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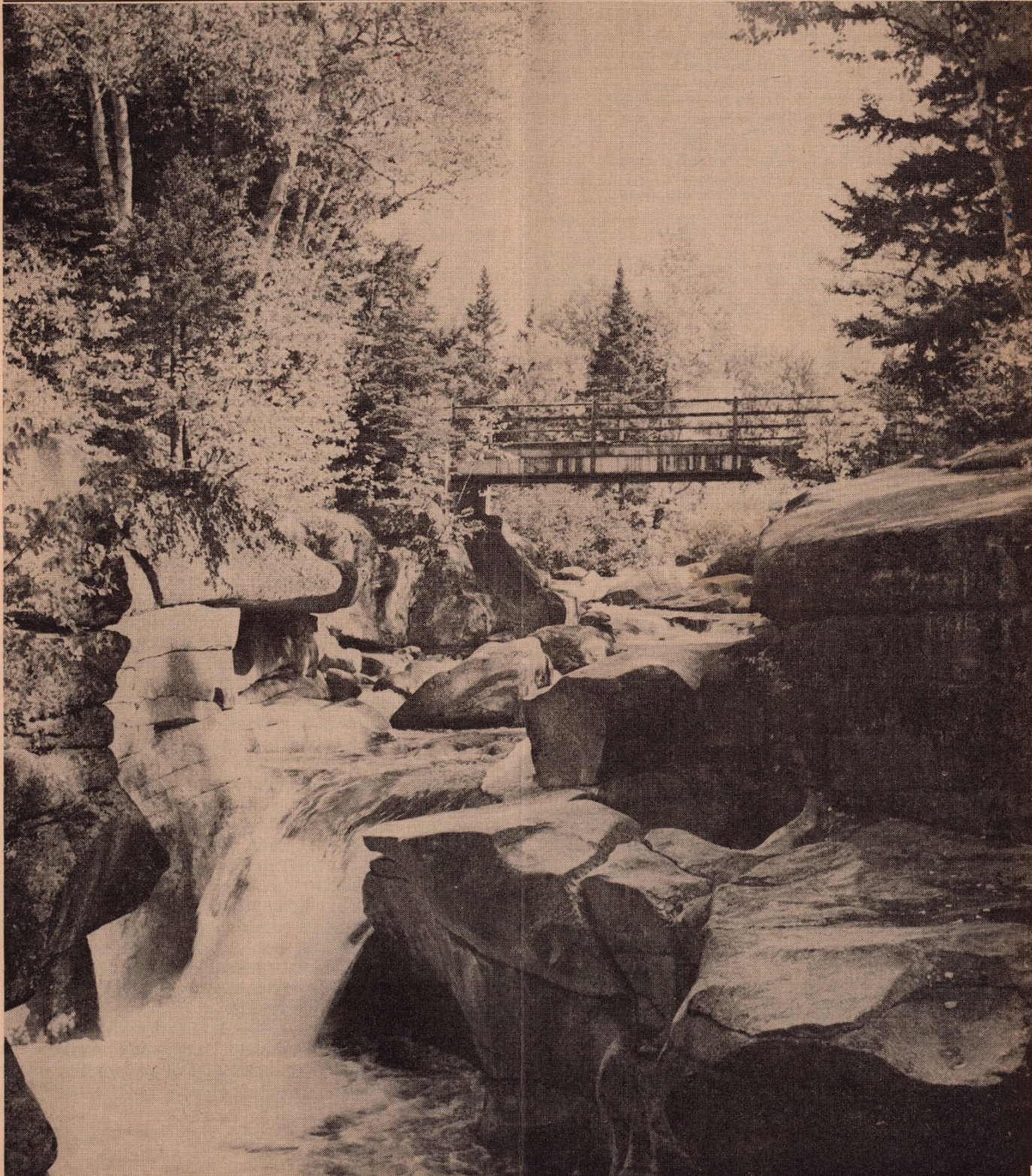
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This Month's Front Cover
A Summer day and sparkling water in
New Hampshire.

EDITORIAL

WHY DO WE FAIL??

"Thou glorious spirit-land: Oh that I could behold thee as thou art—the region of life and light and love, and the dwelling place of those beloved ones whose being has flowed onward like a silver-clear stream into the solemn-sounding Main, into the ocean of Eternity."

—Henry Wadsworth Longfellow.

The poignant words of the poet continue to strike a responsive chord in our hearts, long after the poet has moved into the land he so lovingly describes; his words echo the cry of distraught humanity, for with all the greatness of our world man still glorifies the spirit-land as the longed for place where all our problems will be solved forever. We cannot fully appreciate the pain and anguish of our fellow man, we not alone lack ability to understand, we are too deeply enmeshed in our own problems. We are

all part of one great family, this is true; yet we are divided by nationality, custom, man made creed and age old hates.

A very cursory study of history shows us that the great nations of antiquity rose and fell leaving monuments, great records of culture, language—from which especially all the present day western nations derive their languages, art and culture. We note especially the great nations circling the Eastern end of the Mediterranean Sea and as far as distant India. Yet with all the lessons of the past to guide us, we fail to appreciate why THEY failed. Nationality and religion still divide men and hatred is fanned into flame by the age-old methods of the mob. Leading nations are greatly interested in outer space and a manned flight to the Moon. The deepest ocean depths are the concern of scientists as they explore ways to increase the fish population so that a bountiful source of food will be insured for future generations. This, along with desalination of the ocean water to the end that the falling land water tables will be offset by inexhaustible supplies of fresh water from the oceans of the world. Any part of the above few sentences contain enough basic material for a lifetime study, our purpose here is a sketchy outline.

All our present day pre-occupation with our magnificent culture has not solved the cancer of misunderstanding between nations nor has it cured the unlovely city slums pressing close to some of the most beautiful and functional buildings in the largest cities of this country. The slums are perpetuated by human greed and absentee landlords and in all parts of the country where great industrial progress once flourished and is now ended, there are forgotten people clinging to the shreds of a way of life that has moved on to more profitable areas. With our great ability to communicate with peoples in distant places we have lost the ability to communicate with the members of our families. Failure is evident in church, school and in all departments of society because we talk the language of THINGS and statistics and have forgotten how to talk from our hearts.

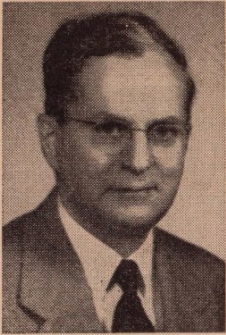
As I write a lady on a radio program is pleading with her listeners to send books, paper, pencils and crayon to the school children of Viet-Nam. This is a wonderful and laudable work, but we have a super abundance of such materials in our own schools and our young graduates are better educated than most of earth's children, yet they seem to lack the ability to communicate with each other or with their elders. As they enter the work-a-day world, they are interested in "fringe benefits" and "pension plans" while the peach bloom of youth is still on their cheeks.

Surely the "region of life and light and love" is not alone in the spirit-land, surely it is here and now if we will but think and act from the

(Continued On Page 24)

OUR LIFE AFTER DEATH

Part One of a Series



Rev. R. F. Nye

INTRODUCTION

In 1943 Dr. Hornell Hart of Duke University opened his Garvan Lecture at Lancaster, Penn. with words which probably shocked his listeners. As a dash of cold water may revive one from unconsciousness, so a dash of cold fact may bring one to face the inexorable certainty that all men must die. Multitudes try to repress the thought of it, and the skill of the mortician would create the illusion of life-likeness in death. But the fact remains.

ate the illusion of life-likeness in death. But the fact remains.

Dr. Hart said: "Out of the billions of people on this earth there is just one whom you call 'I.' This strangely unique self of yours inhabits a physical body which is destined to die. Sooner or later, in some hospital room, or on the pavement of some highway, or in swirling waves, or in your bed at home, your body will go limp for the last time. Your heart will cease to pump blood through your brain. Your corpse will be dead. But what of the strange uniqueness that has said 'I' within that body for all these years? Will it flicker out forever like a gutted candle flame? Or will that selfhood of yours go on in wider worlds, into vaster adventures?"

There were questions of long ago; they are questions of today. The answers are all-important; they will reveal our basic thought of God and man.

If we believe that the "I" within us "flickers out forever like a gutted candle flame," as Dr. Hart put it, our basic evaluation of all things must be limited to the brief span of earthly life, bounded by the darkness of the womb and the cold obscurity of the grave.

