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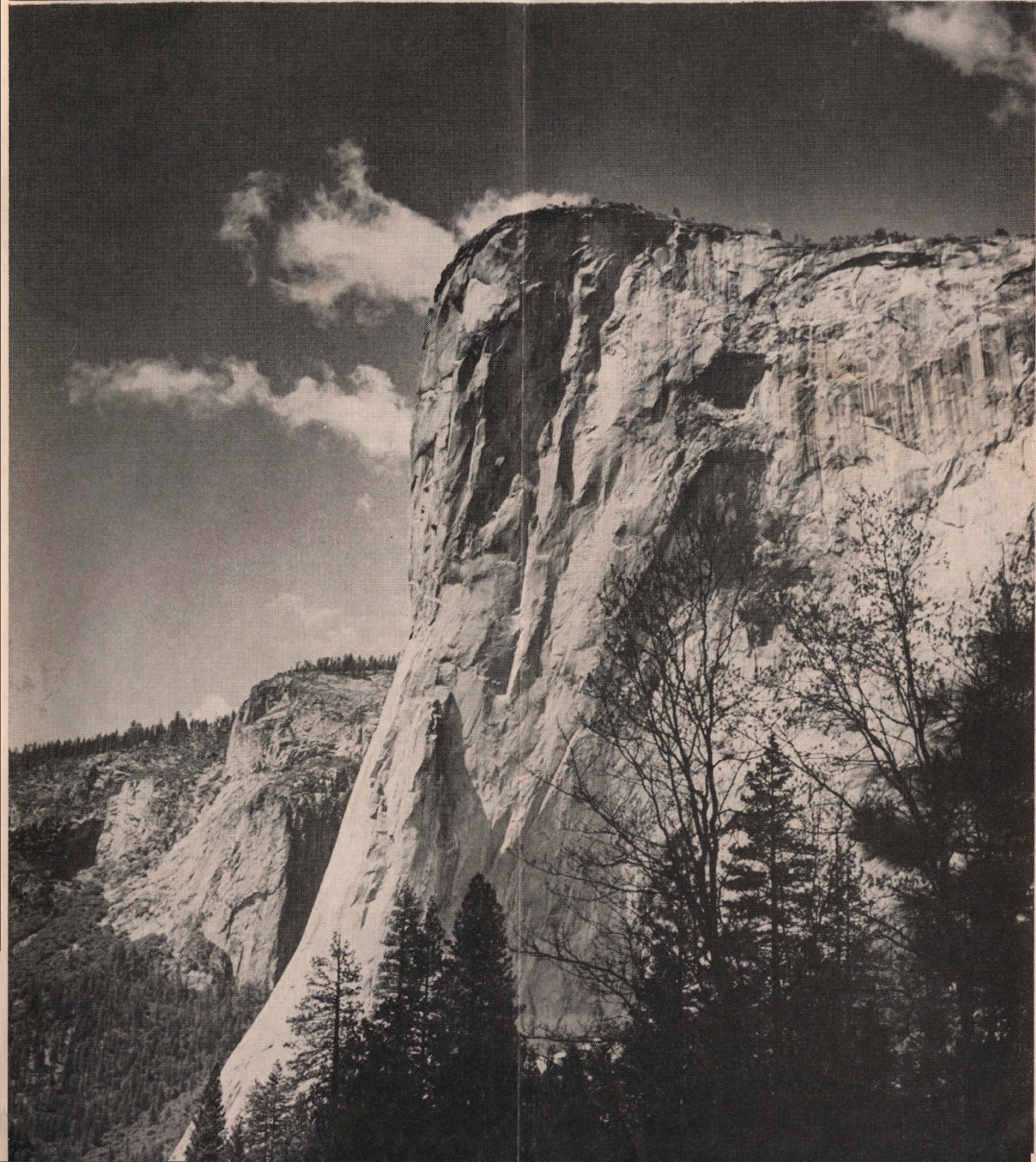
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This Month's Front Cover
El Capitan—Another Symbol of the Might
of our Country.

EDITORIAL

DEALERS IN FEAR

The weekend supplement of a local newspaper (this is written at Lily Dale in N. Y. State) dated Sept. 12th 1964, is devoted almost exclusively to articles pertaining to prophecy—of a personal nature—astrology—dreams and extra sensory perception; the total effect of all the articles seemingly calculated to make the reader conscious of the eerie unknown, coupled with the idea that there are certain people who possess extra sensitive perceptive powers and who are uncomfortable because they do—and who—it would seem, live in a half world of im-

pending disaster with happenings revealed to them before the event, or just when the event is underway. The reading matter in this weekend supplement adds up to fear; fear of the unknown, fear of the future and of the present.

One of the articles in this weekend fantasy, is written by a team of writers of fiction whose stories appear regularly in various publications. The article to which we refer, supposedly non fiction, is written about an unfortunate man afflicted with the strange ability to "see" things happen, before they happen, it is an almost completely unrelieved account of startling and fearsome occurrences—including being awakened from his night's sleep because of the certain knowledge that there was a fire in a relatives home. The man dialed the telephone number, told the relative of what he had "seen," the relative thereupon discovered a small fire behind the "kitchen range," the fire was extinguished with a few buckets of water. Somehow, the dial 'phone in the same sentence with the kitchen range—presumably it was a farm kitchen—just did not add up. Farm kitchens are very well equipped these days and a "range" sounds rather archaic. If it was not a farm kitchen and was in fact a kitchen in some city, the story becomes more difficult to understand. Kitchen "ranges" do not seem to describe city living.

There is an impressive footnote to the article, to the effect that the American Psychological Society urges the readers to send in their—presumably—frightening experiences in re. E. S. P. There are a few learned words from someone connected with the Menninger Foundation, we know that the Menninger Foundation specializes in treating mental illnesses with psychiatric treatment and care. It is a very wonderful clinic and hospital caring for puzzled and mentally disturbed people. Does this reference mean that people with E.S.P. need mental treatment? The man described in the weekend supplement, makes his wife angry as he exercises his strange ability, he is a store keeper and his E.S.P. adds up to the fact that he sees nuts and bolts and baling wire so that when the customer comes in, the storekeeper has the stuff all ready before he is asked for it. This is not good, the customer is startled and afraid and more than often, angry. The storekeeper wishes he did not have this strange gift, we sympathize with him, only morons enjoy scaring people.

Only yesterday, it seems, Dr. Rhine brought the attention of the world to what he called E.S.P., it became a popular and quasi scientific pastime for people who had been scared away from Spiritualism. Their social position, their church affiliations and their business success were threatened if they became too interested in Spiritualism and mediumship, E.S.P. offered

(Continued on page 24)

THE VIRGIN BIRTH



Rev. Converse E.
Nickerson

The New Testament opens on an uncertain note!!!

We read in Matthew, chapter one, verses twenty-one, twenty-two, and twenty-three, these statements: "And she (Mary) shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

"Now this was done, that it might be fulfilled which was spoken by the

prophet saying,

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

The prophecy referred to is that found in chapters seven and eight of the book of Isaiah. The son, born of a virgin, there recorded, was named "MA-HER-SHA-LAL-HASH-BAZ." He was not called JESUS. In the large complete Young's Concordance, which is standard, we find under the name, this definite statement:

"MA-HER-SHA-LAL-HASH BAZ" — symbolic name given to a son of Isaiah! This makes the Matthew account seem untrue.

In the book of Isaiah we find: (chapter seven)

"Therefore the Lord himself (JEHOVAH, GOD OF THE HEBREWS) shall give you a sign,—(this to King Ahaz, 742 years before Christ,) Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Verse 14.

Now in chapter eight, verse three, we read:

"And I (Isaiah) went in unto the prophetess; and she conceived, and bear a son. Then the Lord (JEHOVAH) said to me, Call his name Maher-shalal-hash-baz."

By no stretch of the imagination could this prophecy be applied to Jesus the son of Joseph and Mary. Isaiah never knew anything about Bethlehem or Nazareth or the poor carpenter who suddenly found his wife was with child! Mary never called to her little boy Jesus and said "Come here, little Maher-shalal-hash-baz."

These are the invented fancies that the early church Fathers inserted into this Gospel According to Matthew. It is on the face of it a base forgery. The Church, accepting this forgery preaches and teaches that Isaiah prophesied the birth of Jesus.

The first chapter of Matthew is admitted by authorities to be a forgery. Matthew properly begins with the 2nd chapter, which reads "Now when Jesus was born in Bethlehem, etc."

