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This Month's Front Cover
Reflections, on a Calm Summer Afternoon
in New Hampshire

EDITORIAL

WHOSE RIGHTS??

Our country is in the midst of internal turmoil regarding the "rights" of citizens, the Senate of the U.S. is at this time conducting long and tedious sessions determining what kind or sort of Civil Rights Bill will finally emerge. Whom or what will be satisfied by the herculean efforts of the Senate must await future developments. Yesterday—as I write this—the great New York Worlds Fair opened and in common with other millions of people, I watched the opening on television. The first astonishing thing was that the many four lane thruways leading to the Fair were so bare of traffic, the explanation given by the announcer was that many people who ordinarily drove to work from nearby N. Jersey, Connecticut and Long Island

left their cars at home, they were afraid to travel on the highway. We were then treated to a view of youthful civil rights demonstrators, sneering mugging and scowling at the cameras, the final disgraceful occurrence happened when the President of the United States was speaking. It was easy to hear the voices off to the side chanting; the T.V. announcer then said that some of the young demonstrators sat while the Salute to the Flag of the U.S. was voiced, later on we heard of the many people who were arrested and that at least one of the Fair buildings had to be closed. The most astounding sight to me was the youthful appearance of the demonstrators, they were well fleshed and well clothed, they did not seem to be suffering from anything. There were some Negro young men and women, but mostly they were white and they were the ones who did the most scowling, so I was left wondering just what was what and why. There are many advantages for everyone living in any large city and certainly New York City has more superlatives that I have space to describe, it is certain that the young demonstrators have plenty to eat, good shelter and clothing. It is also certain that they have the opportunity to see and hear the art and wonders of our modern world at no—or at very small cost. I am aware that thousands of young people—and those not so young—complain about the big city in which they live, their complaints are as phony as the expressions of some of the young people who chanted freedom now at the opening of the Fair. The big city citizens complain bitterly about foul housing, foul treatment foul air, foul almost anything; the fact is they would rather die than leave the City.

All decent people want the rights of all Americans to be secured but it now seems to some bewildered citizens that the fight for the longed for "rights" is more exciting and important than the actual accomplishment. Some people are beginning to wonder whose rights are being protected and enlarged, and whose suppressed. Our Nation cannot continue half bond and half free, but there is something radically wrong if the citizen is afraid to travel on the highway just because his skin is the wrong color.

The city of Cleveland, Ohio never has had a race problem, it seemed to be a model place where people of all ethnic groups and colors lived in peace and the city prospered, all of a sudden the city has a race problem and no-one seems to know how or why. As I write, Chester, Pennsylvania, of all places has had to close the public schools because of racial disturbances. It would almost seem that someone, or some group, is using the Negro citizen for purposes far removed from the original cause, the pattern of disturbances has a peculiar familiarity, it seems more like occurrences in countries and places foreign to America. One can only wonder: wait and see.

SPIRITUALISM AND MEDIUMSHIP



H. Gordon
Burroughs

Many people accept Spiritualism as a science; that is very well because it is a science. Many accept it as a philosophy, which we can do because it is a philosophy. But if it is to be of real value to the human family, it must be accepted as a religion.

Regardless of what we may think, we are not going to get along in the world today without a religion. Many may claim to be infidels, believing in

nothing; and yet, within the heart of those same people is a religious thought, an adoration, a silent, supreme worship somewhere within the consciousness.

The religions of the past have depended so much upon faith and trust. Man has reached a state in his unfoldment where he cannot accept some of the absurdities of the religious teachings of the past. In other words, he has grown to that consciousness where he has a larger conception of God than the religions of the past have given him; he can no longer accept all that has been taught him from the holy books, supposedly to be the last word from God to man. His innerself has grown beyond the teachings of the past ages. Any thought or system that teaches the idea of our association with God and living in accordance with God's law is a religious thought, and a system of worship built upon the idea is a religious system. Such is Spiritualism.

Spiritualism is all-comprehensive; its philosophy has within it everything of value that has been given to the world by any church. Anything that Christian Science can give us, anything that the Yoga Philosophy can give us, anything that the religious teachings of the past, **which were true**, have given us is embodied in the philosophy, science, and religion of Spiritualism. That is a broad statement, but a true one. Spiritualism accepts truth from all sources. If we are going to get the greatest good from Spiritualism, we must take it into our hearts as a religion, which places us in the position of getting closer to God or Infinite Mind.

What does Spiritualism depend upon for its presentation? It depends upon mediumship. What is a medium? "A medium is one whose organism is sensitive to vibrations from the Spirit World and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism." When we speak of mediumship, we are dealing with a tremendously large

question. Any human being may be a medium; this has given rise to much criticism of Spiritualism as a religious organization because of the action of individuals who claim to be mediums (and perhaps are). Everyone can develop some phase of mediumship, because mediumship is a natural faculty in the human family. It is natural because the spiritual part of us, being a part of all there is, has access to all knowledge; the only reason that we do not understand and put this knowledge into practice in our lives is that through erroneous teachings and fear we have closed the door to spiritual and psychic things for some hundreds of years.

Mediumship does not depend upon intellectuality, morality, or the religious life of the individual. A "crook" may be a medium; a saint may be a medium; a murderer may be a medium; a preacher may be a medium; a bank robber may be a medium; a doctor may be a medium. In no sense of the word, however, does the term "Medium" signify that these individuals are **spiritual**. Thus we see signs everywhere: "Madam this, spiritual medium"; Professor this, spiritual medium"; "Mrs. Smith, card reader, crystal gazer, and spiritual medium." The religion of Spiritualism has had to carry this load of excess baggage. It is now time that our teachers and mediums teach more of the spiritual law governing true mediumship to an inquiring public, for until we do, we are going to receive the criticism of thinking men and women. We must show the difference between a true spiritual medium and a person who has developed his psychic ability.

Mediumship is a sacred office. It is the most sacred gift that God has given to the human family; and to be a medium or one who is striving to teach others, is the highest calling for which one can strive. The medium occupies a very important place in the truly religious structure of Spiritualism. The Medium—the **true** medium, the one who is seeking to unfold the highest spiritual qualities to bring himself up to the highest standard possible—has a tremendous responsibility, because naturally he draws people to him who are struggling along the pathway of life looking for true, unselfish assistance. The true spiritual medium stands as the father-confessor of his flock, and his office is sacred. He knows the innermost secrets of his people. Because of the confidence his followers have in him, they confide their troubles, desires, hopes, and longings. It is the sacred duty therefore of the minister and medium of the religion of Spiritualism to hold these confidences within their hearts; and while held there, to advise through the guidance of spiritual vision and the help of spiritual guides, minimizing the financial side of the question, know-

(Continued on next page.)

ing that as we give, so shall it be given unto us.

The first duty of the medium is to help the sorrowing heart and wipe away the tears of those who trust him and love him because of his ability to see a little clearer that which goes on in the various dimensions of God's ever-present eternal now.

As a medium, I am not interested in the scientific side of Spiritualism, only as it proves our contention. I am not interested in the brazen newspaper accounts of untrained investigators. I am not interested particularly in the investigations of our psychic research societies, proving that there is a possibility of mental telepathy and thought-transference which has been proven time and time again. Let the material scientist outside handle these questions; it will only prove our contention when they are through arguing the matter. The duty of the medium is to become the father of his flock, with his feet upon the solid earth, ever seeking to become a more efficient instrument to prove to a doubting, longing world that God is seated upon His throne, and that there is a continuity of life.

Our organizations, state and national, should be very careful in the choice of mediums presented publicly. Because Spiritualism is a religion, a dignified religion, it must be presented to the world in a dignified manner. The mere fact of our having psychics who are capable of producing phenomenal messages, calling full names and dates, and giving descriptions and incidents in the lives of the individuals, does not necessarily prove that individual to be a fit instrument to present the philosophy and religion of modern Spiritualism. The mere fact that they are sensational and draw vast audiences to see the demonstration is no proof that they are fit instruments to lead, to guide, and to direct yearning hearts.

Our churches should place upon their platforms men and women spiritually endowed, not merely psychically unfolded, in order that they may present the religious side of our movement as it should be presented, its scientific as well as its philosophical aspects following each service with a few dignified, spiritual and uplift-

ing greetings from those upon the Other Side that send the audience away with a religious thought, an uplift, and a feeling of being a little closer to God and to each other. Evidential messages of course have their place; but they should so be given that those hearing know the sincerity of the one who is giving the message and can see the sincerity written upon the faces of those who are listening and receiving, thus leaving a lasting effect upon the stranger within our gates. In this manner our religion, philosophy, and science can be given to the world; and the world will receive it, because it is waiting.