If, on the other hand, we believe that man's selfhood goes on "in wider worlds, into vaster adventures," that our horizon is not confined to the sad monuments of the burial ground, we are in company with those of the immemorial generations who have known that "the soul that rises with us, our life's star, hath had elsewhere its setting, and cometh from afar, from God, who is our home."

One hundred thousand years ago, when Neanderthal Man made rough flint instruments, man believed in the survival of the human spirit after death. I recall no civilization except our own in which the conviction of the survival of human personality after death was not the prevailing common faith. Modern materialism has exiled God and brought terror upon terror to

mankind. Only the fool (who says in his heart, "There is no God!") cries out the jubilant blasphemy, "Glory to Man in the highest, for he is the maker of things," The maker of things!, so revealing! Science has wonderfully reshaped the physical world; it has given the owners of raw materials and the fortunate pioneers standards of life before unknown; but western man has been so enamoured of things that human personality has been severed from the super-physical foundations of life; the dogma that human freedom is an illusion has spread its fateful blight, and belief in life after death is looked upon in 'educated' circles as a childish wish-projection, a harmful superstition from an ignorant and unscientific past.

Western civilization is paying—and will continue to pay—a heavy price for specialized brilliance in the laboratory and foolishness toward God; for the steady erosion of belief in man as an immortal spirit.

Faith and conviction concerning "Our Life after Death" must rest upon evidence, both the evidence of the faith of those who have lived before us, and the evidence of our own experience and reason. We discover the evidence within our own spirits; and we also find it recorded in the Bible. And to these impressive sources we might also add the testimony of all religions and the findings in the broad field of psychic phenomena.

Each must be his own juror in the things which matter most; each possesses freedom of decision—and to each the consequences must follow.

The Court charges the jurors as to the nature of testimony and credibility. A thing is "credible because it comes within the range of possibility or probability, or because it is in accordance with other facts which are known." The credibility of a witness depends not alone upon his particular knowledge, but also upon his character. Credibility rests upon both.

What the heart truly desires to learn—that shall it know. "Knock and it shall be opened unto you." Mountains of evidence, philosophical or theoretical reasoning, are worthless if one is uninterested; no evidence can enter the closed mind. A closed mind is both unscientific and irreligious, because it already knows all truth, and is contemptuous of what falls outside its dogmatic scheme. Of this attitude the scientist Herbert Spencer once said: "There is a principle of life which is a bar to all information, proof against all argument and serves to keep man in everlasting ignorance: that principle is contempt prior to investigation."

(Continued on next page.)

Human dignity and a humane social order cannot grow from a society of men who believe that their essential nature ends in dust with the maggots; neither can men find peace of soul and mind in an unintelligible universe which mocks justice and denies man's desire for life beyond the brief span of fourscore years and ten.

It has been most wisely observed (Gustav Th. Fechner) that "the fact that we seek God, and **must** seek Him, is the strongest proof that He is; and the fact that everywhere and from the very beginning we have sought Him is the strongest proof that we must seek Him . . . We should have no **need** of faith in God and immortality, if God and immortality **were not**."

The nature of both God and man is equally involved in the fact or the fiction of life after death.

OUR LIFE AFTER DEATH

Part 2—What Is Man? The Bible's Testimony

The method by which men of the Bible reached the conviction that human personality survives bodily death was identical with the way by which we gain knowledge of anything. Human experience is the basic requirement for all knowledge. A vast variety of things is continually happening to human beings. From the day man became self-conscious he began sorting out experience and drawing rational conclusions. He came to note that effect follows cause. He experienced both physical and spiritual phenomena, even as his descendants unto this generation.

Modern man has brought to greater perfection a method of observation, but modern man has too narrowly selected his data. We have **both** physical and spiritual experience. "What may be called science consists in a method, not in a given subject matter." There is a science of the spiritual as well as of the physical. It is generally assumed that science can deal only with material things. Modern man proudly acclaims science, yet fails to examine its basic assumptions. We must remember three facts.

First. Basic in all knowledge, whether of physical or spiritual phenomena, is **faith** in the ability of man's organs of awareness to report on an objective world, a real world outside of himself, and the capability of the human mind to classify its experience of that world and draw reasonable conclusions from its data. The human mind must forever walk by faith—faith in the intelligibility of the world; otherwise it can know nothing and affirm nothing. In other words, the world makes sense, not non-sense.

Secondly. Ignorant and prejudiced dogmatism fears new knowledge and insulates itself within a closed system. It cries out "impossible," even as it views disturbing facts. It builds tombs for the prophets which its fathers stoned.

Thirdly. The scientific method makes rational deductions concerning things unseen and proves them by demonstration. For example: The two billion dollar Manhattan District project was an act of pure faith until the moment in the New Mexican desert when the theory of atomic explosion was proved by experimentation.

Science has many thrilling stories of faith justified by works; so also has religion. Man through **applied faith** has learned much about the spiritual world; a world which interpenetrates the physical, else he could have no experience of it.

We may now turn to the Bible's testimony concerning man; keeping always in mind that we must have faith in the reliability of our senses and faith in the human mind to draw dependable conclusions; remembering that a prejudiced and dogmatic mind excludes itself from knowledge and truth; keeping in mind that man's physical and spiritual sense organs make discoveries of an objective world. Upon these assumptions rest the body of true science and also our faith and knowledge of life after death.

What has the Bible disclosed as regards the nature of man? Foremost among the truths gathered from the Bible as to man's nature is that he is more than he appears to the material senses to be. The man, the brute, the insect and the plant, **as such**, seem to end their existence when death comes. But the Bible affirms that in the case of man (at all events) death does not entail non-existence. It declares that his being as a **man** is not terminated nor even suspended when physical life has departed and the material body is laid in the grave to decay.

For example: Scripture shows that two men, Samuel and Moses, did not lose their personality, although their bodies had been consigned to the dust. The **men** themselves were alive after death. It shows, in Jesus' parable of the Rich Man and Lazarus that those two individuals were still existent, although their bodies had died. It also shows, in the words of Jesus spoken to a dying man, that the extinguishment of His own and the robber's physical lives would be no obstacle to their being together in Paradise on the day of crucifixion.

But does not all this presuppose that man is more than material? If he were not so, how absurd of the Bible to introduce him on the stage of **life** after the death of the material.

Then, again, the Bible represents that the extinguishment of physical life does not involve the extinguishment of **mind**.

Samuel, Moses, Dives, Lazarus, Jesus and the robber, are not depicted as mindless entities, after death, but as beings who can **think**. Samuel, Moses, and Dives are made to speak. Speaking implies the action of mind. Jesus and

(Continued on next page.)

the robber were to know one another. Recognition is also an exercise of mind. If the pronouncements of the Bible be right, mind cannot be classed as physical.

We must also affirm that man, after death, is in bodily form. To many, educated and uneducated, it seems a veritable contradiction in terms to speak of a **body** in relation to a spirit. They can imagine only one kind of body, and that is laid aside at death. The self that survives the incident of dying is enveloped in a haze of indefiniteness; a formless, unconscious essence, doomed to await the resurrection of its cast off physical body before it can reassert its claim to be called a man or a woman.

This cannot be so because "form is an attribute of consciousness . . . all manifestations of consciousness have form." The idea of formlessness was not borrowed from the Bible. In that Book we learn that bodily form is not restricted to earthly matter.

St. Paul mentions "celestial bodies" as well as "bodies terrestrial," and a "spiritual body" as distinct from "a natural body."

Moreover, scores and scores of spiritual appearances are recorded in the Scriptures. Angels have visited and conversed with men. In all these instances, the spiritual beings have been in bodily shape. If the testimony of the Bible is reliable, the super-physical is not formless.

Already we have referred to two post-mortem appearances, those of Samuel and Moses. The prophet seen after death by the woman of Endor, and with whom the unhappy Saul conversed, was in bodily form. The woman's answer to the King's question—"What form is he of?"—was, "An old **man** cometh up."

The Moses, seen on the mount of Transfiguration, 1500 years after his material body had been buried "in the valley in the land of Moab" was not shapeless. St. Luke describes him as a **man**, and so bodily was he that he could converse with The Christ, and was recognizable.

We also must say that man while in the earth-life, possesses certain faculties that point to an interior spiritual organization. We must see what explanation can be given of the post-mortem retention of form. As long as we regard

the center of our being as an abstraction instead of an embodied entity, so long will Death, that strips us of our material body, seem to rob of us all that can constitute personality. An individuality apart from form is unthinkable; and consequently many believe that man's surviving spirit is no more than an abstract principle, vague and unreal when detached from the flesh. But the Bible bears witness that men, while still in the earth life possess certain faculties that point to the existence of an interior spiritual body.

