

The Summit

of Spiritual Understanding

Official Church Publication N. S. A. C.

April - 1964

VOLUME 46

NUMBER 477

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EDITORIAL AND MANAGER'S DEPT.

The National Spiritualist, Robert J. Macdonald, Editor
P. O. Box 147, Cassadaga, Florida, 32706

Send all correspondence for The National Spiritualist, such as manuscripts, notes from the field, transition notices, and announcements for publication to the Editor, above address.

PUBLISHED MONTHLY (12 complete issues) by STOW MEMORIAL FOUNDATION, INC. Annual subscription price \$2.00; single copies 20¢, Canada \$2.00; Foreign \$2.50. Entered as second class matter October 16, 1950, under Act of March 3, 1879, at the Post Office, Niagara Falls, N. Y. Re-entered Jan. 1, 1963, at the Post Office, Cassadaga, Fla. Make all remittances payable to THE NATIONAL SPIRITUALIST, Subscription Dept., P. O. Box 147, Cassadaga, Florida.

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Writers of published articles are alone responsible for statements made in this magazine. All manuscripts must be accompanied by sufficient postage for delivery and return. The National Spiritualist is not responsible for unsolicited manuscripts, but welcomes contributions on Modern Spiritualism. Issued about the first of each month. Change of address must reach us by the first of months, preceding any issue.

OFFICIAL PUBLICATION OF
NATIONAL SPIRITUALIST ASS'N OF CHURCHES
Executive Headquarters: 11811 Watertown Plank Rd.
Milwaukee, Wisconsin 53226

**This Month's Front Cover
Blossoms Everywhere on the Connecticut
countryside**

EDITORIAL

SPIRITUAL MATURITY

The slow growth of man spiritual; through the centuries is best illustrated by his reluctance to cast off outmoded theological shackles, thus permitting his mind, his ever reaching spirit the freedom necessary for his conquest of fear, superstition and his sometime sureness sometime doubt as to the reality: the actuality, of Infinite Intelligence, Infinite Mind, Omniscient Presence—God.

It is of small value to speculate on the discoveries of Galileo and Copernicus at this late date, except as an illustration of the vast shift in the emphasis of man's thinking between 1610 and 1960. Galileo was persecuted for daring to voice his discoveries regarding the Milky Way, the then startling fact that our Earth is not the center of the Universe, but merely one of several planets revolving around the Sun. In the 20th century we honor the discoverer of the Theory of Relativity, we honor and uphold the Astronomers as they scan the heavens and pro-

claim unafraid, their conclusions regarding sunspots and the influence of activities in outer space on our weather, on us as human beings and on the future and age of the Planet on which we live. Man now accepts earthquakes and volcanic eruptions, not as the expression of Divine displeasure, but as natural phenomena, the settling of the outer crust of the earth.

The church can no longer persecute brave souls who sail out on the yet uncharted seas of space adventure, it is no longer "dangerous to Faith" for man to seek knowledge, priestly anathema has no power to strike fear in the hearts of those who would dare the unknown. Many religious leaders have moved along with secular scientists, whole armies of church leaders are leaders in the exact sciences. We owe the discovery of the Mendellian Law to a studious priest and we owe much to the priests of Fordham University, in this day of exact knowledge of Seismography. It is, however, of passing wonder that the Roman Catholic Church was in 1963, still seeking ways to absolve the Jews for the murder of Jesus The Christ.

It is as obvious that man is losing his fear of the unknown as he is losing his belief in Heaven and Hell as locations in another world of understanding. There are, however, vast numbers of Christians who are fearful of freedom of thought, they are like canaries bred for generations to cage life, they dare not try their wings in the wonderful world of scientific discovery. There are also those who sing that the old time religion is good enough for them while they seek to persecute and destroy in the name of God.

With all the freedom that man enjoys, spiritually and mentally, he has not yet grown to MATURITY as a spiritual being. The difficulties of moral maturity is illustrated by outbreaks of vandalism by the depravity in which we live, by the total disregard for his fellowman demonstrated by whole segments of our society. In discarding the false teachings of yesterdays' church many have also discarded the spiritual values which have sustained man through the long centuries of his growth, the same spiritual values for which Jesus lived; and in the flesh—gladly died.

Many vigorous churchmen are voicing criticism of the church they represent. Their courage is an indication that religion is not standing still, but that it is seeking to press forward on the restless seas of new spiritual discoveries. Thoughtful people would do well to listen and to pay heed. Too many people have confused freedom of thought with license to do as they like, careless of the consequence. They forget that freedom of thought, like freedom of person, carries a definite responsibility, that the law of retribution is an exact Natural Law. There are still too many Christians (so-called) who believe that a muttered prayer of con-

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SACRIFICE AND REPENTENCE

Rev. Raymond Hamilton, Baltimore, Md.



Raymond A.
Hamilton

As far back as we are able to trace primitive man, we find his method of seeking favor with the powers he did not understand was by sacrifice. Anything that he did not understand in the world about him and in the elements he considered as supernatural. But because man is a mind and spirit clothed by a body, he has always been, in some respect—psychic—that is, capable of detecting spirits around him. While not all men were developed enough to detect spirit forms, we can be sure, even in primitive times, that there were those who saw what others did not and heard what the ears of others did not hear. Only because the law of spiritual discernment has always been the same, and only because certain individuals were able to see and hear the inhabitants of the etheric world, has the revelation regarding God come to mankind. Our ancestors, knowing nothing of the etheric plane, interpreted these spiritual entities as lords, gods, angels, demons or devils. In every religion, these spirit beings have figured prominently because of man's speculation and attitude toward them. From man's speculations have arisen the various religious creeds, dogmas and the legends of mythology.

In all probability, when man first saw a spirit-form near or behind a tree, he speculated that it was tree-spirit or the spirit of the tree. In consequence, he worshipped the tree or groves of trees. He held religious dances and made sacrifices to the trees, under their boughs. He sacrificed because he both feared and sought favor of this spirit that he had perceived. Or, because he saw the spirit seated upon a rock, he conjectured that it was the spirit of the rock. He poured out oil and oblations upon the rock to incur the favor of the rock-spirit. It is easy to conjecture that because primitive man knew nothing of etheric law and the conditions of psychic demonstration, that he soon developed a pantheon of gods or spirits—one for every phase of nature.. The primitive mind believed, no matter how absurd, almost anything and everything.

As the invisible beings were not seen by all or many, slowly the idea developed in the primitive mind that these beings were gods. Forces of nature were gradually classified as either good or bad gods. The sun-god seems to have occupied the most prominent place in all religions, as we discover from our research. As

all men did not perceive spirits, those who did, came to be looked upon as possessing special gifts and became leaders in their tribes. They became intermediaries between gods and men and interpreted the messages of the gods, either truly or falsely, and sometimes they were entranced by the spirits just as are mediums to-day. During trance control these spirits gave orders and commands as pleased their nature. Because of the basic law of attraction as were the mediums, so were the gods. There arose cunning and conniving men who imitated the mediums and who could fraudulently produce conditions similar to those conditions produced by the real mediums. Because these fraudulent conditions did not depend upon the physical or passive condition of a medium, they could be produced at will by those who came to be known as magicians or workers of magic. The productions were marveled at even as we today marvel at the things we do not understand in the strange world of atomic science. Naturally, conflict arose between mediums and magicians and there are many stories of these conflicts in our Old Testament. All aims of the magicians were projected toward one goal—the control of tribe life, power through the influence of individual members of the tribe. Sacrifices were required to appease the anger of and to solicit the friendship of the gods. As magician and witch-doctor operated against each other, it was soon found expedient to resort to human sacrifice. This practice was interpreted as the will of the gods. It provided magicians with a means of doing away with competing mediums and witch-doctors and at the same time established the belief that the gods were pleased at being placated through human sacrifice. After all, these spirit-gods were in the form of men. It was therefore conjectured that each human also had a spirit and that by the sacrifice of the human body the spirit being worshipped could consume the spirit of the human sacrificed and thereby receive the sacrifice and add to the strength and greatness of the god. Under this belief or some such pretext, thousands of human sacrifices were made to the gods.