I am convinced that a purely sensational demonstration of mediumship is not conducive to lasting benefits for our churches. Our churches must become places of worship. Our Spiritualists must enter our temples in a spirit of devotion, prayerful, shutting out the world in a spirit of receptive longing to receive the blessings which may be had. There should be a sincere effort on the part of our mediums to give true, evidential messages, and our speakers should impart lessons of true Spiritualism. Thus will be gained the respect of the world, and Spiritualism as a religion will take its place where it belongs as one of the world religions.

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5. "Through a Glass Darkly" by Katherine H. Porter—Spiritualism in the Elizabeth Browning Circle
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days of the soul's return to God, and yet in an earth body will often dwell above the mountains and will be free to rove in the wind—a spirit that envelopes the earth, but moves also in the heavens.

For all this, man needs the discipline followed by the lay monk who attained unclouded vision, the lowliest and humblest of the major mystics, known to the world as Brother Lawrence. This very unusual mystic lived in the 1600's and authored the little book of letters and conversations, entitled **THE PRACTICE OF THE PRESENCE OF GOD**, which has lived and proved its worth down several centuries and has been reprinted again for the fourteenth time in 1957.

Until he entered the Carmelite monastery in Paris in 1666, he was known as Nicholas Herman of Loraine, a man of lowly birth, having been a soldier in a war that left him lame; then he had served as footman, and later entered the monastery and worked as a cook in the kitchen. Unlike many mystics he had no interest in psychic phenomena, possessed no special gifts, took no part in the discussions of creeds or churchanity, but was rich in intuition and had a simple craving for God and the perfecting of himself for the service of the Infinite.

When he was 18 he speaks of a sort of conversion, and says that God did him a singular

favor in calling his attention to a certain tree stripped of its leaves in winter, and in showing him that in a little time the leaves would be renewed, and after that the flowers and fruit would appear. From this natural event Lawrence received a high view of the providence and power of God which never since had been erased from his soul. This example had set him perfectly free from the world and had kindled in him such a love for God that he could not tell "whether it had increased in above forty years that he had lived since."

Brother Lawrence was so ordinary and usual in his worldly accomplishments, yet so unusual in soul growth that he is surprising. He was very awkward and broke everything when he was footman to a certain M. Fieubert. He had desired to be received into the monastery, thinking that he would be punished for his awkwardness and the faults he would commit, and that he would sacrifice to God his life and his pleasures. But God surprised him and gave him only satisfaction in his new life, as a servant in the monastery—though later he had hardships to overcome.

(Continued on next page.)

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In a way his life, his thoughts, his methods, and his times may parallel ours, though separated by centuries—the times have a way of repeating themselves in one form or another. He lived in a hectic time, politically and religiously, and so do many of us. The 17th century was a time of terror and devastation with religion at the heart of it. There was a breach within Christianity, a schism, a time of “reformed churches” from the Catholic, a time of Christian wars, when officials, popes, cardinals often became shrewd, unscrupulous politicians to perpetuate a Roman hierarchy superior to the rulers. Nobody knows how many people were burned at the stake, sent to the galleys, or variously murdered. From France millions of Huguenots escaped to join the Protestants of Germany and Holland, the emigrants to America or the reformists of Switzerland. In such a century it was a miracle if the faith of millions was not chilled. Here and there a St. Francis appeared. Yet in all this upheaval and devastation a few mystics like Lawrence attained to tranquility and peace, and seers looked beyond the confusion and affirmed God’s order and constructive goodness, as many may do in our own times of confusion and dismay. Then as sometimes now the moral world went to pieces—very little was dependable, high, or noble—people were oppressed by their governments and by lack of freedom, and though we murder in a little different way by testing programs, radio-activity, by greed, theft, and often by actual murder, there was as with us little virtue, unselfishness, peace or security. Yet even in those times there were movements and organizations inspired by the idea of living only for the will of God. But the one who proved the ability of the individual soul of man to walk serene in the presence of God was Brother Lawrence, a rather obscure contemporary who placed his feet on the “way” and turned neither to the right or left, because of the terrorizing controversies of his day or the insecurity of life. He was single-minded, selfless, unworldly, sweet of character, saintly, and wholly devoted to the Almighty.

Brother Lawrence made a special contribution perhaps found in no other mystic. He showed the passive tendency of French mysticism in its most sane, well-balanced form. He learned and taught by observation, experiment, and experience. He used common sense and practical statements in his little booklets and conversations. He did everything as if in the presence of God, and yearned that his writings and conversations would be useful to souls who were pressing forward to perfection, as the Bible admonished, “Be ye perfect, even as your father in heaven is perfect.” He was the one who felt, doubtless, as the poet Tennyson later expressed it, referring to Deity, saying, “Nearer is He than breathing, closer than hands or feet.” He desired to demonstrate as an ex-

ample the Presence of the Infinite—his one purpose.

All this did not come easy. It had to be earned as everything else in life that we really possess. In his life he had four terrible years before he joined the bare-footed Friars in the monastery. He took pleasure in pleasant food, in trim clothing, and in innocent personal love. To him these were evil and sinful, though his times were those of violence and easy morals. Mentally and spiritually he had a long period of doubt and tribulation, despite his dedication to God and to every act in His Presence. He seemed to fail miserably, and had trouble in schooling his mind to reject desires and vacillation—he feared regarding his future life. Then he had an additional ten years of suffering to perfect himself in discipline. But finally he triumphed over it all and found peace. He avoided tiresome theological discussions, found it better to talk to God, walked before Him simply, humbly in faith, lovingly and did nothing apart from His will. He was constant in studying the duties of his position. Spiritual contemplation rendered him humble, gentle, patient, but strong as iron to resist temptation, so that pleasure or fear of suffering could get no hold on him. The joy of contemplation transcends over all pleasures, and thus he dwelt with God in love. The only sorrow that could come to him would be the loss of the sense of God’s presence.

Though he had known the mystic’s usual period of search, doubt, and minor defeat between the day of his first illumination and his finding of peace, yet he did not expect his life to be painless or free from hardships or drudgery. His soul was alight with the divine in all things, though he served in mean and small ways. To him it was all God’s work.

From Brother Lawrence we get a picture of mystic life we do not get from others, as he served among the pots and pans, jars, and kegs, not giving too much time to internal joys, but always keeping the balance. Saint Teresa of Avila also found her God among pots and pans, was a marvelous housewife so to speak, though unmarried, and was as well a genius of an administrator; yet she was not nearly as well-balanced or normal or practical as Brother Lawrence—often went to extremes, wearing hair shirts, and beating herself for her sins. Also her writings did not compare with his terse, economical sentences that were brief, direct, and pithy. The blessed Teresa tended to be verbose, lacking terminal facilities. While Brother Lawrence, though untutored, thought it best to lay aside the labored conclusions of men and their subtle reasonings of the unguided intellect. He would say, “The way is to be found by the heart and by love rather than by thought. Guided by intuition he received his spiritual education. All were surprised at his

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wisdom and marvelous powers of expression. Yet, through it all, Brother Lawrence had his trying times with the things of the kitchen and what they involve, as do especially the women, and particularly housewives, and herein they may take courage. This Brother very much disliked the things of the kitchen and of worldly business, even to the end. But every soul on the Path has to experience things they dislike, especially mystics and saints; but his heightened apprehension of spiritual reality lighted up rather than obliterated the unpleasant things of his life, the hum-drum part of serving in menial occupations. He very much disliked to be sent to buy certain drink and food supplies, because he had to turn back into business. But he who always talked simply and plainly to God would say, "God, this is Thy business I am about—you help," and he always found it well performed. A mind concentrated on higher objects of interest is usually undistracted by its own worries, anxieties, likes and dislikes—hence performs them diligently and efficiently. And withal he did not spend too much time in internal joys, as he had proper balance to keep—he did not make the mistake of such mystics as Madame Guyon who pathetically discovered she was putting too much imbalanced time on inward spiritual satisfactions—there are outward fruits that have to be borne and produced.

