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This Month's Front Cover
The Jefferson Memorial viewed through the
Cherry Blossoms, Washington, D. C.

EDITORIAL

Editors Note—The following Court Decision is published in the interest of the National Spiritualist Association of Churches and all of its constituent Auxiliaries of whatever nature. It is published without comment from this office.

STATE OF MICHIGAN IN THE CIRCUIT COURT FOR THE COUNTY OF WAYNE

MICHIGAN STATE SPIRITUALIST
ASSOCIATION OF CHURCHES, a Michigan
Corporation, by Arthur Beesley, President,
and Goldie M. Dodd, Secretary
Plaintiff,

-VS-

JEWELL BUCKNER, KATHRYN CUN-
NINGHAM, IRENE BARNES, JOHN DOE,
MARY ROE, ETC.,

Defendants,

No. 622-378

OPINION

In this case, the Court must decide which of two factions, each claiming to represent the State Spiritualist Association of Churches, is entitled to possession and control of the property and corporate name. Counsel concede that this case does not involve the usual problem of schism in doctrine of faith. Rather, it is a power struggle to control the property and corporate name in which the plaintiff claims allegiance and subordination to the national church, and the defendants claim state autonomy and the right to reject national control of its charter and property.

The right of adjudication before a state court is succinctly stated in **Borgman v. Bultema**, 213 Mich. 684, page 703:

"The civil courts will not enter into a consideration of church doctrine or church discipline, nor will they inquire into the regularity of the proceedings of the church judicatories, having cognizance of such matters. To assume such jurisdiction would not only be an attempt by the civil courts to deal with matters of which they have no special knowledge, but it would be inconsistent with complete religious liberty untrammelled by State authorities in the deposition of pastors and the expulsion of members is final. Where, however, a church controversy involves rights growing out of a contract recognized by the civil law, or the right to the possession of property, civil tribunals cannot avoid adjudicating these rights under the law of the land, having in view, nevertheless, the implied obligations imputed to those parties to the controversy who have voluntarily submitted themselves to the authority of the church by connecting themselves with it."

For the purpose of this opinion, the Michigan State Spiritualist Association will be hereinafter referred to as MSSAC, a Michigan Corporation, and the National Spiritualist Association of Churches hereinafter referred to as NSAC, a corporation organized and existing under the laws of the District of Columbia.

Plaintiff contends the principal issue in the case is "May the defendants withdraw from the NSAC and take with them for their own purpose the property dedicated to the worship of God under the discipline of the NSAC and prevent the use of such property by those who choose to remain in the church and represent the regular church organization?"

Defendants assert that the following issues are presented by the facts:

1. Plaintiff may withdraw from the NSAC but may not assume control of church affairs or church assets.

2. The MSSAC is not subordinate in political matters to the NSAC.

3. There is no issue in litigation with the National Association.

4. Plaintiffs have no standing to sue since they are not duly elected officers of the existing Michigan corporate organization.

(Continued on page 6.)

LIVING BEFORE WE DIE



Rev. Kenneth
D. Custance

Much of the preaching, teaching and singing in our churches is too "other worldly." All Christian churches acknowledge immortality—the general idea is that we live after death and that heaven is the city whose streets are paved with gold and flowing with milk and honey. In the same strange and mysterious way everything is going to be lovely once you are escorted to the other shore by the angel boatman

whose name is death. You will have crowns on your head and harps in your hands.

I am amazed to find this thought prevalent in Spiritualism, of all religions, because we know better. We have no end of evidence, from returning Spirit people, that we continue on the next plane just as we leave this plane. We are strong or weak characters as we are now. We love or hate just as we do now. We grow in spiritual and moral stature just as we do now, only by our own efforts and overcomings.

In John 10:10 Jesus said: "I came that they might have life and may have it abundantly." He did not say anything about having life when you die. He said: "God is not a God of the dead but of the living!" He came that we might have abundant life today in the here and now. The question which should occupy us most is not **where** we will be spending eternity but **where** we are spending it. For the teaching is "The kingdom of Heaven is at hand."

Many people go through seventy or eighty years of life on earth without having lived at all. They act as if God did not exist! While millions of people are dying in war and slavery on earth, waiting for someone to rescue them, others are content with the comforting thoughts of pearly gates in heaven and harps and wings. These dear souls never commit themselves to any great cause. They never take a stand on any moral issue. The fate of nations and races may hang in the balance but they are silent, inactive or neutral. They never come face to face with the cross of Jesus The Christ (actually or figuratively) nor do they plunge into any heroic effort for the kingdom of

God. They are merely existing and dead while they yet live! A health authority has stated that the body starts to die the minute we are born. Unless we continuously do something about encouraging the powers of rebuilding and revitalizing, by middle life or thereafter, our bodies begin to disintegrate rapidly and the shell in which we walk becomes thin and frail. On the other hand, a look at the late Bernarr Mac Fadden shows us one who could perform feats of physical endurance equal to a young athlete very late in life. Our mentalities disintegrate just as rapidly as our bodies unless we are continuously feeding our minds constructive and new material. I have acquaintances who continue to think along Victorian lines. Their responses were conditioned by their parents in early life and unless they exert an extreme effort they find themselves judging situations according to standards of yesteryear.

I am reminded of the old Pennsylvania Dutch man who, when asked how long ago his neighbor died replied judiciously: "If he had shust lived until next Tuesday he would be dead two weeks already." Some people have been dead for years already but just won't lie down and give the undertaker a job.

Of course it makes a great deal of difference what we mean by life. For some it means ambition and power. For others it means dissipation and indulgence, going out having themselves a time. Jesus, however, in his last prayers with his disciples makes very explicit what life in the Christian sense really means. In John 17-3, he said: "This is life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." Putting it another way, in John: 3-14: "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." If we have gone through life without knowing God and therefore not entering into a dynamic relationship with Christ and our fellow men we have not lived completely. Did not Jesus say "In as much as ye have done it unto the least of these my brethren, ye have done it unto me." The reason the Spirit Christ rose from the dead was because he was so alive to God before he died.

To stress the fact of life before death is in no sense to minimize the truth of life after death. Death is a terrible reality. The Apostle Paul called death an enemy and said it was the last enemy that should be destroyed. We should not sentimentalize that fact of human experience. It robs us of those dearest to us in the body, dims the light of the stars above us and

(Continued on next page.)

*The Community Church of Boston presents "WHAT IT MEANS TO BE A SPIRITUALIST" March 30th. Speaker Rev. Kenneth D. Custance, Pastor, The First Spiritualist Church of Onset (Cape Cod); Vice-President of the Massachusetts State Spiritualist Asso. of Churches and Missionary-at-large for the National Spiritualist Association of Churches.

staggers us to the heart. What we believe about the future and the glad reunion with those we have loved and lost awhile makes a vast difference in the courage and joy of living before we die. Therefore I emphasize again that we must live abundantly all the days of our earthly life. We must become increasingly aware of the Christ spirit within us in the here and now if we are to live in the hereafter instead of drifting along on the misty flats with the many unawakened souls on the astral plane.

One way to become alive while here on earth is to **energize the usual**. More important than seeking the unusual is to learn the secret of putting energy and vitality into everything you do and think. An old lady once said: "Life is so daily." It tends to become monotonous and tiresome. Therefore it is important to learn how to put energy into our daily activities. The happy people are the ones who can do this. Jesus had the faculty of doing it. He took the commonplace and made it come alive with meaning. The yeast working in his mother's dough in the kitchen became the symbol of the leaven of the Gospel working in human society until all was leaven. The tiny mustard seed growing into a spreading tree became the symbol of the Kingdom of God on earth and of a faith that could remove mountains. The straining out of the gnats and insects in the foam on top of the milk pail—all were to Jesus a picture of people making a great fuss about the tiny points of religion but swallowing the gigantic sins of society without so much as blinking an eyelash.

The Apostle Paul must have had something of this spirit in mind when he wrote these words: "Never flag in zeal; be aglow with the Spirit; serve the Lord." He wanted people to energize the usual. Perhaps we have little idea of the influence of usual things that we do in a Christian way. A friend told us this week that sometime ago she brought her husband to our church with her one Sunday evening. He came more to please her than to manifest any interest in Spiritualism. After he reached home she asked him what impressed him most about the service. Was it the sermon? No. Was it the wonderful harp music? (We had a good soloist that evening.) No. Was it the healing silence and meditation? No. It was the friendliness of the people in the congregation. He said he was baptized in the church he has attended all his life and he attends church regularly. He never gets more than a passing nod from the people in the congregation and the minister is often too busy at the conclusion of the service to extend a personal greeting to him. He thought of how wonderful it was that strangers should introduce themselves and speak to him and extend their friendliness to him. Little do we realize the far reaching influences of so simple an action as that. We are apt to think of some big effort we have made, some magnanimous

gesture, forgetting that maybe we are judged by something that passed our notice entirely.

