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This Month's Front Cover

Sunny September afternoon and the promise
of a rich harvest.

EDITORIAL

THE PROMISE AND THE FULFILLMENT

The long hot Summer of violence promised some months ago is fully upon us and for the great majority of Americans the immediate reaction is one of helplessness and fear. The payment exacted by our Negro citizens seems too much for them to demand in one installment and, as always happens in such cases, the innocent suffer along with the guilty. In one big Northern city after another there have been eruptions and killings and as we view the disasters on the T.V. screen we react according to our inner convictions—and—according to the

newspaper we read, we are glad or sad. It is difficult for people who read about the wrecking and looting of stores to relate any of this action to civil rights, it would seem that stealing another person's goods is merely compounding felony. Anyone who has visited in any of the large Northern cities has seen the overcrowding forced on the Negroes, has seen the terrible delapidation of the areas where they are forced to live and they have been moved to tears and sorrow, yet if one takes more than a cursory look one can see neat, clean tidy homes right in the heart of all the squalor. The inescapable fact is that some people can create beauty and live a progressive life in spite of circumstances.

The suffering and despair that has been our lot in regard to the troubles in our large cities pales into unimportance in view of the happenings in the Gulf of Tonkin in the South China Sea, our country has been engaged in a peculiar undeclared war with North Viet-Nam for months. The term "limited war" has no meaning at all for the relatives of the men who are killed, physical death is a final thing for them. The 4th of August 1914 is at day that will live forever in the memory of mankind as the day that Europe erupted into flames, the world has never known peace since that awful day and now the 4th day of August 1964 brings another wave of horror over the world as people quail in fear that we shall all be engulfed.

The danger is ever present, but the world will not come to an end because of this new disaster. We will not be plunged into atomic war, this sorry incident in the Gulf of Tonkin will engage the attention of statesmen in the United Nations and in every Capital of the world, but the violence will cease of this we can be sure, the lessons we have learned during the past 50 years have been deeply imprinted on the minds of every leader in every country and they will not risk total war unthinkingly. We cannot, however, take away the pain and suffering in the families of the American soldiers who have already lost their lives, their sorrow is forever. The great lesson yet to be learned by certain nations and peoples is that war is total and unadulterated hell.

Just as there are looters who use the excuse of civil rights demonstrations to rob and steal so are there nations who would seek to exploit weaknesses when and where they can. The words of Alexander Pope speak so eloquently of the gradual approach of disaster and how even good and careful people can be ensnared, we quote them here.

Vice is a monster of so frightful a mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

TRUTH IS MANIFEST



Rev. Raymond
E. Burns
Stamford, Conn.

We read in the 17th Chapter of the Acts of the Apostles which concerns the entrance of Paul into Athens.

"For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. Then Paul stood in the midst of Mars' hill, and said, "Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

From the spiritual thinking of three different religions we find these understandings. We find this in the Upanishad of the Hindu, "Neither by the eyes, nor by spirit, nor by the sensuous organs, nor by austerity nor by sacrifices can we see God. Only by the light of wisdom and by deep meditation can we see the pure God."

Laotse observed, centuries upon centuries ago, that the broadminded see the Truth in different religions, the narrow-minded see the differences.

And Gautama Buddha, speaking centuries before the advent of Jesus into the world, spoke to the people who were listening to him and who handed his words on down to us as follows. "Do not believe anything on heresay. Do not believe traditions because they are old. Do not simply believe because they are old and handed down through many generations. Do not simply believe because the written testimony of some ancient sage is shown thee. Never believe anything because presumption is in its favor or because the custom of many years leads thee to regard it as true. Do not believe anything on the mere authority of teachers or priests. Whatever, according to thine own experience, and after thorough in-

vestigation, agrees with thy reason and is conducive to thine own weal and to that of all other living things, that accept as Truth and live accordingly."

The messages in these three different and varied types of spiritual thinking are the same. The message that Gautama Buddha gave was given at least 450 to 500 years before Paul spoke to the people of Athens. Laotse, of course, who brought the spiritual aspect of religion to the Chinese people, something that Confucius did not do, spoke definitely centuries upon centuries before Buddha or Paul. And of course, we find in the ancient wisdom of the Hindu religion, the thinking and the attitudes of mind which finally developed into a religious philosophy and a way of life. Out of this way of life millions of people have been helped in all parts of the world because each religion borrowing ideas or inspiration, one from the other, has been able to communicate to the mortal consciousness of people living on this planet, that there is a reality and that these are things of the spirit.

When we find Paul in Athens speaking to the Athenians, who, as he says were always searching for something new and discussing the things that they thought they had found that were new, he was somewhat disturbed, because he sensed that they were too full of superstition. Yet the Athenians felt something that perhaps Paul himself did not observe. There was a power, they said, they could not know, so they erected the temple to the unknown God, to this inward force which perhaps Socrates in his thinking outlined more Completely than any other person who ever lived in Athens.

Of course, at the time that Paul was in Athens, we must remember, too, that Socrates had gone from the earthly scene for several centuries. He had departed with the belief in a personal immortality. He had taught with the idea that there was a spiritual guide which assisted him. There have been many disputes about what he believed. But it was the aspect of guidance which impressed people, because when he spoke he spoke not always from the knowledge that he had nor what he had discovered by his studies, but rather because he felt impelled by this creative force which moved through him. He did not write, as all of you must know. Plato recorded the thoughts of Socrates and gave these thoughts to the world. But Socrates himself was an instrument through which a higher and more spiritually profound force manifested day after day.

This is the situation that we are faced with in this world today. The more things change the more they are the same. We find all of

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these different voices, these attitudes of mind, these political philosophies all contending for their place in our consciousness, which means that they are contending for power over our minds. And yet, Buddha gives us here a very definite outline, something which we may follow, a pattern that we must accept, only that which produces good and benefits all living things. He does not discuss the idea of personal salvation and neither does he bring us the thought that if we follow certain spiritual or religious or theological principles that we will be completely saved and gathered up with the elect. He said his way will move us towards service, toward understanding, toward goodness, toward mercy and Truth. These are the things which the higher elements in psychic truth constantly teach in a world of dissidence, in a world of opposition, in a divisive society such as we have in our country. When there is one theological group or religious group contending for power against the other, it is well for those of us who are searching for some higher way to comprehend the law and the rule of God. It is well for us to turn to these words of Buddha and ponder upon them and to discover if we can, something about the reality of this force that existed and does exist within us.

The ancient Greeks thought of this force that Socrates accepted so completely, as a binding force within the spirit of man that bound him to God in some way through attunement. With this inner force he could interpret the higher principles and laws of being. Socrates, as I said before, believed that it was definite spirit, not a god who had come to guide him but a risen soul, someone who knew more than he did about the spiritual facts of life. Because he knew these things, he could teach. Of course, we know that in the end he died because they said he was a corrupting influence; that he was leading men away from the old gods and therefore was dangerous. He was socially and politically dangerous to the form of society that existed in that particular period of time in Athens. Hence, it was decreed that he would die and be removed so that no longer would his influence be permitted to speak and destroy the confidence of the people in their old gods. But we know what history says; The old gods died. Their temples lay in ruins and for many, many centuries they were practically unknown to the people of that particular area, except in literature among small groups of the educated. To most persons they were nonexistent. So whether the Greeks destroyed Socrates, or whether they did not, the gods died and they were no longer held in esteem or reverence or worshipped. So by destroying a man who expresses Truth or imprisoning him or torturing him or causing him to be in some way humiliated does not destroy Truth. It only destroys the channel through which it may come. If we can learn anything from history, we should

learn that lesson. We need it in this age of thought control, when no one is permitted to think, simply because he may be deviating from the accepted idea and the accepted path.

We can think today of Galileo, who likewise suffered at the hands of those who were not in accord with his ideas of science. They made him retract upon his knees and then in his own form and in his way, he said, "And yet the world moves." For Truth of itself is always sustained by that which gives it expression and light; the vibrant living power of intelligence which is manifesting throughout the universe. We are only small channels through which this intelligence comes forth. When Jesus spoke in the world, He gave expression to a vital truth; He gave it as a form of a law; He gave it as an expression of an idea. Then it came into competition with other ideas and because of this much of the beauty and the fineness, the wonder and the great sense of peace that came through His revelation to the world, was lost in the confusion.

Socrates had a method of teaching, a method of teaching through discussion, of answering questions and of exciting people to think. We are told today that it is wrong to think. Even in our country we are suffering from this particular type of illness. "Do not think, do not go beyond the bounds, do not deviate from the accepted path. If you do, you will be an outcast or you will be socially unacceptable." This is truly what we are told. The price of thinking is always very great, and has always been very great. This is not new in human society. It is the thinking which has always lead the sages, the teachers, the saviors to imprisonment, to death or to ostracism and exile. Now, if we read history in a perspective of what we understand concerning God in Truth, we can see that Truth itself never is obliterated by the actions of men. We know that progression takes place. We can read and see in the histories of those who have given and those who have taken, how in the end, Truth, like Arthur Learned's picture of the Phoenix bird rising from the ashes, is triumphant.

So, we are in this plane of life walking slowly toward some greater understanding. We in psychic Truth, believe that this is the smallest phase of our existence and yet a very important one. Here we associate ourselves with patterns, plans and ideas which set us upon the road to progression and step by step we move onward and upward.