The fact of any faculty existing presupposes an organization, and, moreover, some kind of body and shape. Were one to assert that an eyeless, throatless, and noseless creature was, nevertheless, able to see, speak, hear and smell, his statement would be treated as absurd. And yet this is what a great number of Christians have taught.

If the Bible be really a revelation concerning man's nature and destiny how marvellous were it altogether silent on a subject so important. When we turn to the Bible we find that patriarchs, seers, prophets and others are represented as seeing and hearing sights and sounds, external to themselves, not only invisible and inaudible to other men, but also absolutely beyond the range of physical organs. The Bible writers realized, as too many Bible readers do not, that the physical and super-physical meet in man, and both are **natural**. The Bible asserts that what was seen and heard by men through their super-physical faculties, had a **real** and **objective** existence; that the sights and sounds were **external** to the seers and hearers themselves. This is most important to remember.

The super-physical powers reside within the spirit of man, all the while that the spirit is incarnated in the physical. The organs of our spirit-body exist **before** our spirit is transferred from the plane of matter to that of spirit, in the same way as the physical organs of a baby exist before the circumstance of birth. Neither death, in the one case, nor birth, in the other, calls the organs into being. They exist before; death and birth but open up for them two wider fields of exercise.

If the super-physical does not exist in man now, then there are no grounds for believing it existed in him in the far-off Bible times; since he was not constituted then differently from what he is at the present. We must therefore declare that today as well as of yesterday in Bible times man's spiritual body survives the death of his physical body; that in the world of the Spirit man possesses a spiritual body, within which he most truly lives; and that man, while living here on earth has within his soul spiritual faculties which enable him to see with an inner eye and to hear with an inner ear.

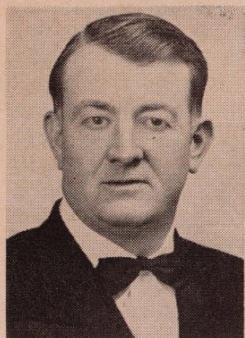
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Here in the United States more than 160 different Protestant and other Christian religions basically use the New Testament for their source of doctrine. It is interesting to note their various degrees of success. This is particularly strange when each group has so little difference in what is taught and professed. This difference can be in only one verse of the Bible. We must look elsewhere for reasons for growth.

Looking at the great cathedrals, abbeys, convents, schools, the Vatican, and the local church buildings we see a vast difference with each denomination and even in some areas of the same group. These are physical evidences that remind us of a quotation by Abraham Lincoln: "Property is desirable. Property is the fruit of labor." Many churches have no physical assets and become stronger when they have a better place to meet. The clergy soon learned the value of building or purchasing church property and for many this is their first consideration. Much of recognition and strength is in what you own. It is quite natural for the public to judge an individual or a church group by what they see. The public may not understand what a church represents but it usually is judged by the amount it possesses and the number attending which does not always reflect the true size of membership. One of the quickest ways for a church to fail is to lose their property and not relocate. Knowing this some church groups make building compulsory and even go so far as to dictate the size of building and amount to be expended.

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Jesus and his followers taught and demonstrated a very high moral philosophy. Written records later preserved much that was taught and what happened at that time. No attempt was made to actually establish a church although some verses indicate that some thought was given to the matter. There was little to indicate that anyone of them had organizing ability and nothing was done. Nothing was done to start a church or any organization to continue Primitive Christianity until Paul, (or Saul) of Tarsus, a Roman citizen and an educated man begun the first serious attempt to start churches. Starting a thing is much more difficult than maintaining it.

Thomas Grimshaw once said to his students, "Whenever I felt discouraged with church problems I read about Paul and the 7 churches. I always felt better for his troubles were greater although much the same as today."

Paul did get the first churches operating and organized on a permanent basis. People then as now were difficult and slow to give the

(Continued on next page.)

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needed support. The problems are much the same today. Without Paul we might never had a Christian church. One of the first lessons learned, and a very vital one, was that a church in the public view is a building in which devotional services are held. The early Christian church learned the need and value of property. The Church still buys land and builds all that it can afford. What the church now owns shows the greatest source of Christian public recognition.

There is much evidence that many religions, sects and creeds started and failed. Those who had property and other physical assets nearly all survived and grew. They were better organized. They had people who wanted this and worked for it.

This source of strength is very vital to churches seeking recognition or a place comparable to that of other religions. Maintenance of membership and growth is easier. It is true that in prosperous areas better and bigger groups and buildings are found, the amount of finance available limits the results. Financial support can be taught to members and it is a source of strength. Better Organizations have more money.

The membership is divided into two groups: (1) Those who want property and are willing to work for it, and (2) those who do not have sufficient desire or energy to get much done except to hold services somewhere. The second group has little strength and will be smaller than their potential.

New members are attracted according to the leadership, its policies, practices and property. The Early church fathers slowly learned this and did everything possible to grow. Those who did not met for a while and failed. Reorganization saved some failures. The kind of leaders determines the kind of people who will seek affiliation.

Briefly an organization is best judged by its results and not by claims. If results are lacking

then it is because the organization as it is now has not done what others did and became strong. Look at the strong and learn how they overcame their problems.

Physical things must be done by physical laws. All construction is the result of an effective organization. While a church is for spiritual purposes its strength may be determined as follows: The Denomination of which it is a unit, number of its clergy and members, and their economic status, its property, its schools and other means for its continuity, its constantly acquiring of new members, its number of services, its location, its methods of finance, and its desire for improvement in all areas. There are other factors but these are the most vital. Nearly all of these things are of a material nature. Here is a point that is often overlooked. What makes a strong religion or organization is not what it teaches or professes but what its organization has done and is doing.

Christianity grew by doing what would strengthen it, teaching what people would accept, and would support numerically and financially. The leaders shrewdly studied man's needs and mind, also his desire to worship.

Working together is organization. The kind and quality of the effort and where directed shows different results. Leadership is very necessary but no one can lead unless there are those who will follow. Nothing of value can be accomplished without effort. Leaders must be close to those led.

A few followers of Paul grew into a Europe that at one time controlled governments and had large armies. The Christian Nations have fought nearly all wars. During this time the church had the power of physical life over even kings. Finally people would no longer support the systems as organized and operating and church and state separated. This left the church much weaker and it was forced to devise new systems for its future. Spiritual systems of voluntary support were organized and made strong. Many failed. Those that survived learned from past experiences and by adopting good methods and practices learned slowly how to grow. Others regardless of their status would not change and failed.

Church leaders have followed the pattern of suppressing or persecuting all that they deemed to be competitive, or would weaken their material organization. Even Paul said "Let the women keep silence in the churches." This could have very well been his way of suppressing psychic demonstrations as women have always taken the lead in this. No major religion is publicly practicing the things that Jesus and the apostles did. When Joan of Arc, a French patriot, saved France by the advice given through her, was burned at the stake, it was not what she did but the fear that the structure

(Continued on next page.)

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of existing churches might be weakened if psychic demonstrations were encouraged. She was burned at the stake for doing what Jesus had done. Later her church made her a saint. These things are the results of willful sincere men who use a strong organization to perpetuate it at all costs. Only a strong civil government could force them to return to the purpose intended. This is an example of even a religious organization becoming the tool of power seeking men who eventually try to usurp civil and military powers. This is over organization.

Sincere men created church and other organizations by much thought and effort for specific purposes. Due to the nature of man, they found that a church could be established best by using only a little of the Bible and the material means and methods that brought people of all ages together to worship.

The Psychic demonstrations of the past were not ended but continually appeared in spite of suppression and attempted control. Individual effort and ability continued these and some attempts were made to take them into a church. Mostly only that which would strengthen the material part of the church organization is used. This is called "guidance" by one recently formed growing organization that came into being through persecution. When the choice was made between a strong church and using psychic phenomena church organization prevailed. Men are however becoming more enlightened and complete control is more difficult. Finally a few enlightened men and women who were interested and had witnessed NEW Testament types of phenomena tried organizing in a new way patterning it after the United States government they organized for the one purpose of proving continuity through psychic phenomena. Their purpose was to demonstrate it, teach, develop a philosophy and establish it as

a religion. No attempt was made to copy the practices and methods of other churches.

Today that organization has succeeded in its primary purpose. Continuity has been and is being amply proven and as such is to a large degree being accepted even by some groups who tried to destroy it.

