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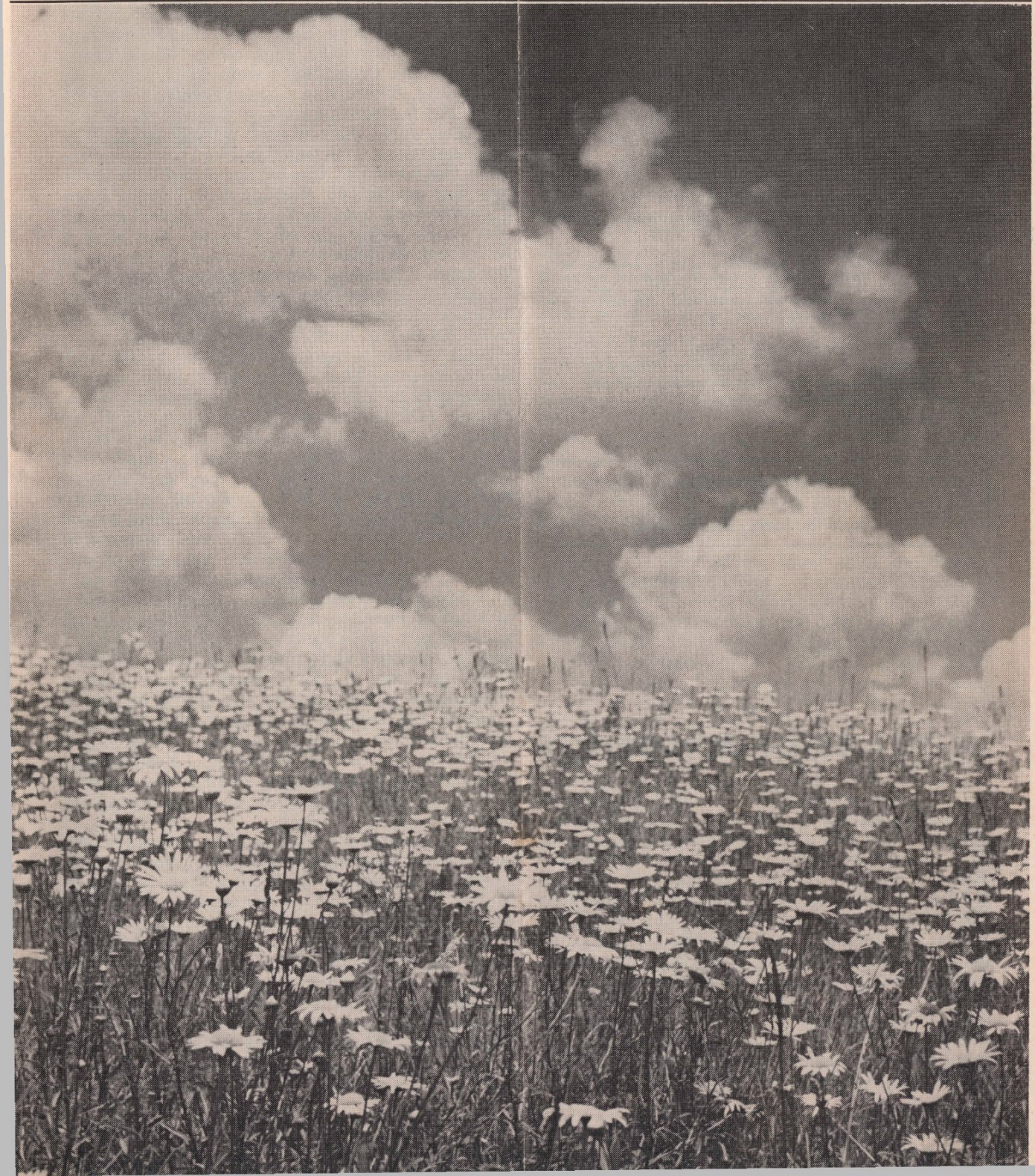
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This Months Front Cover
A Field in California . . .
and the lovely Shasta Daisy

EDITORIAL

IN PRAISE OF MINORITIES

Minority reports, like minority groups are not much noticed in the busy world about us. We are quick and proud to declare that we live in a democratic society and that we treasure and value minority reports and we offer a tongue in cheek deference to voices raised in the interest of such things and the people involved. But (and this is a very big but) our democracy does very little—or nothing—about minorities until forced. President Lincoln is remembered as the Great Emancipator, his true and tender concern for his Negro countrymen has inspired school children for 100 years; his many wise words and phrases have illumined the sermons of thousands of preachers. Slavery

was abolished but the Negro was not accepted by his white counterpart, not in school, in factory or church. In 1954 the Supreme Court of the United States decreed equality under the Law for all citizens—but—nothing was done until blood, toil, sweat and tears brought about the great change in Civil Rights in 1964. One hundred plus one years since the Great Emancipator decreed that his Negro countrymen should have equality.

