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This Month's Front Cover
Minnesota—Land Of The Sky Blue Waters.

EDITORIAL

BY THEIR FRUITS YOU SHALL KNOW THEM

This month I am indebted to Mr. S.J.H. of Salem, Oregon, the following words are part of his letter to me. "What is behind the many sudden conversions attributed to the Holy Ghost? The answer is; earth-bound spirits and mischief makers who, upon arriving on the next plane of existence and finding nothing to their liking and belief; return to earth, at revival services, finding widely open doors, take possession of the seekers and abide with them." (End of quote)

This is a wildly explosive field of inquiry, the Bible tells us about demonic possession and we have the example of the Gaderine swine to bolster this thought. Then too, we have the Carl Wickland book, "Thirty years among the dead" in which he recounts the experiences of he and his wife in rescuing earth bound spirits. I have no doubt but that the ones experiencing sudden conversion in a religious service are very sincere in their statements of joy and change of heart and life. My experience along such lines is very slight, no doubt because I am not too easily convinced of the truth of sudden change.

When I was very young I knew of a man who lived a very dissolute life, he was arrested because of a scandalous misdeed, his crime loomed very large in my young mind because I was reared in a family atmosphere quite rigid by some present day standards. This fact of life and training still affects me so that I am quite out of sympathy with easy standards of morality or careless habits of life. All this being as it may, the man I write of was convicted for his crime, later he was converted at an evangelist meeting and from then on he was an insufferable nuisance interfering in the lives of people who were innocent of any wrong, he saw wrong where none existed.

We Spiritualists are fully aware of impersonating spirits, we are taught to be beware of them as we have been taught the Law of Attraction. Our teaching results in a complete lack of fear where mischief making spirits are concerned. We know that if we do the right by our fellow men that we cannot attract earth bound or mischief making spirits to us. The armor of the Spirit of God cannot be penetrated by any mischief making spirit, such spirits cannot enter our lives.

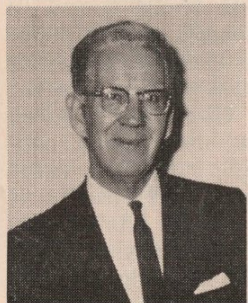
It is entirely possible for people who are weak and emotionally unstable to be influenced by earth bound spirits during a time when their defenses are down—so to speak—during a religious service of high emotional content and under the spell of a super charged leader, religion has been called a business in these latter days and some of the tent evangelists are high pressure salesmen.

In my own experience, I am fully convinced that the man of whom I write in my experience as a teenager, was beset by an ungodly spirit who caused him to see sin where no sin existed, whether this spirit was one who possessed him or whether it was merely another aspect of his own undeveloped spiritual qualities I leave to the readers of this page, to decide.

(Continued on page 24)

PRESIDENT'S ANNUAL MESSAGE

To The
SEVENTY-SECOND ANNUAL CONVENTION
Indianapolis, Indiana, October 6th, 1964
To The Seventy-second Annual Convention
of the National Spiritualist Association of
Churches
To the Officers, Trustees and Delegates
Greetings:



Robert J. Macdonald

This convention marks the fifth occasion upon which we have met in convention in this beautiful and historic city, since the founding of our association in 1893. The years bring great changes to the world, nations and peoples once important have had to yield to the ever changing pattern of power and graciously, or otherwise, must accept new world leaders. The flag of the United States of America, the

United Kingdom and the flags of other leading world powers have been torn into tatters, not once but many times during recent years. Windows of embassy buildings have been shattered and the walls smeared and befouled by organized mobs. Seventy years ago such indignities would have provoked immediate reprisals, very possibly war; but the great nations of the world are more cautious than in former years. They have tasted the bitter fruit of victory, they have learned that no nation wins anything of value: the cost of victory leads to shrunken world markets, to higher taxes, to ever increasing demands for assistance to feed the hungry multitudes of the newly born, the aged, the infirm.

Religion as always has a great part to play on the world scene, the message of religion is as important as ever, but the Protestant Christian world-especially- has awakened to the danger of a dying church unless new life can be engendered and interest for the educated young college student captured and held. The emphasis of Christianity has shifted from the power and vengeance of God to the values of a way of life dedicated to new discoveries of the power of the human mind, brotherhood among men irrespective of creed and dogma, natural law, studies in anthropology and evolution. The Church is placing great emphasis on new discoveries in the field of material science as evidence that there can be no quarrel between the two great forces in the world. In the 100 plus years since the advent of Modern Spiritualism the clergy has ceased to thunder against the fast moving railroad train that at 12 miles per hour—they said—would scramble the brains of

the passengers, through the coming of age of the automobile, to the astronaut and the cosmonaut. Our country has seen the coming of age of humane laboring laws, it has seen the laborer move from the sweatshop, to decent working conditions, to safety regulations; from the time of dawn to dusk labor, to automation and the gradual emergence of a new leisured class. During the past 70 years we have seen the values of compulsory education for the poorest citizen, school lunch programs, transportation for the school child and the many other benefits incident to modern society. Soon we shall see universities and colleges supported almost completely by both State and Federal governments as the wonders of the 21st century move inexorably upon us.

My fellow delegates might wonder at this point; what has all this to do with Modern Spiritualism? The answer is a great deal. The early Spiritualist pioneer was a rebel not alone against the then church, but against the inequalities suffered by the laboring classes, which the then church smiled upon and pronounced it the "will of God." Our early Spiritualist women were militant feminists fighting for a place for their sex in a world that was seemingly made for men only. For this they were called unfeminine and unruly, they moved into the Movement for women's suffrage; they gladly suffered the abuse and ridicule heaped upon them due to their strange ideas of religion and government. In line with this thought, it will be the womens vote that will sway the balance of power in this presidential election year. It is said that Harriet Beecher Stowe aided greatly in the abolition of slavery through her book "Uncle Toms Cabin" she was not a Spiritualist, but she thought like one.

Our early Modern Spiritualist men were drawn from the ranks of the church, college, science, all fields which deal with the progressive life of man. This report need but mention Professor Hare of the University of Pennsylvania, Harrison D. Barrett, the first president of the N.S.A. who was first a Unitarian clergyman before he became an avowed Spiritualist, Judge Edmonds of the New York Supreme Court, Governor Tallmadge of the Territory of Wisconsin, Dr. Peebles who was first a Unitarian clergyman then a Congregationalist, then a Spiritualist. He was our first and still our most famous Missionary, travelling around the world carrying the message of life continuous. Across the Atlantic we find the name of Camille Flammarion, Sir Oliver Lodge, Sir William Crookes (the latest information we have on Crookes is that someone will produce a film showing that he was duped by Florrie Cooke, so

(Continued on next page.)

the miserable work of besmirching a man's reputation still goes on) Prof. Richet Sir Arthur Conan Doyle, hundreds more. We do not forget Victoria the Great Queen and the last great Empress of our modern world whose life was made bearable by Spiritualist mediums after the death of her beloved Prince Consort, nor do we forget the great assistance given President Abraham Lincoln by the medium Nettie Colburn. In connection with this we would call your attention to the charming film made of the White House and the charming presence of Mrs. John F. Kennedy, who mentioned that "this was the room where Mrs. Lincoln held Spiritualist séances" the only error being that it was not Mrs. Lincoln, but President Lincoln who arranged the séances.