Matthew's Gospel was not written by the disciple Matthew. It is based upon a previous work called the Logia, or sayings of Jesus. This was been lost and early portions of the manuscript were gathered and called "The Gospel According to Matthew." Jabez Sunderland in his "Origin of the Bible"; tells us:

"The Gospel records rest upon a background of tradition. It is of the greatest importance that this be clearly understood. Jesus himself wrote nothing. While he lived no one else thought to write any account of his words and deeds. Oral traditions were springing up, based upon the preaching of different apostles; and, side by side with these, fictitious stories, exaggerations, legends, became incorporated with the traditions. These were not the present Gospels. The Gospels do not intend to claim for themselves the actual authorship of these men (Matthew, Mark, Luke, and John) but only a general conformity of their contents to some document of well known oral tradition coming from them."

Rev. Moses Hull writes:

"This Gospel (Matthew) at least was not accredited to Matthew until about the year 175 A.D. Further, there is not a particle of evidence of the existence of that Gospel until that time. It is even doubtful whether this book ever had anything to do with the original Hebrew Matthew."

So, we find that the New Testament's first Gospel rests entirely on hearsay and oral tradition! How much could be exactly remembered nearly two hundred years after Jesus was crucified? If the first chapter with its reference to the ancient prophecy of Isaiah's concerning a virgin birth was forged into the account, then indeed, the miraculous birth of Jesus rests upon impossible testimony.

Paul alludes more than once to the lineage of Jesus, but never mentions the Virgin Mary. In Romans 1:3, Paul denies the virgin birth:

"Concerning his Son Jesus our Lord, which was made of the seed of David according to to the flesh."

"The seed of David, according to the flesh," emphasizes the carnal origin of Mary's son and places the paternity definitely with Joseph, her husband. Paul never heard of any miraculous intervention concerning the birth of Jesus the Nazarene!

Not long ago it was dramatically announced to the world by a late Pope of the Roman Catholic Church that Mary, Jesus' mother, was declared to be born of divine paternity, and therefore assumed, (the taking up of a person to heaven.) One early Christian Father revealed that he was divinely instructed to assert that Jesus raised his mother from the dead

(Continued on next page.)

ninety days after she had physically died. These two declarations are now accepted dogmas of Roman Catholicism.

Since the account of Jesus' divine birth came originally from the Fathers of the Roman Christian religion, this later dogma is of the same quality and substance.

Let us review Thomas Paine's words as he carries us over the historical ground of the legend of the virgin birth:

"When we see the studied craft of the Scripture-makers, in making every part of this romantic book of school-boy's eloquence bend to the monstrous idea of a Son of God begotten by a ghost on the body of a virgin, there is no imposition we are not justified in suspecting them of. Every phrase and circumstance is marked with the barbarous hand of superstitious torture, and forced into meanings it was impossible they could have. The head of every chapter and the top of every page are blazoned with the names of Christ and his Church, that the unwary reader might suck in the error before he begins to read.

"Behold a virgin shall conceive, and bear a son," Isaiah, chapter VII, verse 14 has been interpreted to mean the person called Jesus Christ, and his mother Mary, and has been echoed through Christendom for more than a thousand years. I will stop a moment to expose the fallacious application of this passage.

Whether Isaiah was playing a trick with Ahaz, king of Judah, to whom this passage is spoken, is no business of mine; I mean only to show the misapplication of the passage, and that it has no more reference to Christ and his mother than it has to me and my mother. The story is simply this: the king of Syria and the king of Israel made war jointly against Ahaz, king of Judah, and marched their armies toward Jerusalem. Ahaz and his people became alarmed, and the account says, verse 2, "And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind."

In this situation of things, Isaiah addresses himself to Ahaz, and assures him in the name of the Lord (JEHOVAH) (the cant phrase of all the prophets) that these two kings should not succeed against him; and to satisfy Ahaz that this should be the case, tells him to ask for a sign. This, the account says, Ahaz declined doing; upon which Isaiah, who is the speaker, says, verse 14, "Therefore the Lord himself shall give you a sign, Behold a virgin shall conceive and bear a son," and the 16th verse says, 'For before this child shall know to refuse the evil and choose the good, the land that thou behorest, (or darest, meaning Syria and the kingdom of Israel) shall be forsaken of both her kings.' Here then was the sign, and the time

limited for the completion of the assurance or promise, namely before the child should know to refuse the evil and choose the good.

Isaiah having committed himself thus far, it became necessary to him, in order to avoid the imputation of being a false prophet, to take measures to make this sign appear. It certainly was not a difficult thing, to find a girl with child, or to make her so. He says in the next chapter, verse 2, 'And I took with me faithful witnesses to record, Uriah, the priest, and Zechariah the son of Jeberechiah, and I went unto the prophetess, and she conceived and bear a son.'

But to show the imposition and falsehood of Isaiah, we have only to attend to the sequel of this story, which, though it is passed over in silence in the book of Isaiah, is related in the 8th chapter of the second Chronicles, and which is, that instead of these two kings failing in their attempt against Ahaz, as Isaiah had pretended to foretell in the name of the Lord, they succeeded; Ahaz was defeated and destroyed, a hundred and twenty thousand of his people were slaughtered. Jerusalem was plundered, and two hundred thousand women, sons and daughters, carried into captivity. Thus much for the prophet Isaiah, and the book that bears his name."

The soul's religion should have for its foundation the utmost of spiritual truth and philosophy. Superstition and legend, which fail of a solid foundation should be discarded. Our spiritual existence here is precious. Within the compass of consciousness dwells all our hope of eternal life. Such a life cannot be bought with the idle tenets of a religion based on an appeasement figured in a blood-atonement of an innocent man. Crafty theologians of that early day which immediately followed the closing life of the Master of Nazareth—called the Christ—seized upon the dramatic setting of Calvary to proclaim Jesus the "atoning sacrifice" whose shed blood would blot out all our iniquities. Such a scheme was patterned after the ancient rituals of the Hebrew people who savagely echoed the harsh demands of their god Jehovah and proclaims that "Without the shedding of blood there is no remission of sin." This had echoed down through the centuries of their history. The temples were slaughter-houses running red with the blood of innocent animals. An angry god, they believed must be placated.

The awful spectacle of Jesus dying on the torturous cross at Calvary seemed to them the necessary sacrifice for the sins of the world. They added to this the superstition of his "God-origin," and built into religion terror and vengeance in their ideas of justice and retribution.

Thomas Paine said: "If Jesus was God, he could not die. If he was man, he could not redeem." The fountain-head of the Christian Church was Jewish. The Twelve Disciples were

(Continued on next page.)

Jews. No Gentiles came among the Christians till many years later. All the doctrines of the Church were overshadowed and colored by Judaic beliefs and customs. Therefore it was convenient and desirable to fasten the prophecies of Judaism upon the doctrines of the Christian Church.

Spiritual truth cannot be confined to any one nation or the history of such a nation. To call one people holy and set apart in the regard of our Creator, is to blaspheme His name and limit his power and glory. Paul said "God made of one blood all peoples to dwell upon the earth." The souls of all mankind are equal in the sight of God the Creator.

It is incongruous that the Chinese or the

Hindus or the North American Indian should need a Hebrew saviour.

The Hebrew nation is not large nor powerful in this day and age. Whatever Jehovah said to the ancient Hebrew is completed and locked up in the Books of the Old Testament. Whatever is spiritual and truly Godlike in the New Testament surely pictures for us a God totally unlike the Ancient vengeance-taking God. If the gentle gospel of the Christ belongs in the Philosophy of true spiritual truth, it should be separated from superstition and falsehood.

Our Father which art in Heaven, is not a partial God. His love can come to us without the help of any sanction of a virgin birth, or the vain prophecies of such a prophet as Isaiah.

TO DIE IS TO LIVE

Wilbert Beauchesne

Too many of us, in this age of violence and unrest and terrible beauty, have become self-centered, absorbed in self, singing mememe instead of we. We must awaken to the broader meaning of life and light and Brotherhood by expanding our minds and hearts to the whole of mankind. For our own peace of mind and expanding horizon, we owe it to ourselves to open wide the windows of our hearts to the welfare and enlargement of others. If not, we rob ourselves, we pauper ourselves into limitations and are stunted, withered in a season of sunlight and abundance.

A young Chinese poet, in a large eastern city, called up a dear friend one day, and said: Come quickly! For tomorrow I die! The friend rushed to the young poet's apartment, his mind greatly troubled, only to find the poet in the very best of health.