Finally, a word about Brother Lawrence's attitude toward prayer and the brief steps in his personal path as a pilgrim. Set or written prayers did not have any meaning for Brother Lawrence. He talked with God freely, as one person with another. He said, "My time of labor is no longer different from my time of prayer. Amid the clatter and the confusion of my kitchen, when numerous people are calling various orders, I hold to God, and with as great tranquility as though I were on my knees. In His service I turn the cake that is on the pan before me. When that service is done, I kneel down in submission and in great companion-

ship before him—for it is through his grace that I have work to do. Then I rise happier than a king. For me it is enough that I but pick up a straw from the ground for the love of Him." He prayed for daily help with his tasks, and if they went well, he thanked God, if poorly he asked forgiveness.

His dependence upon the Bible as the foundation and center of all reading is what one would expect of a Christian student in his time. He found his faith greatly nourished by the simple and pure words of Jesus the Christ. He never entered into any theological discussions—kept free of man-made creeds and ideas—took his from God and his conversations with God. The books of the saints were open to him, as well as Thomas Aquinas, and his own spiritual ancestor, Thomas à Kempis, also the Treatise on the Love of God by S. Francis de Sales. But he believed that God's speaking directly to the soul was much better than many books. He said, "I have not found my manner of life in books." He also distrusted the more usual methods of attaining spirituality and substituted his own. His methods were the following:

1. A great purity of life—not thinking even a thing displeasing to God. Be humble and ask forgiveness if such should occur.

2. Be positively faithful in the practice of His Presence, keeping the soul's eyes on God, calmly, trustfully, humbly, with love that leaves no room for doubt or care.

3. Look to God when taking up any common task; pray at the beginning; have reliance during its discharge; thank Him when completed.

4. Offer words of love in silence, "My Lord, I am wholly Thine—make my heart even as Thine—or other words that are desired; and watch that the mind does not wander back to the world."

By these methods Brother Lawrence found that the soul becomes illumined and contains the constant vision of God and that this is the most inspiring of all manner of devotion. He also discovered that through his practice of the Presence of God and his methods of teaching he reached countless numbers of spiritual seekers. Just before he died this unsainted saint, this "uneducated" but natural teacher of men put his single saying into these simple words, "If in this life we would know the serene peace of Paradise, we must school ourselves in the familiar, humble, and loving converse with God." If we would do this we would see the changes wrought in us after which we aspire, he promised.

He knew, of course, when he was to pass to Spirit, and wrote in his last and Fifteenth Letter these words: "I hope from God's mercy to see Him within a few days. Let us pray for one another." He took to his bed two days later and passed to Spirit within the week.

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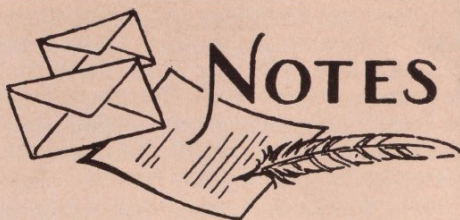
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NOTES from the FIELD

WEST ALLIS, WISCONSIN

A season of stimulated interest has come to a close at the Third Spiritual Science Church of West Allis under the leadership of the Reverend Harre C. Milesi, pastor of the church.

Mother's Day Sunday, May 10th took on an extra significance when the church held a joint service with the Kraft Memorial Center of Milwaukee. Nearly all members of the National Officers and Trustees were present at this service since they were attending the annual membership meeting of the Morris Pratt Institute and were leaving to attend the annual spring Board meeting of the NSAC in Wheeling, W. Virginia on May 12th and 13th.

Reverend Robert J. Macdonald, President of the NSAC was the speaker at the special morning service and his lecture was an inspiration to the congregation that filled the church.

Following the service a dinner was served in the dining room of the church and the following members and friends made the dinner enjoyable: Mrs. Margaret Ziegler, Vice-President; Mrs. Gladys Scharner and Mrs. Eleanor Copeland, Recording and Corresponding Secretary respectively; Mrs. Alberta Schmid, Treasurer; Trustees Mrs. Rhoda Worcester and Mrs. Maryjane Mack; Mrs. Rose Kress, Mrs. Addie Swaer, Mrs. Lydia Sinden, Mrs. Reggie Ackerman, and Mrs. Florence DeVoe.

Under Rev. Milesi's leadership the church during the year paid off a \$750 balance of a mortgage, purchased a new hot water heater, made minor plumbing improvements along with a major renovating job of the dining room and kitchen. A new acoustical tile ceiling, new light fixtures, a new storage area, all costing \$1400 (and paid for), new fiber glass window drapes (donated by one of the members), paint for the walls (donated by two members), and wall decorations donated by a friend of the church made the room an attractive setting for the Easter breakfast that was served prior to the Easter morning service.

Rev. Milesi led the crew of helpers, Dr. Eldred Kress, Commander Robert Copeland, Carl Ackerman and Larry Smith, together with the women mentioned earlier on the refinishing project, and this added to the monthly afternoon card parties by the ladies of the church under the direction of Mrs. Schmid, Mrs. Worcester and Mrs. Mack, and the monthly Saturday night card parties with the men of the church in charge has brought the season to a successful climax with the joint service of the two Milwaukee churches.

Representatives of the Psychic Science Church and the Pilgrim Spiritualist church of Milwaukee were present at both the May 10th morning service and dinner that followed.

Rev. Milesi will be at Lily Dale, N.Y. during the summer where he serves the camp and is Vice-President of the Community Club. Joe Merrill is President of the Third Spiritual Science Church.

BUFFALO, NEW YORK

Center of Psychic Science Church, Buffalo continues to have new innovations for the benefit of the membership and congregation. April 3rd the church had a smorgasbord supper which was very well attended, chairmen for the event were Mrs. Mary Peck and Mrs. Lela Alexander, when the tables were cleared an open forum discussion was held at which time all the members were invited to enter into the question period,

much good information was given and received. The membership of this particular church is much interested in philosophy and in background religious beginnings.

BINGHAMPTON, NEW YORK

The Rev. Elsie Butler Bunts has collaborated with Rev. Amy Bolton Grampp of Flint, Michigan in a very charming small book "Minute Meditations." It is composed of wise sayings and poems from many sources along with original writings of the compilers. It is a very wonderful small book, easy to carry in pocket or bag and it sells for the very small sum of 50¢. Write to Rev. Elsie Butler Bunts, 118 Montrose Ave. M.R. 93, Binghamton, N.Y.

LE ROY, ILLINOIS

The J. T. and E. J. Crumbaugh Spiritualist Church LeRoy continues to provide lively and interesting services under the guidance of Rev. Daryl N. Winters. Rev. Winters exchanged pulpits with Rev. Carlyle Haynes Meachem of St. Pauls Church, Universalist, Clinton, Illinois April 19th. May 24th Rev. Lee Neiman of Chicago was the speaker at the Crumbaugh church, on June 7th Mr. Joseph Busby editor of the Voice Universal of England will be speaker and on June 14th Mr. David Techter, secretary of the Illinois Society For Psychical Research is to be the speaker. The social side of the church is not neglected. There have been recent travelogue picture shows and other events to make the membership feel that their church home is truly a place where their spiritual and social needs are well attended.

PEORIA, ILLINOIS

PURCHASES CHURCH HOME

Members of the board of The Spiritualist Church of Harmony have recently purchased the church building formerly owned by the Christian Apostolic Church. Services were formerly held in the GAR Hall on Hamilton Boulevard.

The new Spiritualist Church is conveniently located in the City of Peoria and is the realization of a dream of members of the board, members of the church with Mrs. Helen Logan as President and the Rev. Gladys A. Cunningham as their minister, plus a lot of hard work and effort to make this dream come true.

(Continued on next page.)

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The interior of the church is very lovely with theater seats for comfort and Gothic style windows in the front. It is equipped with an electric organ donated by one of the very good members, along with a beautifully constructed pulpit and the gift of a chair. The church is equipped with a lovely kitchen and ample cupboard space and Sunday School rooms.

The first meeting in the church was on April 5 and the church was filled in spite of a hard pouring rain. Many people were present from many miles distant: Wrights City, Missouri; Quincy, Illinois; Decatur, Streator, Eureka, Dania, Chicago and Pekin. A lovely cake was presented to the Church people by The First Spiritualist Church of Streator made in the form of a Bible which was about 20 inches long and 9 inches wide with two verses finely written with frosting taken from Ephesians. The formal dedication services for the church was held on Sunday, May 24. The LeTourneau-Westinghouse choir furnished the music for the evening services. Rev. Cunningham has been an employee of this company for over twelve years.

SAN FRANCISCO, CALIFORNIA

The Anniversary of Modern Spiritualism was observed during the Special Services on Easter Sunday at the Golden Gate Spiritualist Church, San Francisco, Sunday evening, March 29.

