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This Months Front Cover
SILVER BIRCHES AND A QUIET ROAD WEST.

EDITORIAL

SPIRITUALISM IT'S SCOPE AND PURPOSE

Continuity of the human ego the positive life of the individual after physical death is the great practical achievement of the philosophy and religion of Modern Spiritualism. During past ages supernaturalism and superstition was rife in the world of religion the growing power of early church leaders, pagan or otherwise, combined with the fact that formal education was confined to the elect few made it comparatively easy to subject the multitudes to the edicts of power-mad religious leaders. Kings and emperors bowed to the power of the church; many times the sole reason they were kings and emperors was occasioned by the fact of their brutal conquests, they were too often spiritual paupers and the church leaders approved their conquests as a matter of selfish principle.

It is now well determined that the ancient land of Mesopotamia was the cradle of western civilization, hence the fabled garden of Eden, born of the need of a starting point for good and evil. It is also well determined that classical Greece was the cultural descendant and inheritor of the heterogeneous multiplicity of gods garnered over a period of some 6,000 years before Christianity. The Classic age of Greece saw the emergence of a dawning understanding of Monotheism (it had been envisioned by the Persian Zoroaster; also the Egyptian Inknoton only to be crushed out by the priesthood at his death) the Greeks at the time of such intellectual giants as Socrates and Plato, tolerated the many supposed gods of their day seeking through a humanistic understanding to rationalize the emotions and spiritual longings of people by worshipping physical beauty and making the gods on high Olympus heavenly men and women with all the frailties common to their human counterparts.

With the coming of the Roman Empire and the stamp of approval of Christianity by Constantine, superstition and darkness again fell on western civilization, until the flashes of God's eternal wisdom shone through, Luther, Wycliffe, Fox, Swedenborg, Wesley and others. The light which their spiritual wisdom shed on the western world, combined with the printing press invented by Caxton and the ill starred efforts and Copernicus and Galileo, saw the beginning of the end of magic, superstition and myth. It remained for Modern Spiritualism to sound the death knell of heaven by priestly decree through the work of Andrew Jackson Davis, his visions and his writings. The mediumship of the children Katie and Maggie Fox and the thousand other mediums who demonstrated that man was a soul who functioned equally well in two worlds of expression—earth and spirit—determined the real scope of Modern Spiritualism. The message of truth began to affect Orthodox Christianity, no longer was it sufficient to proclaim that man must have faith in a heavenly existence it was now a demonstrated fact that conscious life persisted. The truth that Christianity was built on the life of Jesus after physical death, as demonstrated by his appearance to the lonely Disciples in the upper room on the great day of Pentecost; brought new life and purpose to His message of so many years ago.

Modern Spiritualism has taught that Heaven is not a place but a state of consciousness—that man can live in Heaven here and now; made the fact of communication with spirit entities, through mediumship, a reality of life and dispelled ritual mystical communion to the yesterday of misunderstanding. Gradually it is borne on us that we are all mediums, that we need not turn to some special instrument of God to make contact with our loved ones in

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JUDAISM AND CHRISTIANITY



Rev. Converse E.
Nickerson

If the taint of sectarianism could be taken out of the spiritual part of the Christian religion, it would be possible to arrive at the true understanding of God, and what He means to the soul of man. Unfettered by creeds, superstitions and isms, the pure truth of spiritual values would shine forth and churches that espoused such a spiritual philosophy would be true 'churches of God.' Jesus

criticised the Jews for their hypocrisy; their living to the letter and not the spirit. He condemned false praying and false living. Would he not today condemn false creeds which have been fashioned by men whose lives and utterances testify to the letter and not to the spirit?

To seek to unite the religion of the ancient Hebrews with the spiritual philosophy that Jesus taught is to condone and uphold all the things which he preached against. The very fact that Jesus opposed the Jews in their concept of God and religion made the Jews of his generation force him to give up his life on the cross at Calvary.

Just as many ministers in their pulpits pray to Jesus, so do they also confuse JEHOVAH (Ancient Jewish Tribal God), with the Heavenly Father, Creator of heaven and earth. I believe that Jesus sought to spiritualize the conception of God. He certainly preached against every wrong rule that JEHOVAH had advocated through Moses and the Prophets. Their cruelties and blind superstition surely he would not have sanctioned. If Jesus had believed all that was taught in the Old Testament of his people, there would have been no need of his preaching anything new. If he is the great spiritual teacher we believe him to be, then he is a teacher of a more advanced spiritual truth than was ever known to Moses. The gentle Jesus would never have engaged in the slaughter of helpless peoples. Bloody conquest is the only reason that Jewish historians can give for the hideous pillage and slaughter that clutter up Hebrew history.

Christian theology glosses over such carnage, and raises its voice in sublime praise to God, keeping this unholy turmoil alive in their memories and their affections!

The Bible, that includes in its word pictures of God the following cannot be a true pattern of God's spiritual laws:

"And he (Moses) said unto them, Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from

gate to gate, throughout the camp, and slay every man his brother and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men:"

—Exodus 32: 27-29

This is from the Old Testament, Certainly it is the most cruel, wicked, unjust.

We stand amazed that learned theologians, preaching the gentleness of Jesus Christ; revering his name and identifying him with Our Heavenly Father; enjoining us to live forgiving and spiritual lives, should so confuse the deeds of the Hebrew Jehovah with 'the things of God!

JEHOVAH's love of sacrifice is carried into the New Testament life of the Nazarene. Ministers delight in telling us that God was so angry with humanity that nothing could appease his great wrath except the slain and broken body of Mary's son! This, they say, delighted God! To see Jesus bleeding to death for the sins of the world!

Orthodox Christians do not sing so much today about the "bleeding sacrifice,—but they believe in it, and make it the supreme condition whereby man can attain eternal happiness and be considered fit to stand before God's throne,—(wherever that is.)

Let us consider for a moment the origin of the blood-sacrifice for sin. In the Book of Leviticus we read:

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities."—

Leviticus 16: 21, 22.

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Again in Isaiah:

"All we like sheep have gone astray; and the Lord hath laid on him the iniquity of us all."—Isaiah 53: 6.

The disciples of Jesus The Christ knew their Old Testament. They were well versed in the sayings of their Prophets. When they saw Jesus condemned by his enemies and crucified on the cross, they at once concluded that this was the great blood-sacrifice for sin. They reasoned that God (their JEHOVAH) must be angry and so this had come to pass that Jehovah might be appeased. They carried such ideas into the pattern of the life and death of Jesus of Nazareth.

Here it is well to remember that the title of Christ was unknown to Jesus. The word comes from the Greek and is "CHRISTOS." Paul first brings it into use. In Romans he calls him Christ. Neither Mary nor Joseph ever heard such a title applied to their son. We also remember that Paul's letters were written previous to the Gospels. Later writers took up Paul's declarations and inculcated them in part to their story of the life of Jesus.

Likewise there is no reference to the Doctrine of the Trinity found in the sayings of Jesus. His disciples knew nothing of such a doctrine. There is but one verse in the New Testament that can contain any mention of such an idea. It is found in The First Epistle of St. John, and reads:

"There are three that bear record in heaven, the Father, the Word and the Holy Ghost."

Scholars regard this text as a later interpolation, since it does not appear in the best (first) manuscripts. "The Word" mentioned in the beginning of the gospel of John clearly is the Logos,—God made flesh. This early doctrine was fought over by the Church Fathers in many bitter battles as Clement and Origen and others strove to solve the mystery of God and Jesus and Grecian philosophy. Early Church history is filled with their wranglings, and out of all this confusion was shaped the foundational doctrines of the Christian Church. Jesus knew nothing in his day of the wild theories that these men accepted surrounding his life and teachings.