Often times in our message service the most trivial is the thing that proves the identity of a spirit friend and convinces a new comer of the truth of Spiritualism. If a medium brings the name Harry, for instance, it is no proof. There can be a dozen Harries in your acquaintance that have passed on. If you can say that Harry has a mole on his right eye brow or that Harry won a trophy for long distance swimming, the receiver of the message has little doubt which Harry is making the contact.

I was recently told how bravely one lives before he dies and was greatly impressed by his victory. Dr. Harold Wilke of Cleveland, Ohio is head of the Evangelical Reformed Church Commission on the Enlistment and Training of the Ministry. A friend, recounting the story, said: "As he rose to speak I was impressed with a certain dignity, strength and charm of personality that I could not explain. Then I became aware of the fact that he was a man without arms. Both sleeves were empty and thrust into side pockets of his coat. It was amazing to see him from my vantage point in the seat at one side of the front of the chapel, suddenly slip one

(Continued on next page.)

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Write—

D. HARDY DREWREY

Harvard Club
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foot out of his shoe as he stood back of the pulpit. His foot was encased in a kind of fingered glove. Without a moment's warning, as he stood on his left foot, he lifted his right foot to the top of the pulpit desk and turned the page of his Bible as deftly as one would do it with the hand. There was no embarrassment about it. Hardly anyone seemed to notice it."

He then told the story of his life. He had been born without arms. Eager to go into the ministry, he had been flatly discouraged by every minister he had talked to. "Why it would be impossible for you to perform even the simplest physical duties of a pastor" said one. "How would you baptize anyone for instance?" But he persisted. He went through college and the seminary and had a notably successful pastorate. He then took a course at Karl Mennweger Psychiatric Clinic in Topeka, Kan. after which he became a chaplain in a Veteran's Hospital. There he exercised an unusual ministry among crippled and disabled men. Today he is the head of the Commission in his denomination which has the whole responsibility for recruiting and training men for the ministry—the very ministry from which he was nearly rejected.

How does he baptize a baby? Dr. Wilke says he has memorized the baptismal service, hence he does not need a book. All he asks of the parents or the god-parents is that they hold the baby a bit higher than usual at the baptismal font. When the moment comes for the actual baptism, Dr. Wilke bends over, kisses the baptismal waters in the font and with water still trickling from his lips he stoops down, kisses the baby on the forehead and says: "I baptize thee in the name of the Father, the Son and the Holy Ghost." What could be more beautiful and holy?

I can imagine that when Harold Wilke was born and his father and mother found that he was born without arms, they might well have said in bitterness and despair: "It would have been better that our son had died or not been born at all." But out of their cross and his cross has come an incomparable resurrection. He can read, he can write, he can feed himself, shave himself and open doors without hands—open doors into the human heart that no one else can open. We may be sure that **that** kind of life will go on forever, in the next world as well as here. Death will be but an interruption.

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We were staying at a hotel that had a large grandfather clock in the living room. It was a reproduction of the original old clock and was equipped with an electric time mechanism and motor. It struck with the sweet tones and tune of the Westminster Chimes. One evening at six o'clock I heard it striking the hour. At the moment when the chimes were on the upward swing of the melody, the power went off because of an electrical storm plunging us into darkness and silencing the clock. The power was off nearly half an hour. Suddenly the lights went on again and we could see everyone in the living room. I was greatly impressed when the electric clock resumed its music precisely where it had left off, on the upward notes of the melody.

So it shall be with death. When it comes, if we have lived vitally and believing in life, that seeming death may shut off the power for a time, breaking into the music of life, plunging us into darkness and bewilderment. When the power goes on again and the light from our Christ self shines forth, I believe we shall hear once more the upward beat of the music and look into the face of the Master who stooped down to kiss us with the baptismal waters of God's love. Let us, therefore, live more nobly now before we die because we shall so surely live forever after we die.

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EDITORIAL (Continued)

The necessity of a lucid understanding of the facts justify a complete and detailed statement of the events which have resulted in this action. The MSSAC was incorporated in Michigan under Act 79, Session Laws of 1879, by Articles of Association dated August 26, 1893. It was incorporated as Michigan State Spiritualist Association.

The NSAC was incorporated in the District of Columbia the first day of November, 1893. This incorporation was the result of a national convention of Spiritualists of the United States of America convening at Chicago September 27, 1893. Michigan was represented by twenty-two delegates, three of whom were signers of the original articles of association. The NSAC granted, and the MSSAC accepted a charter as an auxiliary of the NSAC on November 6, 1896.

On April 15, 1911, a resolution was passed by MSSAC to change its name to the MSSA, and new Articles of Association were filed March 30, 1912, under Act 209 of the Public Acts 1897. These Articles of Association contained the following:

"And whereas, the Michigan State Spiritual Association now has all rights which it can acquire by reorganization and reincorporation, but since the passage of Act 29, Session Laws of A.D. 1899, we feel it our duty to reorganize and file an amended act of incorporation under Act 209 of the Public Acts of Michigan for 1897, and we also desire to slightly change the name of said association to the Michigan State Spiritualists Association, said name to conform to the name of the "The National Spiritualists Association," a society which has been formed since our said society, but which we are now and have been a part of, and which we desire to continue to be a part of."

"This organization is subject to the constitution, by-laws, and rules of the National Spiritualists' Association of the United States of America, a religious corporation, incorporated under the laws of the District of Columbia, in all things wherein the same may not be in violation of any of the laws of the United States or of the State of Michigan."

Again, on May 15, 1954, another resolution was passed by MSSAC to change its name to Michigan State Spiritualist Association of Churches. This amendment to its Articles of Incorporation was filed October 4, 1954.

The relationship of the national organization to its various state organizations are set forth in its constitution, the pertinent sections being hereinafter set forth:

Article VIII of the Constitution of the NSAC entitled "Jurisdiction," states:

"This Constitution, and By-Laws made in accordance therewith, shall be the supreme law of this association and shall govern in all matters whatsoever, all persons, associations, societies, and organizations subsidiary thereto, or affiliated therewith."

In Section 2 thereof, it provides:

"All auxiliaries and societies chartered by auxiliaries shall have utmost freedom in framing their constitutions and by-laws and in the conduct

of their affairs, consistent with the provisions of this constitution, and by-laws made in accordance therewith; by all provisions of such subsidiary constitutions and by-laws, and all practices, acts, rules, and customs repugnant to or inconsistent with any of the provisions of this constitution, and by-laws made in accordance therewith, shall be null and void."

Article X of the Constitution of the NSAC provides:

Section 1: Every auxiliary chartered by this association shall embody the following subsection A in its constitution:

Subsection A: This organization is subject to the Constitution and By-Laws of the National Spiritualist Association of Churches of the United States of America, a religious body, incorporated under the laws of the District of Columbia, to the extent that they may not be inconsistent with the laws of the United States or of this state.

Article V of the By-Laws of the NSAC deals with charters. It is conceded by counsel that prior to the amendment of 1961 which precipitated this controversy certain state associations were given exclusive jurisdiction to charter auxiliary churches in the state in which they had jurisdiction. The MSSAC had such exclusive jurisdiction in Michigan. Such jurisdiction, however, was limited by the following from Article V:

"Section 2-A: Any group having met the requirements set out in the by-laws for a charter may appeal to the NSAC Board if refused by state association and the NSAC Board shall have power to act as an appellate body.

By an amendment, said Article V of the By-Laws of the NSAC, Section 1-A, was added, which further limited the exclusive jurisdiction of the state societies in their power to charter local societies and churches in their jurisdiction as follows.:

"For the purpose of holding services and meetings for the promulgation of the sciences, philosophy, and religion of Spiritualism in accordance with the constitution, laws and usages of the NSAC of the United States of America, a religious body incorporated under the laws of the state of the District of Columbia, and to all which the church shall at all times be amenable and subject."

It is conceded that only the NSAC had the power to ordain ministers, grant national Spiritualist teachers' degrees of commission national missionaries. The state associations had the power to grant licentiate certificates, certify mediums, or certify healers' commissions.

The NSAC's By-Laws also specified that the state association would pay a portion of the charter fees to the NSAC and that each state association preceding its annual convention would pay a per capita tax for each individual member in good standing.

As a further indication of the MSSAC's subordination to the NSAC, it is specifically stated in its Articles of Association as follows:

"This organization is subject to the constitution, by-laws, and rules of the National Spiritual As-

(Continued on next page.)

sociation of the United States of America, a religious corporation incorporated under the laws of the District of Columbia in all things wherein the same may not be in violation of any of the laws of the United States or the State of Michigan. (Plaintiff's Exhibit 13)"

The preamble to the Constitution of the MSSAC states:

"... hereby establish this constitution for the guidance and control of the State Spiritualists' Association of Michigan subject to the constitution, by-laws, rules and regulations of the National Spiritualists' Association of the United States of America.