Rev. Florence S. Becker, Pastor, gave the address on "Revelation And Demonstration," paying particular tribute to the early leaders and pioneer workers in the movement of Modern Spiritualism as she traced the historical events in Spiritualism, beautifully interweaving her interpretation of the teachings of Spiritualism as identified with Easter's religious significance.

Before introducing Rev. Becker for the address, Rev. Clyde Dibble, Co-Pastor, read the message contained in the program for the service which was written by Donald Haddick, Church Secretary:

"On Easter Sunday, people throughout the world will recall the words of Jesus of Nazareth, uttered nigh 2000 years ago; 'I am the Resurrection and the Life, and whosoever shall liveth and believeth in me shall never die.'"

"At the same time, Spiritualists all over the world will also recall the manifestations of mediumship at Hydesville, New York, when in 1848 this great principle was again announced—"There is no death, there are no dead. Life here and hereafter is all ONE LIFE—unbroken by the change called death."

"Are not these two events in history, one ancient, one modern, so closely parallel that all mankind can see the similarity?"

"We rejoice that once again under the cycle of time these two events come together. From the Realms of Light wise ones have constantly urged man, 'Back to God.' From all the land the Easter Story will ring forth from the pulpit, telling of Cross and Crown, Effort and Reward, of the Resurrection with its great Spiritual manifestation of continuous Life. And mankind everywhere will be touched by that message, 'Back to God.' In this message man will find the great sanctity of a Peace that passeth all understanding; of a Poise that lifts him above all turmoil; and of a Harmony that blends all expressions into one grand symphony, God made manifest on Earth.

"Once again may we honor our Pioneer Mediums who, in this modern day, persevered through trial and tribulation to prove the Easter Story, thereby

bringing comfort and consolation thru the knowledge that—THERE IS A LIFE BEYOND THE GRAVE."

The Church Quartette furnished the music for this Special Service.

During the Sunday Service on March 22, 1964 at the Golden Gate Spiritualist Church, the Certificate of Healer was presented to Mr. David Burr, a member of the Golden Gate Church.

After being introduced by Rev. Florence S. Becker, Pastor, Rolla S. Haddick, Vice-President of the California State Spiritualist Association, presented Rev. Genevieve Woelfl, Pastor of the Redwood National Spiritualist Church, Redwood City, California, and a Trustee of the State Association, for the reading of the charge to the candidate, after which the Certificate of Healer was given to Mr. Burr by Mr. Haddick with congratulations. A brief speech of commendation of Mr. Burr's services to the Church was made by Rev. Becker, followed by congratulatory remarks by Rev. Woelfl, Rev. Clyde Dibble and Mrs. Charlotte Detels.

Mr. Burr responded with a tribute of gratitude to his teacher and pastor, Rev. Becker, his Spirit Friends and others who had assisted him. Mr. Burr is also a Trustee of the California State Association of Churches and as a baritone soloist has contributed greatly to the musical and entertainment programs of the Golden Gate Church, assisted by his musician wife, Julie. Many good wishes are extended to Mr. Burr for his work in coming years as a Minister of Healing.

TAYLOR, TEXAS

Texas Spiritualists met April 12th at the American Spiritualist Church with sorrow and happiness in their hearts to celebrate the 36th Church Anniversary and the passing into the Spirit World of Rev. Jennie Cervin their pastor. A special afternoon Memorial service was conducted by Rev. Evelyn Muse. The service was opened with a solo "There's No Night There" by Mr. H. Bryson Kelley, Student Missionary and Assistant Pastor of the Taylor church. Rev. Muse then followed with a very heart-warming and impressing message of devotion dedicated to Mother Cervin. A beautiful arrangement of flowers was given for this service by Rev. Cervin's grandchildren. Rev. Jennie Cervin and the late Rev. A. Cervin were the founders of the American Spiritualist Church of Taylor, the First Spiritualist Church of Cameron, and the First Spiritualist Church of Austin, Texas.

The morning services were opened with a program presented by the Lyceum children led by Mrs. Joe Roznovak, Jr., State Lyceum Superintendent. The children's program was dedicated to "Mother's Day."

The children's program was followed by a devotional service consisting of healing thoughts for all, lecture on "Faith" by Mr. Kelley and Spirit Greetings by Rev. Muse.

The luncheon served by the ladies of the church was especially delicious because the ladies were in a contest to find the best cook in the state of Texas. Mrs. H. Matetzschk of Taylor won a set of tea glasses and Mrs. Lee Westlund of Austin received honorable

(Continued on next page.)

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mention for her runner-up. This contest was sponsored by the Texas Spiritualist Bulletin which is in the process of collecting recipes for publication.

Afternoon anniversary service was conducted by Mr. Kelley with Mr. Garrett Scholtz of San Antonio delivering the Anniversary Lecture.

CASSADAGA, FLORIDA

The First Spiritualist Church of Cassadaga, conducted its second annual election of officers and directors, April 14th, 1964. The Board for the ensuing year consists of president, Rev. John F. Pastor, vice-president, Mrs. Hazel Kopp, Secretary, George R. Blodgett, treasurer, Mrs. Mae Graves and Trustees, Roy Boatman, Mrs. Edith Shannon, James Carper. The first order of business after the election was the Call for Rev. Arthur A. Myers to continue his office as pastor of the church for another year. New By-Laws were approved and adopted by the membership. Sunday, April 19th, a special service was held at the church. The Rev. John F. Pastor was re-ordained in the ministry of Spiritualism. An Ohio native, Mr. Pastor has had a long and distinguished career in Spiritualism, he was a close friend of Dr. George Warne, second president, N.S.A.C. and his re-ordination was in the nature of a home-coming spiritually to his original affiliation. The Rev. Arthur A. Myers, N.S.A.C. trustee and church pastor, read the Authorization to ordain from the N.S.A.C. Board and he delivered the Charge to Rev. Pastor. Rev. Robert J. Macdonald, president, N.S.A.C. conferred ordination on the candidate. After the completion of the ceremony Rev. Pastor delivered a short address to the congregation.

NIANTIC, CONNECTICUT

The Connecticut Camp Meeting Association and Ladies Aid Society, Inc., N.S.A.C. of Pine Grove, Niantic, Conn. will open for its 82nd Season, July 5th. Noted lecturers and mediums from various parts of the U. S. and from Canada will be presented. Classes will be a daily feature of the Camp Season. The annual bazaar is always a high point of the Season and there will be many social events, the balance between social events and spiritual study is evenly maintained. The Camp is located on the Niantic River and affords excellent fishing and swimming. Many places of scenic and historic interest are within a short distance of the Camp. Final services for the Season will be held in the Memorial Temple, Sunday, Sept. 6th. Full information and programs are available from the secretary, Mrs. H. Williams, 29 Cherry St, Pine Grove, Niantic, Conn.

ENID, OKLAHOMA

Members and friends of the Spiritualist Healing Center Church, Enid, Oklahoma were privileged to welcome as their guest speaker Rev. Janice R. Baynes and her husband Si on April 12, 1964.

Rev. Bayne's wonderful inspirational message was brought from the thoughts expressed in the twenty-third Psalm. She impressed us with thoughts of healing, guidance, abundance, righteousness comfort and companionship.

During their stay in Enid, Rev. Baynes and her husband were house guests of Mr. and Mrs. Sam Stinson their very dear friends.

Rev. Baynes also served as guest speaker for the fifty-ninth annual convention of the Oklahoma State Spiritualist Association held in Enid, Oklahoma.

We wish to extend to Rev. Baynes our sincere thanks and appreciation for the wonderful work this dedicated missionary is doing for the great cause of Modern Spiritualism.

SEATTLE, WASHINGTON

Mary A. Tower Memorial Spiritualist Church, Seattle is proud to report that the membership has recently purchased the church building formerly owned by Magnolia Methodist Church. The building is very beautiful, complete with a large auditorium, a fine

dining room, completely remodelled kitchen, beautiful stained glass windows and the membership has promised to send us a picture of the building for a later issue along with a news item.

LIMA, OHIO

The Spiritualist Church Of Truth, Lima, reports a very successful Rally services, on a recent date. Rev. William R. Aldred, Missionary, of Muskegon, Michigan was guest speaker and medium, the Rally service was a great success and the visitor promised to again visit the church later this year.