Modern Spiritualism has much of which to be proud we have seen the open antagonism of organized religion yield, yield to the persuasive powers of Infinite Spirit. Now-a-days, the clergy of orthodox Christianity acknowledge the fact of spirit, they refuse, however, to call their experiences Spiritualistic, the denials are unimportant. Last year this message stressed the growing importance of spiritual healing, a movement which still grows. There is also the strong interest in the study of parapsychology, the powers of the human mind and this is linked to the study of psychic unfoldment as a scientific pursuit having no relation to religion. All of this growing interest is part of the drift away from authoritarian religion, a movement away from superstition and supernaturalism to a freer understanding of man, his interior self and how inner stresses and strains affect his attitude towards his fellow man. Almost any day the morning newspaper will carry serious articles concerning the mind of man each author trying to analyze the reasons for our doing the things that we do. Laymen talk glibly—more or less—about the billions of points of contact within the human brain; what a huge machine would be required to store all the facts that our small brain does so easily, each of us react according to our understanding and disposition.

Interest in material science and the news of the growing list of wonderful developments in medicine and surgery make for a wonderment in the minds of people who have been taught to "believe" in God (but who have not yet come to know that God is the motivating and creative power in all developments for man's growth) and who are in a constant struggle with themselves due to their knowledge of what they "know" is being done in the many fields of science. The surgeon has so many exact answers regarding blood, bone and sinew, they are able, it would seem, to pinpoint the reasons for the age of violence which afflicts us. During recent months commentators have told their readers that our cruelty and lack of kindness one to each other is the residue of our Puritan ancestors and the Vigilante justice which was

so prevalent in our Western country some 100 years ago, this would seem to be a very far fetched version of the "backlash" the commentators prattle about so learnedly this year. It is certainly strange that generations of fine people would live and pass from the earth scene leaving behind them a record of progress only to have that record sullied by people of this day and age who seek a scapegoat.

One of the newer phenomenons in the field of religion is the interest in glossolalia (speaking in tongues) which has captured the interest of major Protestant sects. The best recorded instance of the phenomena is to be found in the Bible (Acts 2: 2-4) a passage of Scripture much beloved by Spiritualists since it describes a séance held by the Disciples of Jesus after his crucifixion. The early Christian church frowned on glossolalia after the second century A.D. and when Modern Spiritualism came into being in 1848 a great many early mediums experienced this phenomena and it has continued to some extent in our organization. The Spiritualist is very careful in his appreciation of glossolalia since he has been taught to "try the spirits to see if they are of God" as the Scriptures admonish us. One of the more popular weekly magazines published an excellent article on the phenomena and one could almost feel the awe of the writer as he wrote of the fact that the Pentecostal groups had practiced this form of worship after the people who were inclined to it were cast out from the major Protestant Denominations. It was hinted that the Pentecostals were people of a lesser degree of education. This being as it may, the Spiritualist has been aware of speaking in tongues since the beginning of Modern Spiritualism but he has not encouraged it unless the phenomena—in any particular instance—was tried and found to be "of God." The Spiritualist in 1848 and up 'til the present time has acknowledged the outpouring of Infinite Intelligence upon the world in all forms of mediumship whether it be healing, clairvoyance, clairsaudience, trance: all of the mediumship which has been part of our religious practice. Spiritualism has accepted the Scriptures which tell us that "the young men shall see visions and your old men dream dreams," this prophesy is to be found in the same chapter of Acts from which the "tongues of fire rested on each one and they were filled with the Holy Spirit." The church which ridiculed the medium now seems to be caught up in the wonders of inspiration, recalling to mind the words of Jesus when He said "the stone which the builders rejected, the same is to become the head of the corner." The slow turning of the years has brought this modern understanding of an old realization of the power of Spirit into the hide bound and creed bound churches where the letter of the law killeth and where now the spirit giveth life as it is recorded

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in Cor. 2:3-6. Glossolalia comes at a time when mankind lives in a state of terror regarding atomic weapons, at a time when terror in the form of gang warfare stalk the city streets, when corruption in high and low places appals all decent people. Instinctively man looks for a way out of the dark alley of his self made destruction, where else to look but to God.

Religious leaders of all Christian denominations are seeking a way to merge forgetting and disavowing the creedal differences which have separated them. There have been significant mergers already, but it will be a long time before all that which separates can be re-interpreted. No doubt glossolalia will be of great assistance to the merging groups, but already the leaders of many of the older and stiffer Protestant denominations are murmuring heresy, while others say that the Church needs a fresh outpouring of the Holy Spirit to revive the dying Church. One can easily trace the growth of this phenomena, first there was the strong interest in spiritual healing, then the interest in psychic unfoldment sponsored by Spiritual Frontiers Fellowship. On the scientific side the interest in parapsychology and extra sensory perception, made famous by Dr. Rhine, now comes speaking in tongues. It is the logical growth of an interest in the world of spirit, long suppressed by churchianity now finding expression with the blessing of some of the clergy. The article to which I refer speaks of this new manifestation as a "supernatural power," it would seem that our more orthodox brethren still require education in understanding. Nothing happens in this world or the next expression of life that is ever "supernatural" supernormal, yes, and the supernormal of today will be the normal of tomorrow.

The National Spiritualist Association of Churches has gone on during this past year consolidating its position and growing stronger. We do not change our spiritual stance, truth is ever the same, but we should be ready at all times to recognize new aspects of truth, the while we remain alert to the danger of creed and dogma, we shall continue to pray and fight against insidious practices which are brought into our churches by those who want the benefits of Spiritualism but who seek to hold on to their talismans of a former Faith. One of the questions asked of the student enrolled in the Courses offered by Morris Pratt Institute and graded by three members of the N.S.A.C. board is: "What did Jesus teach" the plain and simple answer in two words is "basic truth." Jesus taught no dogma, no creed, he demonstrated clairvoyance, clairaudience, healing, He was humble, gracious, majestic, in all ways an ideal Son of Man and of God. He fought the narrow minded and aristocratic Pharisee, the sly and whining Scribe and Saducee. He was condemned to suffer the inglorious death of all convicted of crime who were not of Roman

citizenship. His physical death sad as it was, is none the less the same change of vibration suffered by all men. It is his wonderful spirit return upon which the Apostle Paul founded the Christian Church and now in this late day nearly 2000 years after His resurrection, we are seeing the truth of spirit return vindicated through modern day glossolalia, it is "as a sound of a mighty rushing wind" . . . and begun to speak with other tongues as the Spirit gave them utterance."

My recommendations are few; hold fast to that which you have found to be true, continue to study, conduct Home Circles which are prayer and unfoldment classes in the sanctity of the family circle. I urge all churches to have a Lyceum as a regular part of the church activity, the complaint that you have no children in your particular church is not a valid complaint, the Lyceum is for all ages, as was amply demonstrated by the attendance at the Annual Conference, held on the Lily Dale Assembly grounds this past July and which will be repeated July, 1965.

The material aspect of our organization is stable—we are not wealthy, but we manage to cope with whatever arises in the way of unexpected expense. More and more church groups are deeding their real estate to the N.S.A.C., the reasons are not difficult to discern, good people who have sacrificed over the years to acquire property are making sure that this work of love will not leave the organization which they have loved and supported; as their lives here come to an end. The N.S.A.C. has not sought to acquire property, I have told countless people that we are interested in people much more than in properties, yet I am very deeply sympathetic to the reasons for the transfer of property into the care of the National board; it is a sacred responsibility to be honored and cared for forever.

My office as your president is a great and rewarding experience, I seek your understanding and support in all the things which the National board undertake. I pray most humbly that I am fulfilling your expectations in the high office to which you have called me. May Spirit continue to bless us with strength of purpose and may we all be grateful for the responsibilities which life calls on us to fulfill.

Respectfully submitted
Robert J. Macdonald
President, N. S. A. C.

Nothing changes the
line of a man's thinking
quicker than spading up
a fishing worm while dig-
ging in the garden.