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Many passages in the Gospels were inserted at different times long after they were written. We read in the Book of Acts of Peter saying of David:

"Therefore being a prophet, and knowing that God (JEHOVAH) had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne."—

Acts 2:30

But, strange to say, in the only two genealogies of David's line, tracing it to Joseph, there is no mention of Jesus!

Or, to be more specific, Christianity asserts that Jesus was divinely begotten, and that Joseph was not the father of Jesus! How then can Jesus be of the line of David? Furthermore, Jesus was never "King of the Jews," and did not 'sit upon the throne of David!'

All this tangle of ideas has never been straightened out. Jesus is still preached as the Messiah; as the great blood-sacrifice for sin; as the divinely begotten Son of God, and as whatever the whims of the early gospel writers and the Church Fathers chose to fasten upon his personality.

Jesus did not fulfill David's prophecy nor Peter's declaration!

One recent writer says "When Protestantism sought to return to the Bible, it returned to doctrines that were not certainly taught by Jesus Himeslf." The Virgin Birth was surely one of them. The belief in the Trinity was not known till the middle of the fourth century! The legend of the Virgin Birth, as recounted in Isaiah 7 and 8, has no possible application to Jesus of Nazareth. The little boy who was "born of a virgin" (Chapter 8, verse 3.) Paul refutes the idea that Jesus was so conceived in Romans 1:3. If clergymen are deceived, then they are willfully deceived!

One of the early Church Fathers, in arranging, selecting, translating, etc., of the manuscripts that form the GOSPELS, states:

"There is a great discrepancy between the copies, which must be attributed to the negligence of the scribes, or to the audacious perversions of others, or to those who correct the text by arbitrary additions or omissions, who oftentimes have put in and left out as they thought it **most convenient**."

Eusabius of the same period, says:

"How far it is proper to use falsehood as a medicine, and for the benefit of **those who require to be deceived**." And again, "I have related whatever might redound to the glory, and I have suppressed all that could tend to disgrace, our religion."

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Gregory Nazianzen says:

"A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire."

Is this 'the Divine source' from which we received our New Testament? No wonder that it is full of contradictions. One modern writer tells us that "during the first century not one word of the sayings of Jesus that are now attributed to him, were known to the Master of Nazareth! Then, if this is so, how much could be accurately learned about him?"

Jesus who preached in the open air, would be puzzled and astounded if he witnessed today the pomp and ceremony, of the Churches. He might say "Depart ye cursed, I never knew you." Peter would also be amazed to be called "The First Pope!" Paul wrote his letters to the early church that he formed, and had no intention that those letters would be any part of Christianity's Gospels. Paul quarreled with Peter over the law of circumcision.

With most believers today, religion is a hypocrisy. They profess to believe many things that they do not practice. No effort is made to come to any conclusion about the matter of a certain immortality. Simply a popular belief in a creed is all that constitutes membership in a church.

The comforts of religion should mean the certain assurance of a life after death,—the survival of the personality. Without this, where is there any benefit to be derived, for the mind, the heart and the soul? Life here is real and conscious. Death is certain as the law of mortality. We drift aimlessly in any profession of religious philosophy if we have not decided upon some encouraging answer to these problems. We individually are concerned. Spiritualism's philosophy has the answer. Other than that answer all is uncertainty. Creed, pomp and circumstance in the Church will not suffice. If the very foundation of the Christian gospel is in grave doubt wherein is the certain hope of the Christian faith? Its creeds and dictums consist of vague contradictions, and no two of its creeds agree on what is "gospel truth."

To be constantly under the curse of sin and vengeance, imposed upon us by the Jewish god

JEHOVAH, is small comfort to struggling mortals. The Christian Church forever hurls its edict against the frailties of the human race, and offers only the faith in a blood-appeasement as remedy for sin and a pass-port into heaven. Joy and love and freedom are excluded from man's destiny and experience, both as mortal and spirit, unless accepted with the trade-mark of slaughter and sacrifice.

Jesus is pictured not so much as the gentle way-shower, but as the helpless and pitiful bleeding sacrifice, the victim of the hideous wrath of the ruling church of His day.

All the disciples of Jesus were Jews. They found it difficult to reconcile his spiritual teachings with the harsh laws of the ancient Hebrews. Even in Paul's day he found much dissension among the Greeks as well as the Jews. He himself was driven between two theories,—the Greek liberal philosophy and the strict laws of the Jewish synagogue. He still clung to the "blood-law" of his forefathers. He preached that Jesus' death on the cross became the only propitiation for mortal sin. He shaped and enforced the doctrine of Sacrificial Atonement!

Those fateful beginnings decided the shape and the destiny of the Christian Church. Today we see the followers of the lowly Nazarene blinded by power, superstition and egotism, asking for more power on earth among men,—not more humbleness to perceive the golden gleams of the spiritual life to come. Many of them have lost any faith in the individual spirit, or that it still lives in a deathless realm, retaining its individuality, its capacity to love, to remember, and to recognize. We Spiritualists who believe such glorious truths are scorned and put down as fanatics.

When Jesus said that "I am the Way, the Truth, and the Light" he was saying that through the example of his spiritual teaching and the events of his death and return as spirit, he was indeed the way. All men must recognize by that illustration that there is a spirit world and communication with it for mankind. They must believe that Eternal God has fashioned all men as spirits living in flesh here to be raised incorruptible to an eternal existence. Without such a life, all religion is vain, and all churches but the sign-posts of a crumbling faith; the despair of humanity!

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A VERY PRACTICAL SAINT



**Rev. Enid S.
Smith, Ph.D.**

tended in honor of the saint. Teresa's importance in death was due to a very practical life of great activity in the reforms she brought about. "By their fruits ye shall know them."

By her life and works one may learn much, even though she lived in a time when Churchianity and theology were an exceptionally gruesome affair. In March, 1515, at five thirty in the morning, Teresa was born to Don Alfonso Sanchez and his young wife, married at 14 years of age, the beautiful girl of high birth, Dona Beatriz de Ahumada. The early Angelus began to ring, then all the bells of Avila of all the churches, cathedrals, convents, monasteries, the old stones giving back to echo of the bronze voices of all the saints of the city, for in Avila there is little but saints and stones. It was the dawn of a new era, scarcely 20 years since Christopher Columbus offered King Ferdinand and Queen Isabella dominion over a continent. Spain was like a picturesque vessel dancing on the open seas, while Spanish hearts looking toward the west where promised lands blazed in splendor, swelled with a feeling of possession.

On March 1, 1923, was held in Madrid a Carmelite Congress, the third centenary of the canonization of Saint Teresa of Avila, an event that was made one of national celebration. Such is the veneration in which this saint is held in her native land that no less than a hundred Spanish Carmelite Convents, of the barefooted variety, were represented, with many of the Dominican Fathers who attended in honor of the saint. Teresa's importance in death was due to a very practical life of great activity in the reforms she brought about. "By their fruits ye shall know them."