This organization now lacks the strength needed numerically and in property. A reorganization along good proven methods might find a way for the church of the future. Look at what a strong church has; study how it became strong. The same principles can strengthen a weak group. People everywhere desire to worship. The same methods get like results for people seek what they need; when they find it they come again, some remain and take part.

What you offer determines largely who comes and who remains. Your organization is built by those who remain, you have a choice for church leaders have indirectly chosen their future following by the methods used and style of services, their practices and what they offer to the public and their membership. Success can come through intelligent effort. Organizations being of human design die when their activities no longer serve the purpose for which they were established. Change is necessary to keep strong.

Anything built around an individual must end with the individual unless reorganized. Permanence will result when based on principles. Churches have been operating for centuries. Those that survived can offer much to the seeker who wants answers to his own problems of organization, he knows it must grow to survive.

Study how another church met your particular problems. That with intelligent effort can help to solve your difficulties as they arise.

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Some people (though an ever decreasing number in our present day of spiritual enlightenment), still think they will remain dead or in their graves, after their passing, until Gabriel blows his trumpet.

Gabriel, the archangel, as we all know, is considered a spokesman for the Lord and the angels of the Lord. It is easy to understand why the ancient people, especially, thought he would sound the trumpet at

the last day, when a bit of the history in connection with him is known. In being a spokesman, he is thought of as "sounding the truth," as the last trump or last word being sounded on any truth, which is to come at the end of the world. Gabriel came to Daniel to help him understand his visions, to Zachariah to foretell the birth of John, to Mary and Joseph to inform them about the birth of Jesus, and he is the one referred to by Paul in First Corinthians, "For the trump shall sound and the dead shall be raised." And in First Thessalonians, "And the Lord himself shall descend with the voice of the archangel (always understood to be Gabriel), with the trump of God, and the dead in Christ shall rise."

These verses seem to have given Christians, many of them, the idea that deceased people remain unconscious, asleep or "dead" until Gabriel blows his trumpet, though much of the rest of the Bible tells quite an opposite story. Both the Old and New Testaments tell of many who have returned to earth from the grave, and have not waited for any trump to sound. For example, we remember that Jesus on the Mount of Transfiguration talked with Moses and Elijah and discussed things that were to happen to him at Jerusalem. Now Moses lived some 1600 years before The Christ, and Elijah lived some 900 years before the time he was talking with the Master. These two were much alive, and their presence was recognized by at least three witnesses besides Jesus. Peter even

entertained hopes of keeping these visitors from another world with them indefinitely on the Mount.

Again, the woman of Endor, or "medium of Endor," as the Revised Standard Version of the Bible has it, was commanded by King Saul to get in touch with the prophet and seer Samuel. This was done. Samuel materialized, and talked with Saul, as the Bible tells us, was recognized by Saul, and predicted correctly that on the morrow Israel would be delivered into the hands of the Phillistines, and that Saul and his sons would be slain.

Furthermore, the Gospel according to Matthew tells us that at the time of the resurrection of Jesus "the graves were opened and many of the bodies of the saints which slept arose. They came out of their graves and went into the city and appeared to many." They certainly did not wait for Gabriel to sound his trumpet on the last day of the world.

Still again, in Revelation, John in his vision sees "the souls of departed martyrs and saints in heaven, under the altar, and before the throne of God." and elsewhere in the company of each other, of God, of The Christ, and of angels in the central and highest heavens, and in the place where the saints "go no more out forever"—do not have to go out into incarnation any longer as they have met all their requirements. Paul says "to die is gain." Again, he says "I have a desire to depart and be with Christ"—all this before Gabriel sounds his trumpet. Jesus said to the thief on the cross, "Today thou shall be with me in Paradise," indicating, as do numerous other Bible verses that one passes to Paradise, or the Summerland, or to Heaven immediately and is alive and functioning in his etheric body, rather than rotting in a grave in inactivity waiting for Gabriel to sound his trumpet. In this connection, Paul speaks of "celestial" or etheric bodies, and says "This mortal must put on immortality." This

(Continued on next page.)

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refers to good and evil alike, this immediate going to the place for which one is fitted. We read in the Bible that the "misery of the wicked" begins immediately at their death, and that their condition is apparently unchangeable, as in the story of the rich man Dives who was consigned to hell, and the beggar who was sent to heaven or Abraham's bosom.

Now in way of better understanding, before we consider some of the cases of modern survival that prove that people do not stay dead for thousands of years, let us ask, where did people ever get the idea that they must remain asleep or dead while their bodies decayed in the grave, and then suddenly at the last day of the world assemble all the parts of their physical body and come alive?

Some people say that since we find Gabriel at the beginning of the Christian story, it is natural to suppose he will be found announcing the end of it, when the good, because of their good deeds will have heaven on earth. The idea has been traced back by theologians to Syrian and Babylonian legend and mythology, picked up by the Jews during their captivity in Babylon and combined with some of their own Jewish ideas and also with those of the ancient Egyptians. The Jews of old did not believe in any resurrection—the dead were in "Sheol," a very indefinite, shadowy state. "The dead know not anything," are words from Ecclesiastes which represent the view of the Sadducees who say "there is no resurrection." The Pharisees believed only in a physical or bodily resurrection, but the Essenes, the third group of Jewery that later became absorbed in the Christian sect, believed in a spiritual resurrection. To this group the Christ belonged. You will recall that the Messiah who was to come, according to Jewish thought, was to set up a kingdom on earth and reign there after the world was purified by the Israelites, and there was no more sin. Naturally, since heaven was to be on earth, the resurrection would be a physical resurrection and bodies of flesh would be necessary, not etheric bodies. Hence, when Gabriel blew his trumpet, the dead would take up their physical bodies. This even got into the church creed. "I believe in the resurrection of the body." The Egyptians believed that their physical bodies would be reanimated by their souls, and that was one reason why they built the Pyramids, that they might have a safe place to keep their mummified bodies until they would need them. Paul seems to have been influenced somewhat by these Egyptian ideas. The Pauline School of thought was adopted by the Council of Nicaea, which was not just to Paul or to themselves, since Paul's idea was more than that of the Egyptians. But it was all in keeping with the science and morality of those ancient days, when people believed in a four-cornered world with a sun revolving around it, offered human sacrifices, believed in

an eye for an eye and a tooth for a tooth, and in persecuting and killing those who differed with them. They were about one hundred per cent wrong, so there is no reason why we should hold to their theology any more than to their science and morals. But along with believing in the trump of Gabriel and the dead staying dead, Paul did believe in a spiritual heaven and in etheric or spiritual bodies and in immortality.

But perhaps of more significance is the truth that we only test the past by the present, and prove the truth of the Bible by what happens now. The Bible is seen to be true when it demonstrates at the present time its truths. People do not and never did stay "dead," to wait for any trump of Gabriel to sound. All down through the ages God has used various means to prove that fact to us, even to using raps, codes, and other means, as in the case of the murdered pedler walled up in the house of the Fox Sisters. In the Epworth Rectory, John Wesley's home, it was old Jeffries that communicated with the children of the household. Doubtless, this event had much to do with the interest of the Founder of Methodism in spiritual phenomena, for in his **Journals** we have many examples of materialization and communication with the other world. For instance, the case of Elizabeth Hobson, whom Wesley investigated, a girl of London who woke one night to see her brother George, who was working in Jamaica, standing beside her bed, dripping as if he had fallen into the water. He was surrounded by a glorious angelic light and was earnestly looking at her. That night the ship he sailed in struck a rock and he and many of the crew were drowned. It was later discovered that George had appeared to his sister at the exact time he passed away. Wesley remarks, "And so a spirit may travel many thousands of miles in a second. And, although it is not fashionable to believe in spirits, I must testify to what I believe to be the truth—and again, with the passing of such belief, goes the Bible."

As we meditate on these truths, let us recall the words of Cicero who was born over a hundred years before Christ, and said, "They whose minds scorn the limitations of the body are honored by the frequent appearance of the spirits. Their voices have been often heard, and they have appeared in forms so visible that he who doubts must be partly bereft of reason."



To feel for none is the true
social art of the world's stoics
—men without a heart.

—Byron.



* * *

"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:

In Spiritualism how is the triune expression of man, as expressed in orthodoxy considered? Is man a trinity.

—M.J.W., Phoenix, Arizona.