BOOSTER CLUB THE NATIONAL SPIRITUALIST

The Booster Club is very dear to the heart of your editor. We have no salesmen on the road soliciting subscriptions, so the Booster Club members are most important to the growth and welfare of your magazine as they work at State Conventions, State Rally and Mass Meetings. Public apathy has been named as one of the great weaknesses of our modern society. We Spiritualists as a group are inclined to be apathetic, or at least, indifferent to our own welfare. It may be a weakness in our teaching, or maybe an excess of fairness in our relations with groups openly antagonistic to the N.S.A.C. Whatever the cause with few exceptions we are inclined to praise other Spiritualist organizations, seldom our own. There is one lady official in the State of Illinois who, wherever she is, prefaces her remarks with the statement that she is a National Spiritualist. When I hear her I always get an enormous—I think wallop is the right word—out of it. I expect that our fault lies in our thinking that somehow we will manage and the wonderful thing is that we do, Spirit, with all of our weaknesses, takes care of us.

This past year we again note that we get new subscriptions from new subscribers who reside in places where we have no churches and a number from the Dominion of Canada, we thank the unknown friends who have introduced the magazine to people who have not known of us. We are extremely grateful to Mr. Richard P. Goodwin of the Golden Gate Church, San Francisco, California. He heads a Public Relations Committee for the church and he has been able to place the magazine in Public Libraries in all parts of Calif., it has been a very heartening, to get a note from Mr. Goodwin every so often throughout the year with a new list. We send our thanks to Mr. Goodwin and his Committee and in this public way, we wish him well for the incoming year. We thank all the church secretaries who send us Notes From The Field items. The news of the church activities is a fine way to let the churches in all parts of the world know what is being done and the ones who are active. We are also very grateful to the authors of the fine articles we are able to publish each month, it does seem that the reading material gets better all the time.

First Prize Winner for subscriptions is Rev. Lillian R. Courtney, California. Second Prize winner is Isabella Prince, New Jersey. Third Prize winner is Muriel Karolides, Massachusetts.

Honorable mention is given to Richard P. Goodwin, California, Evelyn Muse, Texas, Bessie Childress, Missouri, Ralph Cutlip, Ohio, Glenna Clark, Indiana and Alice Buechel, Illinois. The greatest number of single copies each

month goes to California and the second greatest goes to Ohio, third to Michigan.

First Prize in the church bundle division goes to the Golden Gate Church, San Francisco, Calif., Rev. Florence S. Becker, Pastor. Second Prize in this division goes to First National Spiritualist Church, Binghamton, N. Y., Robert G. Howell, Pastor. Your editor and staff extend our thanks to all who have aided the magazine this past year and we urge the churches which do not now take a bundle of magazines for sale each month, to do so, it is a wonderful way to publicize your organization.

Special donations of money were sent this year from Orlyss Ballmer, Ohio, \$100; Isabella Prince, in honor of her mother the late Rev. Ida M. Demopoulos, New Jersey, \$40; George Hill of Florida, \$30.

We hope that our incoming year will be a good one, we depend on you to make it a Banner Year.

Investor: "I'm putting
all my money in taxes,
because it's the only
thing sure to go up."

BOOKS WANTED

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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!

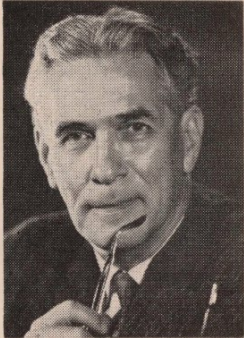
Write—

D. HARDY DREWREY

Harvard Club
Boston 15, Mass.

SECRETARY'S ANNUAL REPORT

To the Officers, Trustees and Delegates of the
72nd Annual Convention assembled:
Greetings:



Joseph H. Merrill

As we sit on the sidelines of the world's arena and view religion as it is presented in the orthodox Christian Church we observe the subtle, yet startling changes that are taking place. These changes are bound to have an effect on the world of tomorrow. The truths for which Spiritualism stands will completely change the outlook of humanity, for they are making—and leaving—a mark in the minds of the theologian of today. Spiritualism itself is gaining a steady momentum in spite of a seeming decrease in membership in our Churches.

If there is any loss of ground in organized Spiritualism it is because we fail to face the issues squarely, and we fail to look within. Our members hear the final roll-call, and they answer, to experience the great transition, but a study of our Auxiliary reports show that in spite of loss of members by death or for other reasons, new members are being added. The final total might, however, appear as a loss while at the same time there is a gain.

It has been said—and rightly so—that apathy is the worst weakness of the Spiritualist. It is a corroding and deteriorating force that is bound to rot away structures that were once solid and active and leave in its wake destruction and ruin. Spiritualists are known to be a passive group of people, and passivity and apathy are known to be closely related although there is a wide separation in their true meaning.

There appears to be a feeling existing that we should send missionaries into the field, but we fail to realize that even missionaries will be of little value to an apathetic group of people.

It is noted that on most instances when a Church ceases to function and it closes its doors, that it is because that particular Church was founded by an individual and the Church activities were built around the personality of the individual, so that when the leader was no longer able to continue his or her duties the leadership remaining was not able to meet the changing conditions, and very often no training was given to others to carry on the duties when the central figure would no longer be active.

Too, we are apathetic in our efforts to expand and promote our religion in our communities. We are apt to sit idly by expecting the world to beat a path to our door and we fail to

realize that the leaders must put forth effort and work in order to reach those on the outside who might be knocking at our doors.

A good promotion method can be borrowed from one of our more active Auxiliaries, that of contacting the Librarian of our Town or City Libraries—determine if there is Spiritualist literature available for their readers, and when not available arrange to have the Spiritualist Manual, the Lyceum Manual, the Hymnal and other Spiritualists books placed on their bookshelves. If there are no books available, and the Library officials are not interested in receiving the material—determine why. And once material is placed on the Library shelves, make it known to your Church people and others interested that it is available.

This is brought to mind because of a student in a Massachusetts town writing your Secretary for literature to study in her preparation for a thesis on Spiritualism. Material was sent to the student at the same time the Librarian of the Town was contacted. As a result material was sent and made available to the public. This could be carried on by the Churches and a great missionary work accomplished.

Spiritualists are supposed to know the Law—we do not believe in limitation yet we fail to practice what we preach! Let us not put a limitation on our thinking and actions for the promulgation of Spiritualism. Let us expand—let us spend effort—LET US GROW!

Another source where apathy is made manifest is in the promotion of our official publication "The Summit." How many Churches can you go in and find a distribution of our magazine other than a mere mention of it from the pulpits, and more often not even a mention made. We say "Oh, our members subscribe." But what about the stranger within our gates—Every Church should have not only the magazine, but also the eight page pamphlet "The Light Of The World," and each stranger visiting the Church should receive a copy of each to take with them when they leave the Church. This is a friendly gesture and would promote our beliefs. Yes, it would cost a few dollars a year but the results would, in the long run, be rewarding. As we read our daily newspapers, those of us who read beyond the headlines, turn to the Editorial page that voices the opinion of the newspaper. The Editor of our own publication each month speaks out on topics that very often touch on current events and voices the views of the Spiritualists who are not in a position to speak for themselves. Not long ago a tremendous editorial was written on "Whose Rights??"—it was written when civil rights disorders began breaking out throughout the

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nation. More recently, in the August issue, how many Spiritualists really read the "voice of the Spiritualist" when the Editor wrote "Why do we fail?" Let us be mindful of what we have available to use in the promotion of Spiritualism—AND USE IT! Your Secretary was asked last year by the Editor of "Psychic News" to write an article on "Spiritualism in America." This appeared in the December 21st issue of that publication. It mentioned how Spiritualism is changing in this country and how we must meet the challenge of the times. Theologians more and more are investigating, accepting, and putting into practice the Philosophy and Phenomena of Spiritualism under other names. They are investigating on the scientific and mental planes and the challenge is issued to us as Spiritualists—how do we meet this challenge? Apathy will not meet it; passivity will not meet it. Are we going to stand still and watch our very religion taken from us while we wait around for people to knock at our door?