In relation to its form of government, Article VI of the NSAC's constitution provided:

"Section 1. The constituent units, or membership, of this association shall consist of its chartered auxiliaries, which shall be entitled to representation in its conventions as follows: An auxiliary composed only of individual members, one delegate for its charter, and one delegate for each fifty members, and one of a major fraction thereof, when membership is less than fifty or exceeds even fifty; an auxiliary composed only of chartered societies, one delegate for its charter and one delegate for each charter granted by it to societies in good standing in such auxiliary on September 1 next preceding the annual or special convention, and which have not elected to be represented under their NSAC charters; an auxiliary composed of both individual members and societies chartered by it, shall be entitled to one delegate for its charter, and representation for both its individual membership and charter societies on the basis specified above except in such states where there is no state charter auxiliaries, direct membership may be granted."

At the National convention held October 9 through the 13th, 1961, Michigan delegates attending were Jewell Buckner, President; Kathryn Cunningham, Secretary; Viola Buckner, Edward Beesley and Elsie Beesley.

At the convention, a proposal was made to amend Section 3 of Article VIII of the NSAC Constitution relative to the manner of chartering local societies. This change provided for what is therein termed "uniform charters." The proposed amendment carried by a vote of

113 in favor and one opposed. Defendant Buckner voted for the amendment, which amendment is as follows:

"Sec. 3. The Board of Trustees of this Association shall have the exclusive power to grant charters to local societies and shall adopt a uniform form of charters for such purpose. It may grant to any auxiliary State Association the exclusive or concurrent jurisdiction and power, subject to all relevant provisions of the Constitution or By-laws of this Association, to designate local societies within its state as charterees under said uniform charters so as to be issued by this Association. Any and all existing grants to State Associations of exclusive or concurrent jurisdiction to charter local societies are hereby modified and amended to conform to the provisions of this section and, as so amended, shall continue in force and effect. Within a reasonable time after the adoption of this section, each State Association of this Association may file with the National Secretary its written designation of its auxiliaries in good standing to which said uniform charters shall be granted and, with reasonable promptness, said uniform charters shall so be issued to said designated auxiliaries without formal application therefor by them. Existing charters of local societies, whether granted by this Association or by a State Association, shall automatically expire upon the issuance of said uniform charter to the local society by this Association. In any event, all existing charters of local societies which have not been so replaced by the issuance of the uniform charter by this Association shall expire December 31, 1961."

Immediately following this action, a motion to amend Article V, Section 9, was read. This motion was seconded by Buckner. It read:

"Section 9-A. This Association, all of the State Auxiliaries, and all of its or their societies, churches, camps, auxiliaries, and other charterees, are, and shall continue to be, dedicated and pledged to the support, furtherance, and perpetuation of the cause of modern spiritualism in accordance with the doctrines, tenets, and beliefs now or hereafter promulgated, proclaimed, and taught by the National Spiritualist Association of Churches.

After the return of the delegates to Michigan, the matter of whether to accept the new uniform charters was considered at meetings of the officers and trustees of the MSSAC. There was no acceptance, and a general meeting of the auxiliary churches and societies of Michigan was called and duly held on January 13, 1962, to consider this matter of uniform charters. This meeting, according to the testimony of Kathryn Cunningham, ended in confusion.

The meeting of January 13, 1962, set the stage for a series of actions on the part of the litigants to this action. Malcom M. Heber, attorney for defendants, advised W. J. Trimborn, attorney for the NSAC, by letter dated February 15, 1962, that the MSSAC had rejected the so-called uniform charters. In response to this letter, the NSAC on February 19, 1962, adopted the following resolution:

"Whereas, it has been established conclusively that the Michigan State Spiritualist Association of Churches, heretofore one of the auxiliary state associations of the National Spiritualist Association

(Continued on next page.)

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of Churches under a state charter issued to it, has, through the actions and activities of its President and dominant members of its Board of Trustees, publicly renounced, repudiated and disavowed its allegiance, subordination and obligations to said National Association, which for many years have been, and now still are, the foundation and essence of its said charter, has publicly proclaimed and demanded submission to its complete independence and autonomy in the State of Michigan to the exclusion of said National Association and has engaged in a campaign of threats of seizure of property and other forms of coercion to induce the subordinate auxiliaries of said National Association in said State to recognize and to become subservient to its alleged independence and autonomous status and to terminate their long-standing loyalty and allegiance to said National Association;

"NOW, THEREFORE, IT IS RESOLVED that, despite the total absence of any factual or lawful grounds for such claims and demands of said Michigan Association under its own Constitution and By-Laws, the Constitution and By-Laws of said National Association or this historic relationship between said associations, the National Spiritualist Association of Churches does hereby accede to and accept such termination of its state charter by said Michigan State Spiritualist Association of Churches;

"IT IS FURTHER RESOLVED that, pursuant to the provisions of Section 3 of Article III of the National Constitution (Amended October 11, 1961) and pursuant to the provisions of Section 2 of Article V of the National By-Laws, all of said Michigan auxiliaries (excepting only said seceding State Association) be, and they hereby are, recognized as direct affiliates of the National Association and that all certificates heretofore granted to (and in good standing) all classes of its workers by said Michigan Association be, and they hereby are, recognized as valid by the National Association until date of expiration.

"IT IS FURTHER RESOLVED that invitation be, and it hereby is, extended to all loyal Michigan auxiliaries to make application to the Secretary of the National Association, not later than the 31st day of March, 1962, for the issuance of the auxiliary state association charter for the State of Michigan to some qualified and trustworthy group, or a Spiritualist religious corporation to be organized by them;

"IT IS FURTHER RESOLVED that said invitation to make application for said state charter shall be available to a reorganized Michigan State Spiritualists Association of Churches upon condition that any such application be supported by convincing evidence of complete freedom from the domination and control of the officers, trustees and members who have so effected the termination of its former state charter;

"IT IS FURTHER RESOLVED that the hearing upon and the consideration of all applications so filed with the Secretary be had before the Board of Trustees of the National Association at its semi-annual meeting at the Hotel Plankinton, in the City of Milwaukee, Wisconsin, on the 11th day of April, 1962, at 10 o'clock a.m.

"And IT IS FURTHER RESOLVED that the Secretary of the National Association be, and he hereby is, directed to send a copy of this resolution, with due advice of its adoption, to said Michigan State Spiritualists Association of Churches and to each of the Michigan auxiliaries and to make formal demand upon said Michigan Association for the immediate surrender and return of the state charter document heretofore issued to it."

Thereafter, the MSSAC directed the following notice to all Michigan auxiliaries:

"At a meeting of the Officers and Trustees of this Association on February 24, 1962, the Secretary of the Association was directed by Resolution duly made and adopted to advise as follows:

That the Michigan State Spiritualists' Association of Churches has severed all affiliation with the National Spiritualist Association.

That all Spiritualist Churches and other auxiliaries in the State of Michigan shall be, as in the past chartered only by the State Association.

That all Charters received by Michigan Auxiliaries from the National Association shall be returned forthwith to the Secretary of the Michigan Association who shall, upon receipt thereof, return such Charters to the National Association.

That failure to return the National Charter to the State Association on or before March 10, 1962, shall be grounds for revocation of the State Charter of such Auxiliary and forfeiture of all rights to properties possessed by said Auxiliary to the State Association.

That henceforth, all certified workers and Ministers authorized to act in the churches of this State shall be licensed and ordained by this Association; provided, however, that this Association shall recognize the competence of any worker or Minister now holding credentials of this Association automatically upon request received on or before April 1, 1962.

The foregoing action is taken by the Officers and Trustees of this Association under the provisions of the Constitution and By-laws thereof and particularly Section 22, Article V of the By-laws."

Testimony at the trial revealed that this notice was sent to all Michigan auxiliaries as a result of the meeting of the officers and trustees of the MSSAC held February 24, 1962. The notice carried by an affirmative vote of all officers and trustees, except vice-president Beesley, and trustee, Rev. McLain. On March 16, 1962, Malcolm Heber returned the uniform charters to the Michigan auxiliaries advising each auxiliary that the charters were unacceptable, and on March 26, 1962, six of the new uniform charters were returned to the NSAC at Milwaukee, Wisconsin.

Defendant Buckner testified that the six auxiliaries, adhering to his group, considered that the MSSAC became an autonomous unit

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completely disassociated from the NSAC. Reverend Macdonald, President of the NSAC, was not permitted to attend the annual convention of the MSSAC held by the Buckner group in Detroit in May of 1962. Those auxiliaries which had not conformed to the Buckner group demands were also refused admittance to this meeting.

There was no action taken by the constituent auxiliaries of the MSSAC authorizing the action of the Buckner group in refusing to accept the uniform charters.