From the magician leadership evolved what became the priest-king—the earthly representative of the principal tribal god. He sooner or later became deified and could do no wrong. Great civilizations were built up by such deified men in China, Babylon, Persia, Egypt, India, Peru and Mexico. What were termed miracles were gradually diverted from the magicians to the priest-king or superman. He healed the people of diseases which he told them had come

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to them because of the god's displeasure. The feeling developed that the priest-king ought to be the greatest of sacrifices. They were allowed to rule only for a year and then became sacrificial offerings to the gods. The kings gradually shifted part of their responsibility to the priests who became the go-betweens of the god and those who worshipped. Priests created laws of worship to suit themselves or their tribes and they instituted worship laws, and intricate systems of sacrifice. There were regular sacrifices of human victims and animals to appease the gods and the altars were soaked with the blood of the victims. Priest-astrologers divined objects to be worshipped in the heavens and divided the skies into twelve areas. With the adoption of supplication by sacrificial means, the magic and mediumship gradually became Religion, the idea being that through religion we return to the original state of union with the gods. The priests decided that man had fallen from his original estate because of disobedience. Those who observed the phenomena of nature, assigned festivals and celebrations to agree with the changes of nature and the changes in the heavenly bodies. From the probable maliciousness of the priests and magicians, there was a diversion to a sincere feeling of reverence which accompanied the sacrifices to the gods. The sacrifice was no longer the pretext to liquidate a victim, or inflict suffering, but was purposed to liberate the spirit of the man through the flowing of his blood. As the spirits of these sacrificed men began to appear after death to those who were mediumistic, it was gradually assumed that the gods had had their fill of sacrificed humans and had sent the liberated spirits back to the earth with messages that would save men from their errors. Thus began, thousands of years before Jesus, the history of the saviour-gods. The belief had grown that the blood contained the life and the spirit. It must be so they argued, because the blood flows when life is active but ceases at the death of the body. As man became less primitive and more progressive, animals replaced human sacrifice. This proved very lucrative to the priests who had set themselves up as a special segment—a sort of untouchable segment—above the people. They received the benefit of the switch to animals from humans. While there were feasts where the people drank the blood of the sacrifice and together with the priests, ate the flesh, there were also burnt offerings to the gods wherein the priests benefited. The sweet savour of burnt offerings must have been pleasing to the spirit, Jehovah, because 39 times in the Old Testament. We read of the blood sacrifices required by the priests and of the stringent regulations regarding the bleeding of animals. The Jews, through the hierarchy of priests, were only one of many nations making use of blood sacrifices. From the rites of the pagan church, such as

Mithraism, was copied the Eucharist which we find in the sacraments of the Christian Church. The sacrificial idea was applied to Jesus, the great psychic teacher, and he became a saviour-god through the efforts of church dogma. Creeds were evolved to make him the Lamb of God, slain as a propitiation for our sins.

Dogmatic creeds were superimposed over the simple teachings of Jesus. John the Baptist preached the gospel of repentance as a means of forgiveness, Jesus preached "Repent ye, the Kingdom of God is at hand."

The truth of the matter is that repentance is the recognition of wrongdoing, a spiritual change, by which the mind ceases to harbor evil thought and installs in its place the thoughts of love for God and fellowman. It is not necessary to do penance to show repentance or as a sacrifice for the misdeed. A simple recognition of the misconduct and a renewal of your spiritual alliance with God is the only requirement. You are a son of God and need no intercessor. "Seek ye first the Kingdom of God and all other things will be added unto you."

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ALCHEMY, SPIRITUALIZED CHEMISTRY



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

Change is certainly the essence of science, "and the stone which the builders rejected has become the head of the corner." Alchemy that has in modern days been rediscovered and put to important use, is a Law operating behind all Manifestation, the Law of Transmutation which will help man on his journey back to Divine Realization of his unity with God and with all Life. This was the primary purpose of ancient alchemy, to change the lower into the higher—along the way, these ancients found they were able to change the baser metals into precious ones, for those in an age that aspired to luxury; but their main purpose was the perfection of man, his transformation physically, emotionally, mentally, and spiritually. There was also always the search for the fundamental or universal substance that would heal and cure all diseases, do away with the infirmities of old age, and prolong life in perfection. The search for the Philosopher's Stone, or the elixir of life was a part of this search—but through it all the ancient alchemists were concerned with the spiritual rather than the temporary or materialistic.

Many of the experiments of alchemists involve a change of vibration that are quite similar to those of Spiritualism, such as apports, teleportation, levitation, and such like. Some of the alchemists were great healers, and also when they used herbs, weeds, plants, metals as supplementary cures, they were able to extract the poisons from all these before administering, which our modern chemists and physicians are not able to do; hence, they use the poisonous mixed with the curative properties, and sometimes, death results, as in gold poisoning.

Of course, it is a well-known fact that the much ridiculed ancient alchemy has in modern times been proved to be scientific and factual. It was Lord Rutherford in 1919 that converted, transmuted, or changed one element into another, as did ancient alchemy; it was a Japanese some 30 years ago that succeeded in removing two electrons from mercury and making it into gold; also alchemy was proved by splitting the atom and obtaining released energy, and by the invention of the atomic bomb, among other things.

Among the modern books on alchemy, besides the Encyclopedias, is A. Cockren's **ALCHEMY REDISCOVERED AND RESTORED**

(Health Research, Mokelumne Hill, California). It is interesting to note in way of definition and derivation of the word alchemy in the dictionaries, that the word "alchemy" means a mingling of juices, because chemistry was originally the art of extracting medicinal juices from plants. Then, regarding metals it became the power to transform something common into something precious, which in days of poverty could be used to save life, increasing value of coins; and also to use metals as cures of certain diseases, after they had been broken down, refined, and built up again, in various combinations. But all important, it must be remembered, because the transforming not only of the physical, but the character—the mental, emotional, spiritual sides of men—a refreshing, a renewing, and regenerating process. For the physical side of man, the alchemists found that seven metals when purified from their poisons were cures for all the ailments of the human body. They were gold, silver, iron, copper, tin, mercury, and lead. It was the essence, quintessence, or seed, or divine energy that cured in a metal or plant. It is Sir Oliver Lodge, foremost authority in the Ether, and an ardent Spiritualist, who said "To every seed its own body—matter exists not only in the organic forms of solids, liquids, and gases, and in the disintegrated forms of electrons and protons; it exists also as the complex molecules known as protoplasm, vehicle of life—this property of animation can enter into relation with matter, has a character and identity of its own and builds up matter to correspond with or to represent identity, and to every seed its own body."

It was this "seed" that would cure all diseases, and here the great modern scientist mentions the fundamental doctrine of alchemy. It was the "seed" they sought as the essence of divine being in a thing, to separate it from its undesirable properties and combinations. Also it should be mentioned that mercury and sulphur upon which much of alchemy was built, do not mean to alchemists what they mean to us in modern days. Many of the great men of the past were alchemists, for this science won men of culture and attainment from every race and clime over a period of hundreds, indeed, thousands of years—men that devoted their whole lives gladly to these mysteries, with never-failing patience in the face of persecution and ridicule.

An outstanding illustration of alchemy or transmutation, and in the realm of metaphysics, was the example of Jesus after His death on the cross, of raising up a dead physical body, as He promised, by the law of transmuting the physical body into a spiritualized physical form

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that temporarily partook of two worlds. The body so changed could eat a fish, be solid enough to be seen, heard, felt, but was also able to pass through matter, be levitated, reported, and become invisible. This was not a materialization or ectoplasmic body that the Master used for some 40 days and appeared and disappeared and teleported to demonstrate, in various parts of the world where He had taught, studied, and lived, the possibilities of man. Later, His body was changed into an etheric one. When the "seed" divine essence of alchemy, is restored to man in religion, education, medical science, and in other departments of his living, what a transmutation that will be with undreamed results!

A very interesting example of alchemy of the 13th and 14th centuries, getting back to more material things, in the historical records, is the case of Raymond Lully, a famous alchemist who during his visit in London, "changed for King Edward I a mass of 50,000 pounds of quicksilver into gold, of which the first rose-nobles were coined." Many discoveries were made regarding various ways of preparing quicksilver, also concerning certain insects as "kernes," containing a useful purplish red coloring matter, among various other contributions of alchemy.

There were very many brilliant minds, scientists and investigators, discoverers down the centuries that though alchemists were not known as such. It was not generally known that the famous 17th century mathematician and scientist, Sir Isaac Newton, was an alchemist, also before him Roger Bacon, great scholar and physician. Of course, the renowned prophet and investigator Nostradamus was an alchemist who has talked to the writer many times and told her facts not yet known and that will help humanity in future days when the tribulations of the latter times are upon us.

It was the immortalized Paracelsus, alchemist, of the 16th century that cured the so-called incurable, gave sight to the blind, cleansed the lepers, and even raised the dead. He was, according to Manley Hall, "the precursor of chemical pharmacology and therapeutics, and the most original thinker of the 16th century."