Teresa's father, a man of tradition but also of progress, of noble birth and dignity of character, of great wealth and possessions, but good and devout, with respect for books and knowledge, vowed that his children should know how to spell from their earliest years, and how to read before they were seven. His conversation was largely about God, progress for him was measured in the Indies by the number of souls saved there, and the books, stories, pictures in his house dealt with the flames that devoured heretics and those of other religions. At an early age Teresa was told of the invasions of the Moors from Africa, of kidnapped children who were assassinated and whose hearts were torn out to be used in witchcraft. There was also the secret trial of a "holy child" of Guardia who was scourged, crowned with thorns and crucified only a short distance from Avila. People went into battle with the shout, "Long live the Inquisition!" Teresa asked questions about these things that amazed her brothers, especially her favorite brother, Rodrigo, who read with her **THE LIVES OF THE SAINTS** to find out about things. Then it was she dreamed of becoming a St. Catherine. It was chiefly the martyrs that excited her enthusiasm, and to her young mind the bloodshed of St. Andrew, St. Sebastian, St. Ursula and her companions of 11,000 meant the same as the halo in religious art. Also the pictures of the eternally condemned haunted the child in her sleep. She and her brother Rodrigo, summers, under the mulberry tree and winters in damp stables, hid themselves to be able privately to talk about God. Teresa considered that martyrdom "was a bargain price" for gaining the presence of

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God and entrance to heaven—not that she loved God much. So the two children secretly planned for martyrdom—short, fierce, keen suffering in exchange for eternal glory, like what they read about in the LIVES OF THE SAINTS. It was the times of the discovery and conquering of Mexico by Cortez, naming it “New Spain,” and the taking of Rhodes by the Turks. The little girl imagined it would be easy to go and get beheaded in the land of the Moors, knowing nothing of geography—one could beg one’s bread along the road “for the love of God.” She was seven when she and Rodrigo started out to get beheaded, slipping away at daybreak from home in Avila—this was easy since the father because of kindness held no slaves. They took the road to Salamanca, believing it would lead to the land of the Moors. They walked with firm step, little Teresa’s long dress dragging in the dust, both carrying a few crusts of bread tied up in a napkin at the end of a long stick. Rodrigo’s feet were hurting him, when their uncle met them and brought them back home. With the prospect of a whipping that faced Rodrigo rather than martyrdom, the lad blamed “the little one who dragged me into it,” in true masculine style.

Teresa’s thoughts now turned toward the cloister. She and the brother built hermitages in the garden out of stones, and, with bits of stuff lying about the house, she formed an imaginary religious order, dressed herself as a nun, and obliged her cousins and sisters to observe the rule she drew up—she was prioress. She made them kneel, get up, then prostrate themselves, arms in the form of a cross and flat on the ground. The two children often hid themselves in the box trees to say the rosary undisturbed. Summers, away at grandma’s, Teresa spent her pocket money in alms to tramps and the poor of the neighborhood, exemplifying what educators of centuries later have learned, that children, when grown will tend to work at, as an occupation what they play or do as little children.

With this brief word as to background, one is not surprised later at the struggles, develop-

ment of character, and the words and works of Saint Teresa. Very beautiful, pleasure-loving, intellectually inclined, heroic, practical, kind and merry, she drew all she contacted “as the magnet draws the steel.” She says, “All the things of God gave me great pleasure, but I was held captive by those of the world.” For 20 years she wondered which would win, though she was influenced by Ignation and Franciscan mysticism, and was also touched by the saints and all the other mystical forces and persons, active in 16th century Spain. Through it all her practicality is disclosed in her words and her writings, typical of which are the following: “To give perfect service to the Lord, Martha and Mary must combine . . . The Lord is to be found among the pots and pans.” Again, “Not devotional raptures but by the stern virtues of humility, justice, and fortitude must we progress, for merit does not consist in enjoyment but in the work, in suffering, and in love.”

Part of Teresa’s work was to write a series of volumes which are among the glories of Spanish literature, and the best and most exact guides to the mysteries of the inner life for practice—such books as THE WAY OF PERFECTION, THE BOOK OF FOUNDATIONS, THE INTERIOR CASTLE, and her AUTOBIOGRAPHY in which she describes with unequalled realism the highest degrees of prayer and contemplation. Hers also was the work to found in 16 years no less than 16 convents and 14 monasteries, to reform her Order of Carmelites, in the face of apparently insurmountable difficulties, in spite of cruel opposition and persecution, and the vicious untruths of pious conservatives whom she called “pussy-cats,” also being threatened by the Inquisition. Furthermore, she had to control the financial and spiritual situations of her enterprise, and to do all this in spite of ill health, in a spirit of unfailing common sense, of gaiety, of dedicated love—all this and much more. Certainly this was a program for one soul. But she had hard-headed organizing capacity and great natural abilities, powers of reasoning and thinking, as well as utter devotion to the will of God and the purpose of unity with Him. Consequently, there was great help from the Spirit World in

(Continued on next page.)

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the form of "visions," "voices," "trances," "states of rapturous absorption," "automatic and inspirational writing," "levitation," a stigma or mystical wound," a wide, horizontal cleavage made in her heart by a glorious angel with a long golden spear," which she tells about in her AUTOBIOGRAPHY, and which after her death physicians attested to, and declared that without divine help the saint could never have lived. Teresa, practical at all times, tested her psychical experiences and tried to avoid delusion, thanks to her remarkable genius for self-analysis. She disliked all pretensions, all seeking for consolidations, all idle and dreamy enjoyments, all spiritual conceit. "The soul must be virile, not dream of sweetness or enjoyments. The soul will find all things to its taste when it has learned to will only that which God wills," she was wont to say. "The Lord wants deeds; He wants works." No hospital matron of her day could have been more practical or hard-headed than Teresa.

In her early days her heart was a battleground, but at the Convent of the Incarnation, gradually lovers, finery, pleasures faded away into nothingness, and she learned to conquer herself, and after 30 years could say, "All things are nothing; the world is vanity; life is short; the life of a nun is the best for attainment of heavenly things." The slow and costly transformation of her life, as shown by such writers as Marcelle Auclair in *Teresa of Avila* make her life an unparalleled example for others. Her two characteristic fundamentals, will and simplicity, transformed her life. "The soul who has begun with determination has already traveled a large part of the road to her destination," she declared, who became a saint by force of will. Her idea of simplicity, humility is carried out in the Carmels she founded, where life goes on as it did in the 16th century, and where a piece of linen still does duty for glass, where the chants are the same, and the nuns give the same friendly reception to visitors in the same manner as did their foundress.

Teresa in no wise sought phenomena, visions or divine manifestations, and was often accused of enjoying the delights of her experiences, even of suffering, for which her confessors gave her hard penance. She bowed herself in prayer and wept for the graces of God showered upon her.

Her levitations were often frequent and irresistible, and came as a shock, quick, sharp, before she could collect her thoughts to help herself in any way. She tells us that she felt the experiences as a cloud or a strong eagle rising upwards and carrying her away on its wings. She tried to resist and begged the Lord not to favor her that way. There was a great force beneath her feet that lifted her up. When she gave way there was struggle and the spirit drew her body upwards in a delightful experience. She was able to see that her body was

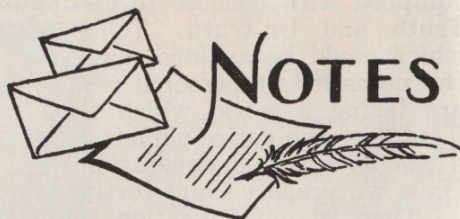
being lifted upward, that she was being drawn after her spirit. Following the levitation experiences her "body was light, bouyant as if all weight had departed from it, so that she scarcely knew that her feet touched the ground." For two years in her early life she was paralyzed, and a chronic invalid after 50 years of age—so often being levitated up to her cell was a great help. Yet her public levitations distressed her, for to prevent them it was like contending with a strong giant, though she sometimes threw herself on the ground. She tells of the time when they were all together in the choir and she was on her knees communicating when she was lifted up. "It was a very sore distress to me" she says, "for I was afraid it would cause talk, so I commanded the nuns never to speak of it." But during sermons and when prominent people were present when she would be levitated—it grieved her for the attention paid to her and she besought God to honor her with His favors without their becoming known.