During this period, members from the remaining twelve auxiliaries held several meetings, the first on February 24, 1962; the second on March 10, 1963; and the third on March 24, 1963. New officers were elected, and at the March 24 meeting, twelve state officers were represented by delegates who had attended the 1961 state convention. This new group of officers, adhering to the NSAC, made application of a charter on March 27, 1962. The NSAC granted this group a charter on April 12, 1962, as the auxiliary recognized MSSAC officers. Plaintiff's Exhibit 5 indicates that the 1963 yearbook lists eleven chartered Michigan auxiliaries as holding NSAC charters. Rev. Dodd testified she had received the reports, charter dues, and per capita tax from ten of these auxiliaries. The eleventh was listed as inactive.

It is a general principle in Michigan and in all jurisdictions that church members have an absolute right to withdraw themselves therefrom but cannot thereby take any church assets or property away from the representatives of the denominations. Church property is impressed with a trust for the denominations, and a seceding group may withdraw but may not constitute themselves as an authority to direct church affairs or manage church property. This principle is followed and noted generally in the following: **Immanuel Lutheran Church v. Fromm**, 367 Mich 575, p. 588; **Michigan Congregational Conference vs. United Church of Stanton**, 330 Mich 561, p. 575; **United Armenian Church v. Kazajian**, 322 Mich 651, p. 660; **Hanna v. Malick**, 223 Mich 100, p. 117; **Borgman v. Bueltema**, 213 Mich 684, p. 705. In the case of **Fuchs v. Meisel**, 102 Mich, 357, the law is expressed as follows:

"In the freedom of conscience and the right to worship allowed in this country, the defendants and the members of the church undoubtedly possessed the right to withdraw from it, with or without reason. But they could not take with them for their own purposes or transfer to any other religious body, the property dedicated to and conveyed for the worship of God under the discipline of this religious association; nor could they prevent its use by those who chose to remain in the church and who represent the regular church organization. If complainants maintain the allegations of their bill—that they represent the regularly organized body of the church and are its regular appointees—they are entitled to the relief prayed."

Defendants earnestly contend that they are

the personally and duly constituted officers of MSSAC and truly represent the denomination in the State of Michigan. It is further their claim that the evidence as produced at the trial conclusively indicates that MSSAC is an autonomous body with the sole authority to provide for Spiritualism in Michigan although linked with the national in adherence to the general theories and principles of Spiritualism. Defendants contend that the only issue raised by plaintiffs is that of political subordination of the MSSAC to the NSAC.

Defendants likewise contend that the Michigan corporation, though linked with a national association, is locally autonomous and is known as the "Congregational" form of government and designate as examples the Baptist, Protestant Episcopal, and Congregational.

Apparently the defendant officers considered the Michigan corporation as a Congregational unit rather than the Presbyterian type inasmuch as the Board of Directors refused to accept the national charters and seceded from the national group. It would appear that this was a fallacious assumption inasmuch as the entire history of the church, the amended articles of incorporation, the Constitution and By-laws, prove exactly the opposite. Such corporate articles and By-laws have always indicated that the MSSAC has been a subordinate unit of the NSAC, subject to its discipline and control. The MSSAC voluntarily subordinated itself to the NSAC when it accepted its charter in 1896 and particularly when it filed its amended articles of incorporation in 1912 wherein it was specifically stated:

"This organization is subject to the Constitution, By-laws, and rules of the National Spiritualists' Association of the United States of America, a religious corporation incorporated under the laws of the District of Columbia, in all things wherein the same may not be in violation of any of the laws of the United States or of the State of Michigan."

As indicated, MSSAC pursuant to the church constitution and by-laws, sent its delegates to the Texas convention and voted favorably with other delegates to change the chartering procedure. The vote was 113 to one. There-

(Continued on next page.)

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after, the defendants, acting solely as officers of the MSSAC, voted to separate the Michigan corporation from its parent body on their own authority. There was no attempt to have the constituent churches and societies authorize this action. It was contrary to the corporation's own constitution and by-laws.

Only the National could ordain ministers or grant N.S.T. degrees. The State organization only had the authority to grant licentiate certificates, certify mediums certificates, or certify healers' commissions. It is admitted that these latter people are not ministers of the Spiritualist Church. The State organization has always paid dues and charter fees to the National organization. The testimony and exhibits as produced demonstrate that the MSSAC has a representative form of church government commonly called "Presbyterian." In **Immanuel Lutheran Church v. Fromm**, 367 Mich 575, page 598, this rule is well demonstrated:

"All the cases I have examined, at least those that follow the great weight of authority in this country, which the Michigan Court has always followed, demonstrates that when the determination has been made that the church is one of a representative form of government, the Court will not interfere in any manner with the decision of the governing body except to determine whether the governing body had jurisdiction to do what it did."

The rule followed by the Michigan Court and by most of the Courts of this country is concisely stated in the footnote found in 70 ALR 75, page 85:

"A church incorporated for the promotion of a defined fundamental religious faith or doctrine, cannot by amendment change its religious creed or faith except by unanimous vote of its members; its property is impressed with a trust to carry out the purposes of its organization; the court, though not concerned with religious doctrines, will not permit a violation of the trust by a diversion of the property to other uses sought to be made of it because of a change in the faith of the majority."

It has been established in this case that the local churches were entitled to representation and to vote in the NSAC. It is my conclusion that the defendants have a right to withdraw but may not take with them the assets and property of the MSSAC.

One other point is raised by defendants in its motion to dismiss in which it is claimed that the plaintiff group was not properly organized and did not act through the proper church machinery. If this is true, then conversely defendants are in the same position inasmuch as they acted on their authority and without representation by the constituent churches. It is interesting to note that only six churches adopted defendants' theory while the remaining eleven accepted charters directly from the National organization. Defendants have no cause to complain as to procedural defects.

A decree or judgment may be prepared

granting the prayer of the Bill of Complaint and an injunction issued restraining the defendants as therein prayed. Defendants' cross-action is hereby dismissed. Due to the nature of this action, no costs will be allowed.

Signed _____

Philip J. Glennie, Circuit Judge
(Presiding by Assignment)

Dated: March 16, 1964



Mother's Day

THERE IS NO VACANT CHAIR

The chair is never vacant
For she who always sat there,
Comes each day to visit
Her heaven could not be elsewhere.
She tries to say that she is near,
From them will never part;
She hopes to banish pain and fear
And bring comfort to their hearts.
O' that she had dared to teach,
The little that she knew;
Instead of locking it in her heart
For fear it was not true.
If only a tiny seed had been planted,
In the garden of their hearts;
They would have known that God in His Wisdom,
Mother and children never parts.
What comfort it would bring today,
To those she left behind,
If only she had dared to speak
The Truth that she had found.
So' mothers who know of this shining truth,
Let your light shine bright,
That your dear ones shall know you will ever be near,
To guide their footsteps aright.
So' that when your spirit can no longer dwell
Within its house of clay,
You are their Mother just the same,
And will be with them every day.

—Alice Lamb Towner

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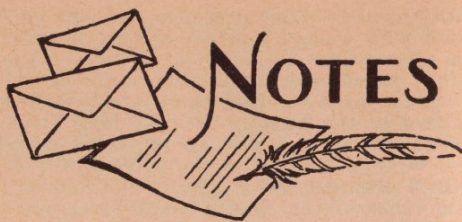
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NOTES from the FIELD

ROCHESTER, N. Y.

The Plymouth Spiritualist Church of Rochester, N.Y. was honored Sunday, January 12th, by a guest, Rev. William Aldred of Muskegon, Mich. Rev. Aldred served both the afternoon and evening services. A successful trumpet seance was held after the evening service. Again on March 4th, Rev. Aldred who is well known at Plymouth Church for his Apport and Trumpet seances paid the temple another most welcome visit. In the afternoon and evening he held Trumpet seances and at 5:30 P.M. a hot dinner was served in the dining room. A 7:00 P.M. Billet reading was given by Rev. Aldred. We had a large congregation and the day was a wonderful experience. Rev. Aldred visited the temple again on April 1st. Our temple was also honored on Feb. 23rd by the presence of Rev. Nancy Barker of Niagara Falls, Canada. Rev. Barker, the guest speaker at both Sunday services, was well received by a large and most enthusiastic audience. Those who have heard Rev. Barker speak will confirm that she is a most colorful and spiritual orator. Everyone enjoyed a roast beef dinner at 5:30 P.M. We are looking forward to another visit by Rev. Barker in the near future.

Plymouth Spiritualist Church is the only N.S.A.C. church within an area of 75 miles of Rochester and is the only Spiritualist church in the area which remains open all year. Exceptional attendance was noted during the summer months. Serving God, Spirit and man is a year round pleasure and our doors remain open every Sunday, for we at Plymouth Spiritualist Church seek those who seek God and Spirit.

EL PASO, TEXAS

A note from Rev. Lena Halstead, Pastor of the First Spiritualist Church, El Paso, tells of the increasing growth of the church and of the many functions both social and religious that are held in this church right on the border of Mexico. Many Spanish speaking people are members of the church and just recently five new members were received into fellowship. Rev. Halstead caters to the Mexican members with her interest in all things Spanish, especially in the matter of social meetings, she recently held one of her famous Tamale sales — the last one until Oct.—she bakes the Tamales herself to the tune of 100 dozen all of which are sold for the benefit of the church fund, also recently a kitchen shower resulted in a new electric mixer and various pots and pans for the church kitchen so in all ways the church continues to show growth and a continuing interest for the people of El Paso.