Other famous alchemists were Basil Valentine with his Universal Methods of Medicine, Albertus Magnus and his pupil St. Thomas Aquinas, also the wonderful adept, the Egyptian King, Hermes Trismegistus, and the first Taoist Pope who received from the Chinese sage Laotze, supernormally, a mystic treatise of great value. Alchemists alone have made a great contribution to the world, in the "great mystery" of Paracelsus fundamental to all things, that of obtaining from a particle of homogeneous matter, a soul, as it were, or "vital principle" or essence, a peculiar "seed" special to itself. In his laboratory, Paracelsus could free

the vital element he was experimenting with—the "essence" or "principle" in a metal by destroying the body of the metal, then purifying its salt, and then bringing its principles together in a higher, curative form. This was the purpose in all these metals and substances to extract the good, the curative, the high, the pure, from the dross, the lower, often the poisonous. The same when alchemy is applied to foods, and even to human beings in changing not only physical but emotional and spiritual complexes, unsoundness, derangements. It needs to be remembered that many of the cures used by alchemists in the past are not cures in the present age, because it takes alchemists to remove from these elements their poisonous propensities before they can be effective; as, for example, as we are told, gold used at present as a curative property is known sometimes to give "gold poisoning," and in some instances, we are told, causes death. We are told that so long as the salts are in an acid solution, they remain soluble, but directly the dissolving medium loses its acidity and becomes neutral or alkaline, the salts tend to form again into metallic gold, and so some cases are fatal results of this. The physician should be an alchemist also, or have an assistant that is one.

Cockren, author of **ALCHEMY REDISCOVERED AND RESTORED** has done many experiments with iron and copper, and obtained the oil of these metals, a few drops of which proved very effective in cases of anemia debility which ordinary iron medicine failed to touch. The iron and copper together proved to stimulate and regenerate character by clearing the body of toxins, freeing from worry of strenuous work to be done, and to furnish strength and courage and good cheer. He continued to work, seeking the universal solvent—used nitric acid to reduce fine silver to the salts of the metal, washed in distilled water, then used his special process that turned it to a white oil which had a very soothing effect on highly nervous cases. Mercury reduced to its oil became in the alchemist's hands a clear, crystalline liquid with great curative properties—but, unlike common mercury as we know it, it had no poisonous effects or properties.

The Rockefeller Institute, in the course of its research, has demonstrated the truth of the work of Cockren, the alchemist, in regard to his iron and copper experiments. In his laboratory he also found that flowers rescued from the rubbish heap and placed in a bowl of copper mixed with other substances (colloids) regained their freshness. Another proof of what the experiments amounted to was when there was a bad outbreak of goitre—the epidemic was immediately eliminated by adding a certain preparation of iodine to the drinking water supply. It is most necessary for healing results to be able to extract the essence of the metal,

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plant or herb from the mass of harmful material that comprises it. Everything has, though, its latent virtue even though not apparent, like the tree in winter that appears dead, until spring when it blossoms. So alchemy knows how to get rid of the poisons that accompany the remedies we take, by changing their consistence, by transmuting them into something of a different nature by elimination or separation, thus changing their vibration and efficacy.

Life is not a playground, or a pleasure resort, or a haphazard game of chance. It is a school where unfoldment, development manifest in perfect Law, pervaded by Intelligence, Order, Wisdom, Spirit, if we do our part. We reap what we sow, and are responsible for our happiness or unhappiness as we obey or disobey Nature's physical and spiritual laws, always putting God first in our lives.

With a better understanding of the forgotten Laws before the darkness of Materialism, we can build more stately mansions for our souls, dwellings for real children of Spirit and Space, whose doors are the morning light, and whose windows are the starlight with the music of the spheres.

NEW BIRTH

Verily, verily, I say unto you,
What is said here is very true,
Know what it means, I ask, do you?
If we must be born of water and Spirit
To know this truth we sure must merit
An understanding of human nature,
And what is meant by this adventure.
By natural law we are born of water
Which can be vouch-safed by any Mater.
But to be of the Spirit born
That is the dawning of another morn.
Since this birth is ethereally done,
A victory over death is surely won.
And since from earth we are set free,
I will realize what is the real me.
Since the wind bloweth where it listeth,
And I may wander where I wisheth.
To help and encourage those friends of earth
Until they too, have the Spiritual birth.

Based on John 3:

—G. P. Karlson

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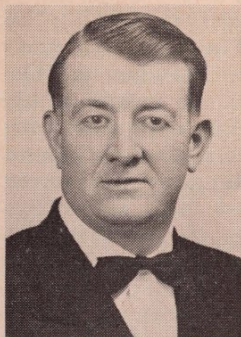
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LAYING ON OF HANDS

Third in a series of Articles



PAUL D. WILSON
Los Angeles,
California

Biblical references show that this method was best known and most often recorded. Jesus and his followers used it often. Little mention is made of healing after the death of Jesus.

The Christian churches could not use it in their services nor as a part of their organization for the clergy as a whole could not heal and it was left out in individual and church healing.

Because of the abuses and lack of knowledge by the unprepared, few healers have been successful. Much of the attitudes now taken are the result of poor public presentation and lack of training. The public expects much of anyone who says that they can heal.

One of our problems in Healing are the civil laws, many of which were sponsored by the Medical Profession and by those who would protect the sick from quacks and untrained persons who are poorly qualified. These laws have done much to protect the public.

It is not enough to feel the force and think one is qualified to heal. Arrests in the practices of Healing are sometimes justified. People who misuse the hands by their position or by trying to produce the force by friction are not healing. Some even defeat their purposes and repel the public by their appearance, manner and methods. Complaints can cause civil arrest. Religious Organizations can recognize but not protect Healers who are not good enough to be recognized by the public, the Courts or any form of licensed Healing. This is chiefly because the Healer is not prepared in the use of the force, in training, in the Approach and in manner enough to be effective.

However some who have finally been successful became legally involved from complaints or Court action by the Licensed Professions. This is most common when diagnosing and medication has been recommended.

Examples: Edgar Cayce who was not a Healer but did much diagnosing and recommended types of treatment using trance. Howard Kelley had to move to another town. Rev. E. R. Courtney in devotional services diagnosed and recommended simple remedies to those in the church audience. She had to quit as the local medical man thought it hurt his clientele and threatened arrest. She however continued private individual treatments. A very successful part Indian using secret methods to

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cure cancer in Oklahoma was finally stopped by the Medical profession finding something legally wrong with the labels on the bottles and also because of interstate medical laws. He had to quit.

Some Healers have sought protection by having a Masseuse License. The Healer is then licensed to manipulate and otherwise use the hands. Much training is also the result of his qualifying for the license this complies with most civil legal requirements but does not necessarily permit diagnosing. It does not cover recommending remedies.

It is best to learn locally about the attitudes as in some states there has been no legal action against this type of Healing.

Licensed Healing as done by the Medical, Osteopathic and Chiropractic treatments often employs spiritual Healing when the Doctor is a spirit Healer. He is also able to diagnose or recommend medication thereby often getting better results. Some have been very successful depending on this. Some healers have taken the Medical Examination in order to be free to practice. Rightly understood many doctors endorse good Healing by these methods with which most Healers are familiar.

Just remember that your degree of recognition is often due to your preparation, practice, experience, quality and amount of the healing force and its style of application and what papers you hold from any Organizations. The power of the Organization often determines the degree of recognition.

To those who would Lay on Hands I suggest that you learn from the Licensed professions the value of a pleasing professional approach. Medical men even have failed because of faulty approach. The public must like you as well as feel the Healing. Find how to get cooperation especially if you are going to work with a group particularly a religious Organization. Study anatomy, physiology and any other subject that will help one to know how to use the force more effectively. Often your training and knowledge determines the sources of the power and the degree of effectiveness. Improve yourself and your treatments by effort and study and your treatments will be better just as in any profession.

A good method to use at first in the laying on of hands is to stand at the side of the patient. Place one hand on the forehead and the other on the back of the neck. Concentrate and wait for impressions while the force is flowing. Hold the hands still as movement of any kind can be called manipulation. Raise the hand before moving it.

Let the Osteopaths and Chiropractors move the bones, for you have no religious or licensed rights to make adjustments as a Healer. Sometimes adjustments will be made by the force without the hands making that effort. This is

good for the patient but the Healer is responsible for what is done and the method used. Protect yourself where necessary.