Teresa's mystic life and her career as a foundress was guided by spirit voices that she believed to come from God. She was advised in small as well as in great things. A voice told her when to leave the Convent of Incarnation and make her first Reform. Often voices interfered with her plans, ran counter to her personal judgment, forbade a foundation upon which she was set, and commanded one which appeared imprudent and impossible. The voices concerned themselves with journeys, purchases of houses, and warned of coming events. She followed them and often sensed the presence of the Master Jesus by her side.

She wrote automatically very rapidly without hesitation or revision—ideas, images welled up and she wrote in absorbed or entranced condition, clearly perceiving that her pen was guided by a power not her own. There were many other gifts manifested from time to time.

Weakened by ill-health, after a long bitter struggle between her higher and lower personality, by the mortification of the purgative way, including the wearing of a hair shirt, scourging herself, and being subject often to gruesome visions, thoughts, and experiences connected with the blood-stained theology of her day, and after coursing through Spain and reforming a great religious order in the teeth of cruel ecclesiasticism, she was ready to leave earth. As she took to her death bed, she was practical as ever and she said to her nuns, among other things, "To muffle oneself up in prayer will not do. Do not hesitate to sacrifice your devotion, if there is a sick person you can help—attend to her—feel her pains as your own, fast if necessary to procure food for her. Such is true union with God." In 1582 she passed to Spirit as simply and easily as a child. Several were present and marveled at the

(Continued on page 24.)



NOTES from the FIELD

LAWRENCE, MASSACHUSETTS

Activities at The Church of Spiritual Life of Lawrence, Massachusetts have gained momentum during this past church season. Eleven new members were taken into the fellowship of the church and all during the church year attendance was excellent and the genuine interest of members and friends of the church has been shown through their participation in the activities of this church.

The Church Fellowship held at 6 P.M. each Sunday has been most ably conducted by Mrs. Loretta Rich. This service is held for the benefit of our young church mediums who are reaching toward the goal of certification. Many friends who cannot attend later evening services come to this early service and the work accomplished has spread much good will for Spiritualism in Merrimack Valley.

During the fall months several activities were successfully completed. Mrs. Edith Gardiner conducted a talent show which gave the young and older people of the church an opportunity to entertain. Mrs. Gardiner is a talented musician and as our church organist and the leader in our entertainment area, she shows her fine abilities. A buffet supervised by Mrs. Dorothy Keezer and Mrs. Louise Danforth was enjoyed by all.

A Christmas Bazaar was very well attended and with the guiding hand of our church Treasurer, Mrs. Lorraine Nault, the gifts were nicely displayed and the church treasury gained financially from this event. The Christmas supper was enjoyed by all.

Mr. and Mrs. Swire Green made a most generous donation and a much needed one to our church in January when they bought all the dishes and silverware needed for our church suppers. They are going to England during the summer months where they will be guests at Spiritualist Churches there.

Good planning for our Valentine party held in February made this a joyous occasion for our young people as well as our older group. Children and grandchildren of our members participated and their joyous voices made this a merry occasion. The Valentine Dinner was pleasing to all and thanks was given to Mrs. Mildred Nault as chairman of this committee.

The latter part of April, a Lobster Testimonial Dinner was very well attended at which time our church pastor, Rev. Edythe B. Meader was given a surprise birthday party. The lobsters and other excellent seafood were donated by one of our good new church members, Mr. Nick Bouramis. Mrs. Loretta Rich and her assistants prepared and capably served the dinner. Testimonials were most interesting and enjoyed by all.

An impressive Memorial Service was ably conducted by our church pastor on May 26th. The Misses Martha and Nancy Henderson, dressed in white were escorted to the church altar by John Nault and George Irving for the ceremony of placement of white carnations for the loved ones in spirit. The passing to spirit of relatives of several of our church members made this a poignant ceremony.

In January, our church pastor was again invited to speak to the student body at Nasson College in Springvale, Maine. The college auditorium was filled to capacity and following the lecture period, Reverend Meader conducted a question and answer period. The enthusiastic participation of the students left one with the feeling that Spiritualism is truly making inroads into our colleges and universities.

In December of 1962, after much planning by our

pastor and church board, another Church of Spiritual Life opened its door at The Hotel Whittier in Haverhill, Massachusetts. All during the winter and spring months attendance was very good and the people of Haverhill have evidenced their interest in Spiritualism by cooperation and attendance at the new church. The mediums and speakers of the Lawrence Church gladly donated their services to this new church all during the winter and spring months and many thanks go to Mr. Fred Davis, Mr. Francis Rosa, Mr. Henry Gardiner, Mrs. Edith Gardiner, Mr. Chester Nault, Mrs. Lorraine Nault, Mrs. Loretta Rich and Mr. James Henderson for their unselfish giving of their spiritual talents. Thanks also are due to Mrs. Elizabeth Karlson, Mr. Gustavus Karlson, Mrs. Abbie Bates Perry of Maine, Mrs. Gladys Laliberte of New Hampshire, Mr. Wayne Giles and Mrs. Victoria Varney of Maine for their generous donating of services to this new church. Plans have been made to re-open the new church in October at which time a membership drive will be started. It is the fond hope of the founder, Rev. Edythe B. Meader, that another flourishing church will be established in Haverhill and with the interest shown, it appears that this dream will become a reality.

During the church season our pastor has conducted instruction and unfoldment classes for those who want to understand Spiritualism more completely and to unfold their gifts of the spirit. A healing center was also conducted at the home of the pastor for the months during the winter and much participation and interest was shown.

At our annual church membership meeting held in April, Mr. Chester Nault was elected President of the Church of Spiritual Life of Lawrence. He is an ardent, sincere and devoted worker for Spiritualism with fine executive ability having held leadership positions in The Boy Scouts of America for several years. He is a young man and has the vision and required energy to further build our church.

With payments completed on our Hammond Organ, the church board and membership is now concentrating efforts toward a church building and The Building Fund is showing steady growth. Efforts of our church people in this direction have been multiple and we have faith that one day in the not too distant future, a lovely chapel for Spiritualism will be built in Merrimack Valley.

ROCHESTER, NEW YORK

N. Y. State Conference of N.S.A.C. Churches met in annual conference May 18th, 1963 in Plymouth Spiritualist Church, Rochester, N. Y. Pastor the Rev. Eleanor Gutzmer offered invocation at the opening morning services, this was followed by the pledge of allegiance to the Flag and the singing of the National Anthem. President, Robert G. Howell, pastor of First Spiritualist Church, Binghamton presided at all meetings during the day. There were representatives from First Spiritualist Church, Binghamton, Center of Psychic Science, Buffalo, Harmony Spiritualist Center, Freeville, N. Y., Plymouth Church and First Spiritualist Church, Syracuse, N. Y., the last named church had a special announcement, the mortgage on their building would be paid in full in July 1963, this is a source of special pride to the pastor Rev. Margaret Tice, the church has been chartered since 1933 and it is largely through her good work that the building is now clear of debt.

Morning sessions began at 11 A.M. and continued until lunch served in the church dining room. After lunch the whole group of delegates paid a visit to Highland Park to view the world famous Lilacs, the bushes were in full bloom, the many varieties and colors fully justify the huge crowds which visit Rochester each year, the next day was Lilac Sunday

(Continued on next page.)

and the park was already crowded with visitors. Afternoon meeting concluded with the election of officers, the officers elected for a period of three years are: President, Robert G. Howell, Binghamton, Vice president, Mary Peck, Buffalo, trustee, Clyde Yoder, Binghamton. Mass meetings are scheduled in Buffalo, and Binghamton late this year. The 1964 Conference will be held in Syracuse, N. Y. Dinner—always an important event was Southern Fried Chicken, it was delicious—the meeting closed with a resolution by all delegates pledging support to the N.S.A.C.