EASTER SUNDAY AT THE FIRST SPIRITUALIST CHURCH OF GARY, INDIANA

Easter Morning the church held Sunrise services with a large number of Members and Friends in attendance. The Speaker was the Pastor Rev. Velma Dickson, Assisting during the service with the music was Victor Stonebrook, Mrs. Goulden and Mrs. Edith Buckley.

Breakfast was served at 8:30 A.M.

By this time the snow storm was so heavy and getting worse by the hour many stayed over for the afternoon service and later were joined by a good number who did not seem to mind the wind and storm.

The Speaker for the afternoon was the Pastor and

she was assisted in the message work by Mrs. Mamie Fore of Chicago. Mrs. Fore also had charge of the music.

Rev. Dickson's subject for the morning service was Immortality and in the afternoon, the Anniversary of Modern Spiritualism, paying a tribute of Respect to the Workers of the Yesteryears.

It was an Easter Sunday that will be remembered not only for the splendid attendance, the fellowship one with the other and **The Storm**.

The church was beautifully decorated with Easter Lilies and other lovely flowers. The Breakfast tables were decorated in keeping with the Day.

When in the vicinity of Gary do join us on Sunday afternoon for services. You will find a different speaker and message bearer each Sunday.

MC KEESPORT, PENNSYLVANIA

Rev. Wm. R. Aldred from Muskegon, Michigan served the First Spiritualist Church of McKeesport, Pa. on March 8th, 1964. Both the afternoon service and evening service were well attended. Rev. Aldred gave very inspiring lectures followed by a demonstration of outstanding billet reading. There was a Trumpet Seance after the evening service and another Trumpet Seance on Monday evening. Everyone was very pleased with the visit of the missionary.

EAST ST. LOUIS, ILL.

Sunday, May 8th, the United Spiritualist Church honored one of its members, Laura Connell Phillips on her 90th birthday, with a review of her past life, in the work of Spiritualism, which was beautifully portrayed by the speaker of the evening, Mr. George Ortger, president of the church.

She was marvelously surprised and naturally very grateful for the all-out efforts that were exercised by her many friends. She has served faithfully in this work for 42 years and was the Organizer of the True Light Spiritualist church, which later became the Spiritualist Science Church of 16th & Cleveland and now is the United Spiritualist Church, of which she is the Pastor Emeritus. Rev. Otilie S. Dyroff is the Pastor and was one of her students 38 years ago. She has helped many to find the true meaning of Spiritualism.

A collection was taken up to show our appreciation and as a gift to her. Ice cream, cake & coffee was served in the Social Hall, after the services, to all who were present. "Happy Birthday" was sung and all wished her many more.

SALEM, MASSACHUSETTS

First Spiritualist Church of Salem conducted a fund raising night for the benefit of the Ways and Means committee of the M.S.A.S. The affair consisted of a ham and bean supper followed by a penny sale. Eugene Everett was the efficient chairman and he was ably assisted by the members of the Ladies Guild, represented by Irene Renwick, Elizabeth Crampsey, Ruth Harsnett, Mary Maguire, Blanche Grant, Alma Cann and Virginia Beesley, along with members and friends, Marie Everett, Elizabeth Cunningham, Edwina Everett and Lester Everett. Some 100 people gathered from Onset, Quincy, Middleborough, Brockton and Somerville joined with the church people to make the fund raising event a gala affair. March 17th, Pastor, the Rev. Gladys Worsencroft was called to serve All Souls Church in Braintree. The Rev. Francis Anderson and his flock had read about and were greatly interested in Parapsychology and Extra Sensory Perception and they were anxious that the Rev. Worsencroft explain such things to them from a religious point

(Continued on next page.)

of view. The meeting consisted of a question and answer hour and many were the questions put to the Spiritualist pastor and the members of All Souls Church displayed an amazing and absorbing interest in all that Rev. Worsencroft was able to bring to them, she left the meeting feeling that she had been instrumental in bringing the message of Spiritualism along with her experience in the stated subjects to the group. It was a laudable missionary effort in bringing various aspects of religion to an interested congregation.

ST. LOUIS, MISSOURI

Burkett Spiritualist Church, St. Louis, Missouri, recently held a dinner to honor Mr. Fred W. Kublin, of this city, a long time member, who is and for many years has been Church Treasurer. All visitors are familiar with the kind welcome he extends at our doors, and all members know the care and attention he devotes to matters of church welfare.

Mr. Kublin will shortly attain his 85th year. His constancy is attested by 54 years with one employer. This is exceeded by a span of 56 years in Spiritualism, embracing a wealth of experience with mediums now gone on and phenomena now rarely demonstrated. As the celebration was occasioned by his birthday, Mr. Kublin was showered with cards of congratulation, flowers, and laudatory comments from all present.

CASSADAGA, FLORIDA

Southern Cassadaga Camp Meeting Association celebrated Easter with beautiful and impressive services. The Day started with Sunrise Services on the shores of beautiful Spirit Lake, Rev. Gladys Elmquist of Northern Lake Camp, Michigan, and Lake Helen, Florida, was speaker, using as her Text the Bible story of the Resurrection. The weather was lovely as only Florida can be lovely at that time of year, the dawn chorus of awakening birds combined with the misty vapors drifting up from the lake as the sun rose all tended to bring an impression of ineffable beauty as the magnificent voice of soloist Madame Marta Mallory added to the loveliness of the theme of Easter. "He Is Risen" was never more real than on the shores of this quiet little lake in the heart of Camp Cassadaga. Afternoon services in the Auditorium were made rich by the address of Rev. Arthur A. Myers, he wove the theme of his address around the fact that man sees the death of many dreams and ambitions during his life here and that the Easter message brings into full and triumphant focus the hope of all men that despair and death are overcome by eternal life. Rev. Elmquist delivered many and beautiful clairvoyant messages and again the rich voice of Madame Mallory filled the auditorium with music. Her closing solo "How Great Thou Art" seemed to be the combined musical prayer of all the worshippers, it was a day to be remembered and the Easter breakfast served by the Ladies Auxiliary in the Thatcher House was, as always, an important part of Easter Day.

FIRST CHURCH OF SPIRITUAL RESEARCH AND HEALING

Master Street, West of Broad
Philadelphia, Pennsylvania

The First Church of Spiritual Research and Healing had as its guest speaker, on Friday, March 13th, Brother Mandus from Blackpool, England. Brother Mandus is the founder and director of an organization known as, "World-wide Crusade for Healing," with headquarters in Blackpool. The organization is inter-denominational in its scope and during the past fifteen years Brother Mandus has fulfilled engagements for a majority of the religious societies throughout the world. He works entirely upon a free-will, love offering basis and has never made a specific charge to any church for his services. He delivers a sincere message that seems to come right from the heart, emphasizing the simple message so long taught by our church; that the spirit of God dwells within each of us and when we have a real mental house-cleaning and harmonize ourselves

with the indwelling presence, we can be healed. For those who wished a direct contact he invited them to the altar where he placed his hands on their head and said a silent prayer for their complete healing.

Some three-hundred persons attended the afternoon as well as the evening service. Mrs. Helen Laird was the soloist for the day accompanied at the organ by Mr. William Cheney in the afternoon and the regular church organist, Miss Phyllis Norman in the evening. The ladies of the church served over one-hundred and twenty-five persons for dinner at the close of the afternoon service.

The enthusiastic response at both services was inspiring, so many remarked that it had been a most rewarding day in their experience. Brother Mandus expressed his appreciation and deep gratitude for the hospitality shown him and promised to return to the church on his next visit to the U. S. A.

PHILADELPHIA, PA.

It was a beautiful Easter Sunday in Philadelphia on March twenty-ninth. The Church had much to celebrate for it was not only Easter but the 116th Anniversary of the birth of Modern Spiritualism. The guest minister for the day was the renowned, the Rev. Arthur Ford. The Rev. Arthur Ford has spent a life time as a pioneer for the cause of Spiritualism, as a speaker, demonstrator and writer. In the past ten years he has spent much time and effort working for the Spiritual Frontiers Fellowship. This organization has played an important part in carrying Psychical Research and Healing into the orthodox Christian Church. Many study and research groups have been established among the laymen and ministers of the churches, as well. The results have been of a positive nature and proof of the continuity of life is being established.

In his sermon on Sunday the Rev. Arthur Ford commended the Spiritualists on their continued efforts and pointed out that had it not been for their pioneer work, forty-one U. S. Universities would not be looking into it today, as well as the Parapsychologists and E. S. P. researchers. Notwithstanding the millions of people throughout the world that are making their own private investigations who are not affiliated with any organization.

