare and for that of others.

Thought is a magnet that draws everything to itself. When we think constructively we are happy, well, prosperous; when we think destructively we are miserable, ill, unsuccessful. A person's thoughts have far more to do with governing his circumstances than anything else, for thoughts are causes that bring effects. They are seeds that produce after their kind.

In the Book of Jeremiah, the Lord says to the prophet, "For I know the thoughts that I think toward you, thoughts of peace and not of evil, to give you an expected end." We should cultivate joyous expectancy to help bring into manifestation the things that will be a blessing to us and to those we love and serve—joyous expectancy rather than ominous forebodings. Let us anticipate happy surprises, rather than looking forward to disappointments. Expect kind and thoughtful expressions from others, instead of slights, insults and hurt feelings. Count upon good fortune and good news, instead of presentiments of evil. Then watch for better experiences to come to you.

Whatever our mind dwells upon grows and increases. Nothing foretells the future like the thoughts over which we brood, for to "brood over" is eventually to "hatch out." Our thoughts and attitudes become manifest, just

as surely as little chickens hatch out as a result of the mother-hen's compliance with the laws of nature.

Holding negative thoughts is very dangerous, concentrating on them, brooding on them or bringing them to mind often. Job says, "The thing I greatly feared has come upon me." Perhaps no more amazing example of fear thoughts could be found than that of Gem Gilbert, a British tennis star, reported in the London Daily Mail. When Gem was a small girl she had gone to the dentist where her mother was to have a tooth pulled. A most unusual and tragic thing occurred. The little girl terrified watched her mother die in the dentist's chair. What happened was that the girl's mind painted an indelible picture of herself dying in the same way. This picture became a mental reality which the young girl carried in her mind all the time she was growing up and later for thirty years. Her fear of dentists was so real that she never would go to have her teeth filled or treated, no matter how painful they were. The time finally came when she was suffering so greatly that she agreed to have a dentist come to her house to extract a tooth. For the occasion she had her medical doctor and her pastor with her. She sat in the chair. The dentist put a bib around her. He took out his instruments, and at the sight of them—she died. The writer in the Daily Mail said that she had been killed by "thirty years of thought."

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not wholesome for him, let him rather take St. Paul's advice to the Philippians and "brood over" the verse that says, "Whatsoever things are good, honorable, just, pure, lovely, and of good report,—if there be any virtue, if there be any praise, think on these things!"

Environment is plastic material molded into kaleidoscopic shapes by our thoughts, and whether we know about it or not, we are constantly generating thought forms, a personal aura of human atmosphere as the inevitable consequences of entertaining certain classes of thoughts. Then come words, acts, and all manner of conduct and behavior to influence our success or failure. So we do what we do and say what we say because we think what we think. To understand and to remedy this situation when necessary, we need instruction, direction, research.

Dr. J. B. Rhine and other researchers and experimenters have proved the scientific fact that the mind of a normal person has even the power to influence objects and events. In *THE REACH OF THE MIND*, Rhine says, "As the result of thousands of experimental trials, we found it to be a fact that the mind has a force that can act on matter." So, through the power of mind, thought substance can not only mold our personal destiny but can make us master of our fate and captain of our soul. Some have learned to influence Nature and to a certain extent to control environment.

The Master Jesus was able to calm the wind and waves on the sea of Galilee when there was need for it. In modern times we have numerous instances of the control of climate, rain, sunshine. These instances, many of them seem fantastic and beyond amazement, but such things equally amazing happen to many of us. We read, for example, of two South African aviators in Korea who understood certain rain practices of the Congo, and were so successful in producing rain that their commanding officer had to forbid their indiscriminate use of this power, as it might upset flight operations . . . Likewise, an African native doctor in Belgian Congo was able to whistle away clouds, thus aiding surveyors in their work. Up in the district where I lived in Northeastern India, the Tibetans were able to disperse clouds at will, and I understood that they sent their astral body up "to push the clouds gray."