Certainly the intellect itself, however developed it may be, can be a barrier to the spirit and so very, very often is. Spirit itself, the thing that Paul expressed and the thing that Socrates and Buddha and the others have expressed, will create a channel and it will move through us, if we permit it. It is above intellect and very often above reason because it is be-

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yond time. Why do we find these words so inspiring that were written centuries upon centuries ago? Because they were spoken from the spirit, the timeless spirit of God beyond time. They are for every man and for every age and for every purpose.

There is a play at the present time being presented in New York, written by a very young man and this play has to do with Sir Thomas More and his attitudes and yet it's a play for every man. It is within the framework of the political period of Henry VIII and it definitely shows what happened to Sir Thomas More. But the message is not about Sir Thomas More. It is not about the dispute between Sir Thomas More and Henry VIII. It is about the challenge which is offered to every man in every age. "A Man for All Seasons" it is called and it is a very worthwhile endeavor. It is accepted in the United States with critical acclaim and it shows the timeless spirit of man. It speaks for all seasons in the ancient days, in the modern period, in the near periods and then in the future because God, as we said before, is timeless.

Many persons, who come in contact with spiritual Truth and with people who live in the higher dimensions of being, have great difficulty in assessing what the people on the other side of life mean about time. They talk about it as being space and dimension. This is difficult for us to understand because we cannot mathematically equate it. We cannot reduce it to days and weeks and months and years. So for us it is hard to understand time in the sense of space and dimension. Yet, if we read through the Scriptures of all religions we find how and what a great example of this we have. The dimensional quality of time is not reduced to 5000 years or to 2000 years, to 400 years, to the renaissance or to some period in human history, which we can understand. We see the dimension of God, timeless, and indeed immeasurable in the sense of things as we know them.

Paul was disturbed. He had a new religion to offer the people of Athens and his religion finally conquered. It became a religion until the Turkish Empire conquered that part of the world. Paul was interested in bringing forth a religion of the man whom he had met on the road to Damascus as a spiritual being. He had never seen Him in the earth. He only heard His voice saying, "Saul, Saul, why persecutest thou me?" That's all he knew about Him and yet he joined a small band of people who were outcasts in their country and he carried forth the message from that part of the world through Greece to Italy and finally to Rome. There is a great deal of doubt as to the final year of Paul's life on earth, some say it was the year 67 after Jesus; some say that is not correct; it is far too late. But what difference does it make? He walked and talked as a man who knew and a man who understood. Others have done the

same and what one human being may do with this spirit of life and love and its immortal quality within, all may do.

But I want to go back once again to what Gautama Buddha said: "Only that which produces good, which offers a way of thought and of love to all living creatures," not just your immediate family or the people who belong to your church or to your tribe, but to all. This is universal thinking and this is what we need in this world today if we are to survive and have some spiritual understanding. Man without spirit is like the body without the spirit, it is dead; it has no meaning, no life, no intelligence. That is why we need a renewal of these things.

A man at M.I.T., Mr. Doodenough, said that religion of the present time will meet the needs and challenge of science, only if, within the framework of that religion, men can advance in their thinking and not believe that everything has been revealed and that all human conduct is posited upon what has been accepted in the past. This statement was made some time ago and it is a very important one, because today there is a challenge by all these scientific investigations, by the overcoming of the limitations of our world, by one delving into the far reaches and dimensions of the mind, by the moving out into space, by the impact of these political wars and by all the other things. Where is religion? Do we turn to a creedalistic idea, make a pronouncement and walk away in some sort of walled-in consciousness from which we dare not move or beyond which we dare not think? He offers religion the opportunity to bring our thinking up to date.

The gods of the past will go and many of the concepts of the past, too, will fall to the dust. Socrates' words in Athens were recorded and remembered but Athens is not the Athens of his day. It had begun to fall when he lived, and then later the darkness came. But his words lived and the Truth was maintained because men were not afraid to think. The burning of the books in Alexandria; the great library, the greatest that the world had ever seen assembled, ordered to be destroyed because it was interfering with the religious beliefs of the people. The books were burned and the smoke rose and was assimilated in the atmosphere. I sometimes think of all the knowledge that must be floating around us now from the smoke of those books, handwritten, sweated out, pored over, creatively created by dedicated men and ruined by superstition. We still do these things. We are the only creatures in existence probably who do, in the hope that we may live within the shell. But the challenge is always upon us to move outward and upward.

Psychic truth is difficult to comprehend without some knowledge of the past and of the present and a little thought of the future. Psychic phenomena are within themselves not

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PREPARATION FOR FUTURE DAYS



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

Often it is surprise to realize that nothing is free. We have to pay for everything, even the good we do. How true are the words of Ella Wheeler Wilcox, when she tells us we must pay even for continuity of life. She says, "Immortality is something to be earned by slow progress, comradeship with pain, and a constant seeking of higher truths." So character is our passport here and hereafter. According to the late Rev.

Stainton Moses, we can descend so low that we can lose our personal identity, and be "lost" in Bible terms. That would be the "second death."

Article seven in the Spiritualist Declaration of principles puts the matter mildly, when it says, "Man makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws." The Master Jesus the Christ declared, "As a man sows, so shall he reap."

It is not true, as many of us find, who go up and down, and roundabout this world of ours, doing our missionary work, that people, religious or otherwise rarely realize or express this fact of sowing and reaping in their lives and in their thinking? Most people expect to go to the Summer Land, regardless of their type of life, and many brush God and the Christ aside, without even recognition, carry on in their materialism and the things of the flesh, caring nothing really about religion or worship. These are the days of many obsessions, when the Bible tells us that "even the elect may be deceived . . . Try the spirits—hold fast to that which is good."

Those who study the works of our Spiritualist pioneers, such as James M. Peebles, M.D., Ph.D., author of *IMMORTALITY*, in which he reports the condition of 100 souls he investigated in Spirit Land, well know the hells he speaks of, "Horror Camp," and "the outer darkness." The Master Jesus warned of this "darkness," and also of "the broad highway that leads to destruction," with its overwhelming numbers. If those who predict the three black days in October, of the dark of the moon, this year and the same for next year are correct, all will have a chance to realize what that "outer darkness" is. If these days do not come exactly when predicted, what is truly prophesied and predicted also in the Bible in Amos, Joel, Isaiah, as the dark time, will certainly come later. For time and again, the

highest Forces tell us that every "jot and tittle" predicted will come to pass, and worse because of the sins of the present world. These catastrophes of course, do not have to come to pass; they are declared to be warnings, but if people in large numbers would return to God and to righteous living, things could be changed—the purpose of all these tribulations and catastrophes is to bring people to the Christ consciousness, and to "seek God and His righteousness, that all things may be added unto them." As in days of old, destruction would be avoided.

But all these warnings do not seem to move religionists; they fail to realize there is a "separation between the sheep and the goats" going on at present, and that only those that spiritually qualify through righteous living and service to God will go to any satisfactory place in the after world—each will go "to his own place," according to his deeds. A recent writer in a Spiritualist paper said, after indicating what the ordinary orthodox people expected on the other side of life,—everything lovely and

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BOOKS WANTED

SPIRITUALISM and PSYCHICAL RESEARCH

Highest prices paid for—

1. "The Shadowland" by Elizabeth D'Esperance
2. "Station Astral" by Bessie Clarke Douet
3. "The Religion of the Spirit World" by Professor George Henslow
4. "My Life in Two Worlds" by Gladys Osborne Leonard
5. "The Voice Triumphant" by Cecil M. Cook
6. "Through a Glass Darkly" by Katherine H. Porter — Spiritualism in the Elizabeth Browning Circle
7. "Altar Stairs" by Rev. Joseph Fort Newton.

These books are to be used for research purposes and are **not** for resale!

Write—

D. HARDY DREWREY

Harvard Club
Boston 15, Mass.

wonderful—said, “In a strange and mysterious way people seem to think after they are escorted by the angel boatman to the other side that all will be lovely. I am quite amazed to find this thought so prominent in Spiritualism, of all religions, because we know better.” Certainly, “God is no respecter of persons, and there is no special dispensation for Spiritualists. A glance for a moment at a case or two found by Peebles in his investigations into the terrible places of many of the homes of those passed on, make us wonder how many of these in the “outer darkness” were Spiritualists who had not lived moral lives, who had falsified, and commercialized their religion.

A physician-clergyman on the other side spoke to Peebles, saying, “Friend Peebles, I have learned this, that souls are neither saved by the cross nor by creeds, neither by uttered prayers or by professions, but by just, pure, upright lives. My church, my religion did me no good whatever.” He went on to say that the afflicted he helped, the sorrowing he encouraged, the poor that he relieved, “these were the good angels that flocked around me.” He thought that people should look into their hearts and test each thing that was there, to see its real value, and to see if it is made of eternal stuff, something that can be taken with one when he passes on. At first he may think there is nothing, but a second glance shows that good preparation for the life to come is good character, purity, unselfishness, abstaining from bad habits, courage, simple faith in God and in The Christ, any help to a soul in trouble, the results of time well spent, truth, lending a light, and such things. To love one’s neighbor as oneself is simply the law of self preservation. Jesus said that the whole law and the gospel were contained in these words, “Thou shalt love the Lord, thy God with all thy heart, strength, soul, mind and understanding, and thy neighbor as thyself.” Especially are we to seek the lost sheep.” Feed my sheep,”

ORDINATION

ORDINATION OF HAZEL THIRKIELD

Member of the Progressive Spiritualist Church of
San Diego, Calif., June 25th 1964

Thursday afternoon June 25th, 1964 during the Annual Convention of the California State Spiritualist Association at the Ambassador Hotel in Los Angeles California, Mrs. Hazel Thirkield was Ordained into the Ministry of the National Spiritualist Association of Churches. Rev. Donovan, President of the C.S.S.A. read the charge authorizing Rev. Lillian R. Courtney, National Missionary, to represent the National Board and Ordain Hazel Thirkield.