Lyceum Department

CLYDE A. DIBBLE

**Superintendent of
Bureau of Lyceums, N.S.A.C.
1260 Drake Avenue
Burlingame, California**

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.

To our great country has come new opportunity, responsibility and challenge for word leadership. To our religion has come the same opportunity to lead the spiritually blind out of the darkness of ignorance.

Angels come to all mankind, some know them not. At least we recognize them, do we stop there, or do we cooperate by carrying through their great message to all mankind? What is it we all have in common? Vibration has always existed and holds all things in space. Our youth today are dealing in supersonics, isotopes, ultra high frequencies, atomic energy. Do they perceive the relationship of these rates of vibration to the higher rate of vibration possible to the human instrument, when it shall be cleansed by spirituality?

Compared to the prospect of youth two or three generations ago, the ceiling is now unlimited, the horizons without obstructions. As the wilderness of superstition is penetrated by those who know no fear, new worlds are revealed to the souls whose faith is deeply rooted in the Rock of Truth. Youth could find this great Spiritual Truth with the same clarity as material progress, if all religions were properly playing their part. Do not sell youth short, our superiority is not much more than knowledge of mean ways of the world. God is very near the surface of youth. It only needs a little guidance and spiritual nourishment and it will be ready to fly from the nest and chart a new world. May it be flight unerring in its accuracy and rich in its findings because of our wise counsel and direction. It is characteristic that youth looks to elders only as long as it needs them. Soon they are gone out into the world of experience on their own, may they go

equipped with wisdom to distinguish between Truth and Un-truth. To avoid experiences which could be avoided may they understand the necessity of personal responsibility. They are facing a world which needs a steady hand over the entire planet. It will be as great a test as any past generation have ever faced. Have we prepared and fortified them?

Then let our education begin as we begin the education of our youth. Find out for yourselves how these blessed children whom Jesus realized understood his message clearer than the priests in the temple can and will teach you in Lyceum work as well as be taught by you.

So this is our task, none can take our place, for we have the knowledge. Eternity affords no short cut or by path to duty, no delays in full, creative todays, for brighter tomorrows. The Eye of Eternity never slumbers or sleeps, may we never be found napping. We may think what we try to teach youth is not heard or appreciated, that it is lost effort, but nothing is lost, memory records all for the time of restoration. He who influences the thinking of his time, influences all times that follow. Let your light shine as you teach and demonstrate to youth by your own example the importance of right habits in the little beginnings. Acorns become oaks, strong and sheltering, we grow not egotistic but humble, not timid but confident, not fearful but calm, because we are part of God and stand tall and mighty in His presence.

Each new generation can become more perfect and progressive, the day of spiritual awareness dawns, the promise of the Soul awaits fulfillment, the pulse of the Universe quickens by the pace of aspiration. We tap the well springs of indestructibility, the fountain of omniscience, we charge the dynamo of omnipotence, tread the azure, spacious fields of omnipresence.

Life holds more possibilities than even youth has dreamed. The illusions are but the doubts of the brain, the limitations of the intellect, the realities are the unlimited horizons of our celestial nature. So disparage or discredit not the effort and visions of youth, unless you have something better to offer. They will scale new heights while yet on the earth plane. Generations yet unborn will sing songs of undying gratitude for our effort today.

We cannot wait any longer to crystalize our good intentions to start a Lyceum next week, next month, or next year. Our children are not waiting. There is not a day's delay in their growth. If they are not growing in understanding of our wonderful philosophy and learning the importance of right thinking, speaking, and acting, then their impressionable minds are attracted to other religions with their limited dogmas and creeds, and we have once again missed the golden opportunity of planting the seeds of a New World in the minds of Nature's children.



NEW

A series of twenty eight lessons written in trance by the late beloved medium John Slater for the benefit of his students all over the world. The Lessons are furnished the readers of Summit, by John Slater Jr.

JOY — SORROW

If there is on Earth less joy than sorrow, it is because Sorrow is the instrument par excellence of education and progress. A stimulant for the being which without it would be retarded in the paths of sensuality.

Pain, physical and moral, forms our experience; wisdom is the price of it. Little by little the soul is elevated and in the measure that it mounts, there accumulates in it an always-growing sum of knowledge and virtue.

The soul feels itself united more and more to its own world and communicates more intimately with its planetary center. Eventually by ties powerful unto itself with the company of space, and then with the Eternal Being. So the life of conscious being is a life of solidarity and liberty. Free, in the limit assigned to it by the the eternal laws, it becomes then the Architect of its own destiny. And so in the unfoldment of your own spiritual powers the above applies to you.

Keep right on with your unfoldment, as we have directed you, and you shall reach that day when the whole spiritual universe will open its doors to you. You shall be the recipient of all of its joys, and sorrow will slip away into the past and will become a memory only.

We combine our upper philosophy and teachings so that you shall enter into the consciousness of your inner being and become one of the Infinite.

(This is Number 13)

John Slater

REVERENCE

I do not want you to reverence religion, but I do want you to reverence God.

For in that reverence you will find the spiritual part of you aroused and kept in action. And through action alone of body, soul and spirit can come the understanding and knowledge which goes toward spiritual enfoldment.

The early Roman Catholics revered the saints (who are but spirits) and through that reverence the thought was generated that spiritual help would be shown. Today, there is a great change in the attitude of the latter day Catholics. They are in numbers turning toward the teachings of Spiritualism. Instead of rev-

erence for saints, they are sending out the higher and better thoughts in reverence to God for His wonderful love of His earthly children in developing the channel of spiritual development. In this connection, we see why the people of the world are turning to the new Light which is called Spiritualism, and through that to a proper realization of the Immortality of the Soul.

So in your daily life, send out a thought of Reverence to Almighty God, and through that the return will be of such great beneficence and power that you will find your development going on apace.

John Slater

(This is Number 14)

ACTION

The law of Action and Re-action is applied to all good and so-called evil. Good is of God, but evil is of Man, and necessarily must be overcome by Man in his action of life here and hereafter. As the tide flows and the moon wanes, there is always repercussion in the affairs of all earthly men; victors becoming vanquished and all plans being riddled full of holes because of human lack of foresight.

The answer to the above thought lies in your fidelity and action in the development of mediumistic powers which you possess. Re-action takes place in the mind and carelessness and doubt step in and take control. Like the child crying for the moon, not receiving it just when you wanted it, you cave in and are apt to give up in despair.

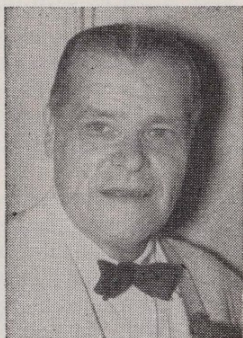
This is a block in the roadway of your unfoldment that must be watched with care. An individual and his thought is powerful, and the conditions that he arouses are pregnant with great force. When you come to a realization of your mental power, Action comes in and helps forward to a consummation all of the powers of mind, soul, and spirit. This brings forward those higher concepts of your thought vibrations, and becomes at last the assisting influence that will go forward to a fulfillment of mediumship that shall startle you and astound the world.

John Slater

(This is Number 15)

TRANSITIONS

Moser—Alma L. Moser (73) Lily Dale, N. Y. June 6th, 1963. Miss Moser was a much beloved certified Medium for the N.S.A.C. For more than 30 years she travelled extensively in the interest of her beloved religion, churches and camp meeting associations in every State in the country have benefitted from her services eagerly sought. She had just returned to her home in Lily Dale after spending the winter in California, where she served a number of churches since the last N.S.A.C. convention in Denver, Colo. Miss Moser had hosts of friends who admired her courage in continuing to serve, though she had suffered from a crippling illness for many years. Funeral services from the William Larson Funeral Home, Fredonia, N. Y. The Rev. Betty P. Putnam officiated.