In America one reads of such interesting influences over Nature through thought processes, often combined with prayer as related to Joseph Guldner or Seattle, Washington, who on a very cloudy day was trying to take pictures of a house. After fixing his camera, he said looking up at the sky, "Now I could stand some sunshine." Immediately the clouds opened up, the sun became visible, and he was able to take several pictures leisurely. When he had finished, the clouds closed again, and the sun

did not show itself again that day. On another occasion, when a couple of his friends were crossing the Cascades, Guldner was asked to "cover" the trip by thought and prayer. Later, the report was, that the man in the couple could feel Guldner's projected thoughts in his direction—the road was clear, no interference from other cars despite the winter traffic, and the weather was fine. But every time he went off the main highway to visit farms, it started snowing heavily, and snowed until he reached the main highway again. This happened several times. Guldner had covered the highways, but had forgotten to mention side trips to his friends. In many other instances Guldner received what he requested regarding the weather. Certainly the Spirit World could play an important part in all this, as likely it did in the writer's experiences along these lines of influence. Many a time when important work had to be done and it was about to rain, a prayer has kept the rain from the writer, when it has rained a few feet away. Also there have been years in my experience when I was more or less interested in justice being done in the selection of certain spiritual and spiritualistic plays in the colleges in which I was teaching, and invariably when I prayed that such a play would be selected, it was selected, though in denominational colleges this would seem an impossibility—**The Return of Peter Grimm**, and **Outward Bound** were two that were selected, also **Our Town**. Moreover, when interested for certain ones to win in Football, in Speech Contests, and so forth, thought and prayer, during those years always brought positive results. It was more than amazing when the odds against me were considered. We are always grateful for these occurrences, but we are only practicing what the Bible tells us is ours, when it says, "God has given man dominion over the things of the earth."

As amazing and useful in man's search for truth as are the conscious and subconscious phases of his mind, there are yet farther reaches of vastly greater importance. The mind bent on constant progress, a law of the universe, ever soars from instincts, from sensuous trappings, and from storehouses of knowledge, like birds of Paradise, into the higher, imponderable atmosphere, and there "creeping things" change rapidly into angel-winged intuition with clairvoyant powers and the boundless aspirations of the superconscious mind. The policies and limitations of intellect shrink away like affrighted fowls beneath the truths of Spirit, Cosmic Mind, of eternity, of real and vital wisdom. Intuition, a power of the soul, arrives at conclusions of pure reason and vital wisdom without going through the process of reasoning—the soul's telegraph acquaints inward man by a single flash with what it might be centuries otherwise in getting through ex-

(Continued on Back Cover)

WHY GO TO CHURCH?

BY REV. K. D. CUSTANCE

Co-Pastor, First Spiritualist Church, Onset, Mass.

We read in Luke 4, the 16th verse—"and he went to the synagogue as His custom was, on the sabbath day."

The statement is made in passing, but it is noteworthy because of what it tells us about the personal habits of Jesus. He was scrupulous in His observance of the public worship of God. He knew, none better than He, that God can be worshipped anywhere. He could have found ample support for his religious life in quiet meditation, private prayer, under the open sky. Nevertheless on the day in the week set apart for public worship, He was always in His place in the House of God.

People by and large are far too casual in their attitude toward church attendance. For many it is incidental, optional, in no sense regarded as obligatory. They do not take it seriously or look upon it as an essential part of a Christian's or Spiritualist's duty and privilege. Comments run all the way from "Can't I worship God in the green fields?" to "I don't go to church because I see no point in it." The people offering the comments reckon themselves religious but feel their time can be more profitably employed than in church-going and their souls fed in other and indeed better ways.

One important consideration, however, they overlook. Inner attitude is the vital thing in religion but it should not be divorced from outward observance. Worship can rise spontaneously, without external aids, without set days and seasons. It can be offered alone and when and where it seems most natural—in the quietness of one's own room, among the mountains, by the seashore, amid the din and bustle of city streets. Forms, ceremonies, services are not absolutely indispensable to religion, but that is not to say that they are alien to it, or that they hamper or impede it, or that they are of little consequence. On the contrary, they are the God-given means to secure the end, to promote religion. "Means of Grace," our forebears called them.

Calvin Coolidge's answer to the question, "Can't I worship God in the green fields" was characteristically brief and brusque, "You can, but you don't!" Like all sweeping statements it does not take exceptions into account but it goes to the root of the matter.

In a small mountain town in Kentucky a young minister made a somewhat unusual funeral announcement from his pulpit. He was just about to move on to another church, perhaps because he was given to making just such unusual announcements. He said, "The funeral of Mr. John Brown will be held from this church tomorrow afternoon at 3 o'clock. Mr. Brown will be here himself, in person, for the first time in three years!" Mr. Brown had been

neglectful of outward observances. Is it a fair presumption that he had been even more neglectful of inner attitude?