Rev. Carrie Kelly the Pastor of the Progressive Spiritualist Church of San Diego escorted Mrs. Thirkield to the platform.

After the ceremony Rev. Hazel Thirkield gave a short response reiterating her pledge to serve the church of Spiritualism to the best of her ability.

as He told Peter. Many are longing for the light and hungering for spiritual love, life, truth, as many of us know. To help, so that there may be one fold and one shepherd, is part of the preparation for days to come.

Now for a moment, let us turn our thoughts to those faithful, clean, spiritual people who are worthy servants of God, many of them Spiritualists, as well as many in the churches and in other religions in other countries. In their life preparation for the hereafter, they have followed the highest Avatar, or Master available to them, where Zoroaster, Laotze, Confucius, Brahma, Buddha, Christ, or even Tsungrem, among the headhunters where the writer formerly lived and worked. All great religions are much alike. We prepare for life and death by striving to follow the principles of our Master Christ, for none higher has ever been found. Our purpose in life is like His, to become one with the Father God. Paul says, “I forget the things that are behind and press forward to the mark of the prize of the high calling of God in Christ Jesus.” In all this we are to practice the presence of God in all that we think, say, or do. This can become automatic, so that we never encounter a problem or a situation without realizing the presence of God with us to help us to do His will in everything. It is also necessary, especially in these days, to be in the right place, at the right time, doing the right thing. We are not to sit down and wait for God to take care of us—we have to do our best, take at least the first step, and He will take the second. So many of the writer’s Christian friends tell her, when she warns them of being in dangerous spots at the present time, where catastrophes are to occur any moment—and we predicted the Alaska disaster and practically all the major catastrophes of the past year and a half) they say “Oh God will take care of me.” He expects you to do your part or else you will be where places are wiped out.

Again, if we would be prepared, this is no time to be idle, or indolent. It is again well to follow Paul’s admonition, “Buy up your opportunities, as one redeeming the time,” and as James, in the Bible declares, “Pure religion and undefiled before God the Father, is to visit the fatherless and the widows in their affliction, and to keep oneself unspeckled from the world.” And if the world starts crashing around us, we can still remember that our Master Jesus said, “I have overcome the world . . . come ye apart, and be ye separate.”

Our daily life is our temple and our religion, into which we take our occupation, our recreation, our purposes, our service to God, our prayers, and our ideals. A part of our preparation for life here and hereafter, is to rise at dawn with a winged heart, and a will to turn the other cheek, and if necessary to let him who

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would take our coat, take also our cloak, and to follow the Master of the Art of Living, and the guidance of the angels whom He gives charge over us. We work as if building a temple, rest in meditation upon better ways of service and love at noonday, and at night return home to review the work of the day, and then to sleep with a prayer of thanksgiving to God, and a prayer for those who would serve and become spiritually fit for the Kingdom of God. Thus can we safely and spiritually prepare for the days ahead.

STATE CONVENTION REPORT

The 68th Annual Convention of the Maine State Spiritualist Association was held, June 6th and 7th at the Bangor House in Bangor, Maine, with National President, Rev. Robert A. Macdonald, as the principal speaker.

An election of officers was held, and Jobie Robinson of Orrington was voted in as president, with Rev. Chester H. Lucas of Portland as 1st Vice President. Florence Scripture of Bangor was elected to the board of Directors and Linwood Varney was re-elected as a trustee. All other members of the board whose terms did not expire this year were: Second Vice President, Alice L. Mooers of Etna, Wilson C. Gilman as Secretary, also of Etna, and Claude E. Wing as Treasurer, of Augusta.

The other directors were: Bertha Stone of Augusta, Barbara Boyle of Skowhegan, and Ethel Lorenzen of South Portland; other trustees who will continue in office are: Don Maxim of Corinna, and Theola Cook of Framingham, Mass. The committee on convention locations voted Augusta as their meeting place next year.

Appointments included Irvin Damon as supt. of lycuums, Margaret Stevens as NSA Junior League leader, Arline Robinson as assistant secretary, with Ethel Lorenzen as musical director.

Reports were read by the many committees and by-laws were discussed, and the banquet was held Saturday evening at 6:30 p.m.

Leslie Snyder of Bangor was the soloist with Ethel Lorenzen as accompanist.

Wilson C. Gilman, Sec. MSSAC

Weddings

FISCHER-WILLIAMS

The beautiful sanctuary of the Way Memorial Temple, Wheeling, West Va. was the setting for the private wedding of Miss Sharon Kay Fischer and William Forest Williams, Saturday, June 13th, 1964 at 8 P.M.

The Bride is the daughter of Mr. and Mrs. Robert C. Fischer of Triadelphia, West Va. The Groom is the son of Mr. and Mrs. Harry Williams, Wheeling. The Bride, given in marriage by her father wore a beautiful white gown of French voile, the fitted bodice was of lace with long tapered sleeves, her veil cascaded from a tiara type crown. The bridesmaid, Miss Judy Dobrzynski, wore a blue sheath, street length gown. James Kuhn was groomsman. Rev. Charles Alldredge was organist for the occasion playing numerous pre-ceremonial selections. The Rev. Hellena Alldredge officiated at the single ring service. Also present as honored guests were Mr. and Mrs. Crumpler of Wheeling. The young couple will reside in Triadelphia.

OUR LIFE AFTER DEATH

Part 3

THE SPIRITUAL WORLD: THE BIBLE'S TESTIMONY

By REV. ROWLAND F. NYE

The Bible bears clear testimony that man possesses in his human nature two wonderful super-physical faculties. He is capable of SEEING and HEARING realities external to himself, which are invisible and inaudible to those who are seeing only with the physical eye and hearing only with the physical ear.

These interior faculties are known as **clairvoyance** and **clairaudience**. The clairvoyant sees, and the clairaudient hears that which those with these powers undeveloped, or unopened, do not see or hear.

Clairvoyance may be illustrated by the famous story of Gehazi recorded in II Kings, Chapter 5. There you will find the complete story of what it was Gehazi didn't know which proved most embarrassing to him. Elisha the prophet had cured Naaman, a Captain in the Syrian army, from the disease of leprosy. The Captain urged upon the prophet valuable gifts, but he refused them. Gehazi, Elisha's servant, coveted the gifts his master had refused and followed the Captain with a clever scheme in his head. When he overtook him he said that Elisha wanted Naaman to send his valuable thank-offering for the use of two young men whom the prophet wished to benefit.

When Gehazi had hidden his ill-gotten treasure in his home he stood before his master with the unblushing pose of innocence. But Elisha was a seer and his clairvoyant power had enabled him to know of his servant's duplicity apart from physical sight. Clairvoyantly he had seen the details of the meeting of Gehazi and Naaman. Elisha said to him, "Where have you been Gehazi?" Your servant has not been anywhere," he answered. But Elisha said to him, "Was I not with you in spirit when some-

(Continued on next page.)

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one came back from his chariot to meet you?" You may read what happened to Gehazi in II Kings, Chapter five.

In the New Testament, Philip had found Nathaniel and brought him from a distance to see Jesus. Jesus had already clairvoyantly seen the devout Israelite, although they had not previously met. Jesus saw Nathaniel approaching and said of him, "Here is a genuine Israelite! There is no guile in him." Nathaniel said to him, "How do you know me?" Jesus answered, "When you were under that fig tree, before even Philip called you, I saw you," Nathaniel was astonished at the exercise of a power he thought resided only in God. Jesus had seen him although space presented a barrier to physical sight. "Master!" cried Nathaniel, "you are the Son of God, you are the King of Israel!" Jesus answered him, "You believe because I told you I had seen you under that fig tree? You shall see more than that!"

These two Biblical examples illustrate the nature of clairvoyance, and they could be duplicated for hours in both ancient and modern human experience.

We shall note two Biblical illustrations of clairaudience, the interior power of hearing. The boy Samuel and the aged Eli had laid themselves down to rest in the chambers of the Temple-courts, when a voice from the Spirit World called the child. The old man did not hear it, in spite of his being so near. The boy thought Eli had called him. After the third time Eli realized that it was the boy's first experience in clairaudience. "Eli now saw that the Eternal was calling the lad." His past experience of the super-physical had taught him that the inner ear may hear an objective voice.

Within the precincts of a later temple, Jesus stood surrounded by a crowd of people. He had offered a prayer, and then came a voice from heaven. When they heard the sound, the people standing by said it had thundered; others said, "An angel spoke to him." Jesus answered, "This voice did not come for my sake but for yours." Some were clairaudient, others were not; Jesus and the evangelist who records the words spoken by the voice certainly were.

Again, these two Biblical examples illustrate the nature of **clairaudience**, and they too could be duplicated for hours in both ancient and modern experience.

It is plain that the Bible teaches most plainly that man is more than physical in his nature; that after death he is in Etheric form; and that while still in the earth-life he possesses certain faculties which point to an interior awareness mechanism. Whatever explanation we choose to give, they exist in man today as well as in olden times. Modern psychical research substantiates this.