At the moment controversy is raging in England over the planned filming of a movie to be made in this country by George Cukor, the film producer, called "The Spiritualists" which is to be made from a book by that name and written by Trevor Hall. Protests have been registered by English Spiritualists and Society for Psychical Research because of the belief that the contents of the book, which is the material for the proposed film, is an attack on Spiritualism and Spiritualists. It has been stated that the book denigrates Sir William Crookes, perhaps the greatest scientist of his time, and your organization has been alerted to this fact of the proposed filming. We must be on our guard that nothing should be filmed that would be derogatory to the Spiritualists regardless of the subject matter of the book.

The legal decision rendered in the Michigan courts this year has strengthened the position of the N.S.A.C. immeasurably and the trouble spots have become considerably weakened. It is no longer easy to become dissatisfied with the parent body and for no valid reason dismiss them because of selfish motives. Groups formed from smouldering ashes cannot flourish for any great length of time.

Our General Counsel was called upon this past year to help our Auxiliary in Albuquerque, New Mexico because of a local City ordinance affecting clairvoyance and Spiritualistic seances. A letter from our attorney to the Mayor of the City found its way to the Legal Department and resulted in citing the Constitution of the United States and gave recognition especially to the N.S.A.C. which could not possibly come within the intent of the law.

This isolated case negates the worn-out phrase "The National never does anything for us except ask for money."

The only time your organization appeals for

monies is for Gratitude Day and occasionally for Founders Day, the former actually the Medium's Relief Fund. This year Gratitude Day fell short of last year with five State Associations out of fifteen contributing, and less than 50% of the Churches making a contribution. Many of the Churches increased their donation but many more failed to contribute at all. Is this a condition of apathy? Mediums who make a practice of private sittings in their homes, and who accept monies—even tho this be a donation—for their work are inclined to bring themselves under the heading of "fortune-teller," while mediums who exercise their spiritual faculties in private sittings within the confines of the Church and whose Officers have jurisdiction over the remuneration separate themselves from the air of commercialization and tend to bring their mediumship to a greater respect from the public and to the Church which they represent.

Our Churches now have a good Spiritualist Hymnal and should standardize their devotional services by the use of the Spiritualist book. Many of our Auxiliaries use the green covered hymnal while many other Churches use evangelistic hymns and anything but Spiritualist. Strangers visiting a Spiritualist Church for the first time usually thumb their way through the hymnal while waiting for the service to commence and what goes on in their minds when they see everything but Spiritualist hymns being used. Now that we are going into a second printing of this book it should be used in every National Church. There should be no excuse—no valid reason for not using it.

We have stressed education each year and a great stride forward along this line was taken this year by the Morris Pratt Institute in holding summer classes at Lily Dale for a ten day period. The results were encouraging enough to know that there is a real demand for classes,

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MORRIS PRATT INSTITUTE MASTER COURSE IN BIBLE STUDY

on the
**Philosophy and Phenomena
of Spiritualism**

by
REV. CONVERSE E. NICKERSON

The Christian Bible in the light of Spiritualism
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Modern Spiritualism.

For information on Bible Course write to:

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OUR LIFE AFTER DEATH PART 4 SOME CHARACTERISTICS OF THE SPIRIT WORLD



Rev. R. F. Nye

Can we know anything of the characteristics of the life after death? We may. It is untrue that the Bible is silent on the subject of life beyond the grave. It discloses much beyond the fact of continued existence. It teaches that there is no fixed uniformity of life there. We take with us our very selves, each differing from the other in character and life experience.

How different from the idea that upon physical death there is for individuals only an eternity of hell or of heaven. It would indeed be superstitious and meaningless to pray for souls doomed to eternal hell; and it would be unprofitable to pray for those already in the eternal bliss of heaven.

But few of us live by logic alone and many feel that the departed are so unlike their earthly selves that prayer for them is truly a superstition, if not an absurdity. "What possible good can we do by praying for the dead?" None whatever, if they be **dead** things; or drowsy, inactive, trance-like entities, fixed in an unalterable environment; but a great deal of good if they are **living** men and women, capable of thinking, working and acting and expanding into something better and nobler.

It is just because we are convinced that our departed are living and are leading real lives that we absolutely refuse to believe that our unselfish prayers for them are either unholy or un-Scriptural.

The general principle of **variety** in life and experience as regards spiritual existence is declared by the Bible. Jesus, in pointing out sin and the danger of despising little ones (humble ones) gave, as a reason, their sanctity in having as spiritual guardians those who are closest to God. "See to it that you are not careless of your behavior in the presence of even a single one of these little ones who believe and trust in men; for I say to you, the spirits of God who are set over them can at all times appear before the face of my heavenly Father to make their report."

When the old man Zacharias was incredulous concerning what the angel told him, and asked, "Whereby shall I know this?", Gabriel pointed him to the fact of his extraordinary dignity, as a guarantee of his truthfulness; "I am Gabriel, that stand in the **presence** of God."

The Bible shows that there are exalted angelic intelligences very near to God; but it also implies that there are others less exalted, and

not so near Him.

The New Testament distinctly affirms the fact of there being different phrases of life and experience after death. Take Jesus' words, uttered toward the close of His earthly ministry. They are very suggestive. Speaking to His disciples He said: "In my Father's house are many dwellings." So important are His words that we shall note various modern translations of the word "dwellings"; they read: "many rooms"; "many resting-places"; "many abodes." None suggest an idea of uniform life and experience on the other side of life. Note also, His definite unsolicited statement "If it were not so, I would have told you."

Does it not imply that Jesus The Christ knew the spiritual life as multiform?

Lazarus, the poor beggar, was shown to be after death in a state of rest and relief, but no more. He was in "Abraham's bosom," but not a hint is given that he was capable of the mental and spiritual experiences of Moses and Elijah.

St. Paul had an unusual experience in having entered Paradise—the Intermediate State—before the axe of Nero had severed his connection with his physical body. The Apostle recounts the experience in II Cor. Chapter 12, and tells us that he, the real man, so real indeed that for all he knew to the contrary, he might have been in his earthly body, "was caught up into Paradise and heard unspeakable words." But note the point; St. Paul states that he went to "the **third** heaven" or sphere. What is the logical conclusion? Surely there are at least **three** distinct spheres of life and experience in the Paradise of the spiritual world. And if so, then this one statement, to say nothing of the others, justifies our assertion that the Scriptures teach that the World Beyond is one of differing life and experience. The Bible and common sense seem to be hand in hand.

We may now affirm that in the Spiritual World, the experiences of both believer and unbeliever are conditioned by, and correspond to, the character formed in earth-life.

(Continued on next page.)

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Numbers of Christian teachers (you may hear them on the radio if you wish) confidently assure a very bad man that, as soon as he repents and believes, he is **saved**. We, on the contrary think he has only then taken the **first step** toward it. Salvation is a **continuing** process, a "walking from henceforth"—a progressive spiritual activity of "growth in love and service." Were that man to die an hour after his conversion, some would tell us that he would certainly go direct to Heaven, or, at all events, to a World where all he would have to do would be to wait for the blessedness in store for him.

On the other hand, if that same man continued to remain on earth, it is admitted that his formation of Christ-like character is a work of considerable time and difficulty.