Come, the young poet greeted, and fear not. What I have discovered within myself must be shared, and I want it to be you. They sat, and the poet explained: It happened at the window, my eyes resting upon the city. I felt at ease with myself and with all things—a face, a tree, a stone. It was a rare moment; a moment of intense, incredible beauty and wonder; a moment when life takes on depth and meaning. I knew, beyond doubt and manmade creeds, that life is eternal! I saw all things in a pure light. I was all things in all times. I was no longer Self but many. I joyed in the blissful thought. But not for long. Shadows came into my mind. What are you doing with your life? They seem to say. Yes, I questioned, what, indeed, was I doing with my gift called Life? Were my days of service to others? Was my love wide and all encompassing? In simple words, was I living the Divine Life? I sat for a long time in meditation, and the answer came—at last my answer. Why not die? the INNER me said. The shock of this declaration made me tremble, but

not for long. I suddenly understood. The sun smiled. The rose gave forth her sun-kissed fragrance. The sky lost its tragic look. My friend, TO DIE IS TO BEGIN! And I knew that was what I must do. DIE. A bright, new beginning. A re-birth. And I had to share this with you, for you have come to mean much in my days of earth. The friend left the young poet to his glorious death, his own mind shaken by the overwhelming thought.

So must we die.

To die at dawn is merely to live at twilight. Remove the gross, the vile, the putrid. Let love have its perfect way. Not a selfish, binding, suffocating love. But a love which frees and praises and becomes a thing of vastness and glory.

Open wide the arms of love, without hate, without fear, without burden. For love is God's Light in the midnight of the heart. LOVE IS YOUR KEY TO LIFE! Therefore, my brother, my beloved, LOVE, LOVE, LOVE! And in loving, you shall possess Life Eternal.

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OUR PURPOSEFUL UNIVERSE



Rev. Enid S.
Smith, Ph.D.

How much people lose by not realizing that the entire universe is filled with intelligence and life and that there is a plan and purpose for everything! Our poets, artists, musicians, and mystics seem to be the forerunners of this truth, while science often lags behind more in the role of a false messiah, though at present there are hopeful changes.

The poet Alexander Pope once made the statement in his ESSAY ON MAN;

All nature is but art unknown to thee;
All chance, direction which thou can'st not see.

The great mystic William Blake spoke of the power "to see a world in a grain of sand, a heaven in a wild flower, to hold infinity in the palm of the hand, and eternity in an hour."

The great Poughkeepsie seer, Andrew Jackson Davis, in his HARMONIAL PHILOSOPHY writes of our intelligent, purposeful universe, spirit-filled when in effect he says, "Creation is a vast cathedral; its various life-principles unite in a grand orchestra, and the spirit realm is vocal with shouts of joy. And everything has a progressive urge or desire." He goes on to say, "Nature which is God's revelation, shows landscapes of wondrous beauty, in her song-filled valleys, and her curling waves which break against the shore, and that bring us the Gospel of Nature—Nature which is the body and God the soul—they are joined indissolubly and harmoniously, a Father-Mother relationship that can never fall asunder." He concludes by saying that the laws that flow from God in the organism of Nature are those of association, progression, and development." We understand by this and other words he has written that Nature is a part of God, is an organism rather than a mechanism, and has, as some of our more advanced scientists are beginning to discover a type of intelligence and many qualities similar to our own. This has always been the Eastern point of view and has enabled their scientists to make many scientific advances far ahead of ours in the West. It is the point of view of our Thomas Edison who spoke of the atoms, and the cells in our body as "the little people" that possessed an intelligence without which we as human beings could not carry on or live—he spoke of "crystals mating" and showing many other human characteristics.

As to the universe being an "organism," as

Davis has written, rather than a mechanism or machine, the great English astronomer Sir James Jeans declares "The world comes nearer to being a great thought than a mechanism"; and Dr. Lawrence P. Jacks in his matchless little book, MY NEIGHBOR, THE UNIVERSE, stresses the fact that "between matter and spirit there is no absolute distinction, no radical schism, no opposition, for matter is the first stage of our apprehension of spirit—spirit is matter fully apprehended. The universe is reflected and represented in each particular thing and particular person belonging to it." So there is nothing dead anywhere in God's universe, but all permeated by spirit in different stages of development, and when fully perfected will be one in Infinite Intelligence.

Let us see briefly how this seems to work out. The purposive psychologists, of whom the late William McDougall of Duke University and his school are representatives claim that their experiments indicate that all life seems to have a goal to reach, an end to achieve, a develop-

(Continued on next page.)

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ment to be attained. There is a constant urge for the improvement of the organism, a struggle of all things upward, from the conscious, discriminating, selecting atom in the mineral to the human organisms which the afore-mentioned Sir James Jeans postulates are probably cells in the body of Deity. All things in Nature, therefore, are continually making and remaking themselves according to the pattern furnished them by Life itself. And we may add from our extensive studies that nothing has been found yet to happen just by chance. There is always a cause or a reason for all that occurs.

Others such as Sir Francis Younghusband in his *LIVING UNIVERSE* notes that our universe is an organism that during the past 2,000 million years has developed life and consciousness—each tiny unit of the organism repeats in itself what the entire, all-inclusive universe is. By this we may understand that if we study and comprehend a part of this living, self-sustaining, self-directing universe which is an organism and not a mechanism, we shall know the general character of the whole, so beautifully expressed by the poet Tennyson when he speaks about the “flower in the crannied wall—root and all, and all in all,” and says that if we could understand that little flower in its entirety, we would know what God and man is—and then what the universe also is, as God is all in all.

Professor Jennings of Johns Hopkins, some time ago, was experimenting with the stentor, a little one-celled creature, by placing carmine particles around it which served as an irritant. For a time the little creature removed the unpleasant stimuli by beating its cilia. When more carmine particles were added to the water, it loosed itself from its moorings and swam away, manifesting considerable intelligence and purposive action. It moved away repeatedly when trouble was placed in its way. The cosmos, of which the stentor is a part (it can be called spirit within it) must have some way of instilling into living things the disposition to respond in this fashion to external stimuli. Arthur Thompson reminds us that “Deeply penetrating influences” from the cosmos (Deity) “must have saturated through the tiny organism to the core of its being and stirred in it the desire to accommodate itself to its surroundings.” On every hand there is manifested some power of selection, of regulation, of purpose.

Also purpose, discretion, discrimination and intelligence may be seen in the atoms that make up minerals and plants, as well as those that comprise the higher animals and man. Scientists have recognized the fact that atoms possess qualities which most certainly show intelligence, in that they discriminate, select, and choose. Thus, choice is something that lies back of the great law of attraction and repulsion, one of the basic laws of manifestation. Sir

William Crookes, greatest of chemists of his time, recognized the ability of the “atom to choose its own path, to reject and to select, in the view of the fact that every atom’s infinitesimal life has its plan, an ultimate goal to reach.”

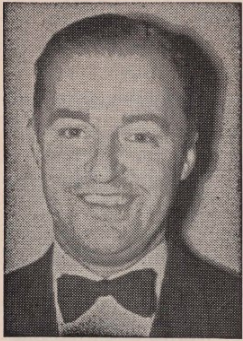
So our scientists, psychologists, and philosophers are beginning to tell us that there is consciousness, intelligence, and purpose in all things. Doctor F. N. Speller of the department of metallurgy and research of the National Tube Company reminds us that “It must be remembered that even metals are in a way quite like human beings. They are aware, manifest signs of fatigue, and react to stimuli; their resistance can be built up by inoculating them with alloying elements and by keeping their surfaces clean and free from foreign deposits.”

Furthermore, Professor Bose of Calcutta has shown (strange as it may seem to the Western world) that a metal can be poisoned; other scientists have indicated that an infectious disease known as “tin-pest” may be communicated from one tin roof to another. In addition to these facts it has been shown for some time and by other scientists than by our Thomas Edison that crystals get together, mate, and reproduce in ways similar to plants.

Again Royal Dixon in his *HUMAN SIDE OF PLANTS* has indicated through experimentation that plants have vestiges of the sixth and seventh senses, perhaps far more developed than in the ordinary human being. Dr. Alexis Carrel in his *MAN THE UNKNOWN* illustrates the uses of these senses, in clairvoyance, telepathy, and similar abilities; but Dixon’s examples, taken from his experimentation with plants, are quite surprising. He tells us that if a vine is planted between two walls with conditions the same on both sides of the walls, with the exception that there is a stake or trellis invisible to the plant on the farther side of one of the walls, the plant will invariably climb up over the wall behind which the stake or trellis is located, thus manifesting what he calls intuitional or spiritual insight, clairvoyance, or power to see through solid substances and make an adjustment according to its inherent purpose or plan of life.

If Alexander Pope could have looked ahead to the twentieth century, he might have declared that the practical science of the West had begun to build upon the principles of the East—principles that inform us that everything lives and is conscious, has a purpose, and a goal to achieve. Tagore, India’s great school master, philosopher and poet, in contrasting the thought of the East and the West, notes our tendency to separate “the bud from the blossom” and to fail to see the continuity in all creation. “But the Indian mind,” he says, “never has had any hesitation in acknowledging its kinship with nature, its unbroken re-

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Lyceum Department

CLYDE A. DIBBLE

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

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

One of the highlights of the Tenth Annual Lyceum Conference held in July, 1964 at Lily Dale, New York, was the young adult panel discussion. For over two hours, these young people both answered questions, and in turn asked them of each other. As a sample of their wonderfully progressive type of thinking, there follows the expressions of two of these young Spiritualist adults, Barry Gassaway and Derry Cutlip:

IS RELIGION IMPORTANT TO YOU? WHY?