No organization can protect you from civil liability. Watch for impression which may be only changing the position of the hand to that of diagnosis and even recommended treatment. These help the patient but often lead to trouble with other people and from other competitive forms of Healing. The Healer must not give out what would end his practice even though it is correct. Diagnosing and prescribing will lead to trouble. Some Healers develop these abilities while laying on of the hands. We have to live with laws as they are and society often regulates our methods. Encourage the force to help to find ways to give out that which will help people without lacking protection to the Healer. This will vary in all states, cities and even in the individual church as to what can be done by any method.

While the force is recognized as flowing into the body there is a phase of it that is not generally known and is possible only to a few healers. It is done by the force drawing out of the body the cause of trouble.

The method is as follows: While laying on the hands, suddenly a great drawing is felt. The palm of the hand will move away leaving contact only by the fingers. The force can be so strong that the hands will ache from the drawing sensation. This position of the hands may be called pulling or cupping actions. It is very effective when the force chooses to draw out instead of flowing in. In both cases the fingers are used more than the palm of the hand.

The force plus the healers ability determines the effectiveness of any treatment. The forces of the healers mind and body contributes much. The force would not use a healer but would go direct if it were complete which it sometimes

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WHAT IS THE MAIN GOAL OF SPIRITISM?¹

By. DR. ATA ATALAY

President, Metapsychical Investigations and Scientific
Research Society of Turkey

A reader asks in his letter to us: "Is it the principal aim of spiritism to obtain wonderful manifestations by making mediums out of some sensitive people, or set up a new way of evolution by putting into being the human creature and its true personality?"

Our reader has really pointed to a subject very often thought about (wonders or way of evolution?) by most of our beginner members. In fact, this problem is actually a subject of discussions in most countries of the world and also forms partly the disputes at low level between parapsychologists and spiritualists. What thinking system does not present itself in a mixture of more or less wonder? From very old times, the philosophic and religious aspects of human life which arouse at various circumstances have always had a somewhat misty, sour and extraordinary character. And this is the fruit of a very normal result: Man is not a bare and sterile being; on the contrary, he is an original creature wide of imagination, with a tendency for the extraordinary and also feeling a certain pleasure of thrill for the unknown. This means that, man in any circumstance is seeking a support for himself at distances that his own power cannot reach and always wants to renew his belief. And when he shuts himself inside his own power—by a sort of self adoration—then he has to content himself only with the means of a spiritual experience. How long can it last and up to what degree will it secure human maturity? This will bring us to another subject, so let us disregard it for this time.

Yes! Every new movement has to show some peculiar side of wonder, so that it may gather around the "human energy" that it needs. The presence in man of that automatic attraction called curiosity, has given most auspicious results for his own salvation. Awakening the curiosity and attracting the minds to a determined direction can only be secured by the occurrence of events unknown to and unexpected by the awakened and attracted people. This has been the first step in all religions, initiations and many philosophic systems. Either extraordinary events or ideas not thought before have led up to a new reality or to another form of the old reality. Can spiritism be excepted from this general destiny? No. Maybe not even the most wonderful events of the world put together to bring about a new reality have been as evident as spiritism.

The wonders of spiritism have been, according to the needs of the time and the place, a first step to pass to a new reality. The events themselves were more important than how they

happened. There was a need to experiment, to endure experiences and thus erase the prejudices or put them into a new mould. For us, primitive creatures of the universe system, "to be directed towards a determined way" is only possible by awakening the automatism or curiosities at low level. Could the number of people living in a different reality today increase so rapidly, were the high truths of spiritism put directly forward? We can without hesitation say: No. There are means and possibilities in accordance with the levels of evolution. To bring man to a new perception, his most capable side is worked up. The truths are made known to him through his most developed side of "receiving ability," without urging nor depriving him of his freedom.

Today the spiritism reality presents various attitudes. There are still those who doubt, who are after wonders, who keep working to support the old reality. But there are also those who have reached "the pure knowledge of spiritism." The Spiritualism which invites men to watch the universe from a higher stair and shows them the rules for it, has risen in our country partly above its level of wonders and is leaning on the transcendental part of the problem. What is being tried to be done by a lot of words, can be realized at once by a suddenly reached enlightenment of the conscience. This transcendental point of view comes out at the moment when open knowledges replace the traces of wonders in our mind. To sum up, spiritism is a system of universal truths securing to humankind an intelligent phase as far as possible in the eternal way of evolution.

"Ruh ve Madde"

April 1963

Page 12-13

*Editor's Note—The word "Spiritism" is used on the Continent of Europe with the same meaning as "Spiritualism" in the U.S.A.

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NOTES from the FIELD

TAYLOR, TEXAS

The American Spiritualist Church, Taylor was happy to extend a "Texas" welcome to Rev. Janice R. Baynes and her husband Si on the occasion of their visit to the church February 16th, 1964. Rev. Janice, is an N.S.A.C. Missionary and her home is in Des Moines, Iowa, she is always happy to serve wherever she travels and her work for Spiritualism is well known. Rev. Baynes accepts no fees for her services she always donates whatever she receives to the church where she serves. The theme of the address of the day was "Who Is Thy Neighbor" and in it Rev. Baynes emphasized how necessary it is that we all realize that no matter where we live or in what country we owe a debt of neighborliness one to each other. During their stay in Taylor, Rev. Baynes and her husband were the house guests of Rev. Jennie Cervin, Rev. Cervin is confined to the hospital with a broken limb, we ask for your prayers for her complete recovery.

During her visit to Texas, The Rev. Baynes also served the First Spiritualist Church, Austin. The Church greatly benefitted by the visit of the Missionary, there was a large congregation to greet her and as is her custom she donated her fees back to the church.

SALEM, MASSACHUSETTS

First Spiritualist Church, Salem held another of its justly famous church suppers on the evening of Feb. 15, 1964. The supper was under the care of Guild president Mrs. Evelyn Grant and she was assisted by her Guild members, Irene Renwich, Elizabeth Crampsey, Laura Webber, Blanche Grant, Ruth Harsnett, Jean Wright, Alice Willet, Sue Rand and Virginia Beesley. There were guests from many surrounding cities who joined with the church members in a very pleasant social event. Following the supper the members and guests enjoyed a beautiful church service in the church auditorium. Church pastor, the Rev. Gladys Worsencroft not alone conducts a vigorous church program she is most solicitous of the social welfare of her flock and the ladies of the Guild are eager to respond to her every suggestion for the good of the church.

PENNSYLVANIA STATE SPIRITUALIST ASS'N HOLDS QUARTERLY MEETING

The Pennsylvania State Spiritualist Association has inaugurated a plan whereby quarterly mass meetings are held at one of its churches every three months. In November such a meeting was held at the First Spiritualist Church of Allentown, Pennsylvania. On Saturday, February 1st the meeting was held at the First Church of Spiritual Research and Healing in Philadelphia. At 3:00 P.M. in the afternoon a business meeting was conducted by the Eastern Section of the State Board. Mr. Charles McElwee, President, was the chairman. Those in attendance were the Officers from the churches in the area, Certified Workers, and Ordained Ministers. At this time points were discussed for the mutual benefit of the churches in the State and the progress of Spiritualism.

Following the business session a full course chicken dinner was served by the Builders Club of the church.

At 7:30 in the evening Dr. Boland Hughes, a Professor and Head of the Urology Department of the University of Pennsylvania gave a most inspiring and educational lecture, illustrated by colored slides, entitled "Russia in Profile." This was particularly interesting since Dr. Hughes has visited Russia on sev-

eral occasions in connection with his work and therefore the information given was compiled from his own experience.

Following the lecture three members of the Pennsylvania State Board; the Rev. Clara Senior, the Rev. Mahlon Simon and the Rev. Melvin O. Smith conducted individual clairvoyant circles. All events of the day were extremely well attended and the proceeds raised were given to the Pennsylvania State Spiritualist Association. Both Dr. Hughes and the conductors of the circles donated their time.

EAST ST. LOUIS, ILLINOIS

The United Spiritualist Church of East St. Louis, Illinois, had as their guest speaker, at a special Service, on February 12, 1964, Reverend William Aldred of Muskegan, Michigan. He delivered a splendid lecture on the philosophy of Spiritualism, then demonstrated billet clairvoyance in which he is outstanding. He was very well received by all who were present. He also demonstrated physical phenomena in the afternoon and after evening services. His sincerity and knowledge of Spiritualism makes him a very welcome visitor and we wish we could have him oftener to serve our people. He has our sincere thanks for his services to our church, and our invitation is ever ready and open to him whenever opportunity will afford that he can be with us in the future. I am sure he will help many to find Truth in their search and may he be given every opportunity to do so. He is a great asset to the Cause of Spiritualism.