EL PASO, TEXAS

Reprinted from El Paso Herald-Post

She wouldn't weigh 85 pounds drenched, but Rev. Lena Halstead is a pint-sized dynamo. She's busy as the star of a one man band and has more kettledrums on the fire.

First, she's the full-time pastor of El Paso's First Spiritualist Church at 2328 Grant avenue. Services are held twice a week, on Sunday and Wednesday and in between time she's "Mama Lena" to anyone who needs help of any kind.

A great many people in trouble find their way to Mama Lena. There's always a crisis of some kind—a baby without clothes, a family without food, someone with a heart-wrenching decision to make, a bereaved family and Mama Lena has time for all of them.

People are people, to Mama Lena, and whatever their beliefs or the shade of their skin, if they need religious comfort or a church home, she welcomes them. She's a happy person with a happy outlook, and it's infectious. She's quick to understand, quick to smile, and quick to make a joke.

The little building where she holds services is bright and neat and the altar is loaded with flowers. The kitchen is well equipped "by angels," says Mrs. Halstead with a twinkle in her eye.

"You can't imagine how good many people have been to this church," she said. "We've had wonderful help from individuals and business people, and our 'angels' helped us get off to a good start. Now it's up to us.

"This little church was built for the people of El Paso. I mean all the people not just the Spiritualists. Everyone is welcome here, and you're never a stranger but once! After that you're one of us."

Religious intolerance is one of Mrs. Halstead's pet peeves she got on a bus, once, in another city, in the usual neat housedress she wears to preach in the sum-

(Continued on next page.)

ANNIVERSARY WEEK-END CELEBRATION JUNE 26-27-28 FIRST SPIRITUALIST CHURCH ONSET, CAPE COD, MASS.

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merit, and sat down next to a woman who kept eying the book Mrs. Halstead held in her lap.

Finally, the woman asked her what the book was and Mrs. Halstead replied, "It's a book about Spiritualism."

"Spiritualism!" exclaimed the woman, "Don't you know those people are going to hell?"

With characteristic candor Mrs. Halstead snapped back, "If they're going to hell, I'm leading them there; I'm the minister!" That sort of took care of that conversation, and the overeager prophet sitting beside her was quiet.

At the church, Mrs. Halstead is as much at home at the stove or at the organ as she is behind the pulpit, and puts in her time at all three of them. She's the hardest working woman at any of the monthly fundraising dinners, and whenever necessary, she slips from behind the pulpit to fill in at the organ and lead the congregational singing in a firm, strong soprano.

She became a minister in 1922, retired 18 years ago, and has never stopped preaching. She serves First Spiritualist at no salary. "Because they need someone, and I'm willing," she says, which is an oversimplification, because dedication is evident in everything she does at and for the church.

In addition, she gives part of each Friday to the Arthritis Foundation, sending out literature and completing records and doing any other clerical work which may be necessary. She's sold on the Foundation and the work it does, a non-profit organization which provides shoes, treatment and other aid to people without the financial ability to provide it for themselves. It's especially important to her because she is an arthritic herself, and knows the pain the victims suffer.

In addition, she is active in her Eastern Star Group. She belongs to the Harmony Chapter, is a past matron, has gone through all the chairs except secretary and president, and she makes herself useful in the kitchen and at the piano there, as well as serving on committees whenever asked to.

Mrs. Halstead is also a writer. She writes programs for the Eastern Star, pieces for "The Summit," the official publication of the National Spiritualist Assn. of Churches, and the magazine has asked her for a series of articles on "Interpretations of the Bible," which is in process now.

She loves cooking and is a good cook. She thinks nothing of whipping up an elaborate meal on a Sunday afternoon after her sermon is prepared, and before church begins at 7:30 p.m. She puts up gallons of jellies. She'll make jelly out of anything within reach—pyracantha, cactus, quince—and assorted jars of jellies are a year-round gift item for anyone she comes in contact with.

Mrs. Halstead will work with any organization she believes is worthwhile, never fails to announce requests

from other organizations from the pulpit, and her opening prayer always contains the words, "... and bless all of the ministers, everywhere ..."

CAMERON, TEXAS

The First Spiritualist Church of Cameron was host to the Texas State Spiritualist Association of Churches at a Mass meeting, Sunday April 26th. Rev. Evelyn Muse, beloved president, T.S.S.A.C. presided over the morning devotional services and she was toastmaster for the noonday banquet. She introduced the City Officials, the Spiritualist ministers and the Rev. Haley, pastor of the First Christian Church who offered the prayer for the bountiful blessings of food prepared by the church ladies. Rev. Haley and his wife together with as many as 20 of his members attends the Mass Meetings and the banquets of the church each year, he is always a beloved and welcome visitor. Mr. Leonard Parsons, pastor of St. Pauls Spiritualist Church N.S.A.C., Houston was speaker for the morning service, the Lesson of the morning was soul inspiring, Mrs. Sylvia Fontonote, student missionary and the Rev. E. Muse delivered clairvoyance. The afternoon service was made beautiful and inspiring by the address of Rev. Muse. Mr. H. Bryson Kelly of Taylor, Texas has been called as pastor of the Cameron church, the beloved former pastor Mrs. Maude Pugh has been ill for the past year and she requested that she be relieved of the heavy duty as pastor, she will continue as assistant pastor. Mrs. Pugh has been a loyal worker in the interest of Spiritualism for many years, the members of the Cameron church are indebted to her for her years of service and the wonderful lesson of spirituality she has taught. The church will be host to the Texas Lyceum Retreat in June and all the members are looking forward to another busy year of service for Spiritualism.

PHILADELPHIA, PA.

The Second Spiritual Ass'n of Philadelphia, 423 South Broad Street, celebrated its 116th Anniversary of Modern Spiritualism, April 5th. Our guest speakers and mediums were Rev. Gladys and Kenneth Custance, Onset, Massachusetts. We had two services—2 and 7:30 p.m. Both services were very well attended. Rev. Dorothy Smith represented the Pennsylvania State Organization. Rev. Alida Neige—pastor of the Church, donated a lettering on the platform—"THERE IS NO DEATH." Mrs. Caroline Bartram collected money from the members and attendants to decorate the church with beautiful white lilies and chrysanthemums, also for a carpet leading up to the platform. Rev. Augusta Taylor—as usual—assisted with the services. She surprised us with new Hymn Books. We also had a professional Singer, Mr. John Palmer, who made the service more enjoyable.

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THE VALUE OF CHURCH AND COMMUNION



REV. EDITH M. NILES

What is the church? It is supposed to be the place where we gather to worship God according to the dictates of our own heart. Stop and think for a moment what the church does for you, not just one church, but all churches that minister to your spiritual needs. Uplifting your heart and mind, the church reminds you of the promises of God, which have always been kept. For God has never failed us, but

how many times have we failed him? When we are sick or in trouble, the church prays for us and with us, and stands by ready to help in any emergency, the church is a precious tie that binds us together with others of a like faith. It gives one a sense of security, in fact the church is always an ark of safety in any time of distress, it is all this and more.

While a church may be a place of worship, it is also a spot dedicated to God. In fact it can be anywhere that is selected by a group of people. Once upon a time there were four men who gathered as people do now and then, to discuss certain topics, one of these four men had endeavored time and again in so many ways to prove his assertions, and naturally, like true Spiritualist's of today, had to have something to back up his statements, this one had talked in parables, every way he could think of, the only way he could prove his point was to show them a demonstration of spirit power. It is nice to invite your friends to the church of your faith. But this man had no church he could invite them to, so he selected a spot dedicated to God. That was their church, and it happened to be located on a lonely mountain top, no stained glass windows, no cathedral chimes to toll the hour, no choir, no rich equipment. Just a place out in the open, with the sky for a roof, and walled in by all nature, with the song of the birds for music. Picture this scene as their place of worship, this was a hallowed spot because God had blessed it, but not thru the act of any man could it be called sacred and holy. It was blessed by God with a living beauty, it had been baptised by the rains and kissed by the sun. It became a holy of holies, because spirit demonstrated to those four men on that lonely mountain.

As there is always a reason for everything in life, there was a reason why Jesus invited only three others. The only ones who had shown any signs of spiritual growth, Peter, James and John. They were the chosen ones, what about Luke? He was one of the disciples.