* * *

"Quiz Corner"

SEND your questions on Spiritualist philosophy, The Bible, The History of Religions, history of mediums. No personal questions, please.

— WRITE TO —

ARTHUR A. MYERS
P.O. Box 121
Cassadaga, Florida

Recently I have been in receipt of several questions regarding the import and types of clairvoyance given from our Spiritualist church platform and the relationship of the following. Is extra sensory perception acceptable to us?? Do we believe in "intuitive" messages? What is a true spirit message? and are all messages both in public and private contacts to be regarded as coming direct from spirit?

Answer

These questions are extremely interesting. To begin with one of the most misused and misunderstood terms in all our curricula is the difference expressed in the words spiritual and spirit. Fundamentally these words become a matter of word distinction and they do not necessarily express the same meaning. In the study of Spiritualism one of the first and simplest distinctions is in a complete understanding of the difference between the two words. All of us may express a spiritual message and we do when we offer sympathy over a severe loss, give advice to a troubled friend offer a prayer, or console the bereft. Such advices may not have the slightest relationship to a true contact with the spirit world, or the entities who occupy it. There may, however, be subconscious reflections from spirit in the entire matter. By this I mean that our mind is receptive to influences from our spirit friends even though we do not in such matters express mediumship.

When advices are given through the powers of clairvoyance and clairaudience and there has been established the proven existence of a relationship between their world and ours, the message becomes a true spirit message. On the other hand scientific minds are interested in these reflective qualities expressed in the subjective mind. We hear a great deal of metaphysical and psychic force being related to the subjective mind and concerted study is being made in various universities as to their true effect upon the individual. Such studies have revealed that man possesses certain powers

but which he does not realize are his. This has led to a vast understanding of psychology, the mind of man and it's powers, but this is in no way related to an after life or to the question of survival after the process of death.

There is a great difference between a psychic and a medium. A medium is one whose organism is sensitive to a contact from the world of spirit through which he/she may produce the phenomena of Spiritualism. A psychic is one who is not consciously endowed with mediumship, but who, through the powers of the subjective mind may become aware of contact with the mind of another soul flesh clad and is thus en rapport with such a one to an astonishing degree. The love of parents for their children, the tender affection between young lovers are two examples where it would seem that two minds are as one. The basis of such communion can be traced to mutual psychological relationship. At such times a reflective power from spirit may be present but in no way expressed as it is through a medium where contact is conclusively established between carnate and discarnate entities.

Those psychical messages I have alluded to are more or less the answer to the intuitive messages so many of you have asked about. Intuition is a facet of the mind and it is found in every expression of life; not only in human life but in animal life, where perhaps it is expressed in a far greater degree. We once were positive that animals possessed only instinct, now we are not so sure. In any case, intuition makes us conscious of danger, it supplies guidance in directional affairs, it protects, so to speak, against the foreshadowing of trouble; it makes us "feel" the future it works in co-operation with instinct. All forms of life express intuition, by some sure intuition the birds in the North country fly South before the first touch of Winter comes, with instinct/intuition, as their only compass. As the poet has so ably put it "I see my way as the birds their trackless way."

Some years ago the French Academy of philosophy and science considered adding intuition to the five senses which are an integral part of every human being, but it was decided that it was not truly related to those senses since unlike them there is no system of nerves to carry the impulses of the brain to the physical body so the idea was abandoned and intuition is now regarded as a metaphysical or psychic force in everyones life, latent though those forces may be. Extra sensory perception has no direct association with a true message from spirit. The very basis of it's research deals with material concrete objects and seeks to measure an inner perception of the mind with the objects as the base of contact. While many of it's protagonists admit that those who have mediumship (especially trance) discern

(Continued on next page.)

those objects with perhaps greater rapidity the ratio of accuracy is on a very equal basis as far as ability is concerned. Again, we must consider the reflective power which perhaps comes from the spirit world but since the object of E.S.P. is a study of the ability of the subjective mind and its relationship to this material world it has no place in a Spiritualist church service. It treats in no way the conscious return of a discarnate entity, it does not prove the continuity of life, seeks in no way to establish a system of religion by which man can realize his close relationship with Infinite Intelligence. All such qualities are to be found in a true message proving that the continuity of life is a fact and that the spirit world is occupied by entities who are conscious, communicative, existent. Intuition and E.S.P. are facets of the material expression, clairvoyance and clairaudience are facets of the soul and spirit which prove survival. Would that all of our platform workers could realize this differentiation, true mediumship is the bulwark of our future strength.

COMMUNICATION FAILURES

Rev. Edythe B. Meader

Because the art of communication is so important in all aspects of public relations, it is one of the areas where we need to reappraise ourselves at intervals to determine through self-analysis that we measure up in this all important area.

Let us analyze this area of thought to make certain that we understand just what communication means.

HOW TO AVOID FOUR COMMUNICATION FAILURES

Many leaders in Spiritualism tend to blame everyone but themselves for misunderstanding their thoughts and suggestions. But more often the leader is at fault. A close check of our public communication practices may save us many headaches. Communications most often break down in these four areas:

1. Failure to see the other person's point of view.
2. Failure to size up others correctly.
3. Failure to show appreciation or give credit.
4. Failure to listen correctly.

These failures are receptive in that they look easy to spot and avoid. Experience has shown, however, that they frequently occur in church management. Here is a quick, close look at the failure areas and the answers that have proved effective in combating them.

1. POINT OF VIEW

Suppose next Sunday you walk into your church and say to one of your parishioners who

for years has very kindly straightened out the church each Sunday for services: "Take it easy, Jane, you're overdoing it and you know you are too tired all the time to try to do so much." You go your way but Jane thinks to herself, "What did he mean by that? Is he getting tired of seeing me around? Does he have some other friend he wants to do this job that I have slaved to do all these years for him? Maybe he thinks I'm trying to "get around" him by doing this thankless job. Just because he walks around feeling important every Sunday doesn't mean that I don't have feelings. I've worked too hard for this church to be treated this way."

You may think Jane didn't understand your point of view. The fact is, **you didn't understand or take into account her viewpoint.**

What you said was meant to caution Jane not to overdo and get too tired. From your point of view, it was, but you didn't stop to figure out what it might mean from Jane's perspective. If you had you would have been more precise.

Don't be too hasty to blame your church people for misunderstanding you. Think rather that your thoughts and ideas were clear to you, but for some reason not clear to your church membership. Take time to talk with them and find out just what went wrong. Chances are you may find that you missed their point of view. Find out where you failed and chances are you won't make the same error again.

2. SIZE UP FAILURES

Are you making false assumptions about your church people? Often the church leaders who know the most about psychology are the greatest offenders. They try to classify, categorize, and make personality types out of people. Then they make the bigger mistake of trying to deal with types instead of individuals.

A church leader assumed that Mrs. Jones was the type who wouldn't need to be helped with a church supper. Why bother to explain to her about the kitchen, the equipment, the type of supper that most people liked best in this particular community? As long as Mrs. Jones could boss the supper, she should be happy; besides, she had a large family and was accustomed to cooking all her life. Results: Mrs. Jones knew nothing about supervising a church supper and the food was not well cooked; it was cold and the Pastor finally had to help with serving the meal.

Decision concerning such matters will necessarily affect the end result. **Be sure your decisions are based on things you know—not on something you assume.**

3. SHOW APPRECIATION

Failure to show appreciation for things done for your church and failure to give credit

(Continued on next page.)

for a job well done can quickly cause a complete breakdown in communications.