Answer by Barry Gassaway of Bridgeport, Ohio

Of course religion is important to me because it plays such a vital role in my life. It constitutes the foundation of my personal Philosophy which is expressed daily by my personality to varying degrees.

I am a religious being by nature. My religion in its truest form is shown by my ability to live in obedience to Nature's Laws.

Natures Laws and both Physical and Spiritual. I am obligated to obey each in its own respect.

As we study Nature, we soon realize that progress can be made both physically and Spiritually. Physical progress brings us to a point where we feel within ourselves a correct understanding of Nature and Infinite Intelligence. We become aware of the existence of Natural Law and an ever present force within us which guides our actions and reactions to these Laws. As we learn to express that God (force) within, our religion becomes not a belief, not a creed, but a blessed reality.

You must first learn to accept the fact that you are and always will be a religious being, only then will you appreciate the importance that religion will play in your individual life.

Nature has given to you, that which cannot be altered by the gene of heredity, the innate characteristics of religiousness. Its importance depends on you.

**WHAT DO YOU THINK OF GOD, AND
WHAT DO YOU THINK ABOUT SOMEBODY
WHO IS AN ATHEIST?**

Answer by Derry Cutlip, Ashtabula, Ohio

This is one of my pet subjects. When somebody asks me if I believe in God, I have to answer "yes," but I also must add that I don't believe in a personal God that will send me to hell and damnation if I do something that it wrong. I believe in a God of Infinite Intelligence, but plainer yet, I believe in the God within my own Intelligence. I know that only I can solve my problems or only I can meet the "testing points" in my everyday life. I can't leave these to a God on a pedestal, but sadly enough, we do find people doing just that. I tend to lean on the saying "Man know thyself" only I take it farther and say "Man know thyself and help thyself." When it comes to the subject of Atheists, I feel at almost a loss, because I never thought of an Atheist before. I can't believe there is any such thing as an Atheist. An Atheist is someone who doesn't believe in the Christian religion, or rather the God of the Christian religion; that the world was made in six days and who rested on the seventh. One might say then, that we Spiritualists are Atheistic in our thinking or beliefs. In my opinion everyone believes in God, whether its our God or Infinite Intelligence, or a "Scientific God."

HOW DO YOU REGARD THE BIBLE? IS IT TRUE?

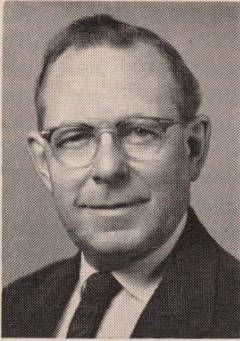
I once thought the Bible was a lot of balderdash but now I know I have to revise my opinion. It was not until I heard Mr. H. C. Henningham give a lecture on Spiritualism and the Bible that I woke up to the fact and out of my "sleep of ignorance." He said that if you took Spiritualism out of the Bible you would have no Bible. He then went on to prove his point by giving incidents in the Bible where Spiritual Healing and Mediumship were the high points of the story, so I say that I think we should read the Bible, not as a sacred book but rather, as an account of early Spiritualism." Is the Bible true? We must first realize that the Bible was written by man and in the Dark Ages, was copied and recopied by Monks in their Monasteries. Who is to say what those Monks discarded or added, at their discretion, to the Bible, I don't think all parts of the Bible are true.

MY PRAYER OF THANKS

My heart sings out with gratitude
And reverence for Thee,
For all the wondrous multitude
Of gifts bestowed on me.
I'm thankful and will be always
For home and loved ones too,
And grateful for the happy days
Spent with good friends and true.
But most of all I'm grateful for
The life Thou gavest me,
Because life is the open door
To Immortality.

—Harold G. Hopper

WHY I AM A SPIRITUALIST



Rev. Kenneth
D. Custance

The late Dr. James Peebles, World Missionary at Large for the National Spiritualist Association of Churches, once said: "Possibly the most misunderstood and misrepresented word in the English language is Spiritualism!"

Let us discover the definitions we find in Webster's dictionary of which there are three: (1) "Spiritualism is the state of being spiritual." I might add that when it is not in that state,

it is not what it should be.

(2) "Spiritualism is the opposite of materialism." This second definition is a philosophical one. A materialist believes that matter is all there is and spiritual substances do not exist. Spiritualism is the doctrine in which ALL that exists is spirit. Plato, the ancient Greek philosopher, believed that spirit is the only 'real' existence and the external world is but the shadow of the eternal realities.

(3) "Spiritualism consists of frequent communication with intelligences from the world of spirits by means of phenomena (physical and mental) through a person of special susceptibility called a medium." This third definition applies to what is now Known as Modern Spiritualism.

All three of these definitions enter into my conception of the meaning of the word: Spiritualism. By giving due weight to each, we have a clear, comprehensive idea of what Spiritualism really is. The enlightened, pure-minded, aspirational Spiritualist of today opposes materialism with whole heart and soul. He believes that his soul is immortal and knows that intelligent communication between the living and the so-called dead is a fact scientifically proven through mediumship.

The stranger to Spiritualism has the partial information that we delight in finding that our dear ones can and do return to bless us and seems unaware that Spiritualism embraces far more than this consoling fact. The philosophy that rests on the phenomena and the phenomena alone will not help us to better our conditions in the life hereafter without our personal endeavor to live a truly spiritual life right here and right now.

Spiritualism makes spirit the vital power that informs matter. God, Life, Force, Energy, Infinite Spirit, (call It what you will), is everywhere and permeates every individual spirit in the universe. Without Spirit we would have a dead universe. Consequently, although many

might deny they are Spiritualists, in reality we are forced to be Spiritualists if we are alive!

Spiritualism embraces every class of spirits, high and low, embodied and disembodied. There are lofty, seraphic spirits. There are aspirational and loving ones. There are undeveloped, earth-bound spirits (both in the body and out of the body). There are malicious and greedy spirits. There are selfish and hateful ones. All such exist in the universe. In this universe we find ourselves and in this universe we must live. We are souls now animated by the Spirit, each one an offshoot of the Infinite Spirit, and are destined to continue to be individualized indefinitely.

Our state of being will be exactly the same when released from the physical body as it is here and not one bit better once we have departed this earth-life. We believe that if we aspire to be good spirits here, we need have no fear of evil, undeveloped spirits dragging us down to their level as "like attracts like." If we aspire for ourselves, and at the same time reach down a helping hand to those below us, we can aid those below us, we can aid them to rise and in so doing we further our own advancement. We also believe that we can reach up to higher intelligences and follow their example and admonitions. Thus we become better fitted to enter the freer life beyond the grave. There is an old Chinese proverb that states: "The great virtue of a man lies in his ability to correct his mistakes and continually make a new man of himself." This is the basic philosophy of Spiritualism.

The thought of communication between the two worlds (physical and spiritual) is the portion of Spiritualism that seems an anathema, something unreal, uncanny, mysterious. Yet if we investigate the religions and philosophies of the world we will discover that feature prevalent and even predominant throughout. There is a body of testimony reaching from the remotest age to the present that these shades of

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the (so-called) dead do return.

Inscriptions, as early as 3800 B. C., of the primitive Akkadians show their belief in ghosts and in worship of ancestral spirits. Ancient Egypt had spirit communication as the very foundation of the national religion. The worship of ancestors in old China was the procedure in that land from the earliest centuries of its history. The great leaders of China, Lao Tse and Confucius, claimed to hold conversations with departed spirits.

The voluminous religious literature of India abounds in communication with Gods, Devas, Pitries and departed human spirits, Buddha became a perfect medium for spirit forces. Purified intelligences taught him that the condition of man in the spirit life depends solely on Karma. Or as we state it in the West: "As ye sow, so shall ye reap." Buddhism, Taoism and Confucionism all embrace certain features of Spiritualism; teaching that religions are many; reason is one; we are all brothers.

The Greeks depended on their oracles and their divinations. Delphi and Dodona were shrines consulted on practical and religious matters. Their priestesses were sensitives, spiritual mediums, who went under control. They knew the law of spirit control and spirit communication.

Mohammedanism, founded in 567 A.D., was founded on Spiritualism. Mohammed was a trance medium. The Koran, their sacred scripture or Bible, was written while Mohammed was in trance. The angel Gabriel dictated through Mohammed in a trance state. Their teaching is the belief in the ONE God. Figures show that there many more Moslems than Christians in the world today. Hence there is a greater number of Spiritualists than Christians.