Answer:

Trinity is a term used to explain the doctrine of three persons existent in one godhead or centralized force which we call Infinite Intelligence. This force is to be found and considered in many religious philosophies. Such application cannot be attributed to any one religious system past or present. The very first reference to such an application, however, seems to have been expressed in the three headed god as taught by the Brahmins—Brahma—Siva, Vishnu, the latter was the creator of Brahma (man as a human being) and Siva the destroying force in human life, no doubt this was the result of the many gods expressed in Egyptian philosophies. We find it expressed again in the Hindu religion in the consideration of man with Rama (power) and Krishna the all wise creator. In fact in the religious philosophies of the Greek, Roman and Anglican churches we find the triune of man variously expressed. Thus it follows that the trinity as taught in the present day orthodox Christian applications was superceded by the so-called oriental faiths in diverse expressions and was used through various rituals which are considered pagan rites.

In Spiritualism, speaking of man as a trinity, we refer to the physical, mental, spiritual aspects of man, thus he becomes a triune being. The body, or physical part, being the instrument through which the spirit or soul gives expression. When the orthodox church speaks of Father, Son and Holy Spirit, we find the oriental reflections in such expressions. God, in their catechisms, created His son, Jesus in His image and sent Him down to earth to teach salvation through faith. His eventual death and resurrection proved the

non-destruction of spirit or soul and through this knowledge there is the basis for the belief in immortality or as we Spiritualists aver—CONTINUITY.

In the early days of orthodoxy, man paid little heed to any reference of spiritual attributes; therefore "Gods image" became a physical likeness and was so considered in various catechisms. Man had little consideration for symbolism nor the spiritual aspect which is considered today in all philosophies, this reference to "the image of God" has disappeared in many of its creeds and dogmas, thus the expression of Father, Son and Holy Ghost has taken on a newer, more modern application in orthodoxy and this symbolism is more and more a part in the development of religious faith no matter what sect or creed. Orthodoxy, however, still accepts a personal God; Spiritualism does not.

Is man a Trinity??, emphatically Spiritualism teaches that he is. The body being that portion of man that receives impulses, in this our earth expression; in turn passes them on to the mind. In order that this may be done perfectly, it requires that the body must be kept in harmonial physical condition. Mental or intellectual conditions are closely related to physical conditions; divided into two parts, these attributes become known as conscious and sub-conscious mind. The conscious mind being that part of the mental state which receives the impressions through the physical body; it operates through that mental quality which is called reason. The sub-conscious mind (sometimes called subjective mind) is the channel between the body and Universal SPIRIT. This is the vehicle through which Universal Spirit functions. The opportunity is ours to unfold and develop our mental and spiritual faculties since the soul or spiritual man is the ego or true self in every individual. In other words man is as much spirit now as he will ever be. The combination of his physical expression and

(Continued on page 24.)

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NOTES from the FIELD

HOUSTON, TEXAS

Sunday, May 24th, 1964 proved to be a most thrilling and satisfying day to the members and friends of St. Paul's Spiritualist Church of Houston, Texas. Our beloved President, T.S.S.A., Rev. Evelyn Muse gave the lecture during our morning service, which was an inspiration to all, after which she presented the Charter to St. Paul's Spiritualist Church officers. Mrs. Mertis Stone, guest organist, filled our church with exquisite music. Guest workers gave spirit greetings. Most of the T.S.S.A. officers were present and a great many visitors from various churches throughout the State arrived to join us on this very happy occasion. The church was filled to capacity. A delicious luncheon was served out of doors on the lawn under the shade trees, after which an afternoon service was held. Our pastor, Leonard Parsons, gave a most inspiring lecture, followed by clairvoyance by Rev. Muse, Rev. Dearmin of Houston and Mr. Kelly of Taylor. The memory of this day will be an inspiration to all members of St. Paul's to work with untiring zeal for the accomplishment of their hopes and dreams for the future.

CICERO, ILLINOIS

Ladies Aid of the First Spiritualist Church of Cicero, known as the Harmony Circle have celebrated their 30th anniversary, Sunday, May 24th, 1964. Rev. Rose McKay, Vice President of Illinois State Spiritualist Association was guest speaker for the occasion, she delivered a beautiful lesson to the congregation, stressing the need for showing a spiritual example in living and following through with work for our fellow man. Refreshments were served after the service and the grand anniversary cake baked by Mae Dakins was a wonderful centerpiece. The flowers for the occasion were very beautiful and the church rostrum was very handsome.

PORTSMOUTH, NEW HAMPSHIRE

The Loyal Order of Moose Lodge No. 444 of Portsmouth, N. H. held its memorial services at the Moose Home on Penhallow Street. The service was held jointly with the women of the Moose. The Rev. Frank Daley of the First Spiritualist Science Church was in charge of the service. Those helping him were Arthur Rand, Sargeant at Arms. Miss Elizabeth Virgil was the pianist and also the soloist. Woodrow Emerton, Sec., of the Lodge read the roll call of the departed brothers and sisters. Then Sargeant at Arms, Rand placed a flower for each departed brother and sister. Mrs. Ann Tackett was in charge of the group singing. It was a very impressive service and largely attended by both brothers and sisters of the Loyal Order of the Moose.

STATE CONVENTION REPORT

The Massachusetts State Assn. of Spiritualists 69th Annual Convention — May 6-7-8, 1964—Sherry Biltmore Hotel, Boston

Well over two hundred and twenty-five members and friends were in attendance at the delightful banquet on May 6th in the Star Light Room of the hotel, and many who came at the last moment, hoping to be seated, had to be turned away. State Pres. Rev. Gladys Worsencroft introduced Banquet Chairman, Rev. Gladys Custance, who graciously thanked all, who had helped



M. Sgt. and Mrs. Paul Spencer, Baby Zayle, Rev. Gladys Worsencroft, Pres.; Rev. Kenneth Custance, V. Pres.

to make the occasion the great success it was. Guests from the various churches included members and friends from the First Spiritualist Church of Brockton, First Spiritualist Church of Middleboro, First Spiritualist Church of Quincy, First Spiritualist Church of Springfield, First Spiritualist Church of Salem, Ladies Aid (Spiritualist) of Somerville and the First Spiritualist Church of Onset. Rev. Auda Crocker and her group from the Star-Light House and Mrs. Gertruds Conboy and her group of the Spiritual Guidance, were also part of the happy congregation filling the banquet hall. As the Ladies Aid had the largest representation of fifty-one, the Church Pres. was presented a bouquet of roses. State Pres. Rev. Worsencroft also presented roses to Rev. Gladys Custance, as a token of appreciation for her splendid work in all banquet arrangements. Rev. Worsencroft then introduced the convention guest speakers, Mrs. Alice Beuchel and the Rev. William G. Turner, who offered a few remarks. Mrs. Lucile Turner, Mother of Rev. Turner was introduced as were the following officers of the M.S.A.S. Board: Vice-Pres., Rev. Kenneth Custance; Secretary, Mrs. Muriel Karolides; Treas., Miss Minnie E. Winters; Trustees, Paul Kingman, Miss Helen MacRitchie, John Worsencroft, and Rev. Gladys Custance. Heads of each church were introduced and then professional entertainment was enjoyed by all.

At the first business session of the convention on May 7th, it was evident that a very young member of the cradle roll of the Springfield church was in attendance and would be at all the functions of the convention, having been to the banquet also. It was voted, though rather unusual, but unanimously, that three month old Zayle Spencer, daughter of M/Sgt. and Mrs. Paul Spencer, be given a badge and considered a Fraternal delegate. Sgt. Spencer is Pres. of the Springfield Church. Rev. Worsencroft pinned the badge on the baby.

As business was resumed the State Pres. Rev. Worsencroft offered her Address of Welcome and then the various committees were appointed. Reports from the various committees who were on the program to be read were accepted by the delegates. The Lyceum Symposium was held. This year a new feature on the program was the Missionaries Symposium, under the direction of Missionary Chairman, Mrs. Vera Harris. Sgt. Paul Spencer, Mrs. Gertrude Stevens took part in

(Continued on next page.)

this symposium and offered many fine remarks as did Mrs. Harris. The afternoon session brought many fine reports from the State Pres. and the the Secretary gave a detailed report of the last convention, followed by reports of the past year's activities and affairs of the churches thru-out the State. Since the State Pres.; Sec'y and one Trustee had attended the National Convention in Ohio, the Secretary gave a fine report of that, also. The Treasurer's report was well given and accepted, showing the wonderful financial gain in the Mass State. Mr. Raymond Perkins, newly appointed State Supt. of Lyceums gave a fine report and a group of Lyceum children from the Onset Church offered a most impressive demonstration. At the evening service the auditorium was filled with listeners as the Rev. William Turner delivered a most stirring inspirational lecture. Mrs. Alice Buechel, in her sweet sincere manner gave many well received evidential personal messages.