Sincerely,
Rev. Otilie S. Drynoff
Pastor

COMING EVENTS

Indiana State Association of Spiritualists will meet in annual convention May 7-8-9-10 in the Claypool Hotel, 14 N. Illinois St., Indianapolis, Indiana. Speakers for the convention include I.S.A.S. president, Rev. Virginia Leach Falls, Rev. Lee Bridges and Rev. Velma H. Dickson. Clairvoyance will be delivered by the mediums from affiliated churches throughout the State. Convention banquet will be held on the evening of Saturday, May 9th. Secy, Rev. Velma Dickson urges all members to attend as there is much important business. The public is cordially welcomed to attend the religious services.

State Spiritualist Association of Minnesota, will meet in Spring Mass meeting April 17-19, 1964, in the Hotel Lowry, St. Paul, Minnesota, meetings will be in the Spanish Room. There will be four meetings one each evening at 7:45 P.M. and one Sunday at 3 P.M. Guest Speaker and medium is N.S.A.C. Missionary, Rev. William R. Aldred of Muskegon, Michigan.

The Oklahoma State Spiritualist Association will hold its fifty-ninth annual Convention in the Oxford Hotel, Enid, Oklahoma, April 16 and 17. The Banquet will be held at the Arnold Hotel, Enid, at 7 P.M., April 15. Guest Speaker for the Convention will be Rev. Janice R. Baynes, Pastor, The Third National Spiritualist Church, Des Moines, Iowa, N.S.A.C. Missionary at Large, and Secretary of the NSAC Healer's League, and the NSAC Missionaries Club. Religious Services will be held at 8 P.M. April 16 and 17. The public is welcome.

67TH ANNUAL O.S.S.A. CONVENTION

Sixty-Seventh Annual Ohio State Spiritualist Association will meet in annual convention June 18-19-20, 1964. Southern Hotel, Columbus, Ohio, Rev. William Graham Turner, Guest Speaker at Evening Religious Services. Rev. Alice L. Towner, President will preside at all meetings of the Convention.

40TH BIRTHDAY FOR GOLDEN GATE SPIRITUALIST CHURCH

San Francisco, Calif.



**Rev. Florence
S. Becker**

Special Services on Sunday evening, February 16, 1964, at the Golden Gate Spiritualist Church, San Francisco, commemorated the 40th anniversary year since the founding of the Golden Gate Spiritualist Church under the leadership of Rev. Florence S. Becker, Pastor. Rev. Becker, in her inspiring address, "Along The Pathway, 1924-1964," recalled the first meeting of the nineteen charter members of the Church in her home on February 19, 1924, and recounted some of the trials and experiences of the early years of the Church, reading from an old record her own words of acceptance, as Pastor, when the Church Charter was presented by the California State Spiritualist Association. Throughout her personal reminiscences, Rev. Becker expressed her gratitude to the loyal pioneer workers of the Church with special mention of Mr. Al. Neil and Mr. S. H. Allison, the only remaining Charter members besides herself. She particularly expressed gratitude to members of the Board of Directors of the Church. "I say a prayer of gratitude to all our members," she said. "My life has been full and it has been rich with effort and reward."

Rev. Clyde Dibble, Assistant Pastor, also spoke on the founding of the Golden Gate Church, and with particular tribute to Rev. Becker's leadership as Pastor of the Church, of her great mediumship and of her contribution to the cause of Spiritualism through her work as a National Missionary.

Spiritual Greetings were given by Charlotte Detels and by Rev. Becker through her well-known gifts of clairvoyance and blindfold billet reading.

The music of Vera Abels, soprano, and David Burr, baritone, added to the impressiveness of this anniversary service.

A Birthday Dinner of smorgasbord was enjoyed by members and friends of the Golden Gate Church in the Social Hall on Saturday, February 15, at 6:00 o'clock.

On this happy occasion three birthdays were celebrated—the birthday of the Golden Gate Church, Rev. Becker's birthday and also the earth-time birthday of Lolly who is Rev. Becker's daughter and guide in Spirit and lovingly known by many, many people through Rev. Becker's mediumship. All joined in singing "Happy Birthday To You" as the three decorated cakes were cut for serving.

After the dinner movies were shown in the Church auditorium, followed by a program of games to complete the evening.

"WHAT SPIRITUALISM MEANS TO ME"

By ANNIE CARTER

Spiritual Science Church, San Bernardino, Calif.



Annie Carter

I often hear the question asked, What is Spiritualism? What good does it do? How can it help one to meet and overcome the problems of everyday life? How can it help one who has made mistakes, suffered heart-breaking disappointments, or sorrow through the loss of loved ones?

Many people are asking these questions today as they seek a way to solve their problems. Many different kinds of answers are given to these questions, depending on the knowledge, understanding, experience, and what spiritualism means to the individual who answers the questions.

To the question, What is Spiritualism? There is more than one way to answer that question. Spiritualism is a Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship with those who live in the Spirit World.

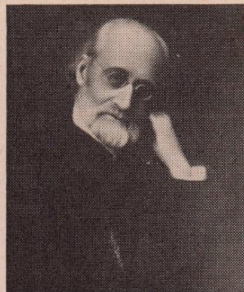
Spiritualism is a Religion, which teaches man how to bring into expression, and use his spiritual faculties.

Spiritualism is God's message to mortal man, proving that life is Eternal, that death is only a door that closes to one's life on this earth plane and opens to a new life on a higher plane. It is a message of hope, of conciliation that the door to reformation is never closed against any human soul, that every soul can progress, can find happiness and make for themselves a better life.

Spiritualism is a way of life that gives to one a better understanding of oneself, of one's fellowman, of the laws of Nature, the laws of God. And how if one abides by these laws they can not only make for themselves a better life, but they can help make a better world for others on this earth plane.

What good does Spiritualism do? That depends on what one considers good or beneficial for instance, one person through no fault of his own, is forced to go through very trying conditions, and through this experience he gains courage, faith in himself, faith in prayer, faith in spirit guidance, strength of character, for that person the experience was good for him. While another forced to go through the same conditions may rebel, blame others as being responsible for their having to go through this

(Continued on next page.)



Dr. Andrew Jackson Davis
Philosophical Founder of
Modern Spiritualism.

MODERN SPIRITUALISM

1848-1964

Remember our Anniversary Month with a generous donation to the Medium's Relief Fund. Remember the aged ministers who have brought such blessed assurance of continuous life into unhappy homes, bringing happiness where there had been grief.

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ordeal. They become bitter, resentful and vent their feelings on others, one could not say this experience was good for them. To the person that can accept unpleasant experiences as a lesson to be learned from experience, and profit by it can receive unlimited good from the teachings of Spiritualism.

Spiritualism teaches one to turn to the Infinite Spirit of the Universe, which we call God, manifesting love and tenderness, ever expressing Infinite care and wisdom; creating a desire for a more complete understanding of life's obligations and opportunities as one learns to attune himself to this great Infinite source of Power, from this contact comes a more perfect understanding of the laws which govern our being, a more perfect comprehension of our duties and greater courage to face our daily tasks.

How can Spiritualism help one to meet and overcome or work out the problems of everyday life?

Spiritualism is an educator, the emancipator which releases human souls from the bondage of superstition and ignorance, lifts the clouds of error, and illumines the darkness of the worlds materiality. It teaches personal responsibility. That man himself is responsible for his individual actions, that bring happiness or unhappiness to himself or others, for his own spiritual growth and welfare. It removes fear by replacing it with faith, hope and knowledge through spiritual truth, gradually developing his character and nature to harmonize with the fully unfolded spiritual state. It molds his conduct mentally and spiritually.

We learn to direct our thoughts to the source of all power, knowing that every thought that we dwell upon, every aspiration and desire will find fruition in our lives. We come with all our yearnings, aspirations and problems, knowing we will receive the answer to the degree we harmoniously attune ourselves with natures' immutable laws, which are the laws of God. It is through this source that we meet and work out our problems of everyday life.

How can it help one who has made mistakes, suffered heart-breaking disappointments, or sorrow through the loss of loved ones?

To those who have made mistakes, (and who among us have not) let us ask of Infinite Spirit, reveal to us avenues through which we can better seek the beautiful and true, through which we may be able to gain in knowledge and strength to overcome our weakness, grant us courage and wisdom to do our duty at all times, to endure with patience the trials that beset our path, give us strength to resist temptation. The acts of a wise man reveal wisdom, but the acts of the foolish breeds confusion. Through experience comes knowledge, with knowledge cometh wisdom, through wisdom comes understanding.