What is it that lies as the basic of this unreasonable idea—an incorrect notion of salvation. Take the word itself—what does it mean? It comes from the Latin "salvere," to be sound, whole; and conveys the idea of a saving **into**, rather than a mere saving **from**. The words of the angel to Joseph, give the essential idea that underlies "salvation." "Thou shalt call his name Jesus, for He shall save His people **from** their sins."; that is, not merely **from** the consequences of sin, but from the sins themselves. According to the Bible, it is a lifting of us from a condition of sinfulness, and lack of moral and spiritual development, into an ultimate state of absolute perfection. No words can better express the true idea of salvation than those of Jesus: "Ye, therefore **shall be perfect**, as your Heavenly Father is perfect."

In other words, no person can be said to be **saved** until he shall have reached that point of moral perfection, and that no person is ever **being saved** until that perfecting has been commenced. The man who repents and turns to The Christ has but planted his feet on the first rung of a long ladder whose topmost rung is likeness to God; and every intermediate rung—every advancing step in moral and spiritual excellence—must be trodden by him before the top can be reached.

Salvation means a condition of wholeness, soundness; in other words it is **the accomplishment of God's great Purpose** of perfecting us.

Those who teach that the mercy and love of God has extended, and consequently will extend beyond the grave, are the ones who most emphasize the importance of character. It is a fundamental of The Christ's religion, that the Life Beyond is conditioned by, and corresponds to, the life on earth; and that no man, be he Christian or un-believer, can evade the eternal and inviolable law of God that "whatsoever a man soweth, **that** (not something else) shall he also reap." The man, who, during an ungodly earth-life, has sown his future harvest-field with tares, and only sown a wheat-seed on his death-bed, will reap as he has sown. The

work of The Christ's salvation for him will be the uprooting and destruction of those tares in his moral nature, in order that when the ground shall have been cleared that they may be room for the good seed and a better sowing. He may be saved; yet "so as by fire."

We should be nobler in character and action did we but realize that **now** by our everyday life **we are making ourselves what we shall be**; that our life to come will answer to our life that now is.

During his exile on Patmos, St. John was en rapport with the Spiritual World, and a being, whom the Apostle mistook for an angel, but who declared himself to be a "fellow-servant" and of his "brethren" manifested himself after death, and bore witness to the truth that life hereafter is conditioned by, and corresponds to, the life on earth. These were his words, spoken, be it remembered, from the Spirit-Life itself: "Let the sinner keep on sinning and the guilty add to his guilt; let the faithful continue to walk in the path that leads to God."

We have seen that the Bible clearly and definitely answers the important question "What will become of us when we die?"

It has told us that we are beings possessed of a spirit and a spirit-body, which are enveloped, while we live out our earthly phase of existence on the plane of matter, in an exterior physical body; and that, when at death this physical body is laid aside, this spirit and spirit-body will obtain their complete adaptation to environment in a spiritual World, where the second phase of existence, colored and conditioned by the life that has preceded it, will be started; and where education and growth will be possible.

The scientists who have not stared so intently at the physical as not to lose all perception of the Spiritual, acknowledge such facts as Clairvoyance (spiritual seeing), Clairaudience (spiritual hearing), telepathy (communication independent of physical means).

Let us conclude by asking what does the light of Spiritualism disclose?

First, those dear ones of ours are in a world of Spirit, not as shapeless essences, not as comatose entities who have been robbed by death of the power to see, to hear, to speak, to think, to feel, to love and to continue their interest in those they have left behind; **but** as being who are not less human because the Almighty Father has seen fit to strip them of the rough cloak of the physical. They are spirits encased in spiritual bodies of form and organization, which have faculties and powers surpassing our own, and which make their owners far more **real** men and women than we, limited by the restrictions of coarse matter, can possibly be.

What does the light disclose? That there
(Continued on next page.)

exists marvelous possibilities of intercommunication between us and dear ones who are more completely in the Spiritual World than we at present are; that unseen by physical eyes, and unheard by physical ears, drawn by the mighty magnets of love and sympathy, the departed husband may be often close beside the sorrowing widow; the mother by the orphaned child; the child by the weeping parent, and that they, although usually unseen and unperceived by us, may be God's ministers, God's angels of light from a higher sphere, to spiritually suggest to us, to help us, to lead us to restfulness, to hope, to nobler thoughts, to truer life and to God.

Yes, and more than this does the light disclose. It shows us that there will be times when the obscuring veil of the physical will be drawn aside for some of us, even in the midst of the surroundings of earthly life, and for all of us when we come to die; and that then will be seen and recognized those whom "we have loved long since, and lost awhile."

Once more we ask, what does the light disclose? A glorious world of spiritual intelligence, life and progress, over whose portal gleams the hope-inspiring word "HIGHER," a world of magnificent possibility for every human creature whom the Father loves, a world in which all that is good and noble where our dear departed ones will, assuredly, be expanded and matured; whence all that is evil and imperfect, even at the cost of painful discipline and pruning, will be eliminated and improved; where the parent and the child will grow in the knowledge and love of God, until they become the spirits of just men and women made perfect.

ORDINATION

Sunday, June 30th, there were special afternoon and evening services held in the First Spiritualist Church of Massillon, Ohio, when Mrs. Mary Jane Church, who has served for several years as acting pastor was fully ordained to the ministry of the religion of Spiritualism under the auspices and in accordance with the Constitution and By Laws of the National Spiritualist Association of Churches. The church looked lovely with many friends in attendance. There were several organ selections and a vocal solo by Mrs. Betty Jane Collard. The candidate was escorted to the rostrum and presented for ordination by the President of the church Earl D. McClintock. Supper was served by the ladies of the church followed by evening services. By authorization of the N.S.A.C. Rev. Alice Lamb Towner was the officiating minister who also served the church in the evening.

TRANSITIONS

Wing—The Rev. Madeline E. Wing, (70) wife of Claude E. Wing, of Augusta, Maine, the Augusta Hospital on August 20th, 1964. She was the former pastor of the Augusta Spiritualist Church. Her husband has been treasurer for the MSSAC for several years.

Survived by her husband, two sons, Commander Robert E. Wing, U. S. Navy (Ret) of Bistol, R. I.; James H., of Augusta, Georgia; and one daughter, Mrs. Dorothy Mason of Augusta, Maine; 12 grand children and 5 great grand children.

Services from the Funeral Home of Knowlton &

Hewins, Saturday, August 22nd, conducted by Jobie Robinson, president of MSSAC; interment Augusta cemetery.

Rev. Wing had long been active in the Spiritualist Circles of Maine and Mass. and had been serving the Etna Camp meeting only a few days before her passing.

Clark—Mrs. Anna Clark (94) Cuyahoga Falls, Ohio, August 13th, 1964. Survived by one son Herman O. Clark, four daughters, Rev. Mattie Failor, pastor of the Home Spiritualist Church Akron, Ohio, Mrs. Goldie Ellefritt, Mrs. Inez McLain, Mrs. Wilma Carmichael, eleven grandchildren, twenty-two great grandchildren, ten great great grandchildren. Mrs. Clark was a member of Home Spiritualist Church. Funeral services from Eckard-Baldwin Funeral Home, Interment Chestnut Hill Cemetery. Rev. Alice Lamb Towner, Officiated.