The Hebrew and Christian scriptures are full of records of the intervention of angels in human affairs. The great writers of the Bible were inspirational mediums. Moses was obeyed because of the Spirit Power manifested through him. The many Judges of Israel ruled in the same way. The prophets of the Old Testament were able to make their remarkable predictions because of their sensitivity to higher mentalities functioning from the realm of the discarnate.

Jesus was the most remarkable medium between earth and the spirit world. His entire life was an example of psychic powers manifesting through channels of healing, teaching and prophecy. Jesus was the ideal sensitive and nearly all that is recorded as coming directly from His lips to elevate and bless mankind came through His psychic powers. Christianity, itself, was directly based on "Spiritual Manifestations" made by the Nazarene and His followers.

A "Spiritual Manifestation" made a wonderful change in the attitude of Paul toward

Christianity. While on his way to Damascus to seize some poor wretches, he was blinded in mid-day by a dazzling light. He heard a voice that claimed to be the voice of the dead Nazarene reproving him and declaring that in the future he would be His follower. This heavenly vision "as Paul called it" (to us: this Spiritual Manifestation), proved to Paul that Jesus, who had, most certainly been killed, was just as certainly alive, somewhere. This experience showed him the power of the world to come. He determined then and there to follow this strange being who had proved to him that the "so-called dead" can and do make intelligent communication with the living.

Swedenborg was a medium who was able to make a further exposition of the teachings of Jesus. His church, more than any of the other sects of Christianity, approaches the goals of Spiritualism.

I am a Spiritualist because I believe in Infinite Intelligence whom we call God. God is Life, Infinite Life and is progressive for such is Its inherent nature. Life is positive and continually improves.

Spiritualists do not believe in a God because we attach the idea of infinity to the word God. Therefore we cannot think of God as a being. One who could be a jealous God who had to be pacified by the slaughter of innocent animals every year. From our standpoint, a more comprehensive statement is: God IS Being, not A Being.

I believe we are all a part of God. Every human being is an individualized germ of Infinite Life and therefore each has infinite possibilities within him. Circumstances may delay the development of that germ, but sharing in Infinite Life, it can never be destroyed; it can never be lost. Sometime, somewhere, it will have full opportunity for development. The germ is good, very good, and its full maturity will be even better.

I Am a Spiritualist because I believe in Natural Law, the great immutable, changeless law which governs all physical and spiritual growth. Spiritualism teaches the "Reign of Law" and not the anarchy of injustice. We know that our future condition in worlds to come depends on our conduct now. We do not expect to commit wrong acts here and receive absolution in another sphere. We know that ample opportunities will be presented to all spirits, by those more advanced, to atone for their mistakes or cruel or unjust acts. Progression is the law of the Spirit World. As each spirit becomes aware of the laws, on which his progression depends, he will in his own good time adapt his conduct to these laws and enter on the eternal and upward path designed by his Creator. Hence we state: "The doorway to reformation is never closed against any soul, here or hereafter."

I am a Spiritualist because I do not accept

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creeds and dogmas. Spiritualism is not creed-bound. It is ever ready for new truths and for broader views of old truths. It is forever progressive. The Declaration of Principles, so often read at our church services, might seem to the stranger to be a creed. A creed is a statement of (so-called) truths, established by the hierarchy of the church, not to be changed, not to be disputed. The Spiritualist Declaration of Principles is a working set of ideals to which we aspire. It has the general approval of the church body and is subject to change as new light and inspiration are received.

I am a Spiritualist because I believe in the continuity of life, called by some immortality. I believe the individual entity continues after the change called death. Not only from the testimony of the great ones, mentioned earlier, who have communicated with mortals after death; but from a multitude of evidential proof from my own loved ones departed this life leads me to know that life is continuous and active after the dissolution of the body.

I am a Spiritualist because I am a medium. This gift was not sought by me nor did I sit for psychic unfoldment in a developing class. I am a student of soul unfoldment endeavoring to understand and utilize Natural Law in my every-day activities. As a result of this study my sensitivity to spirit and spirit power has become more acute. I do not claim any sensational or phenomenal gifts; nor do I claim to be infallible. When I am "in tune" with the spirit realm and responsive to spirit voices and impressions, I have been able to bring through accurate descriptions of loved ones, their names and words of counsel on matters that are completely foreign to my human mind and experience. I have been able to comfort and advise in ways that have given new light and encouragement. Since I have had this experience as a medium, I can believe and accept this power in others that has enabled them to rise to great Spiritual Heights and touch wisdom and knowledge that far exceed their own.

I am a Spiritualist because I believe in the Golden Rule and try to follow this principle so strongly emphasized by the religion of "Spiritualism": "Do unto others as ye would that others should do unto you." This is not an easy admonition to follow. It boils down to exerting a spirit of tolerance.

The religion of Spiritualism makes no extravagant claims to being The One and The Only Religion. We modestly claim it to be 'a way' and point far-reaching reasons why it is a good way and also what promises are in the future if this good way is followed. Spiritualism is a religion of growth, not conversion. Not everyone who has received a spirit greeting is a Spiritualist. Not everyone who can give a spirit greeting is a Spiritualist in the fuller sense of the word.

The real esoteric philosophy and religion of

Spiritualism attracts only those who are ready for further illumination. They are few in number yet they stand ready to welcome the neophyte and aid him along the path of spiritual progression fully aware that each man sets the tempo of his own advancement. No one can say: "This is all right," or "This is all wrong," but by precept and example one may awaken an idealism in another, a zeal to attain more light. Thus one can show that there is a richness and fullness of life within reach of every soul.

HELPFUL THOUGHTS

By Rev. Pearl E. S. Manning

Jesus struck the key-note of Primitive Christianity when he said to Simon Peter, "Blessed art thou, Simon BarJona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." This answer was given when Jesus asked his disciples, saying, "Whom do men say that I, the Son of man, am? . . . But whom say ye that I am?"

Peter was a trance medium and many revelations came to him from the spirit world, and he was asked many questions that were answered through his mediumship.

"Upon this Rock I will build my church" the Rock of Truth . . . the Truth of spirit communication. "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16.

Not the church of the Papacy built upon the rock that Pope Paul VI visited last January on his tour of the Holy Land. It is the rock on which Jesus stood, according to tradition, and spoke to his apostles, advising them where to cast their nets to catch fish. And later where the resurrected Christ as tradition has it made Peter head of his church.

Is not this the same Rock of Truth upon which Spiritualism was brought into existence, and the foundation upon which it still stands today?

This brings us to the fact of the responsibility of the medium. To maintain a Spiritualist Church mediums are necessary. I pray that every ordained minister aspires to serve as a pastor of a church or as an assistant, and that every Licentiate minister continues on to become an ordained minister and does likewise.

A church in every town and several in the large cities would do wonders for the Spiritualist movement. I believe it would place it on an equal basis with all other religious organizations, and we would rise above the opposition that we have had to combat in the past.

First, the prospective orthodox minister feels the call to preach the gospel either by the still small voice or a vision, and then, he begins

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his schooling in preparation to become a pastor of a church.

Isn't mediumship in itself a call to the service of humanity? that which proves as an actual fact that man lives on after he departs his physical body, that which other religions only believe?

Too many of us settle down in our homes, holding classes, giving healing and consultation, hiding our light under a bushel, wholly unaware of our place in the organization.

There are more people studying Spiritualism today than ever before and it is being accepted by more of the investigators, and at the same time there is more complaining about the attendance dwindling. What is our problem? The attendance at our churches should be increasing to comply with the law of supply and demand, and the demand for more churches, or charters, should be in evidence.

Shall we put on a drive to encourage qualified ministers to respond to this urgent need?

A PARABLE

Once, in a far country, a King, in fear for his life, had taken refuge in a poor village. And, there, in days of long idleness, he grew bitter within, recalling the splendor of his Kingdom, forgetting the terror and the sleepless nights, where every little noise had been an assassin's blow.

One day, in the heat of noon, a beggar came unto him, asking for alms, unaware of being in the presence of a King.

Be gone, you wreck! said the King. What have I to do with you?

I am a man and you are a man, sire, said the beggar. Does not this make us brothers?

Never! said the King. I know you not. Be gone!

You must be a man of great wealth, sire, said the beggar. Your robes are of gold and scarlet, and you speak in a tongue having authority.

You say well, said the King. I have much land and jewels and power, and my every wish is made full.

Alas! I have no worldly goods, said the beggar. Only one thing have I.

Pray tell! said the King.

I sleep well on stormy nights, said the beggar.

Editor's Note.