A great many people go to the Spiritualist Church like Mr. Brown. Not when they are dead, but in times of extremity. Their marital status is very precarious, their finances are tottering, their children are forsaking them and have fallen into evil ways, they have lost a loved one through death, without whom they cannot bear to go on living. They seek consolation and assurance through the message of Spiritualism. They are like dying men clutching at a straw. They strive to embrace the philosophy of Spiritualism in one fell swoop and find it sticks in their throat like an undigested morsel too large to pass through the proper channels to the stomach.

Many strangers "drop in" to a Spiritualist Church (as they say) to get a laugh or rather defiantly to see what the medium can tell them or even to get their fortune told! But the old saying is true "They came to scoff but stayed to pray." So we welcome the stranger whatever his attitude as he comes for the first time as long as he conducts himself with due respect for our belief. We feel that our teaching has something of value to all humanity and that we can prove its value to those who attend church. Strangers soon discover that we consider our church a place of worship and that we conduct our services with dignity and a spirit of reverence. Many soon recognize that we are **not** fortune tellers and that spirit communication is a sacred thing, testimony to the continuity of life, or immortality as claimed by all religions. The stranger soon discovers that our church service is a public recognition of God whom we frequently refer to as Infinite Intelligence—the one and same God they worship in the church of their choice or of their family.

Those of us who are church members in a Spiritualist Church go to church regularly not to have a message every Sunday, as that is merely the frosting on the cake, it is the added thing which comes as we are relaxed and receptive and as the need for special assistance arises. We should never leave a church service disgruntled or disappointed if we haven't received a personal greeting because we should know that Spirit power has been focused and concentrated in the sanctuary during the entire service. No one can leave without a sense of being recharged and revitalized if he opens himself to this healing quality which is generated by all present (not only those on the platform).

We go to church because we need what the Church exists to provide—insight into life's meaning, control over life's circumstances, inward power for life's moral purposes. We slip out of the press of things, turn from the roar and rumble of the constant traffic of the world into the house of God, to restore our souls, to

(Continued on next page.)

keep our vision and courage and love for people, to lay hold upon the basic philosophy of Spiritualism which cannot be grasped in a moment, or when a loved one passes leaving a dark void. We go to church for moral cleansing, spiritual enrichment, new perspectives. In church, we are reminded of something finer, greater, more enduring than the preoccupations of the common day. We are reminded that we are not only engineers, teachers, plumbers, musicians, accountants, painters, tradesmen, housekeepers, telephone operators—but children of God and heirs of immortality.

Were all the churches closed, and men and women never to meet together as religious beings, it would be as though the reservoir that supplies a great city with water suddenly ran dry. We can speak of the Church as Sir John Seeley did many years ago, as “the moral university of the world, not merely the greatest but the only school of virtue existing.” During the second World War the Archbishop of Canterbury, Rev. William Temple, said in a broadcast to America “I am disposed to begin by making what many people will feel to be a quite outrageous statement. The world can be saved from political chaos and collapse by one thing only, and that is worship. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open up the heart to the love of God, to devote the will to the purpose of God.”

We go to church, also, because of the fellowship to be found there. Spiritualism stands for a social view of man. Spiritualists on the whole are happy people and when they get together there is a feeling of comradeship and mutual goodwill that is very fine. Spiritualism is in the world to create fellowship of man with man as well as with man and Spirit loved ones, and with man and God. It requires therefore, fellowship in worship as in other activities. How, then, can a man be a Christian and a good Spiritualist who insists that all his highest moments shall be unsocial, that he can only find and feel and reverence God in solitariness, segregated from his brother men? In Scotland a story is well known about a member of a Highland parish who went about saying that he could find God as well in his garden and on the mountainside as he could by attending church on Sunday. One day his minister called on him and was invited to sit by the fireside. The parishioner knew that the minister must have noticed his absence from church. He suspected that he had heard on what grounds he had been justifying his non-church going. He was pretty sure that he was going to be taken to task on both counts. They sat in silence for a time. Then the minister rose, went to the fireplace, took the tongs and lifting a single coal from the embers, placed it alone on the hearth. It quickly turned into a black ash while

the fire in the fireplace continued to glow and give forth heat. The head of the house then spoke up. “You needn’t say a word. I understand what you mean. I can’t worship alone any more than I can live alone. I’ll be in my place at church next Sunday.”