He was a doctor, he knew too much, he just couldn't be bothered. Thomas was not invited either. He was a skeptic, a doubter. He wouldn't admit it at that time even if he did believe, he was like some people of today, he wouldn't like it even if it was good. Therefore he had nothing to contribute to a spiritual manifestation. Judas was not present either. He was the aristocrat, he was the tax collector, he possessed too much of the material that he had taken from others, after all there was no point in him being present, there was no taxes he could collect up here on that holy spot. He was interested in money only. But keep in mind this one fact. There was one in that group of four who could not be trusted, he proved that later at the trial of his best friend, Jesus, The Christ. We are here referring to Peter, he was hot one minute and cold the next, like some are today, it was all right when they were all together up there on the mountain, but when it come time to be among the masses at the trial of Jesus, in the courtyard, well that was different, so he denied the Christ, as he was told he would, and he did. Now stop and think for just a moment if you will and consider the value of that open air church and the value of that communion, and what it meant to them.

You will find the record of this occasion in Matt: 17. Read it. What does our communion mean to us and do we have the church habit? It's a good one, it will do you good. It will help you in many ways, now going to church does not make you sinless, but helps you to sin-less. When you step in the quiet of God's house, you will become quiet within, you will even hear your own heart beat because of the silence. You will bow your head and meditate upon the things of the day, when you enter your church remember your obligation to God and your fellowman, but if you enter the church as if you were attending a convention instead of a church, and if you will visit with God instead of each other while you are in God's house, you will be able to enter into an atmosphere of spirit power. The members of the church should always set the example of decorum and dignity, but when they visit with each other, what can we expect from outsiders? In the silence of your church you can release all of your pentup emotions, release your tiedup energies and turn tension into triumph, in church you can empty your mind of all the burdens of the day, when you do that, God's power will flow in again and you will be stimulated by the inflowing of that divine power. We have been asked many times what we thought about the sacrament of communion, communion is any form is merely the outward token of an inner

(Continued on next page.)

grace. Spiritualism has no creed or dogma, orthodox faiths vary in the interpretation of the communion. The partaking of the holy communion is a form of re-newing one's faith. One needs to partake of some things of a spiritual nature to stimulate their faith. True Spiritualists need only the sacredness of spirit communion for their daily needs, orthodox translates, Spiritualism interprets. Translation is of the mental, interpretation is of the spirit? Sometimes the communion hour has more value than the hour of prayer. Because it individually serves the individual. Communion has a great value for all, especially if it awakens them spiritually. Sometimes we see people fall asleep in church, that is all right if they do, for when asleep, they are not only resting, but they are receiving a healing they otherwise would not absorb.

The enemies of Spiritualism say that God has forbidden our religion, wonder where they get the authority to make such a statement, it must come out of the dark recesses of their mind that is warped by bigotry. No Bible record has ever been found where God has forbidden man to worship at the shrine of his choice, the value of church and communion is just as valuable as you make it. Any form of communion that lifts one up from and out of the shadows of despair and Loneliness, whether it is wine or wafer, it matters not. We believe and accept whatever we are ready for. Any demonstration of God's power is our choice to have and to hold. My church calls me to her heart, she asks for my service and loyalty only, how little to give in return for the many blessings I have had bestowed on me. The light of my church is like a lamp that lights my daily path, I go to church because there I meet my "kind of folks" many times we look for the right kind of people in the wrong places. I go to my church because there I become a part of something strong, clean and decent, there I gain the courage to do what I know is right, remember when you are in church you are a guest in God's house and act accordingly. My church helps me to resist temptations which would detour me from my course of spiritual values. A group standing on a street corner were asking each other why they went to church, one said, "I go to church to meet my friends." Another one said, "I go to church to see who is there." Another one said, "I go to church so my pastor won't be embarrassed by the empty seats." The last one said, "I go to church so I can be close to God in the silence of the church." Why do you go to church?

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.

TRANSITIONS

Cervin—Rev. Jennie Sophia Cervin (85) Taylor, Texas, April 8th, 1964. Rev. Cervin was pastor of the American Spiritualist Church, Taylor, a church founded by her late husband Rev. August, who was until his passing in 1940 president of the T.S.S.A. and trustee of the N.S.A.C. she was active in the W.B.A. the P.T.A. and the American Legion Auxiliary, survived by two sons, five daughters, four sisters, three brothers, 27 grandchildren, 19 great grandchildren. The Rev. Cervin was a greatly beloved woman and her family and her many friends mourn the loss of her physical presence. Funeral services from Condra Memorial Chapel, Taylor, interment, Taylor City Cemetery. The Rev. Evelyn Muse, president, T.S.S.A. trustee, N.S.A.C. of Eidenburg, Texas, officiated.

Ransom—Theoffice A. Ransom (76) March 26th, 1964, Lily Dale, N.Y. survived by wife Verna, Mr. Ransom was a life long Spiritualist. Funeral services conducted by the Rev. William Graham Turner, Pastor of Center Of Psychic Science Church.

Vogler—David B. Vogler (58) April 1, 1964, Elyria, Ohio. Survived by one brother, two sisters, neices nephews. Mr. Vogler was a life long medium and missionary for Spiritualism. Funeral services conducted by the Rev. William Graham Turner, pastor of Center of Psychic Science Church, Buffalo, N. Y.

Giles—Mrs. Edna Giles, Quincy, Mass., March 27, 1964. Survived by Husband (Wayne) he is vice president of the First Spiritualist Church Quincy, where she was also a member. Funeral services were held at the First Spiritualist Church, Salem, Mass. The Rev. Gladys Worsencroft, Pastor of the Salem church officiated, Mrs. Elizabeth Crampsey was soloist, interment, Cedar Grove Cemetery, Peabody, Mass.

Harwood—Mrs. Lillian Harwood, Salem, Mass., April 12, 1964, survived by two grandchildren. Mrs. Harwood was a member of First Spiritualist Church, Salem. Funeral services from the Lyons Funeral Home, Salem. Rev. Gladys Worsencroft, pastor of the Salem Church officiated. Mrs. Muriel Karolides was soloist, interment, Walnut Grove, Danvers, Mass.

Grokowsky—Rev. Elizabeth Grokowsky (77) Oklahoma City, Okla., March 2, 1964. Survived by two sons, Rev. Grokowsky was a devoted Spiritualist minister and Missionary for many years, her former home was in La Crosse, Wisconsin. Funeral services from Robert Page Funeral Home, Sparta, Wis. Interment, Mt. Hope Cemetery.

Young—Mrs. Mary Fordes Young (90) Buffalo, N.Y. April 28, 1964. Survived by one daughter, Rev. Louise Orr, choir director, Church of Eternal Brotherhood, Buffalo, N.Y. two sons, two grandchildren six great grandchildren. Funeral services from Carlton A. Ulrich Funeral Home, Buffalo, interment, Buffalo Cemetery. Rev. D. Mona Berry, Pastor of the Church Of Eternal Brotherhood, officiated.

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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:

As we enter the second century of the Lyceums, all Spiritualists should be making an appeal to youth, and all young Spiritualists should be realizing how their religion, backed by their demonstrable science of communication with spirit, is tailored so much better than any other religion, to fit the needs of modern times.

First, of all, it is a thinking man's religion, it is not prepared in a pleasant capsule for you to take painlessly, without thought or question, that by mere belief or acceptance, your spiritual welfare is assured.

Even orthodox young religionists do not willingly take such a package, because there is an inherent desire on the part of each one of the new generation to think for himself, and do for himself.

The message of Spiritualism is not limited to the pages of one particular book, or one time in history or one spiritual leader, who can and will save you, if you believe.

The horizons of Spiritualism are broad, high and deep, and entirely compatible with modern science, especially when the demonstrations of mediumship are accomplished by those who are well developed, and using their gifts sincerely in tune with spirit, and not tainted by personal desires for popularity, and worse, by commercialization of their gifts.

Young mediums who are properly trained in the laws of mediumship, and also in the laws of right living here and hereafter, realize the great wisdom of the words of the poet of old, "pure of heart and sound of head" should be the one who would spend an hours communion with the dead.

Of course, first of all, we do not communicate with the dead, but with the living. If science cannot yet come out and accept in a completely scientific sense, the truths of Spiritualism, it is not disturbing, and unexpected, anymore than we could possibly expect the soul of man to appear before a microscope or on a television

screen. The things of the spirit must be seen with the faculties of the spirit, and until one has developed from within, it would truly be like pearls before swine, to try to appreciate or evaluate, the touch of the vanished hand, or the still small voice of a loved one beyond. But the evidence is daily increasing that they are not silent or away, only that many are still blind, deaf and insensitive spiritually to these outer dimensions of spirit, to the forward lobes of the brain, to the awakening of the all seeing Eye.