We now come to the question, where is the spirit world? We often think of that World as being far away from the earth; wholly de-

tached from the physical man and from the physical earth. It startles many to be told that the spirit world, or universe, extends **everywhere**. Yet it is a truth disclosed by the Bible. Jesus taught it when he declared: "The kingdom of heaven is within you." The Spirit World is here and now as we open the faculties of our being to an awareness of it. The Bible teaches that the Spirit World interpenetrates man and his earth environment.

We shall group the Biblical records of man's experience of the Spirit-World under two heads:

First. Spirit beings have been seen. The Lord appeared unto Abraham at Mamre. Angels of God met Jacob, and he saw them. Jacob wrestled with a being of whose super-physical nature he was so convinced as to say, "I have seen God face to face." An **angel appeared** to Moses near Horeb. Joshua **beheld** a spiritual being, who described himself as "the Captain of the host of the Lord," standing over against him. Samuel, the prophet, was **seen after death** in the cave of the woman of Endor. David and Orman both **saw** an angel by the threshing-floor. An angel **appeared** to Zacharias the priest. The angel Gabriel **came** to Mary, Jesus' mother. The angel of the Lord **came upon** the shepherds of Bethlehem. Moses and Elijah, after their departure from earth, **appeared** to three apostles on the mount of Transfiguration. Christ, after He had left the earth, was **seen** by St. Paul. Angels stood before Cornelium; by the side of Peter in the prison; and by St. Paul on a ship. In many of the Biblical accounts of spirit appearances the terms "man" or "men" are used as interchangeable for "angel" or "angels." Thus, "three men" stood by Abraham as he sat at his tent door; a "man" wrestled with Jacob until dawn; two **men** stood beside the disciples on Olivet; a "man" in bright clothing stood by Cornelium.

Secondly, not only have spirit persons been seen; spirit manifestations have also been witnessed.

Moses, in the wilderness, beheld a flame of fire out of the midst of a bush; and the bush

(Continued on page 24.)

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PRAYER A PREVENTIVE AGAINST SPIRITUAL ILLS

By REV. LENA HALSTEAD

We have heard much preaching down through the years on the Power of Prayer, all of it was good, and it has helped us and will continue to help us—But the BIG QUESTION IS—Did we get the desired results, or did we turn away discouraged, thinking it is of no use for me to pray, my prayers are never answered. Friend if they were not answered, then there is a reason and a very good one at that.

Have you ever spent the night on your knees, praying to be healed, yet when the break of dawn came, you still hurt, still were crippled, or was desperately ill, full of pain, to the point that every breath you drew was pain filled, your suffering was agony—Why did you pray?—because you believed in prayer and believed that you would be healed. For some unknown reason your prayer was not answered just when you wanted it to be, and from that day on you ceased to believe or to pray.

A young lad whose uncle was a minister believed in his Uncle, and his preaching. He had stuttered and mumbled for years, all of one night this lad prayed, he could hardly wait for the new day to come, he was anticipating the hour he would go to school and amaze his classmate by talking like they did. At last the hour arrived, he dressed and went down stairs, opened his mouth to speak, Lo, and behold, the poor lad stuttered as usual. His faith was truly shaken, and from then on he ceased to believe in prayer.

I for **one** believe in prayer, for I have had several wonderful healings. Prayer has been my staff in all things in my life. Many years ago I was told by my Doctor he would have to take my leg off, I begged for a few more days, I just knew in my heart I could and would be healed. Hospital bills were piling up each day. Drug bills were so high as to be out of sight. I talked my husband into taking me home. That night after every one was in bed, and the house still and settled for the night, I began to pray, not many words, but I fully believe what I was saying. These are the words I said over and over. I am healed Praise God I am healed. I would go to sleep saying the words wake up saying them. In the stillness of the midnight, the room became as light as day, (Don't tell me I did not see the Teacher for I did, this I **know** beyond all question of a doubt.) The Teacher was standing at the foot of my bed, dressed as they dressed in his life on earth. White robe long flowing sleeves. His hair was golden curly and came to his shoulders, every hair seemed to be alive. He nodded his head at me three times and each time, my body was lifted several inches off of the bed. I was completely healed and up until I had arthritis I could walk with the best.

You may say, why haven't you been healed

since, in the past few years. It certainly is not the fault of either God or Spirit, some how some where the fault is mine. I have never been able to lift myself to that high rate of vibration since. Maybe I have lessons to learn I could not learn otherwise. Spirit "**knows**" so I am not going to worry. If and when I can reach that same rate of vibration I shall be healed again, This I know.

I really think that we unknowingly make it impossible for God and Spirit to answer our prayers. We can tie their hands by refusing their choice of messengers, this has been true since the beginning of time.

Let us turn back the pages of religious history (our Bible). Before Jesus was born the people prayed for hundreds of years, for a redeemer, yet when their prayers were answered, a **mere** few accepted him. His home town people looked on him as a humble carpenter's son. He was certainly no great person, Just one of the neighbors. In His own city he could not heal anyone—WHY?—because they built a wall of **Unbelief**. In other cities he was refused, for the simple reason the people were prejudiced against His home town. SAYING—"CAN ANY-THING GOOD COME OUT OF NAZARETH?"—These people of NAZARETH were a very poor people—but were very good people. Never the less they were looked down on. This humble man of Nazareth known as the Teacher was a very Spiritual man, a very kind man, warm and friendly. He was accused of being a glutton, a drinker of wine, yet he was a very human soul. These poor ignorant souls were unaware of the fact, they, instead of blocking the Teacher's way, were blocking and putting stumbling blocks in their own way.

How blind we poor humans are, we are told that there are none so blind as those who will not see. And we all have at some time or other entertained angels unawares—GOD'S MINISTERING ANGELS. God's messengers are near us every day, listening for our call. Don't make the mistake of shutting the door on God or His Ministering angels. They must be free to answer our prayer when we call and they must have a free hand, and freedom to use the instruments of their own choice.

Sometimes in our ignorance we bind and tie in hard knots the hands of God and His Ministering Spirits by refusing their way of answering our prayer. Such as this Father whose beloved son was very ill, and the Father was desperately afraid his son would die. In his distress the Father called upon and asked Jesus to "COME DOWN" and "HEAL HIS SON." Let us draw a picture of this request, The gentle Healer and Teacher heard the request. But he looked at the Father a long while, then He said—MY FRIEND UNLESS YOU SEE SIGNS AND WONDERS YOU WILL NOT BELIEVE." Why did the Teacher speak thus.

(Continued on next page.)

First the Teacher never missed a chance to give an object lesson.

Now the distressed Father said COME DOWN, and HEAL MY SON. I am sure without realizing that he was telling the Teacher what to do. He prescribed a method for the Teacher. He had not asked for healing alone. He commanded the Teacher to "COME DOWN" and then heal the son. The Teacher did not need to go down. So He did not go down. He simply used His great Spiritual Power and HEALED THE BELOVED SON.

Please don't think for one moment that PRAYER is some kind of a bridle, that we can slip on over God's head, we can't make or drive God around under our control. Do you realize that we do just that when we dare to try and tell God to answer our prayers in a certain way and time. You can't boss God or spirit. You are not big enough, and as the little boy said YOU DON'T HAVE THE STUFF. Give your ears a good cleaning out, then state your problem to God and Spirit, then LISTEN, AND THEN DO AS YOU HAVE BEEN TOLD. Follow your instructions and you will get results.

I once knew a young man who desired an education more than any thing in this world. He was in a tight spot, no money and no friends who could lend him the money. He had a sweet young wife and child to support, and he felt his responsibility to his loved ones. He did not want just any kind of an education, he wanted the best or nothing, he wanted a degree from Princeton. It took this young man a long time, many trials, ups and downs before he became humble enough to accept what Spirit offered him. In his training of preparing him for his education he learned humility the hard way. He went through doors and opened them one by one. He realized that he would have to take his education step by step with many stops and long waiting between. His prayer for education was answered, but not His way but God's and Spirits way. He learned to accept on God's terms. We cannot tell God what and how to do to answer our prayers. He is INFINITE INTELLIGENCE, ALL WISE AND FULL OF WISDOM. We limit God and tie his hands daily, and when we limit Him we make it impossible for him to answer our prayers. Thus by limiting Him to the outside of our lives when the miracle is needed on the inside of our lives. The inside is the spiritual house and it is most important that it be kept clean and ready for guests, and spiritual manifestations, at any time.

Long years ago in Ft. Worth, there was a group of young people who believed in nothing, now or hereafter. They lived only to see how much fun they could get out of life. I can't remember just how old I was, but I have always been very interested in spiritual things and a spiritual life. I was asked why do you go to church so much, Why be a minister, From a

tiny little girl I have always wanted to be a minister. To become one I had to go through many doors and rooms. I had to climb many hills, yes even mountains, and go down into many valleys. The way was pretty rough and dark sometimes, the darker the way the more determined I was to become a minister.

In the meantime I had found the most beautiful TRUTH in the world, GLORIOUS SPIRITUALISM. I felt if I could not become a minister of the Beautiful, comforting religion—that I would just die. I wanted to share it with the world. I wanted to tell the world what Spiritualism could and would do for them.

Friends I never really knew how to pray until I became a Spiritualist. I learned that prayer changes things and it can and will change you and me. Spiritualism trimmed me down to size, it made me wiser, and I know now that I needed a lot of changing, a lot of trimming down. I then knew that if prayer could change me it was the miracle that I needed.