When we suffer heart-breaking disappointments a host of invisible intelligences, wise and understanding surrounds us. They cause men to purify their hearts and rectify their lives. They teach us to bear with patience and fortitude the burdens and vexations of fleeting time, and to accept all seeming disappointments as lessons in the development of our spiritual lives. So we ask the wise spirits to teach us patience in our endeavours to grow in understanding of basic truth, strengthen our faith in, and acceptance of, spirit guidance, help us to stand steadfast when the storms of life overtake us, and to draw near to us and teach us the way to everlasting peace.

When sorrows through the loss of loved ones come to us, through meditation in the depths of silence, we rise to greater wisdom and spirituality, we are made strong by the inflowing of Infinite Love, we learn to patiently endure whatever falls to our lot. Though sometimes we may be weary and discouraged, yet through every wearisome and discouraging hour the bright light of knowledge and truth shines and makes the way clear, and we are thankful for the renewed spiritual power which comes to us when we retire to the silence to hold communion with our loved ones who have passed into the spirit world.

In the silence, they walk and talk with us, they fill our thoughts with noble ideals, they help us develop and strengthen our character. Out of the depth of silence with the Infinite, proceeds all there is. In the silence peace and reverence abides with us, the wave of truth envelops us and purifies our soul. In the silence the soul secretly feels the power of Infinite Intelligence and emerges strengthened.

It is in the silence that we commune with our own soul; It is there we find our mission in this life. Though humble and lowly, our work may be, we learn its meaning, with increased knowledge, we learn to labor and to wait. The soul is blessed with spiritual riches, and we find the glowing pathway of the spirit. The clouds lift and celestial light envelops us, our soul finds its own and communes with the loved ones in the voiceless language of the soul.

It was in the silence as I lifted my thoughts to the Spirit World, and Infinite Spirit, that the message came to me, "Thou shalt give unto those who become seekers after the Light, and obey the voice that speaks when all other voices are silent, and all will be well with thee."

If we heed the promptings of Spirit, our life can be an inspiration to others. We are inspired only in the ratio as we hear and obey that still small voice within. Inspiration reaches us consistent with our fitness and capacity to receive. Inspiration can bring great and enduring accomplishments. What inspiration is keener than that given through Spiritualism. When one realizes his departed loved ones are ever within sight, sound and touch, trying to

impress him to aspire to higher ideals.

Heed the impressions from the Spirit World, hear and respond, do not ignore them. Be inspired through Nature's lessons in this world. When a voice from the Beyond speaks to you saying, "Pass the joy and knowledge you receive on to others." Obey that voice, and the blessings of the Spirit World will be showered upon you.

Through the Gospel of Spiritualism, we learn more of the great spirit world to which we journey, more of its nature, more avenues of communication between the two worlds, bringing truth, joy and understanding into our own souls.

Spiritualism teaches Spiritual Truth, and to live the truth we know, not merely to believe in spirit communion, but to live our Spiritualism with fidelity, fearless of the opinions of men, unselfishly, with forgiveness for those who wrong us, with understanding and patience, ever increasing our spiritual knowledge, and know by rich experience the potentialities of spirit.

The earnest thinker, who seeks wisdom and knowledge finds surprise and awakening for his soul in the observation of the truths of Nature. These observations extend his thought to the great sublime truth that he himself is a living spirit. The truth of the Philosophy of Spiritualism concerns this precise reality, that is, proving the truth of what you are asked to believe. If we are spirits in the flesh, then we are capable of receiving God's truth here and now, as we journey onward along the pathway of physical expression. Our spiritual awakening depends upon experience and education in the observation of spiritual truth, it is a spiritual way of life. The faculties that God has given us can and do respond to the reception and understanding of spiritual truth. If man is truly spiritually awakened, then all truth, goodness, and beauty are the essence of his well-being, and he naturally grows toward them.

As we nourish our spiritual understanding through thought, putting into action the natural law of attraction our soul growth is determined. We become great souls expressing God's love and goodness to our fellowman, or we remain small undeveloped souls, showing our lack of understanding and spiritual progression. Time love and patience, watered by experience of life gradually unfolds the soul until the beauty shines forth. At times we can close the gate on things sordid and enjoy the beauty that experience has planted in our garden of memory. This is where we gain strength and courage to go out into the world again to work and conquer the task at hand.

We cannot live unto ourselves alone, but there are times when we must be alone with ourselves and with God. When we emerge from this quiet garden of peace we must let the perfume of God's love that has been showered on

us, make the lives of others better for having known us, by being kind and thoughtful of those we meet. It is up to us whether we become a great soul who will be remembered long after we have left the material body for the good we have accomplished in our earthly sojourn, or forgotten because there were only small contributions not worth remembering.

It is our duty to demonstrate as well as teach that Man's purposes in Life is progression, and to live in conscious awareness and obedience to spiritual law. Spiritualism is the Golden Light of Spiritual Truth, which is proving to humanity that progression does not stop with our mortal life. It is also bringing the great spiritual truth to a sorrowing world, and Spiritualism is the light which makes clear the meaning of all life.

Spiritualism teaches that one should avoid selfishness, which breeds hatred, malice and revenge. If we live and demonstrate the teachings of Spiritualism in our daily lives we will grow and develop to such a degree that there will be no room in our life for hatred, malice or revenge, we will demonstrate, forgiveness, kindness and understanding instead.

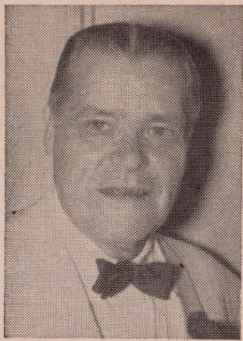
When a man lives with the Divine, the grosser concepts fall away from him, his mental horizon becomes clarified, his heart more tender, thus great minds impress upon us man's capacity for using divine powers. How the thought of the dignity, nobility and the spiritual potency of man lifts one to a higher and better way of life.

With this thought held firmly in mind let us strive for Spiritual Unfoldment, and for the Greatness of Soul which all may obtain.

COMING EVENTS

Massachusetts State Association of Spiritualists will meet in convention for the 69th year, on May 6-7-8, 1964, at the Sherry Biltmore Hotel, 150 Mass. Ave., Boston, Mass. The Rev. William G. Turner, Pastor of the Center of Psychic Science Spiritualists Church of Buffalo, N.Y. and Mrs. Alice Buechel, Secretary of the Illinois State Assn. of Spiritualists will be the guest speakers. The attractive Starlight Room will be the scene of the banquet on Wed. May 6th. Rev. Gladys Custance is chairman of the banquet. Business sessions will be held on Thursday and Friday mornings and afternoons and State President Gladys Worsencroft will be chairman at all meetings and she extends a cordial welcome to all.

The California State Spiritualist Association will hold its Annual State Convention in the Ambassador Hotel, 3400 Wilshire Blvd., Los Angeles, Calif. 90005 beginning with a RALLY Meeting on Tuesday Evening at 7:30 P.M. on June 23, 1964 in place of a Banquet on that evening. The Regular Convention Sessions of the Convention will start on Wednesday morning at 9:00 A.M. June 24th. Thursday, June 25th and Friday, June 26th. Devotional Meetings will be held each evening at 7:30 P.M. with Special Speakers and Mediums. Every One is invited to attend all meetings. For Hotel reservations contact the State Secretary Rev. Lillian R. Courtney, 1401 So. Berendo or the Hotel directly.



* * *

"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

Question—How do you explain to a physical scientist that Spiritualism is a science?

J.K.E., Elmwood, Michigan.

Answer—The word science is derived from the Latin verb "scire" which means TO KNOW, a term used to denote collective human knowledge in any field of investigated scientific method and in any organized field of study. In other words science is that which can be demonstrated. When it goes beyond that point it becomes theory and theory is the basis of philosophy.

In this more or less modern age science is divided into two separate categories that of pure science and the class known as applied science. Pure science is scientific investigation proper; applied science is the utilization of facts found in pure science and co-ordinated in various professions such as medicine, engineering, etc.; while the former is static in its nature the latter is subject to change in the routine of investigation and becomes the contributory source of newer applications of "pure science."

Because of the increasing specialization of endeavour science is divided into a number of fields each of which is known as a "science." These pure sciences are mathematics which is concerned with the relationship between quantities magnitude and properties; biological science which is concerned with the phenomena of living organisms; and psychical science which deals with non-living substance and which opens the doorway to the application of Metaphysics.