Some years previous to the founding of the Spiritual Frontiers Fellowship in this country, The Churches' Fellowship for Psychical and Spiritual Studies was founded in England in 1954 by Lt. Col. Reginald M. Lester, F. J. I. Mr. Ford pointed out how this organization was bringing new life blood into the Church of England. Among its patrons are the Archbishop of Wales and scores of Bishops throughout all of Great Britain. Lt. Col. Lester is the author of twenty-five books. In the field of psychical research he wrote, "In Search of the Hereafter" and "Towards the Hereafter." Beginning the middle of April Lt. Col. Lester commenced a lecture tour in the United States that will carry him to New Jersey, New York City, Washington, Chicago, Sioux City, Iowa, Cincinnati and Blooming Grove, New York.

Mr. Ford pointed out that it has been the tireless work of the pioneers of Spiritualism and these more modern organizations that were born because of their efforts that is making the historical event of almost two-thousand years ago, a living reality today.

The Rev. Ford spoke for two services at the church on Sunday. One in the afternoon at 3:30 P.M. and again in the evening at 7:30 P.M. There were some 200 to 250 persons in attendance at each service. At 5:00 P.M. the Builders Club of the church served an Easter Banquet. A capacity crowd of 115 were seated at the banquet tables. In the afternoon Mrs. Helen Laird sang a solo, "An Easter Song," by Don Humphreys and in the evening "God so Loves the World," by Stainer. During the dinner hour Miss Marria Mlajden played two piano numbers. Miss Mlajden is a graduate from the Juilliard School of Music in New York City.

(Continued on next page.)

REPRINTED FROM KANSAS CITY STAR
By Marcel Wallenstein

(The Star's Correspondent in Europe)

Paris—The entrance to the Hell of the ancient classical world is believed to have been discovered in Italy by two amateur archeologists, one of them an enlisted man in the U. S. Navy.

The discovery on the shore of Lake Averno includes the River Styx, across which the dead were ferried. The discoverers were Dr. Robert Paget, a retired British naval officer, and Keith Jones, a chief petty officer of the Sixth U. S. Fleet until he was transferred to the Pacific. The discovery was made last December and is now being verified by Italian government experts.

The two men found a cave with the underground river and subterranean temple such as that described by Virgil, a Roman poet. One of the corridors in the cave, Dr. Paget says, leads to Hell, the other to Purgatory, where the ancients believed the dead lingered before they entered Hades. Paget and Jones studied the source books of Virgil, the Greek poet Homer, and Dante, author of "The Inferno," before discovering and exploring the cave. They believe the cave was the scene described by all three classical writers.

The belief that this was the entrance to the nether world, held by the ancient Greeks and Romans, probably was due to the emission of sulphuric fumes from the cave which lies over extinct volcanoes not far from Naples.

If the discovery is accepted, it will be one of the most important of its kind made in many years. The temple in the cave is believed to have been in existence when the "Odyssey" was written about 1,000 B.C. The cave was known in Roman times and apparently was officially closed, but it seems to have been rediscovered by Dante, or the latter may have written his famous poem from description in Virgil and Homer.

There is immense excitement in European classical circles over the discovery of the cave, river and temple where the idea of Purgatory—afterward adopted by the early Christians, is believed to have originated. If Paget's theories are true, Orpheus, one of the gods of Greek mythology, was a living man who presided over the rites in the underground temple. American scholars have asked permission to visit the cave while investigations are under way by the Italian authorities.

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.

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.

The Pennsylvania State Spiritualist Association will hold its fifty-first Convention at the Benjamin Franklin Hotel, Philadelphia, Pennsylvania on May 12th and 13th, with an opening banquet on Monday evening May 11th.

On Tuesday evening, May 12, the guest speaker will be DR. MARCUS BACH world traveler, author and popular interpreter of religious beliefs throughout the world.

The Reverend ARTHUR FORD, renowned psychic, lecturer and author will be the guest speaker on Wednesday evening, May 13th, and he will also be present at the banquet on Monday evening.

A cordial welcome is extended to the general public to all of these functions, but reservations for the banquet must be made through the State Secretary at 1515 Spring Garden Street, Philadelphia.

Maine State Spiritualist Association Of Churches will meet in annual convention in the Bangor House, corner of Main and Union Sts., Bangor, Maine, June 6-7, 1964. Business session will be held during the day and religious services each evening. President Jobie Robinson will be in the chair at all meetings and he issues a call to all Spiritualists and interested guests to attend the convention. Guest speaker will be Robert J. Macdonald, president, N.S.A.C.

The Connecticut State Spiritualist Association, Inc., will hold their 77th Annual Convention on May 2nd and 3rd, at their headquarters at 31 West Beacon Street, West Hartford. The guest speaker will be the Rev. Melvin Smith of Philadelphia, Penn.

President Clinton Cady will preside at all services.

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.

CAMP SILVER BELLE Ephrata, Pennsylvania

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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:

I have received this past month three letters regarding Lyceum activities, which I would like to share on these pages with you, and which I am sure will be of interest to you.

First, from Barry Gassaway, Lyceum Director of Youth Activities:

"With regard to the Lyceum Conference which is to be held at Lily Dale, New York, on Friday, Saturday & Sunday, July 17, 18 & 19, we are circulating this letter to gather ideas and suggestions from the Lyceumists throughout our organization. In order to present a program which will be beneficial and satisfying to all, we would like to incorporate your suggestions so that this Conference will achieve the goals which you desire. With your assistance we can make this the most successful Conference ever.

WHAT TOPICS WOULD YOU LIKE TO HAVE DISCUSSED?

WHAT OBJECTIVES WOULD YOU LIKE TO HAVE THIS CONFERENCE ACHIEVE?

There will be a great deal of work to be done for the Conference at Lily Dale when we arrive there. If you are planning on attending, could you let us know if you would be willing to help in any way. We are counting on your support! Please return your ideas and suggestions to:

BARRY GASSAWAY

91 Laipple Street, Bridgeport, Ohio.

Second, from Mrs. Joseph Roznovak, Jr., State Lyceum Superintendent of Texas:

The Texas Lyceum Department and the various Lyceums have been working quite hard in making plans for our Spiritualists' Lyceum Retreat that we are to have in Cameron, Texas, June 15, 16, 17 and 18. A strict schedule is planned for each of three full days. Upon arrival, the children and teachers will be equipped with bed roll, personal items and books. There will be adequate facilities available in the church, dining and recreational hall for the boys and girls. All the necessary chaperons,

teachers and cooks will be prepared for their duties.

Interesting lessons are being prepared for the teachers' use. In their lessons, the children will learn the Ten Commandments, the Golden Rule, nature studies, the flag salute and its meaning, and using the NSAC lessons to teach the fundamentals of our religion.

In the workshop at a certain period each afternoon, the boys will get to try their hand with tools, saws, woodburning sets, etc., and the girls will learn to do such things as decorating cosmetic jars and bottles making mobiles, and using materials with many ideas for use and fun; things to make and take home.

A choir director will be in charge of a singing under the skies in the evening. There will be three meals a day plus light refreshments morning, afternoon and before retiring. One afternoon everyone will dress ho-bo style with pack lunch, and take a short hike to the park for swimming or baseball.

We do not want to divulge all our secrets for a wonderful three day retreat. You'll have to attend to believe all that has been planned. All one has to do to attend is to send to our State Lyceum Department \$3.00 for one child or \$6.00 for two or more from the same family. Members of various churches will donate cans of fruit juice, canned goods of any kind, ham, bacon and staples. Lyceumists from other states are very welcome, and we will meet train, plane or bus on arrival. Write us, and we will send a letter of more specific information concerning our retreat.

Mrs. Joseph Roznovak, Jr., 605 Wyeth, Taylor, Texas

The third letter was received from Irvin W. Damon, Rt. 2, Box 468, Eastern Avenue, Brewer, Maine:

As Superintendent of the Damon Lyceum of the Bangor Spiritualist Church, I have been instructed to place an order with you for Lyceum Supplies.

We held a meeting and elected officers of the Damon Lyceum, as follows:

President, Irvin W. Damon, First Vice President, Mrs. Florence Scripture. Second Vice President, Mrs. Maybelle Sweetser, Secretary, Mrs. Georgia Miranda Guzman, Treasurer, Mr. Frank Miranda Guzman, Trustee, Mrs. Bernice Damon, Trustee, Mrs. Ruth Knight.

In addition to this, we would like to tell you that in the start of the Damon Lyceum, we had seven lovely children attend the first Sunday, and in thirteen weeks, we had built this Lyceum to twenty six little angels. We have taught them to give an Invocation, ask a blessing for the offering, and to give a Benediction among many other activities which include speaking before the Bangor Spiritualist church congregation. We would appreciate these Lyceum supplies, and any other help would also be more than welcome.



* * *

"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

Since memory is a faculty of the human mind does a discarnate entity retain memory in the Spirit world.
J.B.S. Palmyra, Michigan.