I found out that if we limited God or the Great Unseen Force outside of our lives, most of our prayers will never be answered.

One of the outstanding ministers of our country retired from active duty and took his beloved wife with him into the mountains to rest, study, read and write. He felt the need to recharge both his physical and spiritual bodies with that spiritual ozone he could feel only up in the mountains.

On Sunday morning he and his wife went to the little country church, built many long years ago by the Indians. The congregation was without a pastor, but one of the Indian farmers took over and did the best that he could. The well educated trained minister began to find fault with everything said and done, nothing was right, so he went home disgusted, he told his wife that he could not take any more of that. His wife being a level headed, kind, and understanding soul, waited for her husband to simmer down a bit, then she gave him a bit of sound advice. First she reminded him that we are told that where two or three are gathered in my name there I will be. She pointed out that the Indian farmer was not pretending to be a highly educated minister. He simply was in his simple way trying to serve the Great Creator God and his fellow man. In his humble way, saying a word for God to God's people in an humble little church house high up in the New Mexico Mountains. And if they would try hard enough they could find among the chaff, some golden grain to feed their souls.

What happened, they went back to church the next Sunday, and when summer was ended, the city minister admitted attending the little church nestling in the arms of the mighty mountains was one of the most inspiring experiences of his life.

Who changed? not the humble Indian farm-

(Continued on next page.)

er in the pulpit, he still stumbled, mumbled and continued doing his best for man and God. But a great change had come into the mind and heart of the great preacher, the city minister. And friends I sincerely believe that most of our prayers cannot begin to be answered until we open our lives to the transforming power of the Great creator God.

We must allow God full freedom, as humans, flesh clad we do not have full wisdom, and my friends there is always a chance that God wants to give us something better than we have asked for.

The Book of Books, tells of Peter and John going to the Temple to pray. A beggar at the gate begged for money. Peter looking at him, said **SILVER AND GOLD HAVE I NONE, BUT SUCH AS I HAVE I GIVE UNTO THEE. "IN THE NAME OF JESUS OF NAZARETH WALK"** The poor man had asked for a few coins to buy bread to nourish his poor weak sick undernourished body. He received a **GREATER LIFE—A NEW LIFE, FIT AND READY TO LIVE IN A NEW WORLD.** He had received a **GIFT FAR BETTER THAN HE ASKED FOR.**

Sometimes our prayers are not answered for good reasons, Because God and the Spirit world want to give us something better a little bit further down the road. And if we are wise we will spend more time seeking God's Will for us. What ever his plans are, they are much better than any we can think up. Here are a few very good reasons why prayers are not answered: We refuse God's messenger; we refuse God's choice of method; we limit God to the outside of our lives. We insist that God give us just what we want just when we want it, and we refuse to see an answer to our prayer in anything else, even though it may be much better.

Of course there are other reasons why prayer is not answered just when we ask for it. **"WE DO NOT HAVE BECAUSE WE DO NOT ASK.** The Bible gives us some very simple and easy instructions to follow. We are admonished to pray without ceasing. To pray daily for bread, for forgiveness, to keep the **THRONE ROOM** in our hearts clean, and ready at a moments notice to receive. We are to pray for the sick and all others who are in need of our prayers, and healing—How are we to pray—**"IN HIS NAME."**

By this I mean, we are to pray for things that He would ask for if He were physically present.

This would outlaw selfish prayers, prayers that cannot be answered, without hurting or destroying another person and his freedom. Now friends put this in your book and don't forget it. God is not going to turn anyone into a robot, just to make your life or mine more happy or comfortable. You may ask, then what shall we pray for. Do you realize that the **CREATOR OF THIS UNIVERSE** left many,

many things **undone**? Why did he do that, **BECAUSE**—He fully intends for us to have useful work to do, neither is it his will that any of us should endure boredom or a useless empty lime. A few of us may find this satisfying just drifting along in our work or jobs, then we have those who can learn from the founder of such establishments.

A shoe repairman said, I cobble shoes to live and I live to carry the **TRUTH** to humankind. There is always a wrong that needs being made right, a word that needs to be spoken to some sad heart, or some one in trouble, yet there is always work to be done for the **CREATOR GOD.**

The Creator of this universe never intended for anyone to be friendless, with no one to care whether he lived or died. There are always people in this world who need **LOVE**, and when we give our hearts to others in caring concern they in turn will give their hearts to us. It may take time, for the **LOVE GERM** to grow, it may take some time for it to take root, but just remember this, **LOVE CANNOT BE STORED UP AND HOARDED ANY MORE THAN STRENGTH AND ENERGY CAN BE STORED BY STAYING IN BED.** Yes **LOVE** increases as it is spent, spend it as you would money, scatter it all along the way of life, and he who squanders his loving concern on **Others** has most of all.

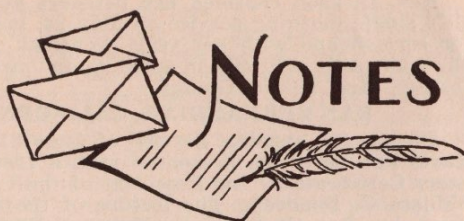
I am reminded of a song that used to be sung real often when I was young, **"DON'T YOU KNOW THE WORLD IS DYING FOR A LITTLE BIT OF LOVE"** Yes friend just a little bit of **LOVE.** God does not want any one to be a rootless soul. The Teacher told us that such souls were lost, that they had no spiritual home, they were wanderers on the earth. They lived for self and self alone. The material that they sent up was warped, out of shape, full of knots and knot holes. **"IT COULD NOT BE USED TO BUILD ONLY A SHANTY IN SHANTY TOWN OVER THERE.**

Therefore, let us pray to be useful, pray for grace to give pure, true love, that we may be ready to receive. Pray for wisdom, knowledge and spiritual understanding, pray for those less fortunate than we are.

Then let us wait on God to answer, in his own way and time, let the messenger and the method be His choosing. Let us keep the doors of our life open to God's working and leading. Yes **ASK**—Then **LET GO AND LET GOD,** we must do our part, never, never ask for things that we can do ourselves. We cannot expect God to do for us what we are too lazy to do for ourselves.

PRAYER IS SOMEWHAT LIKE A SHOT IN THE ARM, Let us call it **"THE PREVENTATIVE MAINTENANCE TOOL"** This valuable tool helps to keep a good relationship with God and helps to keep things running smoothly

(Continued on page 24.)



NOTES from the FIELD

BELLEVILLE, ILLINOIS

The Belleville Spiritualist Church was host to the Second Annual Southern Illinois Seminar and Worship Services which were held in the Hall of the Philharmonic Society, June 14th, with the Rev. Ernst Schoenfeld, Pres. of the Illinois State Spiritualist Assn., and Mrs. Alice M. Beuchel, Secy-Treas. officiating.

This was a most opportune time to schedule this event as it was in keeping with other programs being presented throughout the City which is celebrating its 150th Anniversary.

The Seminar was conducted by the I.S.S.A. Officers. Questions were discussed from the platform which the audience had written desiring to learn more about certain phases of Spiritualism. The emphasis of the Seminar was on "Spiritual Healing."

The Rev. Schoenfeld was the speaker at the evening services, opening his sermon with a poem entitled "Tolerance," punctuating his remarks with instances and quotes from the Bible which were stimulating to all Spiritualists, and enlightening to non-Spiritualists.

The Rev. Emma Ordorp, Pastor of the Fifth Sp. Church of St. Louis gave the invocation. Mrs. Beuchel stressed the thought of patriotism in religion by appropriately honoring our Flag in keeping with the day, June 14.

Spiritual greetings were given by Rev. Otilie Dyroff, Pastor of the United Spiritualist Church of E. St. Louis; Mrs. Alice Beuchel, of Chicago; and Rev. Emma Ordorp who gave greetings and inspirational poetry.

Mr. Walter Sprague of Highland, Ill. was pianist. Mrs. Don Morrow, guest soloist, sang "How Lovely Are Thy Dwellings" from the 84th Psalm, concluding the services with "Perfect Day," accompanied by Mr. Wm. Hart.

Rev. Hazel E. O'Flaherty, Pastor of the Belleville Spiritualist Church, Chairman.

The Mississippi River only separates our Churches as a geographical boundary line. Members from the Missouri Churches are always well represented wherever and whenever Spiritualism is being presented. Thanks to their interest and help in all Illinois activities.

SALEM, MASS.

A very delicious beef pie supper was served at the First Spiritualist Church of Salem June 6, followed by an all message service. A record gathering assembled for this last supper of the season. It was most gratifying to our guild president, Evelyn Grant and her capable committee, consisting of Irene Renwick, Ruth Harsnett, Laura Webber, Alice Willet, Elizabeth Crampsey, Catherine Comeau and Virginia Beesley. The church concluded their church year extremely successful financially and spiritually.

On June 7, Rev. Gladys Worsencroft officiated at the Christening of Robyn Karolides, Baby Daughter of Mr. and Mrs. James Karolides, Mr. and Mrs. Alfred Kuell were Robyn's sponsors. Mr. and Mrs. Karolides were married by Rev. Worsencroft in the Salem Church, and their other four children were christened there, too.