Agnew—H. Horner Agnew, Phoenix, Arizona, August 1st, 1964. Survived by wife, Florence A., son Robert P. of Phoenix, daughter Mrs. Marion Roycroft, one sister, nine grandchildren. Mr. Agnew was a member of the board of Harmony Chapel N.S.A.C., Phoenix, he was a former president of the church board and a property trustee. Funeral services from A. L. Moore and Son Mortuary, Phoenix, Rev. Edwin W. Ford, Pastor of Harmony Chapel N.S.A.C. officiated.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC. REQUIRED BY THE ACT OF CONGRESS OF MARCH 3, 1933, OF THE NATIONAL SPIRITUALIST, PUBLISHED MONTHLY AT DE LAND, FLORIDA.
STATE OF FLORIDA September 3, 1964

COUNTY OF VOLUSIA SS:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Robert J. Macdonald, who having been duly sworn according to law, deposes and says that he is Editor of The National Spiritualist, and that the following is, to the best of his knowledge (and if a daily paper, the circulation) etc. of the aforesaid publication for the date shown in the above caption, required by the act of August 24, 1912 embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are: Publisher, Stow Memorial Foundation, Bureau of Public Relations for The National Spiritualist Association of Churches, Washington, D. C.: Editor, Robert J. Macdonald, P. O. Box 147 Cassadaga, Florida: Business Manager, Robert J. Macdonald, P. O. Box 147, Cassadaga, Florida.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of the total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member must be given.)

Robert J. Macdonald President H. G. Burroughs, Vice President
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Ralph D. Cutlip
5465 Main Avenue
Ashtabula, Ohio

3. That the known bondholders, mortgages and other security holders owning or holding one per cent or more total amount of bonds mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions upon which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and security in a capacity other than that of a bona fide owner; and this affiant has no other reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise to paid subscribers during the twelve months preceding the date shown above is: (This information is required from daily publication only).

ROBERT J. MACDONALD
Editor

9-14-64

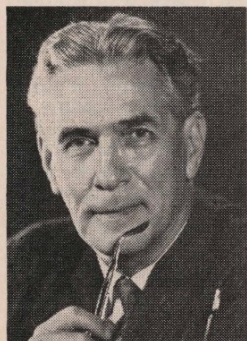
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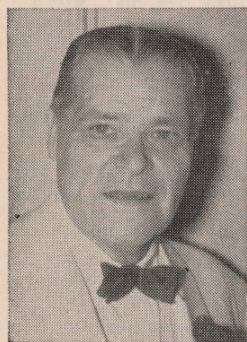
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OFFICERS WHOSE TERMS OF OFFICE EXPIRE AT THE 72ND ANNUAL CONVENTION



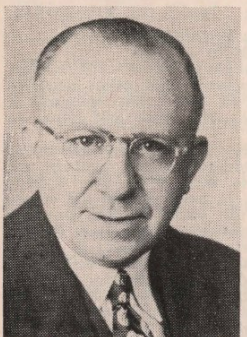
Joseph H. Merrill, Secretary
National Spiritualist Association of Churches
Milwaukee, Wisconsin

Mr Merrill was elected to the office of secretary at the 69th annual convention, Houston, Texas, October, 1961 for a term of three years. Mr. Merrill has had a long and honorable reputation in Spiritualism, his first office being Secretary of the First Spiritualist Church, Lynn, Massachusetts, for many years he served as Secretary of the Massachusetts State Spiritualist Association. He has proved to be a most diligent secretary for the N.S.A.C. He is prompt and efficient in all his duties. Mr. Merrill is a well known lecturer, serving when and where he is called and when his duties permit, he is also secretary of Lily Dale Assembly one of the fine Spiritualist Camps in New York State.



Rev. Arthur A. Myers, Senior Trustee
National Spiritualist Association of Churches
Cassadaga, Florida

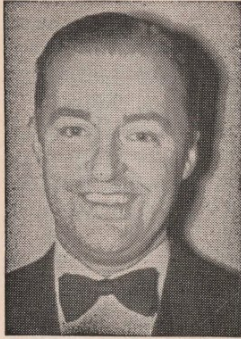
Rev. Arthur A. Myers was first selected Trustee, NSAC, at the 54th Annual Convention, Seattle, Washington, 1946, and he has been continuously elected, at the expiration of his terms of office since that time. A fine representative and a well known speaker and medium at the State and National Conventions, with a valuable knowledge of the history of Spiritualism from first hand contact with our early pioneers. Mr. Myers is a member of the Educational Committee and Examination Committee, N. S. A. C. He is Pastor of The First Spiritualist Church, Cassadaga, Florida.



Rev. Ernst A. Schoenfeld, Trustee
National Spiritualist Association of Churches
Chicago, Illinois

Rev. Ernst A. Schoenfeld, president, Illinois State Spiritualist Association and longtime pastor of the Church Of The Spirit, Logan Square, Chicago, Illinois was elected to the board, National Spiritualist Association Of Churches at the seventy-first annual convention, N.S.A.C., Columbus, Ohio, October 1963. Mr. Schoenfeld was elected for a period of one year to fill the unexpired term of the late trustee John H. Cuddy.

Mr. Schoenfeld is a well known lecturer and medium, he has been called as a missionary to many state association conventions, also churches and camp associations in every part of the union. He has also served as speaker at many conventions of the N.S.A.C., his elevation to the board is a most fortuitous choice by the delegates. Mr. Schoenfeld is a member of Morris Pratt Institute serving as a member of the educational committee of the school. The new board member is a careful researcher on all matters pertaining to religion, he is particularly well informed on Modern Spiritualism. He is a member of the Ministerial Association in Chicago. In his capacity he serves with all clergymen of denominational Christianity.



Lyceum Department

CLYDE A. DIBBLE

**Superintendent of
Bureau of Lyceums, N.S.A.C.
1260 Drake Avenue
Burlingame, California**

Lyceum Leaders are invited to send news of their Lyceum to Mr. Dibble. He will use this news as part of his regular Column. Questions on Lyceum work are invited: answers will be printed here.

The tenth annual Lyceum conference was held July 17, 18 and 19, 1964, in the Andrew Jackson Davis Lyceum Building at Lily Dale, New York. Registration began promptly at 9:30 a.m., following a delightful coffee hour served by our host, Mrs. Sherry Guayassmin, conductor of the Lily Dale Lyceum.

As each Lyceumist registered, he received a new Andrew Jackson Davis pin with a ribbon badge in the shape of a water lily with their name and home address printed on it. Sixty five representatives were registered the 1st morning.

At 10 a.m., the Rev. Clyde A. Dibble, National Superintendent of Lyceums called the meeting to order. The Conference opened with the singing of America, Mrs. Ralph Cutlip of Ohio, pianist. Invocation was given by Rev. Ethel McLain, followed by the Pledge to the Flag.

The address of welcome was given by Sherry Guayassmin, conductor of the Lily Dale Lyceum, who said, "What more beautiful place could man find in this world than here at Lily Dale, and truly it is here that man could come closer to God in its infinite array of beauty. Yes, all this is our Spiritualist Camp; our spirit cannot help but be uplifted from the every day trials and tribulations to a far greater and beautiful Beyond.

Responding to the address of welcome, Rev. Dibble said, "Here we could come into communication with Nature, and the Spirit World, a Nature that is beautiful and active, as we should be in our daily lives, in body, mind and soul.

At 10:30 a.m., Barry Gassaway, conductor of the Way Memorial Lyceum, Wheeling, West Virginia, took charge of a panel discussion on the subject: The Necessity of a Lyceum in each church. The panel consisted of Rev. Elsie Bunts of New York, Sherry Guayassmin, New York, Mr. Gassaway, Ohio, and Mrs. Georgia Kelly of Texas.