Mrs. Smith comes rushing into the home of the Pastor one Friday evening bubbling over with an idea. She wants to start a project to raise funds for a new furnace for the church which is badly needed. Her idea is taken to the Church Board and they kick the idea around for weeks and weeks. Months later Mr. Wilson, who is the Vice President of the Church, takes charge of the project Mrs. Smith started and from that moment on, he claims credit for the fine job he is doing, so that finally when the furnace is fully installed, Mrs. Smith is completely forgotten; Mr. Wilson has taken all the credit.

True, it takes hard work and money to put ideas into practice, but **you can't do anything unless you first have an idea.** Mrs. Smith who wasn't given credit for her idea will never advance another one and will not ever join into another church project and work.

Examine your suggestion systems. Nothing kills a suggestion system quicker than neglecting to give church people the proper credit for their suggestions. This is true in any situation. Don't crush your church people's ideas by not giving them the proper attention, appreciation and credit.

4. POOR LISTENING

Few things kill church membership cooperation faster than a lackadaisical attitude toward membership enthusiasm. You may receive solid suggestions at later dates as a reward for attentive listening to a poor suggestion.

Breaking in to explain, no matter how nicely, that the idea won't work is the one way to be certain that the church people will never bother you again. Sometimes an idea that sounds ridiculous becomes highly feasible if you only take the time to listen to the whole plan.

KEEP IN MIND

It is not enough to be right. **The problem is to be right and also to understand.** Skirt these four danger areas in church communications and you'll find you can keep communication lines wide open.

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THE ESSENES



Harold Birch N.S.T.

Going Back into Hebrew history two centuries before Jesus The Christ, we find some very interesting facts about ancient religion, and its development.

At this time in history, there were three philosophical sects among the Hebrews who had different opinions concerning human action. One was called the sect of Pharisees, another the sect of Sadducees, and the third was the sect of

the Essenes.

The Pharisees Philosophy teaches that our actions are all the work of fate, yet some of our actions are still in our own power are liable to fate; yet not caused by fate, the idea as God as ruler of the world is in doubt.

The Sadducees philosophy teach that others are wrong, they say no to fate, it is false, The events of human affairs are not ruled by fate, but that all our actions are in our power. So much so that we ourselves are the cause of what is good or bad. We receive what is evil from our own folly, we alone are responsible for our state of affairs, be they good or bad.

Of the two sects we read in the Bible of their disbelief. Mathew Ch, 16 Ver 1 The Pharisees also with the Sadducees came and tempting, desired Jesus that he should show them a sign from Heaven, prove his God.

Mathew chap 5 Ver. 20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall, in no case enter into the kingdom of heaven.

The Essenes. are also Jews by birth but they seemed to have developed a greater affection for one another than the other two sects. The philosophy of the Essenes is that all things are best ascribed to God. They taught the immortality of the soul.

The rewards of righteousness are to be

(Continued on next page.)

CAMP SILVER BELLE

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Clara Senior

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earned. They practiced equality for all, in so much that the rich enjoyed no more of his own wealth than he who had nothing. All members pooled their holdings so that all things were shared in common.

They went so far as to see that stewards were appointed to receive what income of revenues they may have, this to be divided equally to all Essenes in the community.

They pursued agriculture, they gathered herbs, and other peaceful arts for the purpose of food and shelter only, to try to work for profit was not in keeping with their beliefs. They hated war, slavery of any kind, violation of nature's laws, and violence in any form.

They studied abstract philosophy and logic only so far as it taught of God, it seems that moral philosophy, or ethics were their chief preoccupation. Their conduct was regulated by their own Hebrew laws. The books of Moses being the foundation of their teachings, from this they practiced and lived so that their conduct was regulated to a high degree. Piety, holiness, justice, moderation in all things, Love of God, of virtue and love of mankind. Great was their understanding of God's ways.

From the common fund they supported their own sick and aged. The Essenes refused wedlock but chose orphans while still young and fit for learning, in this manner they kept the sect going from generation to generation. The Essenes dressed in a pure white garment, this they said is the color of purity, from this practice they became known as the white

brotherhood. Living in colonies in each city entirely renouncing women and married life, they opened their home to all other Essene travelers, therefore one took only his garment when traveling, and shared from the common fund of the colony he was visiting.

As for the practice of worship and their piety towards God, Each morning before sunrise they refrained from speaking one word, this time was spent in prayer. After sun rise each went to his own particular trade or job in order that he might earn his daily bread. By noon they gathered for prayer-time and food, a short rest and back again to work till night fall. Each evening one must purify himself by bathing before partaking of food or prayers. They closed the day with prayer and readings from the old scriptures.

Now should any man desire to come over to their side to become as they, he must agree to live as they instruct for one year, should he pass the test and show promise of faith, he was given a small hatchet and white robe, but he was not yet a member, two more years of instruction must be followed, during this time he was tried in temper, emotion, love, duty to God and mankind.

Having taken three years of rigid training he then must take tremendous oaths to God, Government, and mankind of all races. and do no harm to any person regardless of his own feelings on the matter. He must agree not to

(Continued on next page.)

Seventy-First Annual Convention of the N.S.A.C.

OCTOBER 7th THROUGH 11th, 1963

In The SOUTHERN HOTEL, Main and High Sts., Columbus, Ohio

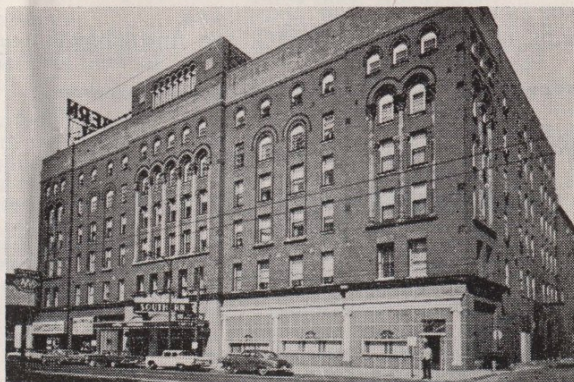
The 71st Annual Convention of the National Spiritualist Assn. of Churches will be held in the Southern Hotel at Main and High Sts. near Downtown Columbus. In walking distance of all the large department stores, as well as the State Capitol.

The Convention will hold its Business Meetings and Evening Services in the Hotel's spacious ball room, which shall also be the place of the Banquet October 7th.

Banquet Tickets may be secured from banquet chairlady Rev. Elizabeth M. Lannon, 510 Southwood Avenue, Columbus, Ohio. Banquet tickets are \$5.00 each. Kindly enclose check or money order when requesting tickets. The host to the Convention will be The Ohio State Spiritualist Assn', Rev. Alice Lamb Towner, President.

Any information About Convention, please write the Convention Chairman, Ralph D. Cutlip, 5465 Main Ave., Ashtabula, Ohio, Sec'y, Ohio State Spiritualist Assn.

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tell of the sects doctrines, to keep secret the names of the angels or messengers that visited him from the spirit world, this he agreed to even unto death.

His instructors were the only ones who may speak of such things with him and then in secret. To those who broke these oaths, they were cast out and often passed over shortly thereafter. However, to those who confessed and begged forgiveness, they may be granted another chance within the sect. All court action within the sect must be held and decided by no fewer than one hundred acting as jury, this must be agreed to by all and all decisions were final, no retrials were permitted.

The seventh day of the week was considered the Lords day therefore no work of any kind was permitted. The meals for the Sabbath were prepared the day before.

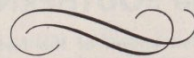
Old age seemed to be common amongst the Essenes, it is believed that the diet and rigid training in mind and body control were the responsible factors. One hundred years of age was not considered outstanding. The secret doctrines or teachings of the Essenes are these: Our bodies are corruptible, subject to change and decay. The soul only is immortal, and continues forever. The body being the prison into which the soul is drawn and held fast by natural laws. Death was regarded as freedom of the real self into Gods great world of perfect love. Each soul upon release from the body travels to the level of development it created while on earth. Each received according to his just works. After many years of life with the Essenes way of living, it was common to find some who seemed to develop the inner senses to a great degree. These Essenes undertook to tell of things to come, to prophesy and tell of future events for their brothers. It was seldom if ever they were wrong in their prophecy of their countries' affairs or predictions for private use.