We urge readers to purchase a copy of Mr. Beauchesne's new book of poems "A Field Of Sunflowers" price \$2.00 postpaid anywhere in the U.S. a Gift card will be sent if desired, address

Wilbert Beauchesne
Station A.
Wassaic, New York

Thanksgiving

All great and honourable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages.

Plymouth Plantation
William Bradford

How careless are we with all the plenitude that is ours. We dissipate our natural resources, we have destroyed our virgin forests, made dustbowls of our prairie lands by plowing fields where none should be. We have plundered our mines and lowered our water tables. The flower of our youth has given up it's collective life so many times for unworthy causes. As a nation and as a people we do much that is manifestly wrong, yet withall we have a stable government and a stable country.

On this Thanksgiving Day, we give Thanks for peace at home. Thanks for the love of family and friends; Thanks for the Freedoms bequeathed us as an Heritage from our Founding Fathers. For all this do we give Thanks unto God, the Living Spirit of the ages, past present and future.

TRANSITIONS

Nelson—Rev. Randall Nelson (76) Camden, New Jersey. Rev. Nelson was a retired member minister of the African Methodist Episcopal Church, survived by daughter Mrs. Esther Johnson, who is a member of the Second Association of Spiritualists, Philadelphia, Pa. Rev. Augusta Taylor, Co-Pastor of Second Association Of Spiritualists, officiated at the funeral services.

Savarese—Dominic Savarese (86) Philadelphia, Pa., August 14th, 1964, survived by daughter (Florence). Mr. Savarese was a devoted Spiritualist, he was a member of Second Association of Spiritualists, Philadelphia, his daughter being a certified medium in the church. Funeral services from Oliver H. Bair Funeral Home, Philadelphia, interment Arlington Cemetery, Delaware County, Pa. Rev. Alida Neige and Rev. Augusta Taylor Co-Pastors of Second Association of Spiritualists, Philadelphia, officiated.

Small—Warren S. Small (88) Amesbury, Mass., August 23rd, 1964. Survived by his wife (Louise) one son, one granddaughter. Mr. Small was a long time Spiritualist. Funeral services from Twoinbla and Martin Funeral Home, Amesbury, interment in Union Cemetery. Rev. Gladys S. Laliberte of Portsmouth, N. H., officiated.

Fitch—Rev. Edward C. Fitch (75) Cicero, Illinois, August 10th, 1964. Survived by his wife (Marion) two sons, one daughter, seven grandchildren and three great grandchildren. Rev. Fitch was Minister and President of First Spiritualist Church, Cicero. Funeral services from Conley Funeral Home, Chicago, interment in Glen Oak Cemetery, Westchester, Illinois. Rev. Ernst A. Schoenfeld, president I.S.S.A., trustee, N.S.A.C. officiated.

Lenahan—Florence I. Lenahan (64) Buffalo, N.Y. Sept. 16th, 1964. Survived by two sons, two brothers, one sister, two grandchildren. Mrs. Lenahan was a longtime member of the Church of Eternal Brotherhood, Buffalo, N.Y. She was a former president of the Alpha Club of the church also a member of Kenilworth Rebekah Lodge No. 628 I.O.O.F. Funeral services from the Buffalo Crematory Chapel, arrangements made by Dohn Funeral Home. The Rev. D. Mona Berry, officiated.

JOHN WESLEY
By AUDRA CUTLIP

The 18th century was an age of laxness and formalism in religious observances. The world was ready for a religious revival. Great masses of the common people—laborers and farmers—had fallen away from the Church altogether and were ready to listen to some new religious teacher who should speak especially to them instead of the rich and speak in a simple language they could understand.

Four men worked closely together to produce a wonderful change in the religious character of their age and have left lasting and beneficent traces of their labors in the public mind. They went forth ready to sacrifice ease, reputation and even life itself if necessary, to bring about this reformation.

One of these men was John Wesley. He was born June 17, 1703, in the old wooden parsonage of Epworth, in Lincolnshire, England. His father, Samuel Wesley, was for many years the rector of the Church at Epworth. His mother was a brilliantly intellectual woman who was noted for her good works. Their son came honestly by his industrious nature and his fiery faith.

John Wesley was surrounded from his childhood on through his life with instances of psychic phenomena. The extraordinary events which took place in the parsonage where he grew up were vouched for not only by the members of his own family but visitors to the home as well. The Rev. Samuel Wesley kept a regular diary of the unusual occurrences. After John and his brother Charles went away to school, Mrs. Wesley wrote letters to them telling of the things that happened. Six of the sisters wrote letters about the manifestations, and the written account of the noises at the parsonage by the Rev. Mr. Hoole, the vicar of Haxey, an adjoining parish, have been preserved. Available also in the "Life of John Wesley" by Southey is the account of Robin Brown, the man-servant.

The occurrences which disturbed the peace of the Rector's family circle were certainly not of a very elevating nature but they probably were the origin of later more beautiful and useful psychic experiences. It is a fact too, that the phenomena were so well documented that the story of Old Jeffry, as the Wesley girls called the unseen operator, constitutes one of the best known ghost stories in literature.

They consisted of noises of all kinds, rappings here, there and everywhere; groanings, clatterings as of smashed bottles, gobblings as of a turkey-cock; steps up and down stairs at all hours of the day and night, etc., all mischievous, but not malicious.

Old Jeffry was obviously a gallant, for when he was present he would lift up the latches of the doors as the girls came near to pass through. When Mrs. Wesley requested that she not be disturbed while at her devotions, he

unfailingly respected her wishes.

John Wesley believed implicitly that these occurrences were of an objective nature and he, along with other members of the Wesley family accepted them as communications from the Spirit World. They knew nothing of psychic rods or of ectoplasmic emanations but they must have impressed the family with a sense of the reality and of the objective nearness of that other world. Emily Wesley wrote to her brother Samuel, "I heartily rejoice at having such an opportunity of convincing myself, past doubt or scruple, of the existence of some beings besides those we see." These occurrences must have formed a solid base for John's later belief in the possibility of spirit—Divine—intervention.

John Wesley was a very serious and religious student. He was educated at Charterhouse and at Christ Church, Oxford. He took his degree in 1724, was ordained a deacon in 1725 and became a Fellow of Lincoln College, in which he was Greek lecturer and moderator. He took priest's orders in 1728, and about the close of 1729 was called from acting as his father's curate, to perform the duties of his fellowship in person.

At Oxford he joined an association of students of which his brother Charles was a member. Among the leading members of this little group were John and Charles Wesley, George Whitefield and Hervey, who later wrote the "Meditations." Their number grew from the original three or four to seven and then to fifteen.

The students of that day and age were not in the least interested in anything pertaining to religion or to spirituality, nor in fact were the authorities of the University. An appearance of real religion within the confines of the University was so odd, rare and out of place that meetings were held to determine how it should be put down. The little group of undergraduates who met for the purpose of enriching their lives spiritually were quickly singled out for ridicule and persecution.

The association was known by many nicknames—the Holy Club, the Bible Moths, the Sacramentarians and the Methodists. They planned ways of helping the needy, visited the sick, held services in prisons. They prayed aloud three times a day and stopped every hour for silent prayer. Their fellow students looked upon them as cranks and dubbed them "Methodists" because of their methodical way of living. During his residence at the University, John Wesley became acquainted with William Law, author of the "Serious Call to the Unconverted," who impressed him deeply and exerted a great deal of influence over him. Law was an ardent disciple of the great seer, Jacob Boehme.

In 1735 he accepted an invitation from Gen-

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eral Oglethorpe to preach to the colonists of Georgia. He sailed on December 10th along with his brother Charles and a group of Moravians. 1737 found him in Georgia as a missionary to the Indians.

It was not a very successful venture, but was nonetheless valuable because of his contacts on shipboard and in America with the Moravians, who taught him that there was more to religion than withdrawal from society or the mere acceptance of a creed.

Upon his return to England in 1738 he preached in two London churches, but instead of talking about his experience in America, he emphasized the need for a new life or a "new birth." The conservative churchmen did not wish for any such emotional change in their people and forbade him to preach again in their churches. He turned to his Moravian friends for spiritual guidance. Peter Bohler a young German and Moravian Missionary, took a special interest in him, leading him to put less trust in religious forms and customs, and more faith in religious experiences. It was Bohler who brought him from the darkness of despair into the light of knowledge showing him "conversion" as it was called, must be the result not of outward works or of theological creeds or rituals but of an inner, personal experience or revelation.

The great change in Wesley's life came one night in an Anglican chapel in Aldersgate Street. The leader was reading Martin Luther's "Preface to the Epistle to the Romans." Wesley reported, "While he (Luther) was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine and saved me from the law and sin and death." The historian William E. H. Lecky says, "It is hardly an exaggeration to say that the scene which took place in that humble meeting in Aldersgate Street forms an epoch in English history." This was on May 24, 1738. The religious revolution begun by the preaching of the Wesleys contributed in saving England from a revolution such as France knew.