Friday morning business brought forth more reports from the various committees. A forum on "What Spiritualism Means to Me" brought forth also many fine remarks. At the afternoon session after all unfinished business was accomplished the election of those officers whose terms ran out was held. Rev.

Gladys Worsencroft was unanimously voted to serve as State Pres. for the ensuing three years and was given a standing ovation for her past service. Rev. Kenneth Custance was also unanimously elected to return to office as State Vice-Pres. for three years and Mr. Bert DeYoung was again placed in the office of State Trustee by unanimous vote. The evening service was well attended. Mrs. Alice Buechel delivered the address and Rev. William Turner gave many fine personal delineations. It was a pleasure to have these two fine ministers of our truth at the convention and to witness their attitude of congeniality toward each other as they went about their Spiritual duties. It was a pleasure too to have the President of the Center of Psychic Science Church of Buffalo, Mr. Jay Smith, in attendance also. **Togetherness** has been the watch-word this past year and is has been most prevalent and shows signs of gaining in strength as another year starts out in Mass. The 69th annual convention of the M.S.A.S. may well be considered a **BANNER YEAR** in the history of Spiritualism in many ways. Our Ways and Means committee, headed by Mrs. Hazel Lothrop, brought forth the material gain and our Spiritual avenues, led by Rev. Worsencroft have been made wider and brighter, as we walk the road to **PROGRESS**.

LOVE

(The most powerful force in the World.)

Law of Vibration Expressed

By Chester W. Mahaffie

6267 Goddess Court

San Jose, 29, Calif.

Physical scientists say **VIBRATION** is that invisible force that holds all things in space. Everything is in a rate of vibration. The slower or lower the rate of vibration, the denser the object. The faster or higher the rate of vibration the finer more spiritual the object. Everything sends forth a rate of vibration. Diamonds are the most dense or slow rate of vibration and God (Spirit) or Life is in the highest or finest rate of vibration. That is they give forth vibrations in accordance with what they are; and **MAN** is in between somewhere according as to how much spirituality he expresses thru the vibrations he emanates from his Being. Or how he is progressing in his circle of Life.

Again I say, (God) **LOVE** is the most powerful force in the world. God, expressed thru **LOVE**, brings every rate of vibration into balance. Life must be kept in balance or we will soon be sick (out of balance). Think how a Mother's Love keeps her child's life in balance. Her kiss on the hurt finger, holding her child in her arms while she sings him to sleep. Doesn't that balance the vibrations emanating from the child, alay all fear, and remember fear (friction) disturb the balance of the vibrations of Life. The harmony of music balances vibration, raises them Godward. In the night the soft sounds of music fill the air. The clatter and chatter of the day have been dispelled by the soothing shadows of evening. Daylight fades, and the sky turns dark. One by one the stars break thru to pinpoint the after-hour mood. The night sweeps across the horizon and soon covers all. It is night, and

life moves at a different sort of pace. The air is still, and the earth seems to sleep. Music in the night has a feeling all its own. It is soft. It moves with the grace of the moon sweeping thru the clouds. It fills the hours between dusk and dawn, with bittersweet beauty. As we listen, our evening is enriched with its elegance.

All un-balance in Life is caused by **FRIC-TION**. **LOVE** thru the Harmony of Music, deeds of loving kindness, service to God, and Man, dispels the **FRIC-TION** of **LIFE**. **LOVE** brings balance and happiness into your Life. Man is constantly emanating his rate of vibration from his Being. The rate of vibration he sends forth is speaking forth the kind of person he is. Others know him by his rate of vibration, there is no hiding Truth. Animals know a man by his vibrations. They know fear at once. They sense it in your rate of vibration. The color of your Aura is governed by the rate of your vibration. Mediums' and all Psychics' sense and see the color of your Aura by your rate of vibration. Thru The God Law of Attraction, You attract to you what you send out into the Universe to attract. Love attracts Love and Hate attracts Hate, it is as simple as that. The

(Continued on next page.)

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God Law of Attachment also plays an important part of your life as you travel on the circle of Life. What you attach yourself to affects your rate of vibration. Learn to be a part WITH a thing, not a part OF a thing, unless it expressed the part of God that you are. Also, learn the Law OF Nature as compared to the Law IN Nature. Example:—You and I both have HAIR, because of the Law OF Nature. But you have red hair while I have black hair because of the Law IN Nature. Become a part WITH the vibrations around you so as to destroy friction, but do NOT become a part OF them. Remember the God Law of Personal Responsibility and the God Law of Cause and Effect. They are ETERNAL in their being, ever operative. Vibrations of Love flow from your Being when you have overcome Friction. When you are in balance, in tune with God and Life, the Universal Vibrations of Life. "WHAT GOD (LOVE) CANNOT DO MAN NEED NOT ATTEMPT."

Fear is a form of friction and fear vibrations emanating from your Being are readily picked up by others, especially those who are psychic. We all recall meeting people who we loved at once, WHY? Because the vibrations emanating from their Being were in harmony with the Universal Vibrations, GOD. They were good people and their vibrations told you so the minute you entered their Aura. Love is a perfect balancer and God is Love. Love is the Law of Vibration expressed in its highest.

LOVE is the Symphony of Life. A balanced life is indeed a sweet symphony as the harmonies of a well balanced Mind, Soul and Body unfold thru the Eternal progression of Life. When the word Symphony is heard, we are prone to recall the precious hours listening to famous orchestras and the famous orchestrations of Mozart, Bach, Mendelshon, Beethoven, Chopin and others. Yet we know that the real Symphony of Life is brought forth in many other ways. Yet, many of the musical inspirations of Life are manifest in the mean labor of everyday living. If only we will still the senses and go inward where the real symphonies are born, and listen. Madame Galli-Curci, the famous coloratura of yester-years said: "The world is like a Symphony orchestra, and God is the conductor." Sit in the silence on a hot summers day and hear the drone of the Bee as he goes on his daily work. Music indeed to the ear. The mechanic as he puts a motor together and starts it up and hears the rythm of a perfectly balanced motor, music indeed. The babling brook, the murmur of the wind in the firs and hemlocks. The song of the meadowlark, robin, yes, even the crow. So, as we seek out the Symphony of Life let us accept all the manifestations of God's harmonies and symphonies of Life that we may unfold in perfect balance and can hear the INNER as well as the outer. Like the sweet music to a mothers ear as she picks

up her crying baby and nestles it close to her breast and the child coo's in perfect comfort to the harmonies of Love in the mothers arms. Indeed, is that not sweet music of just as much importance as the greatest of orchestrations ever written? The perfect balance that is being written in that child's mind, and the inner quietness and peace as the mother holds her child, are equal to all the music of the spheres in beautifying the Soul and balancing the spiritual and physical being of Life.

I speak of the Circle of Life, MAN, now on his Earth experience, is never-the-less on his Circle of Life. Man, being a part of God and as part of God, left the God-head for a purpose. This earth experience is essential for spiritual growth. Soul is the part of God that man is. "MAN IS SOUL," he does not have a soul. Soul is eternal as God is eternal. All Life is circular, even the smallest cell and atom. Man is dual. We all have a Soul-mate. The other half of the dual man comprising the whole. Mind is intelligence, not human intellect nor finite brain. The human intellect and finite brain both die with the physical body. "A WISE MAN KNOWS HE IS A FOOL, WHILE THE FOOL ONLY THINKS HE IS WISE" Soul is perfect, always has been and always will be, because it is a part of the perfect God. We spend so much time here on earth with our PhDs, DD, AB, LLD's etc. so as to become wise. We miss the mark. We drive what little Wisdom we could have, out by our Ego. Real spiritual Beings are humble in all their ways, as Jesus said, "I, of myself can do nothing, except what I see the Father do in me. The Eternal Soul, comes to the earth plane for an experience and assembles its physical body itself. Man is not born in sin as so many preachers say. SOUL IS PERFECT, all sin is of the human intellect or finite brain. There are no sinful souls, just sinful mortals. There are no sinful MINDS just sinful brains and intellects. The greatest sins are not mortal at all, they are ethical; sins of Omission, Ignorance of God Law is the greatest sin of all. There is one mistaken principle that bars all information, that is "The principle of condemnation before investigation." All things are possible to God so we should not condemn before we investigate. Some of us make a mess out of our earth life, but that does not effect Soul. Most religions today are material in thought and deed and relate mostly to "Moral Codes," all Man made. But not known to God. There is nothing moral to Being, only LAW, and Spiritual Law at that. To know spiritual law and natural law is Wisdom. Do you know that with the human intellect and finite brain we use about 3% of our power, and MIND supplies the other 97% and Mind is of God and Eternal.