The religion of Spiritualism makes use in it's philosophy, of all three phases of scientific application in order to develop the three aspects of our teaching; and through the conjunction of science and philosophy establishes the basis for religion as taught in our curricula. Scientists accept without question the findings and applications of the first two of the above sciences but they look with reservation upon the Spiritualist explanation of the third section.

The first two defined sciences deal alone with the material world and relate to concrete and established fact, the third system deals with substance in the material world and substance as we recognize it in the spiritual existence of a spiritual world. Since the two former applied sciences are made up of material and existent STATIC fact the third or metaphysical science is dependent on certain conditions which embrace the material and the spiritual substances. The difference is that while through mediumship and the allied extraneous forces, we recognize and accept its existence; the scientists will not arbitrarily accept our premise because it is not concrete in their world. While they accept the qualities of the subjective mind such as in parapsychology, E.S.P. and metaphysical developments they refuse the intermediary quality of relationship of the two substances which is recognized by Spiritualism. The proof of its very existence is purely plastic, for experiences in association with mediumship shows us that conditions must be met to perfect the experience of perfect contact with another plane of existence. The scientist refuses to accept the marriage of the materialistic and spiritual substance. While a medium establishes a contact with a discarnate individual no guarantee can be made that the same contact can be made with the same spirit and no conditions can be established that the exact same result will be experienced. We recognize the existence of a contributory conscious existent force which can prove itself; yet the condition of the medium, the condition of the MATERIALISTIC associations demanded for such experiments are never the same, Spiritualists recognize the existence of this extraneous force, while the scientist demands identical results despite the conditions. In other words they lay down certain conditions according to their knowledge of mathematics and natural law on the physical plane and they demand that spirit must conform to this demand. Since they cannot make it a concrete fact according to their investigation and knowledge, they refuse to admit that conscious contact with a discarnate individual is a PURE SCIENTIFIC FACT. They accept, almost in toto the understanding of the metaphysical force existent in the world today, they are very reluctant, however, to associate it with that force we call mediumship; and equally reluctant to admit the scientific proof which we present in the universal query concerning life after death and the question of survival.

A scientist with a given equation can produce the same results repeatedly in his test tube; a medium cannot bring the same spirit to the same person at any one time, nor can he guarantee a spirit loved ones presence to all persons at any given time. There is a law, not fully understood by any of us which demands

(Continued on page 16.)

it must be thus. In the procedure of Natural Law such experiences are admitted not only by us, but by many individual scientists as well; but prejudice and bias has pin pointed such demonstrations of Natural Law under many guises and such prejudice and bias prevents the scientific body as a whole from accepting the demonstrations of spirit phenomena for what they are, evidence of life in another arc of expression.

Life is a quandry; perhaps it is best that it is so. The scientist lives in a world of test tubes and formulated equations, the Spiritualist lives in a world of demonstrated natural existence in relation with the proven fact that life extends beyond the process of death, scientifically demonstrated through the test tube of medium-

ship. Both are the result of Natural Law, both have a positive finality in the realm in which they function. The main difference that exists between the science of Spiritualism and the science of the material world in which we now live, is that the "earthly" scientist—if that is the word to use—builds his wonderful and weighty conclusions on materialistic evidence he does not allow for an (apparently) intangible power called Spirit, nor does he recognize an etheric body. The Spiritualist—many scientists have been and are Spiritualists—recognizes the combination of material and spiritual substance which makes up the world in which we live in now and the world that applied science teaches us is existent in the life of every human being.



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.

Fellow Lyceumists:

For a number of past years, and again at the recent Centennial Lyceum Conference, our young people were encouraged to ask questions, and various Lyceum superintendents would give the answer.

We are grateful to Derry Cutlip, 16 years old, son of Ralph and Audra Cutlip, Ashtabula, Ohio, for being the first to respond to this suggestion, and to Rev. Ethel McLain, long a devoted Lyceumist, who has undertaken to answer the following question which Derry has asked: **WHAT USE IS LIFE?**

Rev. McLain:

Life must go on and during the first few years of physical life, a child is under the direct influence of the father and mother. These are very important years, and perhaps, it is sad to relate that too few parents realize the great responsibility which is theirs.

A child learns both by guidance and imitation. This is the reason why parents should be very careful about their own behavior, for children are mimics, and feel that what their parents can do they can do also. But now you are growing in the teen-age, still under parental care but searching for yourself.

Always bear in mind that you (a human being) are the most wonderful of all God's

creatures. That wonderful spark of the divine which is indwelling in you is the real you. You are living in a physical body for your expression of life upon the earth plane of existence. Remember, your parents are still very important to you, and their advice is of the utmost importance.

Remember, also you are reaching the age when you will begin to make your own decisions, important decisions; talk things over with your parents, whose advice to you at this period of your life is very much worth while. If you work with them they will work with you. Life is such a big subject; let us talk about **WHO YOU ARE.**

Did you ever stop to think about this when you get up in the morning? You look in the mirror and what do you see? A sleepy boy or girl, perhaps a little grouchy if you have awakened against your will? You see your eyes, nose, mouth, ears, hair, and after being groomed for the day's schooling, your friends meet you and they see your physical form, but not **THE REAL YOU.**

YOU, THE REAL, demonstrating through the physical body, is that part of you which thinks, has emotions, feels heat or cold, or hunger, has feelings of fear, hate, love, anxiety, or joy, and expresses through your wonderful and beautiful physical body. What is it that does your thinking? It is not your brain with its intercommunicating nerves, which is like a colossal, computing machine.

These machines, like the brain can do a lot of things, but they cannot think. The thinker must be behind the brain, and the thinker is the **MIND.** "We believe in God, Infinite Intelligence, or Eternal Mind. That mind is what is going to make you realize the answer to your question: **WHAT IS THE USE OF LIFE?** You are going to be responsible for what your life will be.

You are going to start thinking now. You

(Continued on next page.)

are going to broaden your concept of living. You are going to realize that every person has a right to think. You have been born into this world for a purpose, and if you are going to be true to yourself, you are going to fulfill that purpose, to make the best use of the life which God, through your parents gave you.

Your superintendent could add very little to such a wonderful answer given to Derry's question by Rev. McLain. But we are reminded by one answer from a wise teacher in the spirit world: **MAN'S PURPOSE IN LIFE IS PROGRESSION.** Our life on this earth plane is not, strictly speaking, as many use the term, **LIFE**, but only a small part of it, just the beginning, an experience in the first grade of human existence, but **LIFE ITSELF** endures for all **ETERNITY.**

Please send more such questions to be answered on the pages of this column, and of course come prepared to Lily Dale, New York, for the First Lyceum Conference of the Second Century of Lyceums, July 17 and 18, 1964, with questions on Spiritualism to ask of the panel, as well as to enjoy inspiration and recreation in this beautiful Shrine of Modern Spiritualism.

TRANSITIONS

Meyer—Mrs. Mary (Maizie) Meyer, Baltimore, Maryland, January 20th, 1964. Mrs. Meyer was First Trustee and Charter member of Sanctuary of Truth Spiritualist, Baltimore. The loss of her physical presence is keenly felt by the church for which she did so much and for which she is so well beloved. Plans are now underway to have new offering plates made in her

honor. Funeral services were conducted by Rev. Raymond Hamilton.

deGraaf—Rev. Arthur deGraaf (75) Detroit, Michigan, February 18, 1964. Survived by one niece and one nephew of Grand Rapids, Mich. and his very close friend with whom he made his home for so many years, Mr. Edson Belz. Rev. deGraaf was ordained by the N.S.A.C. in Trinity Spiritualist Church, Detroit, June 1949 and he had had a most distinguished career as a minister, lecturer and clairvoyant for many years. Always desirous of helping his fellow man Rev. deGraaf made arrangements some years ago that his body be given to Michigan State University, Medical School, Ann Arbor, Michigan. His wish was carried out.

Memorial services were held in First Spiritualist Temple, Royal Oak, Michigan, a church which holds many happy memories of his services to the members and friends over the years.

Ware—Florence G. Ware, St. Louis, Missouri, July 11, 1963. Mrs. Ware was a Licentiate Minister, N.S.A.C. and pastor emeritus of Burkett Spiritualist Church, St. Louis, she had been pastor of this church for a period of ten years ending in 1961 when she was forced to retire because of ill-health. Funeral services from Calvin Feutz Funeral Home, interment, St. Johns Cemetery, St. Louis, Rev. Dorothy M. Buss officiated.

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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. Pastor, Rev. Velma H. Dickson; Pres. Mr. J. V. Weaver; Sec'y Reba S. Weaver, 288 Ellsworth St., Gary 3.