John immediately went to his brother Charles and told him of his experience. Three days earlier Charles had also had a similar spiritual experience; he was later to become the great hymn-writer of the Methodist Church. They had both believed that awareness of the presence of God was only granted occasionally to great Saints. It was in this discovery of the possibility of personal revelation for every child of man that lay the whole secret of the power and influence of the Wesleys, not only as reformers, but what came to be in the end, as founders of a new Church.

The Churches closed their doors to the preaching of John and Charles Wesley as they

did to their contemporary, George Whitefield. They did not want the people to seek truth in their own hearts rather than in Church Doctrine. Whitefield had already begun open-air preaching at Bristol and his example was soon followed by Wesley. Whitefield was one of the most powerful preachers of his generation; he had preached to great crowds in America as he did in England.

It was nothing for twenty or thirty thousand people to gather in the fields to hear these men. When forbidden by the Church of England to preach either in the open or in private houses they asked, like the apostles of old, whether they were to obey God or man? Both the Wesleys and Whitefield maintained that they held a higher commission—from the Head of the Church—to preach anywhere in the world where they might be needed.

Though persecuted unmercifully, the success of the Methodists was amazing. The Methodist revival was a singing revival, for these wonderful preachers shouted a religion of joy—joy brought about by a sense of release from sin and error. Hymns could be remembered by the common people more easily than meaningless rituals and dogmas.

The preaching of both Wesley and Whitefield produced the indications of extreme shaking—as by a great force, convulsive movements and things of that nature which have been common to all revivals in every age. Some people fell to the ground in a state of trance or ecstasy or were thrown into fits and seemed to be literally torn apart.

A Quaker who had been condemning these seizures was suddenly struck to the ground as if by lightning. He was in the utmost agony but after Wesley prayed over him, he lifted up his head and declared, "Now I know thou art a prophet of the Lord."

John Wesley's labors as an itinerant preacher were ceaseless. He had no permanent residence and never interrupted his journey because of weather conditions. He would ride from forty to sixty miles in a day, read or write during his journeys and often preached as many as four or five times a day. In 1780 he commenced a monthly, the Arminian Magazine, in which he related many of his psychic experiences.

It was in February 1772, as he was preparing for his grand circuit that a letter came which surprised him very much. It was from Emanuel Swedenborg and it started; Sir: I have been informed in the world of spirits that you have a strong desire to converse with me; I shall be happy to see you if you will favor me with a visit. I am, Sir, Your humble servant—Emanuel Swedenborg."

John Wesley admitted to those helping him prepare for his tour that, although he had never met him, he had indeed, been wanting to

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see and talk, with Emanuel Swedenborg, but that he had never expressed that desire to anyone. He wrote to Swedenborg that he was at that time very busy with preparations for his six-months tour, but that he would be happy to call upon him as soon as he returned. Swedenborg replied to this letter saying that "the visit would be too late, as he, himself, was to enter into the world of spirits on the 29th day of the next month." This prophecy was fulfilled as Swedenborg passed into the Spirit World on March 29, 1772.

The violent phenomena that had accompanied the preaching of the Wesleys were discontinued in later years. In attempting to explain the reason for their occurrence, John Wesley thought that it had been "because of the hardness of our hearts being unready to receive anything unless we see it with our eyes and hear it with our ears." His journal is full of the many signs and wonders that took place as he worked. It was religion as the early Christians had practiced it. Many wonderful healings were accomplished by prayer and the laying on of hands. He received impressions of a distinct and unusual nature and he believed in dreams. He was sometimes found in so deep a trance that he seemed to have ceased to breathe; his face would become illuminated and it was plain to see that he was in communion with the spiritual world.

All this was done, as he believed by **supernatural** interposition, but as we know it today, by means of **supernormal faculties**.

John Wesley was definitely an organizer. Early in his ministry, he discovered the value of the lay preacher. He perfected a system of church government that was truly remarkable. He knew how to attract people with the qualities he could use and to keep them there after the initial attraction. He drew upon material necessary for such organization wherever he might find it. From his earliest connections with the Moravians he drew his Love-feasts and Class meetings which make every man and woman something in his system, in exact opposition to the Church of England where the clergy are everything and the laity nothing.

His brother Charles, through his hymns, brought a warmth to the movement which John the logician, organizer and great preacher could never have accomplished alone.

It had not been John Wesley's desire to leave the Church of England but he was compelled to preach the truths that had been revealed to him. He knew that neither compliance to Church rules, nor intellectual belief, nor the doing of good deeds, could ever bring that inner peace, the assurance of immortality, the knowledge that man as a soul entity is definitely linked with the Omnipotent Oversoul. He founded his religion not upon tradition, but upon knowledge. He had first hand knowledge of the reality of the Spirit World, then was

led by those wonderful collaborators from that other world, to advance steadily onward to the higher spiritual teachings.

The fourth man to work so closely with the Wesleys and Whitefield was John Fletcher, the vicar of Madeley. He was a Swiss by birth, and his real name was Jean Guillaume de la Flechere, but on coming to England he changed it to plain John Fletcher. He was born in Nyon, Switzerland, September 12, 1729. He was educated at Nyon and at the Academy of Geneva where he spent seven years.

He was bent on being a soldier in his youth. He offered his services to Portugal when it was fighting Brazil and received the commission of captain of volunteers of his own countrymen bound for Brazil. The morning that the ship sailed, a kettle of boiling water was dropped on his leg and he was prevented from going on shipboard with his men. The ship was lost and was never heard of again. When he recovered he returned to Switzerland.

In 1749 or 1750 he visited England; became a school teacher and then a tutor, on a visit to London in 1756 he met the Methodists and soon after joined them in their work. He had been educated for the ministry but had been unable to accept the doctrine of predestination. After meeting the Methodists, he was ordained deacon and priest by the Bishop of Hereford. He received the appointment of curate of Madeley which was only a small position. In 1760 he became the vicar of Madeley.

The people with whom he had to work were very ignorant and crude and resisted his attempts at religious reform for some time with violence and persecution; but the truly Christian spirit of Mr. Fletcher, his kindness and love for people won for him the affection and loyalty of the whole country. He married Miss Bosanquet of London who had had similar religious and spiritual experiences to his own. Together they brought to the people teachings of the same nature as those of the Wesleys.

Mr. Fletcher's life records many instances of the intervention of the spirit loved ones which saved him from accident or death. His psychic abilities were evident in visions, dreams and vivid impressions.

John Wesley's psychic demonstrations took many forms; Whitefield's demonstrations showed more concentration of the spirit power in his preaching; Fletcher's work combined the faith of Whitefield and the individual instances of spirit intervention as did Wesley.

He was very closely associated with Wesley as he had stayed with him when he and Whitefield had parted (amicably) because of slight difference in doctrine. Being unable to accept the theory of predestination, he had been forced by his own convictions to follow Wesley. With the exception of Wesley, he became the chief writer of Methodism. Before his death, March 2, 1791, Wesley appointed Fletcher as his successor.



NOTES from the FIELD

ALBUQUERQUE, NEW MEXICO

We are indebted to Mrs. Elaine Blakeney, president of the First Spiritualist Church Of Light, Albuquerque for a bright and newsy letter regarding the progress of our only church in her State. Rev. Allen J. Miller, pastor of the Temple Of Harmony, Denver, Colo., served the Albuquerque church late in the Spring, he was well received and his good work much appreciated, Rev. Paul Templin, N.S.A.C. missionary of Seattle, Washington served at a later time, he too, was a most welcome visitor. The church is very well served most of the time by speakers and mediums who are members of the church. A recent event was the naming service of Miss Ellen Royce Kirkpatrick, daughter of Mr. and Mrs. John Kirkpatrick. Also recently, three new members joined the church. The Rev. Janice R. Baynes served the church Sept. 20th. Her services were deeply appreciated, she is also an N.S.A.C. missionary and serves many churches during the year. Mrs. Blakeney uses this method to tell all who have served the church during the past year, how grateful she is and also extending an invitation to the visitors to her city to come to church.

A GREAT SPIRITUALIST AUTHOR MOVES ON INTO THE OTHER EXPRESSION OF LIFE.

Mr. James Arthur Findlay of Stansted Hall, Essex, died peacefully in hospital on July 24, 1964, in his 82nd year.

Arthur Findlay was born in Glasgow, Scotland in 1883 and came of a long line of ancestors who have been famous in Scottish history. He was a Freeman of his native city, and during the First World War he was awarded the Order of the British Empire for his organization work in connection with the British Red Cross Society.