The Mighty Oak, or The flexible Aspen. We have often heard the saying, "The Mighty Oak." Yet Life is better expressed by the As-

(Continued on next page.)

pen as the wind uproots the Oak while the Aspen yields, Bends, with the wind. Life is give and take, or stand yet be tolerant. When we learn TRUTH, we learn to stand firm and steady as the Mighty Oak where TRUTH is concerned yet yield tolerance where ignorance of the TRUTH is apparent. To stand firm as the Mighty Oak on a platform of preconceived ideas, learned in childhood from parents that were narrow, bigoted thru the teachings of an outmoded orthodox religion is ruinous to spiritual growth. It is better to listen with an open mind to the teachings of all religions and form your own opinion with reason and logic. Thomas Jefferson once said:—"The book of Revelations is the raving of a maniac." Thomas Paine said:—"My MIND is my church." Show LOVE to all creatures and thou will be a happier man. Grant us that we shall never forget Oh' Lord, that every man is the son of a King. Why hast our sincere prayer for each other such great power over others? Because cleaving to GOD during prayer I become one spirit with Him and with myself, by FAITH and LOVE, and with those for whom I pray; for the Holy Spirit acting in me, also acts at the same time in them. There is one spirit and one body.

Plato says:—"the desire and pursuit of the whole is called Love."

Thackery said:—"Pray God, keep us simple."

Winifred Holtby said:—"God give me work 'till my Life shall end, and Life 'till my work is done."

FAITH is sensitivity to Soul sense. Pain is a signal of an unlearned lesson.

POWER OF FACT

Because of the fact—

The theory was lost.

Because of the theory—

The concept was lost.

Because of the concept—

The science was lost.

Because of the science—

The philosophy was lost.

All because of ONE fact.

VIBRATIONS

There was a Dachound once

So very long—

He hadn't any notion;

How long it took,

To notify his tail of his emotion.

And so it happened, while—

His eyes were filled with tears and sadness,

His little tail kept wagging on—

Because of previous gladness.

PRAYER THROUGH THE EYES OF A MINISTER

President, International Spiritualist Federation
Co-Pastor, First Church of Spiritual Research and
Healing, Philadelphia, Pa.



Melvin O. Smith
Co-Pastor First Church
of Spiritual Research and
Healing, Phila., Pa.

Prayer is an art and it is a science as exacting as the laws of mathematics. It is not a supplication to a Divine Being for something to be done but it is getting ourselves in a state of mind so something can happen. Whenever you pray something always happens. It has to happen for the moment you put your petition upon the ether waves in the form of thoughts you have started something in motion. With every thought

you send forth a thought pattern is created and it begins to attract unto itself like unto itself. God is Spirit manifesting in form according a definite Law and Order. Nothing happens by chance or coincidence. What seems to be is merely the unseen power that is in operation and has been set to work. We call this Cause and Effect, Attraction and Repulsion.

As stated above when you pray these Laws are brought into operation and the prayer thoughts that you send out begin attracting and bringing into manifestation like unto like. These laws are impersonal and know neither time nor, space. If the fulfillment of your prayer requires that you meet someone in South Africa while you live in the U. S. A. the way will be made possible for you to come together.

Since prayer is an art and a science the results will be determined by your state of consciousness to create clearly defined and perfect thought patterns. Desire always determines our demand from God. Motivation and belief will determine the results.

If you desire to leave your present job because you are bored or haven't sufficiently applied yourself and learned the lessons you should learn right where you are then you could remove yourself from that situation but because of your state of consciousness you will land yourself in another job equally or even more boring. There is a mental equivalent and so through the law of attraction you will attract a job equivalent to your state of consciousness.

On the other hand if you want to change jobs because you feel you have learned all you can where you are and feel that you want to serve God and humanity in a bigger way, in all humility, also, you believe such a job is available, then you will be led to it.

(Continued on next page.)

Since prayer should be a sincere desire of the heart mere words will be of little avail. The lips can falsify but the heart never can. Therefore, one of the first prerequisites of prayer is to endeavor to cleanse our mind and heart before we begin to pray. Let us examine our innermost feelings being honest with ourselves to see if there are any obstructions that need to be removed. Are we holding any malice toward anyone? If so this will obstruct the flow. Are we harboring any fears or doubts? These will cloud our prayer picture. Do we actually believe that somewhere, someplace the thing we ask for actually exists. For example you want a house. Do you believe such a house exists in form or could brought into form. Can you visualize it? If you want a companion, do you believe such a person exists in form at the moment and that God can bring you together providing your motivation is to give to such a companionship as well as receive. If there is the slightest selfishness in your demand then that which comes into manifestation will not bless you. If you need finances then you must know that there is an abundance in existence, in fact overflowing. If your motivation is pure and you expect to use the funds honestly and justly then according to your belief they will be made available. Remember we said belief, not merely a desire. Often we hear people say, with sort of a disbelieving grin on their face, wouldn't I like to have a Cadillac

or wouldn't I like to go to Europe on my vacation. They toy with the idea but in their inner consciousness they know they will do good to get even 50 miles from their present base. Oh someday maybe when they retire they will do these things. Its always in the future and when they draw their last fleeting breath nothing has happened and they regret this very deeply.

Jesus said the Kingdom is at Hand. We are living in the eternal Now. God is Love and He wants you to share in all the bounties of his love. He wants you to serve your fellowman which is serving Him. He knows there will be sacrifice but He expects you to sacrifice in His service. But through deep service and sacrifice there is always the reward. The main reward being evolution and growth and upliftment of all mankind along which comes the abundance to do the things you need further to do for

(Continued on page 24)

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410 Lincoln Way East, South Bend 46601

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. Bernice Damon, Pastor, Brewer, Maine; Arline Robinson, Secretary, RFD 2, Orrington, Maine.

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. Wilson C. Gilman, Secretary-Treasurer.

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., Lila Paddock, 37 High St., Waterville.

MARYLAND

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

MASSACHUSETTS

Massachusetts State Association of Spiritualists—

President—Rev. Gladys Worsencroft
28 Riverside St., Danvers, Mass.
Secretary—Mrs. Muriel Karolides
70½ Liberty St., Danvers, Mass.
Telephone 774-2753

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

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

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

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

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

SPRINGFIELD—First Spiritualist Church, Inc., 33-37 Bliss Street. Services, Sunday, 3 P.M. Young Workers Night, First Wednesday of each month, 7:30 P.M., All-Message service, 2nd, 3rd and 4th Wednesday of each month, 7:30 P.M. Sunday, Lyceum and Nursery, 3 P.M. President, Paul Spencer, Clerk, 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 Gramp, Sec'y.

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

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

ROYAL OAK—First Spiritualist Temple, 114 Pingree,

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

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

MINNESOTA

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

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

MISSOURI

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

KANSAS CITY — Ninth Spiritualist Church, Rev. Frances R. (Maude) Tucker, Founder, 4510 Prospect Ave. Sun. Services: 11 a.m. and 7:30 p.m.; Healing Service, 7:45 p.m.; Spirit Communication Service, Tues., 2:30 p.m. and 7:30 p.m. Rev. Rose Recob, Pastor. Phones: Church, Wabash 1-3679; Wm. R. Stover, Sec'y, Hilland 4-9236.

ST. LOUIS—Fifth Spiritualist Church, 6026 South Kingshighway, St. Louis 9. Sun. Lyceum, 9:30 a.m.; Devotional Service, 10:30 a.m. Rev. Emma 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. Elizabeth Giberson
Church Road, R. O., Moorestown, N.J.

Secretary-Treasurer—Isabella Prince
39 Rutgers Place, Passiac, N.J. 07055

CAMDEN—First Spiritualist Church, 509 N. 6th St. Sun. 2:30 p.m., Wed. 8 p.m. Mrs. Mary Rhodes, Sec'y, 30 Lincoln Ave., Collingswood 7, N. J.

Fourth Spiritualist Church, 28 No. 26th St. Sunday, Lyceum 10 a.m.; Wed., 8 p.m.; Sun., 11 a.m. Rev. Elizabeth Giberson, Pastor, Church Rd., R. D. Moorestown.