Your ministers cannot keep a church going alone. Nor can they keep it going on the few transients who wander in from time to time—nor for the few who come in apparently to get their fortune told twice a year! But a church can be kept alive by the faithful ones who attend regularly and who go because they feel it a privilege to worship in the House of the Lord with others of the same mind and attitude. If you want your church to be there in times of emergency such as the passing of a loved one, the marriage of your children or the naming of your children (which some churches call baptism or christening) you must sustain this church, not only with your dollars but with presence regularly.

We shall miss a great deal if we always go to God singly. Just as, though we can be happy alone, some forms of happiness can only be had in company, so (though we can and at times ought to worship alone) some part of the fullness of worship can only be realized in the felt presence of fellow-believers. When we are not in a mood for worship, the social bonds with others who are can pull us into it. When we are in a worship mood, that same bond gives to our worshipping overtones, subtle additions of volume, that can come in no other way. Let us think for a moment how very much more we can enter into the spirit of great music when we listen to a large symphony orchestra with a hushed (but filled) auditorium, than when we listen to a recording alone.

What makes a church magnetic? The spirit that pervades it—sincerity, vitality, warmth, fellowship,—especially fellowship. The human heart craves fellowship. It is a boon to which people long to have access. It is a secret which they desire to share. There are many ways of creating the spirit of fellowship—identity of interest, devotion to a common cause, affinity of nature—but there are none so binding and lasting as the links forged between human beings on the basis of a common approach to God. In worship men meet at the deepest level of life, and where God and man draw close together, at that point men draw nearer to one another.

Why go to church? To find and foster fellowship. To acquire insight into life’s meanings, control over life’s circumstances, inward power for life’s moral purposes. To worship our Maker-God whom we often call Infinite Intelligence—to become aware of the Divinity within each one of us. To join the congregation of faithful people of all denominations dispersed throughout the world saying “We praise Thee, O God, we acknowledge Thee to be the Lord.”

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AURORA—Christabelle Spiritualist Church, service at 7 p.m. Sun. in Room "C" YMCA Bldg. Ben D. Jones, Jr., Pres., Jeannie H. Jones, Sec'y; 200 Willow Ave., Joliet, Illinois.
BELLEVILLE—Belleville Spiritualist Church, County Highway Bldg., on the Square. Services Sun. 7:30 p.m. Pastor, Rev. Hazel E. O'Flaherty, 11 Commodore Dr., Sec'y, Mrs. Faye B. Culp, 2250 Cleveland Ave., Granite City, Illinois.

CHICAGO—Church of The Spirit, 2651 N. Central Park Ave. Chicago's oldest Spiritualist Church. Sundays, Family Worship Hour, 10:30 a.m.; Wed., All Message Services, 7:45 p.m. Rev. Ernst Schoenfeld, Pastor.
Spiritualist Church of Truth, 3349 W. North Ave. Services every Sun. at 7 p.m. Healing, Lecture, Messages. Rev. Theodore Siers, Pres.; Mrs. Mildred Berge, Secretary.

Puritan Spiritualist Church, 10957-59 South Park Ave. Services Sunday 2:30 p.m. Rev. Rose MacKay, Pastor and President, 8209 East End Ave.

Sunlight Circle Spiritualist Church, 4539 Oakenwald Ave. Services Sunday, 4 p.m. William A. Young, President.

Spiritualist Church of Divinity, 6146 South Ashland Ave. Services, Sunday 7 P.M. Mary E. Novak, President, Evelyn Kellner, Secretary.

CICERO—1st Spiritualist Church, 5033 W. 25th Place. Church Service Sun., 2:30 p.m., Lecture, Messages and Healing. Rev. Marie Prescott, Pastor. Marie Berg, Secretary.

CREVE COEUR—Spiritualist Church of Harmony, 109 Homewood Ave. Services, Sunday, 10:30 A.M. Study Class, Wed. 8 P.M. Rev. Gladys Cunningham, Minister, Mrs. Hattie M. Caughey, 2101 Longshore Place, Peoria, Ill., Secretary.

DECATUR—1st Spiritualist Church of Truth, 993 N. Edward St. Sun. 7:30 p.m. Rev. Grace W. Brown, 940 N. Edward.

EAST ST. LOUIS—United Spiritualist Church, 51st St. and Ohio Ave. Services Sunday and Wednesday, 7:45 p.m. Pastor, Rev. Otilie S. Dryoff, 633 N. 87th St., East St. Louis.

FREEMPORT—1st Spiritualist Church, Y.W.C.A. Bldg., 514 W. Stephenson St. Sun. Services and Healing, 7 p.m. Wm. Franklin Sloggett, Pres., 1107 S. Adams.