At the 7:30 service, following the Christening, the right hand of fellowship was extended to eight new members by Rev. Worsencroft. It was a most impressive ceremony, as each in turn, received their membership certificate. As the pastor pinned the lovely corsages on Catherine Comeau, Betty Goodwin, Alice

Willet, Audrey Santorella, Alice Taylor, Gertrude Collins and Beatrice LeBlanc, she spoke to each, individually, assuring them of their welcome into Spiritualism. Mr. Edgar LeBlanc, being the only gentleman, received a boutonniere. The welcoming of mother, Mrs. Alice Taylor and Daughter, Mrs. Audrey Santorella added more beauty to the service.

ROYAL OAK, MICHIGAN

Michigan's loyal NSAC church and camp auxiliaries held a most enjoyable and successful MSSAC Spring Conference on May 16 and 17 in Royal Oak, Detroit's largest suburb. Host church was the First Spiritual Temple, 114 Pingree Street, Royal Oak, Ralph Cheney, president and Mrs. Edith Thornbach, secretary.

The Conference was held despite the continued delay and frustration in gaining control of their Association's records and assets in accordance with the court decision of last March which completely sustained the election of new officers and Board of Trustees at the membership-called Special Convention of March 24, 1962, immediately following the dictatorial, unsanctioned and disruptive action of former president Buckner, former secretary Cunningham and others on the Association's former Board of Trustees declaring the MSSAC's nearly 70 years of auxiliary status with the National Association ended by Board decision—an action by which they unknowingly only removed themselves from their offices in all National auxiliaries. Their present effort to appeal from the court's decision and order divesting them of all MSSAC assets and records is pending.

The Conference was opened by President Arthur Beesley at 10 o'clock on Saturday morning, the 16th, with a brief address of welcome to the Association's members and their guests who had assembled from all over Michigan.

An analysis of the salient features of the Court's decision and order by Trustee C. L. Youngs followed. He stressed the fact that the members of the MSSAC at their Special Convention of March 24, 1962 had merely elected new and loyal officers and a new governing Board to replace the disloyal ones who had voted to withdraw from the National denomination. This action in Special Convention had safeguarded the MSSAC's traditional status as the regional auxiliary and administrative agent of NSAC in Michigan.

A most interesting discussion on "Spiritualism and Christian Bible" was conducted by the Rev. Ethel McLain, MSSAC Vice-President and its State Lyceum Superintendent. The following tasty noon luncheon was provided by First Temple and its group of very willing workers.

The afternoon session began with very interesting reports by the secretaries of the Association's various auxiliaries on their own churches, camps and ministerial association.

Association Secretary, the Rev. Goldie Dodd, discussed briefly the history and development of Spiritualist organizations, past and present, and the afternoon session closed with President Beesley indicating developing plans for a 5-year program for the benefit of Michigan's churches and camps.

A delicious Conference Banquet was served at 5 o'clock by the Temple's culinary artists in its basement dining room.

At 7:30 o'clock the Rev. Lon Hunt of Dowagiac on Michigan's western side was featured at an evening religious service. Assisting with spirit communication were First Temple's Rev. Elsie Beesley, Chapman Memorial's (Detroit) Mattie Sprow and Muskegon's First Universal Church's widely traveled and many talented minister, the Rev. William R. Aldred, who gave an

(Continued on next page.)

outstanding demonstration of clairvoyance and billet reading.

On Sunday morning at 10 O'clock a joint Lyceum session was conducted by First Temple's Lyceum conductor Mildred Miner and State Lyceum Superintendent Ethel McLain. Everyone participated and a smorgas-board luncheon followed at 12 noon.

The afternoon religious service featured the Rev. Ethel McLain who, in addition to being MSSAC Vice-President and its Lyceum Superintendent, is also president and pastor of Leslie's Flower Memorial Church. She presented a most thought-provoking and challenging sermon on Spiritualism's place in the service of man. Spirit greetings were conveyed by the Rev. Hunt, MSSAC Treasurer Margaret Blackburn (who, accompanied by organist Dorothy Beesley, sang a solo, the beautiful "Bless this House) and the Flower Memorial's NST Norma Whiting.

The Rev. Elsie Beesley conducted as a part of the service a brief memorial to our loved ones and fellow Spiritualists and workers who, during the year just past, had stepped through the thin veil to the Summerland.

Secretary Dodd then presented the year's new certificates to the many NSAC-accredited licentiate ministers, mediums and healers in attendance.

On Saturday afternoon a substantial cash offering by individual and Association contribution was given to aid the many helpless victims of the tornado disaster which had devastated nearby Chesterfield Township just north of Lake St. Clair's Anchor Bay area just a few days before.

Everyone present enthusiastically endorsed the eventful two-day Conference as an unqualified success.

DETROIT, MICHIGAN

Detroit's First Spiritualist Temple—the MSSAC's oldest chartered church (1894)—folks were the fortunate recipients of an opportunity to again enjoy the work of the Indiana State Association of Spiritualists' longtime secretary, the Rev. Velma Dickson, who had come to Michigan for a weekend visit with Mr. and Mrs. Charles L. Youngs in their new home in Royal Oak and also to take delivery on her new white Cadillac hardtop sedan with its exquisite powder blue interior trim.

Rev. Dickson charmed her listeners at First Temple's single morning service on May 24, last, both with her sermon and with her very proficient clairvoyance. She was assisted briefly in spirit communication by her hostess, Mrs. Bessie Youngs.

SAN BERNARDINO, CALIFORNIA

During the evening Service of June 21, 1964, Mrs. Marie Panchere was presented with a Licentiate Ministers Certificate by the President of the C.S.S.A., Rev. William C. Donovan. The lecture of the evening was given by Rev. William F. Meier a Director of the C.S.S.A. The Invocation was offered by Rev. Lillian Courtney, Secretary of the C.S.S.A. Rev. Ivamay Dennywill and Rev. Lillian Courtney gave Spirit Greetings. Rev. William Donovan gave Billet Readings. Mr. C. A. Cannara 2nd Vice-President of the C.S.S.A. was chairman of the evening. Rev. Ann M. Cannara, Pastor of the Spiritual Science Church, played the Organ.

A reception after the Service was held in the Social room, Refreshments were served. Mrs. Theresa Edwards presided at the Punch Bowl.

Mrs. Marie Panchere cut her beautiful torte which was baked and decorated by Mr. Arthur Halm.

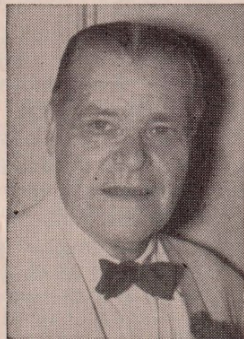
EAST ST. LOUIS, ILL.

The UNITED SPIRITUALIST CHURCH of East St. Louis, Ill. had another splendid visit from Rev. Wm. R. Aldred of Muskegon, Mich. who was on his way to serve the Denver Convention, and again on his return from there, with marvelous results on both occasions. His outstanding Billet work as well as physical phenomena is being so well received by all who attend and makes him such a welcome guest, and we are already looking forward with anticipation, to having him back in the fall on October 20th, of this year.

SEATTLE, WASH.

Rev. William R. Aldred, missionary-at-large for the N.S.A.C., lectured and demonstrated Clairvoyance at the Mary Tower Memorial Church, Sunday, July 19, 1964. A completely filled auditorium indicated his popularity in this area. He spoke with the N.S.A.C. Manual open to "What Spiritualism Is and Does," which was an hour of inspiration for his listeners.

Our sincere thanks to Rev. Aldred and the N.S.A.C. for this much needed service.



* * *

"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

Answer:

Certainly no-one discredits the value of Swedenborg in the development of Spiritualistic philosophy; but he was a forerunner, not a pioneer. You must remember that the very date of his birth and works precludes his active association with Spiritualism. Modern Spiritualism as we understand it was not even considered in the realm of science or philosophy during his physical lifetime and the combination of those two aspects was not linked with religion in any way.

Swedenborg, however, possessed many qualities found in Spiritualist mediums and he expressed them in various ways both in his writings and in his mode of living. Your supplementary reading will show that he was born in 1688 and that through his eighty-four years of earth life he displayed many facets of an advanced scholar. He was not only a scientist but an able theologian and he is the author of many books in both fields. He was "The Modernist" of his day and many of his theories were not generally or easily accepted. Certainly the distinctive principles of his belief developed gradually through the years as the chronology of his literary presentations prove. In his early youth he became a mineralogist, the apparent relationship of meteors which fell from the sky and his research in the field of minerals led him into the complex study of meteorology. This research in turn demanded a further knowledge in astronomy, a science in which he became most proficient. Although he was a devout

(Continued on next page.)

Question:

In a recent review of one of my answers in the Educational Course given by the Morris Pratt Institute, I was discredited for naming Emanuel Swedenborg as one of the pioneers of the Movement of Spiritualism, Why?

—J.K.E., Louisville, Ky.

theologian during these periods of study he still wanted to know more concerning the physical and spiritual natures of man, so he became a physician. The latter part of his life he devoted almost entirely to the soul of man which he approached from a purely analytical standpoint. Thus his books (the first editions of which were written in Latin) covered a widely divergent field. His first book was a treatise on minerals; his latter books, such as his eight volumned "Heavenly Arcana" dealt entirely with spiritual and moralistic philosophies concerning man in general.