PATERSON—1st Spiritualist, 142 Carroll St. Services: Sunday morning services discontinued for July and August; Sunday evening service 7:00; Wednesday afternoon service 1:00; Wednesday evening service 7:00. Pastor, Rev. Emily M. Hewitt.

Second Spiritualist Church, 176 W. Broadway. Church Services Sun. and Fri. 7:00 p.m.

NEW MEXICO

ALBUQUERQUE—First Spiritualist Church of Light N.S.A.C., 131 Alcazar St., N.E., Albuquerque. Services: Sunday 10 a.m. Mrs. F. E. Blakeney, President. Telephone 299-0171.

NEW YORK

New York State Conference of N. S. A. Churches—

President—Robert G. Howell

47 Front St., Binghamton, N. Y.

Secretary—Margaret Tice

208 Boulder Rd., Solvay 9, N. Y.

BINGHAMTON—1st National Spiritualist Church, 47 Front St., Sun., Lyceum 10 a.m. Church Service 11 a.m.; Wed., 7:30 p.m., Women's Service Group, 8:30 p.m. Robt. Howell, Pastor; Arlene Vavra, Secretary.

BUFFALO—Spiritualist Church of Eternal Brotherhood, 1980 Bailey at Hazel. Service: Sun., 7:45 p.m.; Wed. 2:30 p.m. Rev. D. Mona Berry, 262 Dartmouth Ave.

Center of Psychic Science Spiritualist Church, 695 Elmwood Ave. Sun., 2:30 p.m. William G. Turner, Pastor. Sec'y Lucille M. Turner, 105 North Main St., Cassadaga, N. Y.

FREEVILLE—Harmony Center Church, Freeville Camp Grounds, Freeville, N. Y. Services, First and Third Sundays each month, 2:30 p.m. Pastor, Mrs. Mildred Stevenson; Mrs. Ruth Craft, Sec'y, 11 Charles St., Cortland, N. Y.

ROCHESTER—Plymouth Spiritualist Church, 889 S. Plymouth Ave. Sunday Services, 3:30 p.m. and 7:30 p.m. Dinner served every Sunday, 5 p.m. Circles, 6 p.m. Healing at all services. Rev. Eleanor Gutzmer, Pastor, Dorothy Callahan, Secretary.

SYRACUSE—First Spiritualist Church, 535 Oakwood Ave., Services, Sun., 3 p.m. and Wed., 7:30 p.m. Margaret H. Tice, Pastor and President, phone HO 8-5638; M. Frances Morse, Secretary.

OHIO

Ohio State Spiritualist Association—

President—Rev. Alice Lamb Towner
Box 3, Brady Lake, Ohio.

Secretary—Ralph D. Cutlip

5465 Main Ave., Ashtabula, Ohio.

AKRON—Home Spiritualist Church, Pine & Chestnut St. Sun., Lyceum 6:30 p.m.; Devotional Service 7:45 p.m. Message Service, Thurs., 8 p.m. Rev. Mattie Failor.

ASHTABULA—1st Spiritualist Temple, W. 43rd and Main. Sun. and Thurs. 7:30 p.m. Lyceum, Sunday 6:00 p.m. Ralph D. Cutlip, Pres., 5465 Main Ave.

CLEVELAND—Spiritualist Temple of Truth. Services, Tuesday 7:30 p.m. Development Class immediately after Services. 3540 Bainbridge Road, Cleveland Heights 18. Juliet G. Goldberg, Pastor, YE 2-3532. Josephine Hudec, Secy.-Treas., 663-7161.

COLUMBUS—Spiritualist Church of Spirit Revelation, 241 W. Hubbard Ave. Sun. and Wed. 7:30 p.m.; message service, fourth Fri., 8 p.m. Mrs. Helen Zang, Pres., phone 491-1591; Rev. Elizabeth M. Lannon, Pastor and Sec'y.

The First Spiritualist Church, State and Sixth Streets. Church phone Ca 8-112. Services Sun. and Thurs., 7:30 p.m. Rev. Ralph A. Whitney, Minister.

Boerstler Memorial Spiritualist Temple, 79 McDowell St. Services Sun. 7:30 p.m.; Thursday 7:30; Minnie Davis, Pastor, BR 4-8832.

First Spiritualist Church of Linden, 1751 Aberdeen Ave. Devotional Services, Sun. and Wed., 7:30 p.m. Last Sunday in month from Sept. through May, 3:30 p.m. Public Healing all services; Lyceum Sun. 6:30 p.m. Children & Adults and 7:30 p.m. Services. Dinner, 5:00 p.m. Pres. John Rowe; pastor, Maudella Rowe, 5019 N. High St., Res. phone 267-0857; Church phone 263-1631.

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

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

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

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

MASSILLON—First Spiritualist Church, cor. of North Ave. and Third St., N. E. Sunday evening service at 7:45. Mary J. Church, Pastor. Message Circle 1st and 3rd Saturdays, 7:30 p.m. Telephone at Church TE 2-4464.

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

TOLEDO—National Spiritualist Church, Commodore Perry Hotel (English Room). Services Sunday, 2:30 p.m. Mr. Erwin O. Fosgate, Pres., 209 Marie Place, Perrysburg; Orlyss Ballmer, Pastor.

YOUNGSTOWN—Grant St. Spiritualist Church, 228 Grant St. Services Sun., 7:00 p.m.; Mon., Study Class, 7:30 p.m.; Wed., Message Service, 7:30 p.m. Friday, Healing Service, 7:30 p.m. Rev. Amy Pearce, Pastor, 130 West Glenaven, Youngstown 7. Phone ST 8-7931. **First Spiritualist Temple**, 323 W. LaCade Ave. Sunday Healing 2:30 p.m. Services 3:00 p.m. Message Service 2nd Wednesday. Gilbert Foster, Licentiate Minister, Pastor, 451 E. LaCade Ave., Youngstown 7. Phone ST 8-9298, Church Phone ST 8-9134.

OKLAHOMA

Oklahoma State Spiritualist Association—

President—Lester C. Scoles

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

Secretary—Mrs. Alta J. Scoles

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

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

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

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

OREGON

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

1515 Spring Garden Street

Philadelphia 30, 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.
78539

Secretary—Willie Ben Dearmin
3523 Beauchamp Street
Houston, Texas 77009

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. H. Bryson Kelly, Pastor; Maude Pugh, Assistant 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. 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. 2001 C 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, 3009 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.

motivation of love and understanding. The love of God for man and the fact that God speaks to man through man should guide us to study the failures of past centuries and eras. If we will be guided by the lessons of what WAS we will learn to preserve what IS and we will make this region one of light and love and the poets and prophets of tomorrow will not yearn for the other world of beauty, it will be here.

QUIZ CORNER (Continued)

the mental desires become the true appreciation of the Infinite Spirit within him.

We Spiritualists believe the trinity in man is expressed simply in Body, Mind and Spirit. It holds no application of oriental beliefs nor does it accept anything of supernatural order. In recognizing these three aspects we believe that man is a Triune being. In this knowledge a Spiritualist knows that this earth plane is merely a preparatory school for the subsequent journey into a higher more spiritual arc of soul expression. MAN IS A TRINITY.

SMITH (Continued)

your experience in life and the time to do it. Jesus said it so simply: "Seek Ye first the Kingdom and all things will be added.

Yes, you can pray for others and the results here again will be determined by your consciousness to see beyond their present limitation. If you are praying for healing then you must know within yourself that sickness has no power to exist and that it is only a temporary experience the person is having because of some infraction of Divine or Natural law. As you visualize the person in perfect harmony and perfection then you can help the person raise their consciousness where they can again manifest perfect wholeness. Prayer for others is not restricted to physical healing as Jesus said; Whatsoever you ask in the name of the Father it will be done.

Since prayer is an Art and a Science then it must be practiced as is necessary to perfect any Art or Science. All effort put forth will be most rewarding as its fruits are not only a demonstration but more important, soul enrichment.

If you can make people kind, not merely respectable, the problem will be solved.

—Elbert Hubbard.

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
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Spiritualist Healers League

National Spiritualist Association of Churches

Secretary

REV. JANICE R. BAYNES
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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 AUGUST

A life lived close to the ideals of the goodmen of the world must always be a triumph. However short or long our life on earth may be, what we do with our years can be a shining light to brighten the way of the traveller who follows after we have passed to another dimension of life.