Mrs. Bunts, who is the Editor of the Spotlight, said, "A church that is growing, has a growing Lyceum, a church without a Lyceum might seem to grow for a while, but it is like

the house built on sand, and in time is bound to fade away, and become extinct. You ask, what do we need a Lyceum for? And I ask you, Find me one orthodox church that does not have a Sunday School? Often Spiritualists use the excuse that All children they know go to Sunday Schools. Statistics show that 60 out of every 100 children in the U.S. have never been to a Sunday School in their life time. Respect all religions, because they all lead to God, if sincere.

Mr. Gassaway followed Mrs. Bunts with a true meaning of the name, Lyceum:

- L Learning about God and Nature
- Y Youth, found in our children
- C Courage to stand up for what we believe is right
- E Enthusiasm in our religion and daily life
- U Unity in what we want to accomplish
- M Meaning in our Religion

Mrs. Kelly spoke next, and said "You ask me the necessity of the Lyceum, and I ask you, what is the necessity of life, the necessity of your spirit? Because through the Lyceum, a child can learn early in life to clear and keep clear the channel between him and the Go within. So our Lyceum is as great a necessity to our spiritual life, as the blood in our veins is a necessity to our physical life. The Rev. Emma Ordop, a truly inspirational poet, said, "The children know where they are, but where are WE? Are we building a bridge for our children so they may cross over as we have, into a fuller understanding of ourselves, our fellow man, and the God Within?"

Rev. Ethel McLain spoke next, "The Lyceum is a place of Character building. Teach the children that their lives are what they make them. If they don't like what they see, then teach them that it is within their power to change it. We shall build here what we expect to gain over there on the spirit side of life."

Then Derry Cutlip, 16, from Ohio, "Will you have the courage to stand up for your convictions? And I ask you adults, how much courage do you have when it comes right down to the bare facts about faith and courage in your religion. Would you sacrifice your life for truth? What would it take for you to deny your religion? What man could drive you away from your religion?"

Then Mrs. Guayassmin, "Children learn early in life that Spiritualism is different, and they also learn much earlier what they are, and what their mission in life is."

Rev. Dibble, Lyceum Supt. said, "If you are not living according to the laws of God and Spirit, you are dishonest spiritually. You may give lip service, cover over, but you cannot bury it from the sight or knowledge of God and Nature. You may think you can escape the

(Continued on next page.)

reality from yourself, but inevitably you must come face to face with yourself. In the County where I work and live, our statistics show 100 new Juvenile delinquent cases every month. We as parents must realize that we must give our children affection, acceptance guidance and understanding, and not just try to get by, in bringing up our children with the least effort."

Mrs. Way, wife of the Founder of Way Memorial Temple, Wheeling, West Virginia, said, "If your children have an active Lyceum, you have no old people. I do not teach in my class, I learn in my class. How many of us go around teaching others, and pointing the finger of judgment at others and never look once to find improvements to make with ourselves. She also said, Ask not what a Lyceum can do for you, but what you can do for it?"

Rev. Kathleen Moorhead, Ohio, "Parents must go WITH the children to the Lyceum. We adults must be the pattern for our children to follow. Be careful of our actions, and watch our words."

Rev. Alldredge, West Virginia, "Ask yourself, Am I going to add to the problem, or am I going to contribute to the solution?"

The Rev. Robert J. Macdonald, President of the NSAC, spoke briefly, saying, "We need young and educated teachers, to teach our children and our adults the laws of God."

The afternoon session included a Symposium for young Adults. Those on the panel were Linda Smith, Betty Jean Futrell, Lydia Futrell, Robert Gassaway, and Derry Cutlip, chairman. The subject of the discussion was, "Problems of being a Teen ager in Spiritualism." They also answered questions from the audience, such as, "What is Spiritual healing? How does a medium go about developing? How do you explain Spiritualism to your friends? What and where is God? What is prayer? How do you explain that it says in the Bible man is created in the image of God, and yet Spiritualists do not believe in a personal God?"

On Friday evening, there was held a swimming party, weiner roast, and a song fest at the Beach.

Saturday morning the Conference was called to order at 9 a.m. with the singing of a hymn, and the Fanny Allyn flag salute. Elsie Bunts was called on for the annual Lyceum Spotlight report. Although the Spotlight funds doubled for the past fiscal year, the number of subscriptions are not increasing. The great need now is for renewals and new Single subscriptions. The The Stow Memorial Foundation has been a great financial support. Texas promised 25 single subscriptions. Thanks were expressed for cooperation given the Editor, and suggestions for betterment solicited, also personal articles for publication.

At 10 a.m., the Teachers Workshop was opened with a prayer by Rev. Evelyn Muse. Rev. Muse presented the cross word puzzles,

follow the dot pictures, and outline pictures that were used at the Texas retreat. The representatives were very interested in her ideas, and the Michigan and Ohio representatives expressed their desire to follow in their footsteps, and have a Retreat like that held in Texas.

Rev. Muse said, "All I give, I still possess. Let us stop a moment, and think, have you ever lost anything that you gave in love and truth? Instead of losing, it seems you received more in return."

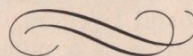
At 4 p.m. a business meeting was held. Barry Gassaway was elected representative from the Lyceum Conference to the National Convention to be held Oct. 5 in Indianapolis. It was also moved, seconded and carried that the Natl. Supt. appoint assistants from each section of the country where there are not State Associations and State Lyceum Supts., to assist him.

Elsie Bunts announced she will prepare a new Lyceum song book based on the old Heart Echoes, from a mimeograph. Miss Norma Whiting was appointed as Historian to compile a history of former and future Lyceum Conferences. The banquet held at 6:30 p.m. was well attended, as was the Lyceum Pageant, held at 9 p.m. in the auditorium. The Lily Dale children presented the life story of Andrew Jackson Davis, written by Rev. Ethel McLain. The Pageant was enjoyed enthusiastically by all in attendance.

Sunday morning, The Conference became a regular Lyceum session. Rev. Dibble extended thanks to all for the assistance each gave in making the Conference a success, and the official word was given the 1965 Conference would be held in Lily Dale again, tentatively set for July 15, 16 & 17.

Individual classes were then formed with the following teachers in charge: Primary, Sherry Guayassmin; Juvenile, Mary Ellen Garner; Juniors Teen agers, Clyde Dibble, and Adults, Ethel McLain. At the close of classes, representatives reported what they had studied and learned. Following the final benediction, the 1964 Lyceum Conference was adjourned at noon.

For this lucid and complete report, we are greatly indebted to Mrs. Georgia Kelly, asst. Lyceum Supt. of Texas.



So far as we know, the metered parking space is the only successful application of the pay-now-go-later plan.



* * *

"Quiz Corner"

SEND your questions on Spiritualist philosophy, The Bible, The History of Religions, history of mediums.

No personal questions, please.

— WRITE TO —

ARTHUR A. MYERS

P.O. Box 121

Cassadaga, Florida

Question—

So many times in attending churches of your Faith I hear scriptural reading from your pulpits. Do you accept the Bible and is it infallible in your opinion?

S.K.C. New York, N.Y.

Answer—

So many times Spiritualists are accused of not believing in the Scriptures and that our religion denies any acceptance of it's tenets. This statement is not true since Spiritualism does accept many of the truths expressed in the Bible. We cannot agree, however, with some modern evangelists who say that unless one believes every statement in the accepted translation of the Bible one is not eligible to receive salvation. What an incongruous statement!!