Lest many be taken down the paths of the sideshows to truth, it is well to beware that the modern activities of ESP, even their use of the words of psychometry and clairvoyance, concern extended MENTAL powers, and a range beyond the five senses, but are at best from mind to mind here, and do not pretend, nor are they interested in genuine proof of continuity of life, and conscious survival of the individual beyond the tomb.

The truth of Spiritualism is such a simple and wonderful one, that it need not be complicated by the modern intellectual and sophisticate. In fact, such an attitude and approach, renders spirit less likely to demonstrate as clearly as it can. But when the mind holds in abeyance preconceived prejudices, has an attitude mind of reverence and open minded anticipation, there are those in the spirit world, who are willing and ready, to make their presence known to young, potential mediums, and attracted by their eager interest, and aspirations only to help humanity, to find spiritual roots beyond the failing appeal of the dogmas of Christianity today.

We are on the fringe of a new, spiritual revival, not of old creeds, but of NEW demonstrations of the gift of the spirit.

There is dawning, the spirit taught and demonstrated better way to think and live, in keeping with the laws of Nature, the expressions of the Laws of the Universe and of God.

May we, as we assemble, for the First Lyceum Conference of the NEW, the SECOND Century, of Lyceums, at beautiful Lily Dale July 17 and 18, keep ever before us our goal of BECOMING not overcoming, of being true to the message of progressive souls from the world of Spirit as it speaks through our own reason and axioms. May we help mankind find its way back to God, not to a God who is personally favoring or punishing different ones of his children, but a God of INFINITE INTELLIGENCE, POWER, AND LOVE, to whom all of us, regardless of race, color or creed, are linked, and in us are these divine qualities, equally distributed, awaiting the return of religion everywhere, to the inner meaning of the Spiritualists of another day and century, to where all mankind would be united, and convinced of the Immortality of the Soul.



* * *

"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—

Will you explain more fully the term used in the first Declaration of Principles—Infinite Intelligence.

—C.J.L., Allentown, Pa.

Answer—

Perhaps the inspiration for your question comes from my recent refutation of these Declarations as a "Creed." Like you I freely admit that these Declarations are, for the most part, repeated at every service in a sing-song lackadaisical manner and carry with them little of real value or meaning. This happens because a fuller analysis of their import is either unknown or misunderstood by the members of the congregation. Such an attitude comes from a lack of application. It is the habit of many of us to think we think when some one else really does the thinking for us. Thus the reading, especially in unison becomes routine and lends little value to our service of worship.

Let us consider the First Declarement—we believe in Infinite Intelligence. In this we express our belief in Natural Law a supreme but IMPERSONAL power, a power universal expressing itself in every form of organized matter. This, however, is not it's full value since in every individual there is that "intuition" which acclaims the same austerity of power in the Infinite. It is not a recently discovered knowledge by the Spiritualist, it has been revealed in every form of religion. Ancient Egypt expressed it in her religious forms as does the piety of the Moslem and in the faith of Orthodox Christianity. This Infinite Power has been and is known as Jehovah, God, Spirit, Ra, and by the Spiritualist Infinite Intelligence. As religionists we often characterize it as Natural Law since Nature is the silent witness of existing life in all things both finite and infinite. We come into such knowledge through our intuitive powers expressed in our objective and subjective aspects of mind. Infinite Intelligence

is expressed in every man, we are prone to look upon all things as the expression of objective mind and it's deductions and many look to it as the basis of our Faith, this is not so; for we must take into consideration that science now admits the presence of at least two minds, subjective and objective. This duality of mind is becoming more definitely and clearly understood as facts are linked together to prove the positive existence of Natural Law—Infinite Intelligence. Objective mind is amenable to reason, positive knowledge, evidences of sense, balance of power etc. Subjective mind, however, is not affected by these more or less physical applications and this aspect of mind expresses through conscience, the intuitive associations which comprise our belief in a Supreme Power. In other words our acceptance and belief in Infinite Intelligence is a combination of these dual expressions of mind, the auric principles, so to speak, of the finite and the infinite world.

Thus, Infinite Intelligence is not a power of hate and destruction because of it's infinitude, nor is it a power that has any interest in selfish human desires. It is the basis of evolution in all forms and expresses the natural progression of our constantly changing universe both physical and spiritual. As Swedenborg has so ably written, "God is expressed in man by three natures or degrees in life; the natural, the spiritual and the celestial." Infinite Intelligence thus becomes the ruling power in every expression of life it is the moving guiding potential in all existing matter, there can be no deviation from its exact motivation.

In repeating the first Principle we say we believe, unless there is belief in our heart and mind grounded in reason and logic there can be no full understanding of Infinite Intelligence. Our statement means nothing unless we KNOW and apply it. In Courts of Law the phrase "I believe" has no standing. When a witness gives testimony he is cautioned to tell what "he knows" not what "he believes," But in theology belief has always been regarded as more important since it, in orthodoxy rests upon already formulated statements rather than in that which our senses say is so. Creeds and Dogma's become almost without exception "a legacy, an importation, something borrowed, an echo."

Infinite Intelligence is not a formulated divine creature. It will not organize itself into a system, marry itself to the state nor call on the police for support. It is so reasonable, so in the line of self preservation that no sane person can reject it. When you read the First Declaration of Principles in service, realize that your belief is KNOWLEDGE; know that you are here; that you are the expression of Spirit Universal, that your body is the temple of Spirit; that you are a child of God—Good—Harmony and Infinite Intelligence. You live in the world of Natural Law; you are that Power.

COMING EVENTS

TEMPLE HEIGHTS IN MAINE

The Temple Heights June Meeting weekend is being held this year on June 20th and 21st. There will be a seance Saturday evening at 7:30 P.M. with all visiting clergy participating. Sunday services are scheduled for 10:30 A.M. and 2:00 P.M. with Mr. Francis Rosa of The Church of Spiritual Life of Lawrence, Mass. as the featured speaker. Nickawa Lodge will be open for guests and meals.

TEXAS ASSOCIATION TO MEET

The Texas State Spiritualist Association will hold its annual Conference at the Baker Hotel, Dallas, Texas, June 10th, 11th and 12th, 1964. All of our friends are invited to visit with us. Rev. Evelyn Muse, T.S.S.A. president will be chairman at all sessions.

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 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.

FATHERS DAY

Fathers day came into being through the efforts of Mrs. John Bruce Dodd, in June, 1910, at Spokane, Washington. Mrs. Dodd wanted a day set aside to pay respect to her own dearly beloved father, Mr. William Smart.

Mrs. Dodd said this special day would be so designed as to include Fathers at all countries, regardless of creed or religion. From this small idea Fathers Day has grown to a national day of recognition of Fathers throughout our continent and is being observed in houses of worship throughout our country. Mrs. Dodd First took her idea to her local minister who with the help of the local Y.M.C.A. put the plan into motion. Thus the idea grew and became a day of national observance proclaimed by President Coolidge in 1924.

Mrs. John Bruce Dodd asked for June the fifth to be set aside (her fathers birthday) as national fathers day. However this did not permit enough time for the ministers to prepare the necessary papers, thus the third Sunday in June was found to be most agreeable to all concerned.

—Harold Birch, N.S.T.

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Please Describe Condition and Price.

Write to
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OCTOBER 5th THROUGH THE 9th, 1964

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Host to the convention, INDIANA STATE ASSOCIATION OF SPIRITUALISTS, Rev. Virginia Leach Falls, President. For information about convention write Secretary, the Rev. Velma H. Dickson, 410 Lincoln Way East, South Bend 6, Indiana.

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For room reservations write—Reservations, N.S.A.C. Convention, Claypool Hotel, be sure to make your reservations in plenty of time to be sure that your room will be ready when you arrive. If requested room is not available nearest rate to your request will be held.



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Central Spiritualist Church, 1707 South Vermont Ave., Los Angeles 6. Services: Sun., 2:30 p.m. Rev. Paul D. Wilson, Pres. and Pastor. Rev. Katherine F. Tobey, Sec'y.

Westlake Spiritualist Church, 1722 W. Santa Barbara Ave. Services Sun., Wed., Fri., 8 P.M. Rev. Irene Wood, Minister, Lillian M. Jeffs, Sec'y. LOrain 6-8647.

OAKLAND—First Temple of Spiritualism, 1442 Alice St., Sun. and Tues., 7:30 p.m. Pres. and Pastor, Rev. Mitzie Monroe. Phone Templebar 4-9285.