Answer

Webster defines memory as the mental reproduction of thoughts previously entertained and the recognition of them as belonging to previous experiences. Psychologists distribute memory into two classes; first the process of REPRODUCTION which need not mean an exact replica, but only a recognizable equivalent of the reproduced experience; and secondly a process of recognition comprising a consciousness of a definite past time or occasion. This latter process can be separated again into two parts which discriminates between LOCALIZATION and RECOGNITION. Some treat retention as a memory process; and indeed this has been treated in a broad sense as the whole of memory; but it finds little or no place in the modern functional interpretation of consciousness. No matter what view-point is assumed memory becomes a faculty of the mind.

Then what is mind? Again it reverts to memory for it is consciousness it is thought; it is the inspirational power, the rational qualities of wit, reason and the mental disposition or mood of the individual involved. Mind exemplifies "spirit" in contrast to "matter." As the poet Tennyson so ably expresses "It is the music which comes from the instrument," thus mind becomes the impalpable veil which divides soul from body.

These several descriptions of mind and memory are truly the expression of the modern psychological world and tend to treat the whole subject from a materialistic standpoint. In no way do they consider the premise maintained by the adherents of Spiritualism that a conscious world extends beyond the grave, thus memory and mind receive a far different understanding than is generally accepted. Spiritualism maintains that man is already a spirit though clothed in matter—a body; that experiences are retained in the human consciousness whether in or out of the body. Man is the expression of the triune of life—body - mind - spirit.

In Spiritualism we affirm that while matter in any

form may be caused to change its appearance; I.E. the vibration of the existing matter may be changed and it will take on new forms, this is not true of the human spirit our phenomena proves that spirit is the only unchanged and completely indestructible part of man, we are spirit now and always will be; the ego or motivating power embodied in the individual is never changed. Soul, and/or spirit retain the same remembrance and totality of experiences and the application thereof in the eternality of its existence.

In this philosophic age there are those who would have us believe that in the inner recesses of the sub-conscious mind rest certain qualities of which we are not fully aware. This is demonstrated, to a great degree by experiments offered in extra sensory perception tests. However, many of these scientific proponents of E.S.P. admit freely that the ability to demonstrate such experiments can be, and often is, enhanced through what the Spiritualist calls mediumship. Extra sensory perception is purely a psychic ability, while the contact of a conscious communicative spirit from another dimension of understanding is as purely mediumistic. Thus we find that while demonstrations such as E.S.P. never present the fact of an after life to the researcher, contacts through a medium, do. How is this fact demonstrated?? our answer is found in the qualities of the mind in which rests our memory. Very often spirit in making demonstrations refers to a forgotten incident, or to an apparently long forgotten mutual association that proves to us that memory, not always mutual is still existent in the mind of the contributing spirit.

Let me illustrate; a friend of mine quite recently sat in private consultation with a very well known medium, among the spirit entities demonstrating to him was an old acquaintance who had been in spirit some nine years. The spirit fully proved his identity by name, descriptions and various facets of his personality.

During the demonstration the spirit laughingly made reference to an incident which took place while they were travelling together in a foreign country. My friend could not recollect the incident, finally, the medium asked him if he could not remember an incident in which a water glass was involved; immediately the incident was recalled and by this seemingly trivial event no further proof of the identity of the spirit was needed. While many doubting Thomases would explain away this trivial incident by naming it mind reading, or that it was a half forgotten memory that was dredged up from the sub-conscious, the fact remains that it was the spirit entity who had to make the incident clear to the friend in this life since he had forgotten it completely, even the details in retrospect seem trivial. The whole thing had to be impinged upon the MIND in order to establish memory. CERTAINLY memory is retained by those who exist in the spirit world, there are many proofs of this same kind (or of a somewhat similar kind) in the archives of the phenomena of Spiritualism.

This fact was long existent before the scientific study of mediumship. Many references made by the seers, prophets and teachers and recorded in the Christian Bible give ample evidence of the existence of spirit

(Continued on page 24.)

ORDINATION



Rev. Rose MacKay, Rev. Ernst A. Schoenfeld, Rev. Edward C. Fitch and Mrs. Alice M. Beuchel.

FIRST SPIRITUALIST CHURCH, CICERO, ILLINOIS

The First Spiritualist Church of Cicero, Ill. was the setting for the ordination, by sanction, of Edward C. Fitch, pastor and president of the Church, Sunday at 2:30 p.m. Feb. 9, 1964.

Rev. Fitch has been a Spiritualist for many years and was a friend of the late Rev. Lena Crane, founder of the Church. He joined the church several years ago. His ordination seemed to follow closely the desire of Rev. Crane, for she had worked toward this particular accomplishment.

It was a beautiful day, weather wise and the church was filled with members and friends of Rev. Fitch. The music and special songs helped to give an added atmosphere of joy, sincerity and love.

Rev. Fitch was presented before the altar by Marie Berg, an officer of the Church who represented the Church Membership. Rev. Rose MacKay, vice president of the I.S.S.A. represented the State Association. Alice M. Beuchel, secretary, treasurer of the I.S.S.A. gave an impressive review of what Mr. Fitch had done in order to be recommended for ordination. Sanction, she explained that Mr. Fitch had passed all requirements of the N.S.A.C. Mrs. Beuchel then read the authorization for ordination, from the National Spiritualist Association of Churches. Rev. Ernst Schoenfeld, a National Trustee and State president was the ordaining officer. His charge to the candidate was most impressive. Rev. Fitch responded, and expressed sincerely his thankfulness to all. He spoke of his loyalty to the N.S.A.C. and of a great desire to be a worthy minister for the cause and the Church.

A reception followed the services and it was a happy affair.

Under the leadership of Rev. Fitch the church looks forward to a unity in purpose that will help the Church grow to become a very active and helpful auxiliary of the National Spiritualist Association of Churches.

SPIRITUAL SCIENCE CHURCH OF WALSH, COLORADO NEEDS AND WILL BUY USED BOOKS ON SPIRITUALISM.

Please Describe Condition and Price.

Write to
Rev. Emma Bell Tolbert
Walsh, Colorado.

Seventy-2nd Annual Convention of the N.S.A.C.

OCTOBER 5th THROUGH THE 9th, 1964

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SAN BERNARDINO—Spiritual Science Church, 25014 E. 5th St. Services Sunday: Healing, 7:30 p.m.; Devotional Service, 8:00 p.m. Rev. Ann Cannara, Pastor, phone TALbot 5-3366.

SAN DIEGO—Trinity Spiritualist Church, 3960 Kansas St., San Diego 4. Sun., Mon. and Thurs., 8 p.m. Nevada DeVore, Minister, Edythe Foyle, Secretary.

Progressive Spiritualist Church, 3843 Herbert St. Sun.

7:30 p.m. Rev. Carrie B. Kelly, Pastor; Helen E. Guss, Secretary.

SAN FRANCISCO—Golden Gate Spiritualist Church, 1901 Franklin St., cor. of Clay. Sunday, 8:00 p.m. and Wednesday, 7:45 p.m. Rev. Florence Becker, Pastor.

First Spiritualist Temple, 3324 17th Street. Sunday and Wednesday, 2 P.M. President and Minister, Milton W. Monroe, Phone Market 1-0491.

The Spiritualist Church, N.S.A., 414 Mason St., 5th Floor, Native Sons Bldg. Services Sun., 7:30 p.m. Minister, Rev. Mary E. Taylor, phone JU 7-1232; Sec'y, Eli Goodreau.

COLORADO

Centennial State Spiritualist Association—

President—Rev. Allen J. Miller, 244 Bannock, Denver, Colorado.

Secretary—Robert J. Haskins, 2810 South Cherokee, Englewood, Colorado.

DENVER—Temple of Harmony Church, 333 W. Ellsworth St. Sun. 10:30 a.m., 7:30 p.m.; Wed. 7:30 p.m.

CONNECTICUT

Connecticut State Spiritualist Association—

President—Clinton Cady
93 Brown St., Willimantic, Conn.

Secretary—Grace Hoxie
36 Cone St., Hartford 5, Conn.

HARTFORD—State Spiritualist Association, 758 Asylum Ave. Mrs. Grace L. Hoxie, 36 Cone St., Hartford 5, Secretary.

NEW LONDON—New London Spiritualist Temple, 60 Blackhall Street. Services, Sunday 3 P.M., Healing, Lecture, Spirit Greetings, Mrs. Vera Dickens, Pastor; Stephen G. Dickens, Secy. Phone 443-4639 or 442-8933.

STAMFORD—Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. Rev. Raymond E. Burns, Pastor; Rev. Dr. Isabelle K. MacDonald, founder.

DISTRICT OF COLUMBIA

WASHINGTON—Spiritualist Church of Two Worlds, 3038 "Q" Street, N. W. Georgetown, Sun. 3 p.m. Rev. H. Gordon Burroughs.