During his life there were many instances of what we recognize as mediumistic powers and many occurrences which can be recognized as the operation of the subjective mind. He apparently had clairvoyance AS YET undiscovered and so named; the contact with discarnate entities; the ability to visit and describe events at a great distance; and the recognition of extraneous forces in round and about him all of which he mentions and describes throughout his voluminous writings. However, he refused to accept them as natural powers but as a distinct gift from HIS personalized God. In this conceit he firmly believed that he alone had been given these abilities and that they were the expression of divinity, as revealed in his book "Mechanism Of The Operation Of Soul And Body." The distinctive principle of his theory is the doctrine of life. God alone lives, creation is dead—man is dead and their apparent life is from Divine Presence.

We Spiritualists should be particularly grateful to Swedenborg in that he gave to Andrew Jackson Davis the basis of our philosophy. Davis recognized in himself these extraneous forces in round and about him some years before the Fox sisters and the Hydesville rappings brought to the world the knowledge that there is a living vibrant force which is conscious, existent and communicative. The Davis philosophy completely refutes the doctrine of Swedenborg that creation and man are dead and declares that life is eternal and indestructible through Infinite Intelligence and Natural Law. In the school of Faith expounded by Davis science and religion join hands in the demand that our philosophy be one of preparation for soul growth in every phase of its existence.

The phenomena of Spiritualism has always existed. The earliest accounts in the Christian Bible are replete with such proofs. It was through the demonstrations of the Fox sisters that knowledge was given to man that such phenomena was neither supernatural nor the visitation of a god of parts and passions. These demonstrations are in true fact the operation of Natural law and they are an integral part of the religion of Modern Spiritualism. The dividing line is the year 1848, these prior psychic events down through the ages and up to that year are regarded as Ancient Spiritualism. Since 1848 we have listed similar demonstrations as Modern Spiritualism, both the seers and prophets of ancient times up to and including the great scientific teachers such as Mesmer, Swedenborg and Davis were the forerunners in this newer Movement. Davis, however, went one step further and defended valiently the truth of his experiences as a Spiritualist thus becoming perhaps our earliest pioneer.

The torch he lighted was carried high and well by the galaxy of teachers, scientists, scholars and psychic demonstrators who bore the cross of persecution and bias throughout their lives that we might enjoy the light of that torch in the continued research expressed in the religion of Modern Spiritualism, such men and women are truly pioneers in the Movement of Modern Spiritualism. We appreciate and honor the basic work done by Swedenborg. He was a true wayshower, the understanding and application of his wonderful work was a guiding light for our early teachers. His work is not discredited by the Spiritualist, it is honored and applauded. On the other hand, however, his lifetime on this earth and his experiences antedate Modern Spiritualism so we cannot include him as a pioneer of Modern Spiritualism and we are very certain that the many Swedenborgian Societies now in existence—and flourishing—would rightly resent any attempt to do so.

TRANSITIONS

English—Mrs. Jennie English, a member of the United Spiritualist Church of East St. Louis, Ill., June 20, 1964. She was a member of this church for many years, as is her husband who survives her. She is also survived by two daughters Edith and Louise.

Burgess—Walter H. Burgess, (97) of Dover-Foxcroft, Maine, long an ardent worker and supporter of Spiritualism in this area, July 1st, 1964. He was a member of the South Sangerville Grange, besides the Dover-Foxcroft Spiritualist Church, where he had served on the board many times, in addition to being president. He was also a member of the Camp Etna Association of which he was a staunch supporter for many years.

He is survived by three sons and three daughters, fifteen grand children and forty-four great grand children, and several nieces and nephews.

Funeral services were held at the Lary Funeral Home, with Alice L. Mooers of Camp Etna officiating.

Interment was at the family lot in Pine Grove Cemetery.

Burgess—Lowell Burgess, (17) son of Mr. and Mrs. Laurice Burgess of Dover-Foxcroft, Maine, Bangor, June 8th, 1964. Besides his parents, he is survived by a sister, Dawna, and several aunts and uncles and cousins.

Lowell was a member of the Dover-Foxcroft Spiritualist Church, as were many of his forebears before him; and he was an ardent student of that philosophy. He was also a member of the Y.P.I. at Camp Etna, where he spent his summers. Funeral services were held from the Lary Funeral Home in Dover-Foxcroft, with Mrs. Alice L. Mooers of Camp Etna, officiating.

Commitment services were held at the Pine Grove Cemetery at Dover South Mills.

Carley—Leora Addie Carley (73) Celeron, N. Y. June 10th, 1964. Survived by husband Charles E., one sister, one granddaughter. A Spiritualist for many years, Mrs. Carley was a member of the American Legion Auxiliary and the Wednesday Night Club of Jamestown. Funeral services from the home, interment in Busti Cemetery. Rev. William Graham Turner, pastor, Psychic Science Spiritualist Church, Buffalo, N. Y., officiated.

Meddaugh—Mrs. Lillie Meddaugh (75) Milwaukee, Wisconsin, June 28, 1964. Survived by husband, two sons, two daughters two brothers one sister, grandchildren and great grandchildren. Services from Borgwardt Funeral Home, West Allis, Interment, Plainfield, Wis.

Craft—Hazel M. Craft, El Paso, Texas survived by one son, one sister. Mrs. Craft was a member of First Psychic Science Spiritualist, Milwaukee before moving to Texas. Interment, Evergreen Cemetery, Milwaukee.

CHRISTENINGS

Sharon Kay Fischer daughter of Robert C. and Mrs. Dorothy M. Hackathorn Fischer of Triadelphia, West Va. was christened at the Way Memorial Temple, Wheeling, West Va., Saturday, June 6th, 1964. Rev. Charles Alldredge officiated. Miss Fischer was born in the Ohio Valley General Hospital, Wheeling, Oct. 24, 1947.

Robert Arthur Howell, infant son of Mr. and Mrs. Robert G. Howell was christened at the Auditorium, Lily Dale, N.Y., Sunday, July 26th, 1964 at 10 A.M. Master Howell was born in Binghamton, N. Y., Sept. 23, 1963. The infant was carried to the altar by his godfather, Mr. Willis J. Ackley. His parents and his godparents, Mr. and Mrs. W. J. Ackley, stood before the altar and gave their promises in the traditional Spiritualist service. White Rose petals were used in the Christening. White Roses and the Rose petals were carried to the altar in a silver salver presented by the infant's godparents. Also present at the ceremony were his paternal and maternal grandparents along with other members of the family from Binghamton, N.Y. and Minneapolis, Minn. Rev. Robert J. Macdonald officiated.

CALIFORNIA STATE CONVENTION REPORT
Report of the 69th Annual Convention of the
California State Spiritualist Association
June 23 thru June 26, 1964

June 23rd, 1964 a Pre-Convention Rally was held in the Ambassador Hotel, 3400 Wilshire Blvd., Los Angeles, Calif., instead of a Banquet. Mr. Rolla Haddick, 1st Vice-Pres. gave a short talk on "Resumé of Spiritualism," which was followed by a Healing Service and Spirit Greetings from Mediums from several Churches. Rev. Donovan demonstrated clairvoyance in place of Rev. Becker who was scheduled to work but was unable to attend. This meeting was well attended.

The President appointed two committees which would start their work the next morning. The Credential and Rules Committees.

At 9:00 A.M. June 24th, the Business sessions started and which continued each day, morning and afternoon thru Friday June 26th.

A very interesting Healing Symposium was conducted by Rev. Mitzie Monroe, from the First Temple of Spiritualism in Oakland. A Lyceum Program was conducted by Rev. Letha Mahoney from the Valley Spiritualist Church in Encino.

All Churches turned in their reports showing a gain in membership for the past year. California has 17 Churches—25 Ordained Ministers—with 4 more not now active. 18 Licentiate Ministers—28 Certified Mediums(A) and 25 Spiritual Healers.

On Thursday afternoon, Rev. Genevieve Woelfl conducted the "Appreciation" Service, during which the Ordination of Rev. Hazel Thirkield took place, after the lecture and before the message service.

The Evening Services were all well attended. Rev. Meier for Wednesday, Rev. Courtney on Thursday and Rev. Donovan on Friday. Spirit Greetings were given by workers from the California Churches and were all well received. All meetings were very well attended.

The Ways and Means Committee was very active and profitable. Rev. Courtney again accepted subscriptions for the "Summit" our National Magazine.

At the Election on Friday there was only one change made. Mrs. Louise Dahl who had been the Treasurer for many years retired and Mrs. Vivian Meier was elected in her place. All Officers are elected for one year only. The Officers for 1964-65 are: President, Rev. William Donovan; 1st Vice-Pres., Rolla Haddick; 2nd Vice-Pres., C. A. Cannara; Secretary, Rev. Lillian Courtney; Treasurer, Mrs. Vivian Meier; Trustees, Mr. David Burr, Rev. Carrie Kelly, Rev. Wm. Meier, Rev. Genevieve Woelfl.

Delegate to the NSAC Convention, Rev. Lillian Courtney, Rev. Paul Wilson, Alternate. We wish to report SIX (6) new Certificate holders and One (1) Ordination. One Healer, Mr. David Burr, Three Certified Mediums, Marie Haggquist, Richard Goodwin from Golden Gate Church and Mr. Francis Houghtalling from Hollywood Church. Two Licentiate Ministers Mr. Harold Ballard from the First Temple in Oakland and Mrs. Marie Panthere from the Spiritual Science Church in San Bernardino.