On leaving his preparatory school he went to Fettes College and then to Geneva University. At the age of twenty-five, on the death of his father, he became senior Stockbroking partner of one of the leading Stockbroking and Chartered Accountant firms in Glasgow. After a remarkably successful business career he retired from business at the age of forty, when he bought the estate of Stansted Hall in Essex, England. As a Magistrate for Essex and Ayrshire, and Chairman of Administrative councils in these counties, he gave much of his time to county work, besides being Chairman for many years of the Commissioners of Income Tax for the Saffron Walden division.

Agriculture was one of his many interests, and the

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improvements he effected in methods of production are generally well known. He was Chairman of the Dominion & General Trust and two other companies. Thus he retained his interest in finance, on which he has written many articles. He was also a member of Lloyds.

Arthur Findlay, however, is best known to the public through his many books and addresses on History, Psychical Research, Philosophy and Religion. As Chairman of Psychic Press Ltd., the proprietors of "Psychic News," which he helped to found, he took a prominent part in the furtherance of the knowledge of psychic phenomena. He has spoken in the largest halls of most of our great cities, and in several of the capitals of Europe, and his books have been widely read in almost every country throughout the world. He, moreover, took a prominent part in the Church of Scotland enquiry into Spiritualism. He was President, or Vice-President, of over a dozen organizations devoted to psychic science, being Honorary President of the largest, the Spiritualists' National Union.

To bring light into dark places, to enlarge the vision and increase humanity's intellectual horizon, has been the aim of many pioneers of the past and in the realm of history, religion and philosophy Arthur Findlay ranks with the other torch bearers who have carried forward the light of knowledge.

After completing four books, the most important being "On the Edge of the Etheric" which has gone through more than sixty impressions and been translated into twenty languages, Arthur Findlay then started to rewrite history from the psychic angle of thought. In his two monumental books "The Psychic Stream" and "The Curse of Ignorance" (in two volumes) he gave his readers a new interpretation of the past.

When "The Psychic Stream," dealing with the source and growth of the Christian faith, was completed, he then turned his attention to the history of mankind, and wrote the two large volumes to which he gave the name of "The Curse of Ignorance," the reason for this name being that so much history records can be traced to ignorance and folly. Herein he recorded the story of mankind from the time of primitive man to the end of the Second World War. At least half the events of history are shown to have been caused by religion.

He wrote in all ten books which have been reprinted many times, all of them of an educational nature which called for much research. Besides these, he wrote several booklets and very many articles for magazines and newspapers. His reviewers recognized him to be the greatest living author on psychic science and its effect on the past, present and future.

In his Will, Arthur Findlay leaves Stansted Hall to the Spiritualists' National Union, to be renamed "The Arthur Findlay College for the Advancement of Psychic Science." He leaves it substantially endowed.

He leaves a daughter, son-in-law, and 4 grandchildren; Mrs. Findlay died last year.

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

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

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

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

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

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

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

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

INDIANA

Indiana State Association of Spiritualists—

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

Secretary—Rev. Velma Hool-Dickson
410 Lincoln Way East, South Bend 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; Margaret May, Co-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. Clarence E. Stewart, 18 Drew Street, Augusta; Sec'y, Dorothy E. Mason, 13 Florence Street, Augusta.

BANGOR—Bangor Spiritualist Church, GAR Memorial Home, 159 Union St. Sun., 3 p.m. and 7 p.m.; Mon. 7:30 p.m. Bernice Damon, Pastor, Brewer Maine; Raymond Keith, 13 N. High St., Bangor, Maine, Pres.; 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.; Miss Myra Burgess, 41 Vaughn St., Dover Foxcroft, Sec'y-Treas.

ETNA—Harrison D. Barrett Memorial Church, Sunday Lyceum 1:30 p.m., Services, 2:30 p.m. May through October. Alice Thurlow, Etna, Maine, Pres.; Wilson C. Gilman, Etna, Maine, Sec'y-Treas.

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, Sec'y.

WATERVILLE—Waterville Spiritualist Church, Elmwood Hotel. Services Sunday, 2:30 p.m., Seance, 7:30 p.m. Lila Paddock, 37 High Street, Waterville, Maine, Pres.; Marjorie Tantish, Bigelow Hill, Skowhegan, Maine, Sec'y.

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 Kluzak, Pres., Rev. Goldie Dodd, Sec'y, 89 Delaware, Detroit 2.

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

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

MUSKEGON—First Universal Spiritualist Church, Blue Road, 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 & Lyndale Ave. N., Consultations Thursday 1-4 p.m. Services Sunday 3:00 p.m. Rev. Howard C. Lemire, President, 522-9210; William Miller, Secretary, 333-8405.

MISSOURI

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

KANSAS CITY — Ninth Spiritualist Church, Rev. Frances R. (Maude) Tucker, Founder, 4510 Prospect Ave., Sun. Services 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 Ordorp.

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

NEW HAMPSHIRE

Portsmouth—First Spiritualist Science Church, 144 Maplewood Ave. Services, Sun. 3:30 and 7:30 p.m.; Wed., 7:30 p.m. Rev. Frank Daley, Pastor, phone Geneva 6-4270.

NEW JERSEY

New Jersey State Association—

President—Rev. Elizabeth Giberson
Church Road, R. O., Moorestown, N.J.

Secretary-Treasurer—Isabella Prince
39 Rutgers Place, Passaic, 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; Hannah Yoder, 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, 730 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 Salvador, President.

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

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

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

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

First Church of Spiritual Research and Healing (N.S. A.C.), Master and Carlisle Sts. Sun., Lyceum 2:30 p.m.; Lecture and Messages 3:30 p.m.; Dinner 5 p.m. Healing Service 7 p.m. Lecture and Message Service 7:30 p.m. Revs. Melvin O. and Dorothy Smith, Co-Pastors; Charles McElwee, Pres., R.D. 1, Salem, N.J., Mary Mooney, Sec'y, 970 Allengrove St., Philadelphia 24, Pa.

PITTSBURGH—First Spiritualist Church, 256 Boquet St. Service Sunday and Thursday, 8 p.m. MU 2-3878, or Sarah Taylor, President, Phone HI 1-0131.

READING—First Spiritualist Church of Reading, Berkshire Hotel, Fifth and Washington Sts. Services Sun. 7:30 p.m. Rev. Clara Senior, pastor, Rd. No. 4, Lititz, Pa. Telephone 713-733-4547.

WILKES-BARRE—Second Spiritualist Church, 22 Public Square (Second Floor). Church services, Sunday and Wednesday at 8 P.M. Mrs. Augusta E. Ridler, Pastor and Medium.

TEXAS

Texas State Spiritualist Association—

President—Rev. Evelyn Muse
404 North 8th St., Edinburg, Texas.
78539

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

AUSTIN—First Spiritualist Church, 4200 Ave. D. Sunday Services, Lyceum 9:00 a.m., Church Service 10:00 a.m. 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, Sec'y., 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, Sec'y., 2733 Thompson, Des Moines Iowa 50317.

Spiritualist Healer's League

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EDITORIAL (Continued)

them a respectable way to be interested in things not of this mundane world. Now it would seem that E.S.P. is being relegated to the half world of witches, wizards and Halloween. This writer has no interest in E.S.P. as a substitute for mediumship, the power of the human mind is however, a vastly misunderstood thing and it is a pity to see E.S.P. reduced to such commonplace events and to see precognition identified with the mind alone, when we Spiritualists know that Mind-Soul and Spirit are part of the wonder of precognition.

It is certain that numbers of fearful and superstitious people who have read this article will imagine that they hear strange sounds in empty rooms, they will imagine every kind of disaster overtaking their loved ones at a distance away from home, the ever present fear of the unknown is fostered by such articles and the cause of good understanding of the power of the soul setback. If this article, to which we refer, is a serious attempt to explain E.S.P. then this writer is happy that he does not possess a "gift" that clutters his mind with visions of cans of paint. It seems so much more normal for a storekeeper to ask "what can I do for you" than to have him declare archly "I knew that you wanted a couple of pounds of nails before you came into the store."

UNIVERSE (Continued)

lation with all."

That each part is related to the entire universe as a unit to the whole is what many of our outstanding scientists, psychologists, and philosophers seem now to be telling us in one way or another. So perhaps Pope's idea of direction or purpose in all Nature was only one of the many examples in which the poet, the artist, the musician, and the mystic have been the forerunners of scientific thought and experimentation through the ages.

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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.

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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 NOVEMBER

Gracious Spirit; God of all mankind.
Strengthen our being that we may welcome Thy living Presence into our minds and bodies. Renew the gladness of our spirit that we may find joy and health here, while we prepare for the greater life hereafter.