1st Spiritualist Church, 131 "C" St., N. E., Sun., 8:00 p.m., Tues., Class 8:00 p.m. Rev. Alfred H. Terry, Pastor.

FLORIDA

CASSADAGA—Cassadaga Spiritualist Camp, Services in the Auditorium every Sunday, 2:30 P.M. Lecture, Spirit Messages, Healing. Duncan Beck, Secy.

MIAMI—Metaphysical Science Church (N.S.A.C.), 601 S.W. 7th St. Sunday, HEALING SERVICE, 7:30 P.M. Lecture and E.S.P. Demonstration 8 P.M. Tuesday, PROBLEM CLINIC, 1 to 3 P.M. Thursday; ALL MESSAGE SERVICE, 2 P.M. and 8 P.M. Rev. Sophie E. Busch, Pastor.

ST. PETERSBURG—Church of Spiritual Philosophy and Vedanta Center, NSAC, 216 19th Avenue, S.E. Services Sun. and Thurs. 7:30 p.m.; Healing 7 p.m. Minister, Rev. M. MacBride Pantan.

TAMPA—Co-Operative Spiritualist Church, 115 South Packwood Ave. Services, Sunday and Wednesday 7:30 p.m. Healings, 7 p.m. Mrs. Alice Leon Knight, Pres., 1714½ North A Street, Tampa. Phone 258-0411.

Church of Eternal Light, N.S.A.C., 209 Magnolia. Sun. 7 p.m. Divine Healing; 7:30 p.m. Lecture and Messages. Thurs. 7:30 p.m. all message circle. Pastor, Rev. Mary P. Stevens, 2525 Palmetto St. Telephone 877-7394.

ILLINOIS

Illinois State Spiritualist Association—

President—Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave., Chicago 47.

Acting Sec'y—Alice M. Beuchel
1519 Fargo, Chicago 26.

AURORA—Christabelle Spiritualist Church, service at 7 p.m. Sun. in Room "C" YMCA Bldg. Ben D. Jones, Jr., Pres., Jeannie H. Jones, Sec'y; 200 Willow Ave., Joliet, Illinois.

CHICAGO—Church of The Spirit, 2651 N. Central Park Ave. Chicago's oldest Spiritualist Church. Sundays, Family Worship Hour, 10:30 a.m.; Wed., All Message Services, 7:45 p.m. Rev. Ernst Schoenfeld, Pastor.

Spiritualist Church of Truth, 3349 W. North Ave. Services every Sun. at 7 p.m. Healing, Lecture, Messages. Rev. Theodore Siers, Pres.; Mrs. Mildred Berge, Secretary.

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

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

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

CICERO—1st Spiritualist Church, 5033 W. 25th Place. Church Service Sun., 2:30 p.m., Lecture, Messages and Healing. Rev. Edward Fitch, Pastor; Mildred Lay, Sec.

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

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

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

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church, 102 S. Pearl St., Youth and Adult Lyceum Sun. 1:15 p.m. Services Sun. 2 p.m., Worship, Healing Messages. Potluck dinner 4 p.m. Entertainment or seance 5:30 p.m. Rev. Daryl N. Winters, ph. 962-2066. Secretary Myrtle Phillips, ph. 962-3293.

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

INDIANA

Indiana State Association of Spiritualists—

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

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

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

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

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

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

GARY—First Spiritualist Church, Inc., N.S.A.C. 2430 West 11th Ave. Services: Sunday, 2:30 p.m., Wednesday, 7:30 p.m. 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 TIllden 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 Culance, 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, Edna Kibbe.

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

MICHIGAN

Michigan State Spiritualist Association of Churches

President—Mr. Arthur Beesley
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 Grampp, Sec'y.

LESLIE—Flower Memorial Spiritualist Church, West Bellvue St. Lyceum, 10:30 a.m.; Church service, 7:30 p.m. Rev. E. McLain, Pres.; Irene Smith, Sec'y, 613 Rice Street, phone JU 9-2731.

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

ROYAL OAK—First Spiritualist Temple, 114 Pingree,

Sunday, Lyceum, 10 a.m. Church Service, 11:45 a.m., Ralph Cheney, President, Edith A. Thornback, Sec'y, 1865 Beech Lane, Troy, Mich.

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

MINNESOTA

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

MINNEAPOLIS—2nd Spiritualist Church, 23rd & Lynedale 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, HIland 4-9236.

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

Burkett Spiritualist Church, 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. F. E. Blakeney, President. Telephone 299-0171.

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 Wed., 7:30 p.m. Last Sunday in month from Sept. through May, 3:30 p.m. Public Healing all services; Lyceum Sun. 6:30 p.m. Children & Adults 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.

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, Sec'y., 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, Sec'y., 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.

people even as do the students of Modern Spiritualism in the thousands of incidents that cannot be explained away by the several fallacious answers that have been given. If the discarnate spirit did not retain memory the whole theory and the proof of survival would be exploded and further progress in the study of life in another arc of existence would come to a standstill. Memory is a quality of the human mind and is maintained eternally. The premise of Spiritualism is that man is an existent conscious entity he is spirit now, and he is a proof of the fact that Infinite Intelligence is THE POWER of the universe, operating through the many channels open to the inquiring soul.

TRANSITIONS

Carns, Mrs. Harriet A. Carns (73), Philadelphia, Pa., March 15, 1964. Mrs. Carns had been a member of the First Church of Spiritual Research and Healing for many years. She was the Assistant Organist of the church as well as the chairman of the Flower and Decorating Committee. She will be missed by the members and friends for her contribution in the music department and her beautiful floral arrangements. Until recent years she owned her own florist shop and enjoyed a very thriving business. At Christmas time Mrs. Carns transformed the church truly into a "winter-wonderland." Every year members and friends came from near and far to see the beauty of her handiwork. Mrs. Carns is survived by three sons, five grandchildren and a brother. Funeral services from the J. Wesley Craft & Son funeral chapel. The Rev. Melvin O. Smith, co-pastor of the church officiated. Entombment in the Fernwood Cemetery Mausoleum.

Landow—Mrs. Anna Landow (87), Tucson, Arizona and Chicago, Illinois, March 13, 1964. Survived by husband, a son, and three grandchildren. Mrs. Landow had long been active in Spiritualism, first in Chicago, then in the several churches of Tucson, always promoting truth and harmony. Funeral services from the Arizona Mortuary followed by cremation. The Rev. Leona Lalande of the United Fellowship Chapel, officiating.

Vincent—Mrs. Florence M. Vincent (71), Muskegon, Michigan, March 20th, 1964. Survived by one brother, one sister and one grandson. Mrs. Vincent was a member of First National Spiritualist Church, Muskegon, she is a former board member of the church. Funeral services from the Witt Funeral Home followed by cremation at the White Chapel. Rev. William R. Aldred, officiated.

Oxley—Elmer L. Oxley (68) Clinton, Iowa, February 11, 1964, survived by wife (Pauline), three daughters, eight grandchildren, three brothers, one sister. Mr. Oxley was a member of First Spiritualist Church, Clinton, and had been church president for five years. Services from Snell-Smith Funeral Home. Rev. H. Louise Miller officiated.

Barrett—Mrs. Ollie Barrett (76) El Paso, Texas, March 7th, 1964, survived by three sons, three daughters, 11 grandchildren, 10 great grandchildren. Mrs. Barrett was associate pastor of First Spiritualist Church, El Paso a church she had formerly served as pastor for a number of years, she had in past years been assistant pastor of First Spiritualist Church, Cameron, Tex., her late husband was a former vice president of Texas State Spiritualist Association, she was a member of Harmony Chapter, O.E.S. and of the Aux. of the Brotherhood and Firemen. Funeral services from the Harding-Orr & McDaniel Funeral Home, interment in Masonic Cemetery, El Paso. The Rev. Evelyn Muse, president, T.S.S.A. Trustee, N.S.A.C., officiated.

Declaration of Principles

National Spiritualist Association of Churches

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

N.S.A.C. Officers

President _____ Robert J. Macdonald
P.O. Box 147, Cassadaga, Fla. 32706
Vice President _____ H. Gordon Burroughs
3720 Ingomar St., N. W., Washington, D.C. 20015
Secretary _____ Joseph H. Merrill
11811 Watertown Plank Rd., Milwaukee, Wisc. 53226
Treasurer _____ Clyde A. Dibble
1260 Drake Avenue, Burlingame, California

Trustees

Arthur A. Myers, Cassadaga, Florida, 32706
Jeannette J. Knepprath
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Ralph D. Cutlip, 5465 Main Ave., Ashtabula, Ohio 44004
Evelyn Muse, 404 8th St., Edinburg, Texas
Ernst A. Schoenfeld,
3501 Shakespeare Ave., Chicago 47, Ill.

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 MAY

Lead me O Spirit Divine
Into the silence of Thy Spiritual Dominion
That I may set aside
My pain and vain imaginings
And in the quietness of Thy living Presence
Find peace and renewed strength
For the day.