The Bible, no matter how high its inspirations may be is the opinion of various men from various experiences who expressed their own opinion according to their own logic and interpretation. The old Testament was written originally in Aramaic, then in Hebrew over a period of many hundreds of years. The New Testament was first written in Greek, the first Synoptic Gospel being written not less than 60 years after the death of Jesus. The Vulgate was written in Latin, the first Protestant Bible was written in German at the time of the Reformation. The Bible came into being through the channel of the human brain; the brain is not a symbol of perfection and therefore cannot express the total will of the Infinite because of its human characteristics. Human hands must also pen translations into many languages and the original script must needs suffer through the interpretations of its translators. The ideosyncracies of speech, the variance in the meaning of words, the injection of a newer explanation needed to fit the trend of the times, completely changes or destroys the

original script in many ways. A single word in the Aramaic language often presents an entirely new idea when translated into Hebrew, Greek, Latin or English. Thus the original meaning of the script is sometimes lost and a newer interpretation is established. Because of this these translations become filled with imperfections to the degree that the original intent of the sacred writings are eclipsed by the newer interpretations made by the translators. So many different translations have occurred in the original sacred manuscripts themselves that their infallibility is out of the question. They may retain a portion of the symbolism originally expressed but the manner of approach and application is lost in an avalanche of words.

The attitude of Spiritualists toward the Bible is both liberal and broad. Every man has the right to interpret its many facets according to his understanding; and since Spiritualism is not bound by creed or dogma it demands of its adherents the right of that understanding within and by his own spiritual growth unhampered by creed. The "thou shalt nots" of the Bible become a matter of personalized application, the gauge of which is conscience. Spiritualism neither accepts nor rejects the Scriptures in its entirety but looks upon the totality of the books of the Bible as a complete book of history and prophecy handed down through the centuries, in the first place as word of mouth lore and legend then tribal records as the scribes learned to write. Its pages prove many of the claims of Spiritualism such as the continuity of life, spirit communication and it records for us the psychic phenomena of centuries long past. Since the Natural Law under which these phenomena were produced was existant at that time, Spiritualists believe that under similar conditions such psychic demonstrations can be reproduced in these modern times.

Spiritualism regards the Bible as the compilation of many documents, the records of many things and many opinions made over a period of some two thousand years or more. It recognizes the symbolism which the Bible discloses and fully appreciates that the symbolism is applicable to the problems found in our daily lives. It does not accept the infallibility of the Bible because in the last analysis it is a human story told by human people and written by human hands. We do, however, recognize the literary, spiritual and historical value of the Bible, discarding the possibility of the miraculous birth and other supernatural events which are not in accordance with Natural Law. Thus the Bible becomes to Some a sacred Book of Law, to some authentic history and to others a volume of symbolism and allegory. In all three of these categories it is accepted in Modern Spiritualism, not in the sense of infallibility but in the value of its application in the life of man.

Reprint From The Washington Post
**METHODISTS TOLD OF SPIRITUALISM
 NEED**

Roanoke, Va., June 8 (AP)—A retired Bishop advised Methodist ministers here today not to spend all their time "illuminating social reforms" but to work for a revival of Spiritualism in America.

"Do not content yourselves with becoming amateur sociologists instead of preachers," the Rt. Rev. Arthur J. Moore of Atlanta said in a talk to 33 ministers newly admitted to full connection with the Virginia Methodist Conference.

The Bishop's address highlighted the afternoon opening of the conference's annual meet-

ing, which continues through Thursday and may produce stormy debate on the issues of race and Bible reading in the public schools.

"You will be tiptoeing across an erupting volcano," the Bishop told the ministers in summing up the outlook for their ministries in the modern world. He added:

"God has called you in this time to feed immortal souls, because this is the preacher's day . . . you will not be working in a comfortable world, but a tempestuous and tumultuous one.

"Today we do not believe enough in the accuracy of Christ. We do not believe His word is relevant to this time."

The Rev. Dr. John F. Owens of Roanoke, reporting for the conference's committee on minimum salary told the meeting that the minimum salaries paid married Methodist ministers in the conference will rise to \$4300 and for unmarried ministers is expected to rise to \$4000.

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

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

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

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church, 102 S. Pearl St., Youth and Adult Lyceum Sun. 1:15 p.m. Services Sun. 2 p.m., Worship, Healing Messages. Potluck dinner 4 p.m. Entertainment or seance 5:30 p.m. Rev. Daryl N. Winters, ph. 962-2066. Secretary 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. Mrs. Gladys Dickison, Sangerville, Me., 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, 88 Exeter St., Boston. Services Sun., 7 p.m. Miss Helen MacRichie, Pres.

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

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

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

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

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

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

MICHIGAN

Michigan State Spiritualist Association of Churches

President—Mr. Arthur Beesley
2702 Pontiac Trail
Walled Lake, Mich.
Secretary—Rev. Goldie M. Dodd
89 Delaware Ave.
Detroit 2, Mich.

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

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

FLINT—Menton Memorial Spiritualistic Church, 613 E. Austin Ave., Flint 5. Sun. 7:45 p.m. Amy Bolton 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 & Lynedale Ave. N., Consultations Thursday 1-4 p.m. Services Sunday 3:00 p.m. Rev. Howard C. Lemire, President, 522-9210; William Miller, Secretary, 333-8405.

MISSOURI

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

KANSAS CITY — Ninth Spiritualist Church, Rev. Frances R. (Maude) Tucker, Founder, 4510 Prospect Ave., Sun. Services 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. Church Phone Wabash 1-3679; Louisa Tabor, Sec'y, 3647 Harrison, Phone WEport 1-5114.

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 Ordop.

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

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

OHIO

Ohio State Spiritualist Association—

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

Secretary—Ralph D. Cutlip

5465 Main Ave., Ashtabula, Ohio.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OKLAHOMA

Oklahoma State Spiritualist Association—

President—Lester C. Scoles

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 Express Way N., Services Sunday, 7:30 p.m., Garrett H. Scholtz, Pastor; Mrs. C. L. Jones, Secretary, Phone Ed 3-0958.

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.

EDITORIAL (Continued)

We are known by our works or as the Bible tells us "by their fruits we shall know them" so we are known by our works one with each other. God, Infinite Intelligence, the wonderful Intelligence of my understanding has no need of snivelling, whining malcontents who suddenly become "Unco Guid" (Uncommon Good) as Burns has it, after they have been caught and convicted of a crime. It is entirely possible for one to be possessed by an earth bound spirit, if one is weak and unstable.

SECRETARY'S REPORT (Continued)

both in summer and winter and that interested students are seeking information for the furtherance of their studies.

It becomes necessary to notify our Auxiliaries of changes made by ministers in our Association and those who found it necessary to separate themselves from the N.S.A.C. are Richard Ireland, Stanley Matrunik and Margaret Fling. Dorothy Wynn Smith found it necessary to return her ordination certificate to this office.

ORDINATIONS GRANTED AND

CONFERRED:

Harold Birch _____ Hillsboro, Oregon
Sophie Busch _____ Miami, Florida
Mary Jane Church _____ Canton, Ohio
Edward C. Fitch _____ Cicero, Ill. (since deceased)
Hazel Thirkield _____ San Diego, California

CHARTERS GRANTED:

St. Paul's Spiritualist Church, Houston, Texas
Temple of Light, Inc. _____ West Hartford, Conn.

CHARTERS RETURNED:

Sun Spiritualist Camp Association,
Tonopah, Arizona

Church of Eternal Light _____ Tampa, Florida
PROPERTIES DEEDED TO THE N.S.A.C.

1st Spiritualist Church _____ Houston, Texas
1st Spiritualist Church, East Aurora, New York
United Spiritualist Church _____ E. St. Louis
1st Spiritualist Church _____ Lima, Ohio

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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

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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 OCTOBER

There is healing in the mind of man if only he will come to know that he is part of the perfect creation of God. May God-Spirit give us the wisdom to choose health. It is no miracle that the creatures of God are bounding with health. It is their birthright.