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church, 102 S. Pearl; Services Sun., 2 p.m. Potluck Dinner, Motion Pictures, Tape Recording, Mediumship Class. Mr. Daryl N. Winters, Pastor. Ph. 962-2066.

WESTMONT—Unity Spiritualist Church, 21 East Quincy St. Lecture, Healing, Spirit Greetings 7 p.m. Mr. E. A. Backlund, President. Sylvia Kostopoulos, Sec'y.

INDIANA

Indiana State Association of Spiritualists—

President—Rev. Virginia L. Falls
1925 W. 9th St., Muncie, Indiana.

Secretary—Rev. Velma Hool-Dickson
410 Lincoln Way East, South Bend 6.

EVANSVILLE—Union Spiritualist Church, cor. Michigan and Third Ave. Services Sun. and Thurs., 7:45 p.m. Rev. Sadie Temme, Pres., Gilbert C. Burke, Sec'y.

MICHIGAN CITY—First Spiritualist Church, 220 W. 10th St. Services Sunday, 10:30 a.m.; Lyceum 9 a.m.; Wed. Circle Service, 8 p.m.; Fri. Circle Service, 2:30 p.m. Rev. Amelia Hullinger, Pastor; Gertrude Rachor, Secretary.

FORT WAYNE—Spiritualist Church of Divine Science, 1615 Wells St., cor. Spring. Sun. Lyceum 9:45 a.m. Service, 7:30 p.m.; Thur. 2 and 7:45 p.m. Special Service 1st and 3rd Sun. of month, 2:45 p.m. Dinner at 5 p.m. Rev. Bernice Brock, Pastor. 1604 Andrew St., phone A-4567.

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., Wednesday, 7:30 p.m. Ass't Pastor, John Kladarin; Pres. Edward Miko; Sec'y Reba Schallon Weaver, 288 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. Edith Wade, President.

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.

CLINTON—First Spiritualist Church of Clinton, 409-141 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, Sec'y.

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. Muriel Karolides
70½ Liberty St., Danvers, Mass.
Telephone 774-2753

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 St. Services Sunday, 3 P.M., Healing Service each Thursday, 7:30-8:30 P.M. Young Workers night, first Wednesday of each month, 7 P.M., Lyceum Sunday, 3 P.M. President, Paul Spencer, Clerk, Ruth Aggerup.

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

N.S.A.C. Spiritualist Association Churches—

President—Mr. Arthur Beesley
1122 North Campbell
Royal Oak

Secretary—Rev. Goldie M. Dodd
89 Deleware Ave.
Detroit 2

DETROIT—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.

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

LESLIE—Flower Memorial Spiritualist Church, West Bellvue 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.

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

Royal Oak (Detroit) Ministerial Association of Spiritualists, 114 Pingree St., Royal Oak, Mich. Regular Meetings, second Monday of month, 8-10 P.M. Pres. Rev. Goldie Dodd; Sec'y, Margaret Blackburn, 1900 College Ave., 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, HIlland 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 Ordop.

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. 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.

PASSIAC—1st Spiritualist Church, 276 Main Ave. Sun., Lyceum 9:30; Services 11 a.m. and 7:45 p.m.; Thurs. 7 p.m.

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 MEXICO

ALBUQUERQUE—First Spiritualist Church of Light N.S.A.C., 131 Alcazar St., N.E., Albuquerque. Services: Sunday 10 a.m. Mr. Raymond Smith, President. Phone AX 97190.

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. Sec'y 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—Spiritualist Temple of Truth. Services, Tuesday 7:30 p.m. Development Class immediately after Services. 3540 Bainbridge Road, Cleveland Heights 18. Juliet G. Goldberg, Pastor, YE 2-3532. Esther Hills, Sec'y., AC 6-9078. Josephine Hudec, Treas., 663-7161.

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, conference, 2:30 to 4:45 p.m. Dinner served at 5 p.m. Evening service, 7:30 p.m. Rev. Edgar J. Smertz, Pastor, Edna D. Smertz, Sec'y., 1720 E. Broad St., phone CL 3-7181.

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 Franbes 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, pastor 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.

STEUBENVILLE—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. Fosgate, 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. LaCade Ave. Sunday Healing 2:30 p.m. Services 3:00 p.m. Message Service 2nd Wednesday. Gilbert Foster, Licentiate Minister, Pastor, 451 E. LaCade 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

GOLD HILL—Concord Spiritualist Chapel, N.S.A.C., 560 Second Avenue, Gold Hill. Services, Sunday, 7:30 p.m. Rev. Elvina Colburn, Pastor, Ruth Carbiener, Sec'y.