We feel proud of our record for this year and pray it will be greater this coming year. All sessions were held in the Ambassador Hotel, 3400 Wilshire Blvd., Los Angeles.

Report by Secretary Rev. Lillian R. Courtney.

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Please Describe Condition and Price.

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

OCTOBER 5th THROUGH THE 9th, 1964

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Banquet tickets may be obtained from Chairman, Glenna Clark 1415 Central Avenue, Indianapolis 2, Indiana. Banquet tickets are \$5.00 each.

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

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



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ALAMEDA—Brotherhood Spiritualist Church, 1407 9th St., Sun. at 7:30 p.m.; Thur. at 2 and 7:30 p.m. Phone LA 2-2316. Rev. Pearl E. H. Manning, N.S.T. Pastor.

ENCINO—Valley Spiritualist Church, Sunday 10 a.m. Progressive Lyceum. Sunday Services 2 p.m. Thursday Services 8 p.m. 17965 Collins Street. Lecture, Healing and Spirit Greetings. Pastor, Rev. Letha Mahoney, phone DI 3-5308.

HOLLYWOOD—Spiritualist Science Church, 5230 Hollywood Blvd., cor. of Harvard Blvd. Services Wednesday 2 and 8 p.m.; Friday, 7 p.m.; Sunday 7:30 p.m. Minister, Rev. Mae M. Taylor, phone Normandie 2-8544; Secretary, Ann Boddy, 1844 N. Berendo.

LONG BEACH—Peoples Spiritualist Church, 785 Junipero Ave. Services Sun. 7:30 p.m.; Wed. noon luncheon, afternoon, Lecture and Messages. Minister, Rev. Edith M. Niles; Church phone GE 8-6527.

LOS ANGELES—Spiritualist Church of Revelation, 839 S. Grand Ave., Embassy Auditorium. Services, Sun. and Thurs. at 2 p.m. Lecture, class instruction, spirit communion and healing. Minister, Rev. Stephanie Jean Sebree, phone NO 2-5551; Sec'y, Irene Faust, phone CI 5-1060.

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

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

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

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

SAN BERNARDINO—Spiritual Science Church, 25014 E. 5th St. Services Sunday: Healing, 7:30 p.m.; Devotional Service, 8:00 p.m. Rev. Ann Cannara, Pastor, phone TUrner 4-0071.

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

Progressive Spiritualist Church, 3843 Herbert St. Sun. 7:30 p.m. Rev. Carrie B. Kelly, Pastor; Helen E. Guss, Secretary.

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

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

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

COLORADO

Centennial State Spiritualist Association—

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

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

DENVER—The Temple Of Harmony Church, 3375 South Dahlia Street, Denver, Colo., 80222. Services, Sun. 10:30 A.M., 7:30 P.M.; Wed. 7:30 P.M. Rev. Allen J. Miller, Pastor; Rev. Robert J. Haskins, Co-Pastor.

CONNECTICUT

Connecticut State Spiritualist Association—

President—Mr. William Stockford
17 Greenbriar Lane, Newton, Conn.

Secretary—Mrs. Mary C. Reed
342 Mountain St., Willimantic, Conn.

HARTFORD—The Spiritualist Temple, Inc. (NSAC), Hotel Bond, Asylum Street, Hartford, Conn. Services, Sun. 7 P.M., Sept. thru June. Arthur R. Francis, Pres., Olive C. Francis, Sec. A Cordial welcome to all.

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

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

DISTRICT OF COLUMBIA

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

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

FLORIDA

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

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

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

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

ILLINOIS

Illinois State Spiritualist Association—

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

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

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

BELLEVILLE—Belleville Spiritualist Church, 8 Public Square, Ludwig Building. Services every Wed. and Sun., 7:30 P.M. Pastor, Rev. Hazel O'Flaherty, 11 Commodore Drive, Belleville. Secretary, Rev. Faye B. Culp, 2250 Cleveland Blvd., Granite City, Illinois.

CHICAGO—Church of The Spirit, 2651 N. Central Park Ave. Chicago's oldest Spiritualist Church. Sundays, Family Worship Hour, 10:30 a.m.; Wed., All Message Services, 7:45 p.m. Rev. Ernst Schoenfeld, Pastor. Spiritualist Church of Truth, 3349 W. North Ave. Services every Sun. at 7 p.m. Healing, Lecture, Messages. Rev. Theodore Siers, Pres.; Mrs. Mildred Berge, Secretary.

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

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

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

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

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

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

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

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

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

INDIANA

Indiana State Association of Spiritualists—

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

Secretary—Rev. Velma Hool-Dickson
410 Lincoln Way East, South Bend 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. T. F. McGinnes; 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-Messsage service, 2nd, 3rd and 4th Wednesday of each month, 7:30 P.M. Sunday, Lyceum and Nursery, 3 P.M. President, Paul Spencer, Clerk, Edna Kibbe.

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

MICHIGAN

Michigan State Spiritualist Association of Churches

President—Mr. Arthur Beesley
2702 Pontiac Trail
Walled Lake, Mich.

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

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

DETROIT—First Spiritualist Temple, 14801 Fenkell, Detroit 27. Church Service, Sun., 10:45 a.m. Frayne Pansera Klusak, Pres., Rev. Goldie Dodd, Sec'y, 89 Delaware, Detroit 2.

FLINT—Menton Memorial Spiritualistic Church, 613 E. Austin Ave., Flint 5. Sun. 7:45 p.m. Amy Bolton Grampp, Sec'y.

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

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

ROYAL OAK—First Spiritualist Temple, 114 Pingree,

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

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

MINNESOTA

DULUTH—First Spiritualist Church, 1414 East 9th St. Sunday Service, 11 a.m. Conference every third Sunday. Pastor, Rev. F. W. Hutchinson. Secretary, Mary C. Amis.

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

MISSOURI

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

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

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

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

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. Elmwood 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

4448 Woodedge Drive, Oklahoma City

Secretary—Mrs. Alta J. Scoles

4448 Woodedge Drive, 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 Clara Senior

R.D. No. 4 Lititz, Pa. 17543

Philadelphia 30, Pa.

Secretary—Rev. Reba E. Fasnacht

7200 Whitaker Avenue

Philadelphia, Pa. 19111

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

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

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

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

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

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

First 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. Miss Mary Louise Wilson, 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., C. E. Cottrell, 1306 Park Ave.; Sec'y Marguerite Bellinger.

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, 323 Jones Building, 1331 3rd Ave. 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.

TRUTH IS MANIFEST (Continued)

the ultimate answer. The answer is here within the spirit of God, the binding of man to the higher force, the believing in the immortal quality, not only of his spirit, but of the immortal quality of his thought. The dignity of the spirit that God created, the rising of that spirit step by step, from plane to plane through the immortal spheres. These are the things which are important today and this is the challenge of the hour. It is well said that all this has been said and will be continually said through the years that are to come. There will be confusion and fears and threats of destruction. But Jesus pointed out to us, "He who loses his life will find it and he who sometimes dies in the body because of a great cause lives in the spirit because of that great cause." It is what we think within ourselves, and are and ever more shall be, that brings us the concept of life and light and Truth. This is what we must search for. The patterns are offered us and the glory of that understanding heals us.

PRAYER (Continued)

"USE THIS TOOL OFTEN, it is one of, if not the most valuable tools you have in your soul's kit of tools.

NYE (Continued)

was not consumed. The Israelites, on leaving Egypt, were guided by a pillar of cloud, whose non-physical nature is denoted by its appearance at night as a pillar of fire.

Belshazzar, in the midst of a hot-spot banquet saw a spirit materialization that took the form of the fingers of a man's hand writing his sentence of condemnation upon the wall of the palace. At the transfiguration a bright cloud overshadowed the three Apostles. At Pentecost an abnormal sound, as of a rushing mighty wind was heard and felt and tongues of fire were seen. These and other types of super-physical phenomena fill the Bible.

Again, these Biblical examples illustrate the nature of super-physical phenomena which could be duplicated for hours in both ancient and modern experience.

The spiritual world is here and now as well as there and then. We should note that the greater number of spiritual manifestations recorded in the Bible took place amid the ordinary surroundings of earthly life; that numbers of men and women perceived the spirit because that world was close beside them, and their hearts were receptive.

Manifestations of God's presence and of his angels and ministers often come when they are not expected, in ways that suggest nothing unnatural. The physical world and the spirit world are not separated by an impenetrable partition. The two worlds interpenetrate.

Declaration of Principles

National Spiritualist Association of Churches

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

N.S.A.C. Officers

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

Trustees

Arthur A. Myers, Cassadaga, Florida, 32706
Jeannette J. Knepprath
4721 W. Washington Blvd., Milwaukee 8, Wis.
Ralph D. Cutlip, 5465 Main Ave., Ashtabula, Ohio 44004
Evelyn Muse, 404 8th St., Edinburg, Texas
Ernst A. Schoenfeld,
3501 Shakespeare Ave., Chicago 47, Ill.

Spiritualist Healers League

National Spiritualist Association of Churches

Secretary

REV. JANICE R. BAYNES

2733 Thompson

Des Moines, Iowa 50317

Each Wednesday at 8 p.m. the members of the League sit in Healing Meditation, sending Healing Prayer Vibrations to all in need.

HEALING THOUGHT FOR SEPTEMBER

I open the door of my soul to God for healing.
I know that as the power of God permeates my being that I am in touch with all Power.
and as I allow my consciousness to blend with all Power I shall be healed.