SAN JOSE—"The Spiritual Science of Life Church," Y.W.C.A. Bldg., 3rd floor, Hall B, Services Healing 7:30 P.M., Lecture and Lyceum 8:00 P.M. Minister, Grayce Lindenau N.S.A.; Treasurer, Mrs. Blanche Rogers. Mail address 37, South King Road, San Jose 22.

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. Otilie S. Dryoff, 633 N. 87th St., East St. Louis.

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

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church, 102 S. Pearl 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 Tilden 4-3348.

INDIANAPOLIS—Psychic Science Spiritualist Church, 1415 Central Ave. Sun. Ser. Healing, 7 p.m.; Church Ser. 7:30 p.m.; Tues. Message Ser. 2 p.m.; Thurs. Ser. 7:45 p.m. Pres., Glenna Clark, phone ME 4-6673. George Jackson, Sec'y, 6848 Evanston Ave., phone CL 5-2375. **Progressive Spiritualist Church**, St. Clair and Park Ave. Sunday service, 7:30 p.m.; Tuesday services, 7:30 p.m. Edith Wade, President.

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

IOWA

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

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

KANSAS

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

The Peoples Spiritualist Church of Wichita, Kansas. Church services each Sunday 7:30 P.M., Labor Temple, 417 E. English. Building Fund Social every third Friday, 7:30 P.M. Pastor, Rev. Marie Brew, 614 E. Pine. Sec'y, Mrs. George Salisbury, 1401 So. Santa Fe St.

MAINE

Maine State Spiritualist Association of Churches—

President—Jobie Robinson
R.F.D. No. 2, Box 279
Orrington, Maine
Secretary—Wilson G. Gilman
Etna, Maine.

AUGUSTA—The Augusta Spiritualist Church, Court and Perham Sts., Sunday Services 2:30 and 7:30 p.m. Monday seances when announced. Pres. Mrs. Luciana Hilton; Corr. Secy. Rev. Madeline Wing.

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

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

ETNA—Harrison D. Barrett Memorial Church, Sunday Lyceum 1:30 p.m., Services, 2:30 p.m. May through October. Mrs. Marion McCrillis, Secretary.

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

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

MARYLAND

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

MASSACHUSETTS

Massachusetts State Association of Spiritualists—

President—Rev. Gladys Worsencroft
28 Riverside St., Danvers, Mass.

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

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

BROCTON—First Spiritualist Church, 54 Green Street. Church Services Sunday, Lyceum 11 A.M., Afternoon Service, 4 P.M., Healing Service 6:45 P.M. Evening Service 7 P.M., Thursday, Mid-Week Service, 7:30 P.M. Pastor, Mrs. Gertrude Stevens, Licentiate Minister, 68 Perkins St., Brockton, Mass.

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

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

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

SPRINGFIELD—First Spiritualist Church, Inc., 33-37 Bliss Street. Services, Sunday, 3 P.M. Young Workers Night, First Wednesday of each month, 7:30 P.M., All-Messsage 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 & Lyndale Ave. N., Consultations Thursday 1-4 p.m. Services Sunday 3:00 p.m. Rev. Howard C. Lemire, President, 522-9210; William Miller, Secretary, 333-8405.

MISSOURI

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

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

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

TOLEDO—National Spiritualist Church, Commodore Perry Hotel (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. LaClede Ave. Sunday Healing 2:30 p.m. Services 3:00 p.m. Message Service 2nd Wednesday. Gilbert Foster, Licentiate Minister, Pastor, 451 E. LaClede Ave., Youngstown 7. Phone ST 8-9298, Church Phone ST 8-9134.

OKLAHOMA

Oklahoma State Spiritualist Association—

President—Lester C. Scoles

4541 N. W. 43rd St., Oklahoma City

Secretary—Mrs. Alta J. Scoles

4541 N. W. 43rd St., Oklahoma City

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

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

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

OREGON

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

PORTLAND—The First Spiritualist Church, N.S.A.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. Rev. Willie B. Dearmin, Pastor, phone MI 9-2217. Sunday services, 10:45 a.m.; 7:15 p.m. with the exception of first Sunday in every month. First Sunday in every month Dinner 12:30 p.m., afternoon service 1:45 p.m. Wednesday service 8 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. 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. 2, Box 539, Tacoma 22, Wash.

BELLINGHAM—The First Spiritualist Church, Girard at "D" St. Sunday Services, 11:00 a.m.; Healing, 10:30 a.m.; Wed. Services, 7:30 p.m. Ruth Poole, Pres. 2014 D St., phone 734-5852. Marie Johansen, Secy., 1637 James St., phone 733-0479.

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

PUYALLUP—First Spiritualist Church, 343 2nd St. S. E.; Service Sunday Friendly hour 6:30 p.m., evening service 7:30 p.m.; Ruth Circle 2 and 4th Wednesday 12 p.m.; Pres. Merton Boss, 1802 So. Adams, Tacoma; Sec'y Rachel Baars, P. O. Box 395 Sumner, University 3-7080.

SEATTLE—Universal Spiritualist Library, 3009 Arcade Bldg., Seattle Library open daily, Books for rent, Periodicals for sale. Mediums in daily attendance. Ada B. Johnson, Pres., Sunset 3-0449; Librarian, Emma English, Pa. 3-3229. Rev. Genevieve Siedler, ME 2-9095, Sec'y of Board.

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.

Mary A. Tower Memorial Spiritualist Church, 2116 West Dravis St., Services Sun. 2 P.M. Frank Goodale Pres. Effie Goben, Secretary., 1702 Melrose Ave.

WEST VIRGINIA

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

WISCONSIN

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

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

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

N. S. A. C. ORGANIZATIONS

Ministerial Association

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

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

N. S. T. Club

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

Missionaries Club

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

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

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

Spiritualist Healer's League

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

Rev. Janice R. Baynes, Sec'y, 2733 Thompson, Des Moines Iowa 50317.

Licentiate and Certified Mediums Society

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

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

HOW SPIRITUALISM HAS AFFECTED ME

Spiritualism has changed my way of thinking; it has changed my definition of happiness; and, it has helped me to walk forward facing the sun, and cast all doubts and shadows that formerly had been so permanent within.

The chaos my life was had steadily removed itself, to be replaced by the cosmos—harmony and peacefulness which I've seldom experienced.

Happiness, at one time, meant to be with conjugal love; to have a steady companion to share glad tidings and sorrow. No so! It now indicates, to me, that happiness is in sharing goodness, and Truth; a smile inside, and for this, I sincerely wish to thank Spiritualism, and our beloved pastor (Reverend Florence Becker, of the Golden Gate Spiritualist Church in San Francisco), and equally as well, the many friends that have talked to me, and communicated with me both from the rostrum, and face to face.

Truth has inspired me to be free from worry. Knowledge of the science, religion and philosophy has steadily eliminated a financial burden which had me at wits end for quite some time. The Law of Nature has also improved my health, to the extent that not too long ago, it saved me from unnecessary surgery which surgeons wanted to perform on my face; which, in fact had gone so far as to proceed with draining and medications, to be followed up with surgery upon my return from a two weeks vacation. Change of diet took care of the "bumps" on my face, and my removal from the doctors care came originally from a Message from the Spirit friends on the other side.

Since attending classes of our beloved Pastor, my thinking has changed, and improved, to the effect that my temper has not flared up—it is now under control. When a human being upsets me by something he has done or said, I can promptly focus my mind upon more pleasant things and disengage my thoughts from the current situation.

I am learning not to converse about the things I may need or wish that I had; I've learned to affirm my desires, and see them be accomplished.

Spiritualism has had nothing but an excellent effect upon me and my life. It has changed my thinking so that, not too many months back, my home life was disturbed, I did not know which way to turn; now, it is quite tranquil and happy, and the same goes within my inner self, too.

I would like to take this opportunity to give my sincere thanks to all that have dedicated themselves to Spiritualism—to love of brotherhood, and whom consistently avail themselves to the call of duty to life on this planet, Earth.

I am firm in my belief that more people will turn on the light—find within themselves the same that I have, and share their happiness with harmonious thoughts. A Student

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
4721 W. Washington Blvd., Milwaukee 8, Wis.
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 JUNE

Man is never apart from God, God is the essence of light the source of health
Therefore let us seek the highway of light
That there shall be no darkness in our life
Let us affirm the truth of the source of health
God is health, God is light, there is no darkness
In my understanding.
Behold; — I am well