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. No. 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. Sunday, Healing 7:15, Lectures, Messages 7:45. Mrs. Laura Salvador, 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. No. 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.

TEXAS

Texas State Spiritualist Association—

President—Rev. 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 7:45 p.m. James F. Bradley, Pastor; Thelma Devenport, Sec'y. Phones, DA 7-3625 - EV 1-2416.

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—Fern Balus
2400 Jager St., Bellingham, Wash.
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 am. Rev. Charles Alldredge, Pastor.

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.

Rev. William Hubbard, Sec'y-Treas., Etna, Maine.

N. S. T. Club

Rev. Emma Ordop N. S. T., Pres., 3814 Louisiana Ave., St. Louis 18, Missouri; Rev. Margaret L. King N. S. T., Secretary, 2100 Connecticut N. W., Washington 11, D.C.

Missionaries Club

Rev. Evelyn Muse, Pres., 404 N. 8th St., Edinburg, Tex. Rev. Florence S. Becker, Treas., 100 Robinhood Dr., San Francisco 27, Calif.

Spiritualist Healer's League

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

Rev. Janice R. Baynes, Sec'y, 2733 Thompson, Des Moines 17, Iowa.

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.

(Continued THE GREAT LIGHT)

ian friends say that Paul of old was converted to "Christianity" but it took the voice of spirit to convince him that death did not end all. How great was the light at the Sepulcher, it was the light of immortality, may the power of the Holy Spirit descend upon us with such a force that it will stagger us in its great light, and may that light be so strong that it will burn out the impurities from our mind, may our very soul become seared with the fires of spirit, may we feel the impact of that power so strong that it will have the same effect on us as it did on the Apostle Paul, that we may awake from our spiritual lethargies, and act as Christian adults should, and not as juveniles.

(Continued THE AMAZING POWER OF THOUGHT)

ternal methods. So, the superconscious mind, with its higher thoughts, brings one into close proximity to the Interior Life, communion with God, an opening of Interior Understanding. During this development period, man may be like Paul, "caught up to the third heaven," and thus be in harmony with the laws, desires, and love of the World of Spirit.

Thus the amazing power of an individual's thought can lead to constructive attitudes, words, service, and cooperation with Infinite Mind. Each is building his environment here and hereafter. His success or failure depends upon the quality of his thought. Nothing is impossible to those who use constructively the God-given powers of the mind.

THEY LIVE!

How very often we have heard
A kindly meaning person say,
In speaking of a dear old friend
Who long ago had passed this way,
"I wonder what he'd think about
The state the world is in to-day.
He had a wise and clever brain,
I wish that he were here again."
Why do we often speak of those
Who have passed on, as though they're
dead?
Who knows? They may be standing by,
And heard the very words we said.
If you believe he still lives on,
Do not say "was," say "is" instead.
We do not mean to give offense,
Then why not use the present tense?
They have not died - just moved ahead,
Don't ever speak of them as dead!

—Harold G. Hopper

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.

N.S.A.C. Officers

President _____ Robert J. Macdonald
P.O. Box 147, Cassadaga, Fla.
Vice President _____ H. Gordon Burroughs
3720 Ingomar St., N. W., Washington 15, D. C.
Secretary _____ Joseph H. Merrill
11811 Watertown Plank Rd., Milwaukee 13, Wisc.
Treasurer _____ Clyde A. Dibble
1260 Drake Avenue, Burlingame, California

Trustees

Arthur A. Myers, Cassadaga, Florida
Jeannette J. Knepprath
3721 W. Washington Blvd., Milwaukee 8, Wis.
Ralph D. Cutlip, 5465 Main Ave., Ashtabula, Ohio
Evelyn Muse, 404 North 8th St., Edinburg, Texas

Spiritualist Healers League

National Spiritualist Association of Churches

Secretary

REV. JANICE R. BAYNES
2733 Thompson
Des Moines 17, Iowa

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 JANUARY

God; Spirit Divine, teach me to pray in these dark days that the serene light of Thy living presence will shine in the dark corners of my mind and bring illumination and gladness. Teach me to live in such a way, that I shall choose the proper food to nourish my body. More importantly, teach me to think rightly, that my mind shall be the repository of Healing Light.