About three centuries B.C. we find that a

split developed among the Essenes, the second order of Essenes agreed with the main body on customs, laws, and ways of living. However they did differ on the point of marriage. They said if the whole world of all men thought alike, the human race would fail.

However they agreed to try their spouses for three years, if during this time they found that they might be fruitful they then may marry but they are not to be seen with their wives when they were with child. This was a demonstration that they do not marry for pleasure, but for the purpose of posterity. It is from this sect of the Essenes that researchers believe Jesus and John the Baptist came. Nowhere in the Bible do the Hebrews refer to themselves as the sect of the Essenes; however, Philo of Alexandria wrote in 20 A.D. that there was a sect of Jews who lived in Syria, Palestine, and over 4000 in number, and called themselves Essenes, because of their saintliness. Pliny the elder in 70 A.D. reports that the Essenes lived on the west side away from the shores of the Dead Sea, a solitary race, and strange above all others in the entire world, in so much as they eschew money and lived without women.

This article was compiled from the records of those who lived during this period in history for those who may wish to go further into this most interesting study will find the following books most helpful: Report of Philo of Alexandria, Pliny the Elder, Records of Josephus, Wars of the Jews Book 2, and Antiquities of the Jews, Book 13. My next article the Dead Sea Scrolls proves these records to be true. It is my desire that all Spiritualists know more ancient history, therefore these articles, I am sure, will help.



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

KANSAS

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

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

MAINE

Maine State Spiritualist Association of Churches—

Headquarters, Etna, Maine.

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

Secretary—Wilson G. Gilman
Etna, Maine.

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

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

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

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

PORTLAND—Portland Spiritualist Church, 574 Congress Street. Services, Sunday, 7:30 p.m. Mrs. Rose Shaw, Pres., Mrs. Ethel Lorenzen, 203 Stanford Street So., Portland, 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, Lyceum 11 A.M., Afternoon Service, 4 P.M., Healing Service 6:45 P.M. Evening Service 7 P.M., Thursday, Mid-Week Service, 7:30 P.M. Pastor, Mrs. Gertrude Stevens, Licentiate Minister, 68 Perkins St., Brockton, Mass.

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, Mich.

Secretary—Rev. Goldie M. Dodd
89 Delaware Ave.
Detroit 2, Mich.

DETROIT—First Spiritualist Temple, 14801 Fenkell, Detroit 27. Church Service, Sun., 10:45 a.m. Frayne Pansera Klusak, 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 Gramp, 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.

MUSKEGON—First Universal Spiritualist Church, Blue Rood, Occidental Hotel, Sunday Services 7:30 pm. (Healing 7:00) Rev. Wm. R. Aldred, Pastor, Mrs. Gertrude Reed, Secretary.

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, Mary C. Amis.

MINNEAPOLIS—2nd Spiritualist Church, 23rd & Lyndale Ave. N., Consultations Thursday 1-4 p.m. Services Sunday 3:00 p.m. Rev. Howard C. Lemire, President, 522-9210; William Miller, Secretary, 333-8405.

MISSOURI

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

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. Rev. Rose Recob, Pastor. Phones: Church, WAbash 1-3679; Wm. R. Stover, Sec'y, HIlard 4-9236.

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

Burkett Spiritualist Church, Inc., 2653 Natural Bridge Ave., St. Louis 6, Mo. Sundays, Lyceum 9:30 a.m., Devotional and Healing Service 10:30 a.m. Rev. Dorothy M. Buss, Pastor, 1856 Switzer Ave.

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.

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.

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. Mrs. M. H. Sylvester, President. Telephone AL 5-3854.

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., Lyceum 10 a.m. Church Service 11 a.m.; Wed., 7:30 p.m., Women's Service Group, 8:30 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. Dinner served every Sunday, 5 p.m. Circles, 6 p.m. Healing at all services. 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. Josephine Hudec, Secy.-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, Dr. William B. Owens, 1800 Kent Street.

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. 7:30 p.m.; Thursday 7:30; Minnie Davis, Pastor, BR 4-8832.

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 Saturdays, 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. LaClede Ave. Sunday Healing 2:30 p.m. Services 3:00 p.m. Message Service 2nd Wednesday. Gilbert Foster, Licentiate Minister, Pastor, 451 E. LaClede 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, Secy.

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 Salvodar, President.

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

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

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

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

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

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

READING—First Spiritualist Church of Reading, 1047 Penn St. Services Sun. 7:30 p.m., Wed. 7:45 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 9:00 a.m., Church Service 10:00 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. Services; Sunday, 7:45 P.M. James F. Bradley, Pastor, DA 7-3625 Dallas, Elmer L. Atkinson, Assistant, MA 4-2368 Ft. Worth. Mailing Address, Sec'y 6818 Lovett Ave., Dallas, 27, 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, 1627 Pan Am Expressway N. 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—Minnis Richardson
7222 Bell St., Tacoma, 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.; Service Sunday Friendly hour 6:30 p.m., evening service 7:30 p.m.; Ruth Circle 2 and 4th Wednesday 12 p.m.; Pres. Merton Boss, 1802 So. Adams, Tacoma; Sec'y Rachel Baars, P. O. Box 395 Sumner, 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.

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

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 Ordorp 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, Gracye Holder, 516 No. 10th St., Phoenix 6, Ariz.

EDITORIAL (Continued)

spirit. The night of darkness is gone and it is now the eternal morning of God's divine presence ever radiating His love. The purpose and scope of Modern Spiritualism is plain to all who will come out of the darkness of supernaturalism and superstition. Yesterday it was supernormal for some men and women to see and hear spirit but the supernormal of yesterday is the norm of today. The dark night of ignorance is ended and in the light of God's eternal morning we know of the continuity of human intelligence, the grave has forever lost it's victory.

A VERY PRACTICAL SAINT (Continued)

beautiful scent that filled the room and everything she touched. Teresa de San Andrés, a friend, who came loaded with hair shirts and steel bracelets, was kissed by the saint of Avila who thanked her for assisting her on her death-bed. "I will come to fetch you," she said, "When your turn comes." Then she passed, her face transfigured and remained beautiful and resplendant in death and "seemed like a radiant sun, while her body gave forth a wonderful fragrance. Herbert Thurston in his PHYSICAL PHENOMENA OF MYSTICISM says "Perhaps there is no example in history with such evidence, so abundant and overwhelming as that which attests the wonderful perfume which for many years was exhaled by the mortal remains of St. Teresa herself." She is the classic example, above all, of that complete flowering of personality in which the life of contemplation did not lead to specialization, but to the supporting and assisting of a practical, strenuous and active career.

Every great scientific truth goes through three stages: First, people say it conflicts with the Bible, Next they say it has been discovered before. Lastly, they say they have always believed it.

—Louis Agassiz

WESTERN WISCONSIN SPIRITUALIST CAMP ASS'N, INC.

Unity Park, Wonewoc, Wisconsin

N. S. A. C. of Churches

JULY 6 through AUGUST 25

Lectures, Classes, Healing and Spiritual Unfoldment daily by outstanding workers.

For programs write—

Mrs. Rose Kress
1522 So. 73rd Street
West Allis, Wisconsin

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

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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 AUGUST

Spirit arm us against each ill
In every path that leads to Thee
In all we plan, in all we do
Help us to see eternal Will