HAMMOND—1st Progressive Spiritualist Church, (YWCA Bldg.) 229 Ogden Street, Hammond, Ind. Sunday Services at 7:30 P.M. President & Licentiate Inez Shideler; Secretary, Betty Hammack, 5100 W. 25th Avenue, Gary Indiana—Phone Tilden 4-3348.

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

PITTSBURG—1st Spiritualist Church, 115½ West 5th. Services 7 p.m., Sunday. Rev. Eva Bezinque, pastor; Clara G. Lawson, Sec.; Mary Foster, President.

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, Mrs. George Salisbury, 1401 So. Santa Fe St.

MAINE

Maine State Spiritualist Association of Churches—

President—Jobie Robinson
R.F.D. No. 2, Box 279
Orrington, Maine
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. Pres. Mrs. Luciana Hilton; Corr. Secy. Rev. Madeline Wing.

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. Mrs. Marion McCrillis, Secretary.

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

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. Young Women's Christian Assoc. (Y.W.C.A.) Room 108 Franklin St., Cor. Park Ave. Services: Sun. and Wed. 8 p.m.; Minister: Teresa A. Fecher; Marie Gorsuch, Pres.; Raymond A. Hamilton, Healer; Sec'y: Hannah A. Bright, 1541 Kingsway Road, Baltimore 18.

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.

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

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

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

SPRINGFIELD—First Spiritualist Church, Inc., 33-37 Bliss Street. Services, Sunday, 3 P.M. Young Workers Night, First Wednesday of each month, 7:30 P.M., All-Message service, 2nd, 3rd and 4th Wednesday of each month, 7:30 P.M. Sunday, Lyceum and Nursery, 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
2702 Pontiac Trail
Walled Lake, Mich.

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

BAY SHORE—Golden Rule Spiritualist Church of Petoskey, one mile west of Bay Shore on old Route No. 31. Services, Sunday 2 P.M. Sept. through June. Dora Ikens, President; Aletha Arnold, Secy. 106 Green St., Charlevoix.

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, 613 Rice Street, phone JU 9-2731.

MUSKOGON—First Universal Spiritualist Church, Blue Rod, 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 & Lyn-dale 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, HIl land 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.

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, 11 Charles 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. Helen Zang, Pres., phone 491-1591; 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. Rev. Ralph A. Whitney, Minister.

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, 5019 N. High St., Res. phone 267-0857; Church phone 263-1631.

DAYTON—Central Spiritualist Church, Haynes and Hulbert Sts., Sunday Services, 7:30 p.m. President William Cates, 253-5791; Secy., Anita Mount.

EAST LIVERPOOL—1st Spiritualist Church, 245 W. 6th St. Services, Sun. and Mon., 7:30 p.m. Sara H. Bowersock, Pres.; Mary M. Martin, Sec'y, P. O. Box 501, East Liverpool, Ohio.

KENT—1st Spiritualist Church, 146 West Oak St. Sun., 7:30. Wed. Study Class and Healing 7:30. Rev. Alice L. Towner, Pastor, Brady Lake.

LIMA—Spiritualist Church of Truth, 1445 E. High St. Road. Services Sunday 3:00 p.m., President Howard W. Lee, 421 N. Jameson, Phone 229-4966; Secretary Doris Jenkins, 699½ N. West St., Phone 222-7301.

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 (English Room). 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. LaCleda Ave. Sunday Healing 2:30 p.m. Services 3:00 p.m. Message Service 2nd Wednesday. Gilbert Foster, Licentiate Minister, Pastor, 451 E. LaCleda Ave., Youngstown 7. Phone ST 8-9298, Church Phone ST 8-9134.

OKLAHOMA

Oklahoma State Spiritualist Association—

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

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

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

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

OREGON

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.C., Beaver Bldg., 1510 S. E. 9th and Hawthorne Blvd. Sun. 7:30 p.m., Service; 7:45 p.m., Healing. Rev. L. E. W. Conley, Pastor.

PENNSYLVANIA

Pennsylvania State Spiritualist Association—

President—Mr. Charles McElwee
Quinton and Alloway Roads
R.D. No. 3, Salem, Pa.
Secretary—Rev. Dorothy Wynn Smith
Treasurer 1515 Spring Garden Street
Philadelphia 30, Pa.

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

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

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

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

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

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

First Church of Spiritual Research and Healing (N.S. A.C.), 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, Berkshire Hotel, Fifth and Washington Sts. Services Sun. 7:30 p.m. Rev. Clara Senior, pastor, Rd. No. 4, Lititz, Pa. Telephone 713-733-4547.

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
4501 Telephone Road No. 41
Houston, Texas 77017

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—First Church of Divine Science, N.S.A.C., 3523 Beauchamp Street, Phone Underwood 4-0474. Mr. E. J. Bowater, Pastor, Phone Capitol 7-2935. Sunday services, 10:45 a.m.; evening services, 7:15 p.m. with the exception of the first Sunday in every month. First Sunday in every month Dinner 12:30 p.m., afternoon service 2:30 p.m.; Wednesday service 8:00 p.m.

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—Rev. William L. Norton, D.D.
6202 48th Ave. South, Seattle 18, Wash.
Phone Parkway 5-3738
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 734-5852. Marie Johansen, Secy., 1637 James St., phone 733-0479.

BREMERTON—Harmony Chapel, 837 4th St., Sunday, 7:30 p.m., Pres., Bessie Rouen; Sec'y-Treas., Peggy Hadsell; 3303 Dyes Inlet Rd.

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. 3-3229. Rev. Genevieve Siedler, 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 Spiritual Unity, 3013 Arcade Bldg. Devotional services, Sunday 2 P.M.; Healing and Message circles, 3:30 P.M.; Rev. Genevieve Siedler, President.

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. Velma Dickson, Sec'y-Treas., 410 Lincoln Way East South Bend, Indiana 46601.

N. S. T. Club

Rev. Ruth L. Hirst, N.S.T., Pres., 450 E. Ross St., Lancaster, Pa. 17602; Rev. Margaret L. King N. S. T., Secretary, 2100 Connecticut N.W., Washington 20008, D. C.

Missionaries Club

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

Rev. Florence S. Becker, Treas., 100 Robinhood Dr., San Francisco 27, Calif.

Rev. Janice R. Baynes, Secy., 2733 Thompson, Des Moines Iowa 50317.

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 Iowa 50317.

Licentiate and Certified Mediums Society

President, Omer Brock, 1604 Andrew St., Fort Wayne, Ind.

Secretary, Margaret Tice, 208 Boulder Road, Solvay 9, N. Y., phone 8-5638. Treasurer, Gracye Holder, 516 No. 10th St., Phoenix 6, Ariz.

trition will absolve them of responsibility for their acts of violence and cruelty, too many who still believe that a few alms from their material store represents charity to their fellowmen. Too many people are their brother's keeper in the negative rather than in the positive.

We will be wise if we never forget that man has never walked alone, we have always been an integral part of a living vibrant Cosmos, our increased knowledge of this day represents a small part of the glorious knowledge which is being vouchsafed now and which is but dimly understood by the few leaders who are present in every age. If we can but see our present struggles and dissillusionment against the background of history we will be comforted by the thought that however wrong we now are in our thinking and acting, man is ever pressing forward to newer discoveries, to new maturity in spiritual understanding, we may seem to be slipping backward, when we are in fact ever pressing forward. A popular song of some seasons ago sings "turn back the hands of time" this is a sentimentality belonging to the immaturity of thinking of yesteryear. We would not turn back if we could.



PAUL D. WILSON

does. People often feel healing without anyone present who can help the force. In Laying on of Hands it is necessary to use that method to get a needed result. That is why it is necessary to help the force by direct physical contact.

Atmospheric conditions and much that is not known may cause some of the variations as to the quantity, quality, and effectiveness of the healing force.

The Healer is only an assistant to the force some of which is inherent in his own body. This shows that he does not control or produce all that is used in healing. He encourages and assists the flow. He contributes much to the quality and quantity.

Practice and experience will increase the results just as in other professions and more can be done.

All that is written here is intended to help those of limited experience and are learning how to use the force that they consciously possess. No attempt has been made to advise those who are already getting good results and have developed their own methods.

It is a spiritual art that has limitless possibilities. Everyone has some of this healing force. Life depends on its effectiveness and it would be impossible without it.

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, Iowa 50317

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 APRIL

Spirit, Eternal; Glorious, Divine.
Free me from falsity, fear and disease
Whatever I seek for myself, I seek for all
humanity
We are one family forever,
God is all in all