This story of minorities is an old and oft repeated tale, time was when the Christians were in the minority, then came the Reformation and the Protestants were in the minority for a time. There was a time when the laboring man had no rights as there was a time in our Western world when women were chattels. The long sad story of human intolerance is replete with the record of the battles fought until the evil was corrected. Nowadays the great labor organizations tend to forget their background—it would seem—in some cases; the leaders have been as intolerant as management was in the past. Christian denominations have a long record of intolerance and their present day struggle towards unity is a study in degrees of acceptance of each others peculiarities.

All of the foregoing brings us to the nub of our theme. The Spiritualist church was incorporated as the National Spiritualist Association (Of Churches) Washington, D. C. in 1893. We have enjoyed our status as a religious organization since that time; we are still a small minority and even today we have to fight for our rights against petty officials whose particular form of religion causes them to see evil where none is and whose elected position grants them temporal power. The law of our land says that the Spiritualist church is a duly and properly organized national church with auxiliary churches and representatives in all parts of our vast country. We publish books, a monthly periodical, hymnals; we have an educational system, A Year Book and a solemn Declaration Of Principles, in short we are a distinct and separate church, honored by our government as a valued religious organization practicing a strict Monothesisism. Yet we still fight ignorance and hatred from fuddy duddies whose only weapon is their small temporal authority.

This month we Spiritualists celebrate the Hydesville Rappings which occurred in the home of the devout Methodist Fox family on March 31st, 1848. The prophecies of Dr. Andrew Jackson Davis was brought to complete fulfillment. He wrote in his "Principles Of Nature" published in 1847 "it is a truth that spirits commune with one another while one is in the body and the other in the higher spheres," he wrote in his diary in his home in Poukeepsie, N. Y. on that March 31st date

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PEACE



Rev. Converse E.
Nickerson

In the sayings of the Master the word "Peace" finds an important place. It becomes the key-note of His mission on earth. He gave it as a potent formula for quieting physical ills and disturbing doubts. Its power was the force that would banish the evils of the world. Through its principles Jesus realized that the Kingdom of Heaven could be established among men. Without it, strife, misunderstanding

and every evil of unrighteousness would come in to destroy man's happiness and his spiritual vision.

When the angels announced the birth of Jesus, the great wonderful message centered around "Peace on earth, good will toward men." His first greeting to his friends after his resurrection was "Peace be unto you." Perhaps, if they had been afraid, it would have hindered their experience of a clear vision of him in his spiritual personality and presence.

We renew our physical strength when we are at peace. All our forces become able and strong. Our speech is calm; our nerves are not awry and jangled, and we are in possession of our faculties. Peace is health. Peace is spiritual power.

The spheres of harmony, which concern the soul, must first be prepared while in the body, if we will understand and grow toward spiritual perfection. What Jesus meant when he said "The kingdom of heaven is within you," must be the fulfilling of this attainment while in the mortal body during our sojourn on earth.

When Jesus healed the sick, he first spoke peace to the poor troubled and distraught soul. Then, and then only, could the sick forces of the physical body be healed.

As man understands the spiritual laws of his being, he comes into that at-one-ment with God, and the things of God. Without this divine harmony, everything about him is frustration and darkness. Perfection, as it is enjoined in the words and teaching of Jesus, means that state which, though unattained here, must be realized in the spirit realms.

The cosmic law enjoins it, the principles of righteousness make it necessary, and the divine spheres of the great spiritual regions beyond this life fully carry out the Father's command.

The spiritual teachings of every philosopher, past and present, have preached peace; poets has extolled and hymns have enshrined it within all the great adorations of mankind. Spirit-

ual enlightenment should be the aim of all philosophy that deals with the soul of man. From Socrates onward the great minds have speculated about the origin and qualities of the soul: what is to be its destiny and the methods of its progression.

The Nazarene brought us the light concerning the true nature and destiny of mankind; he proclaimed that man is the true offspring of God the Father. He placed us directly into kinship (spiritually) with God, for he said we should call God "our Heavenly Father." Thereupon Jesus preached concerning the truths of righteousness and the necessity of purifying ourselves in preparation for the life to come, which shall be spiritual.

Jesus knew that peace must first come within the bosom of the individual, if peace within nations could be achieved. That portion of his Prayer Perfect denotes this: "Thy will be done on earth as it is done in heaven."

It is the unrest among peoples who make up the nations of the world that is the cause of the wars and dominations and all the evils of the world's troubles besetting us today. No dictator could flourish if his people were at peace. Discontent is inharmony, and discontent leads to revolution, despotism, and every other national evil among the nations. Envy, covetousness, and all forms of aggression stem from this darkness in the heart of man. Only the peace within, which is of God, can heal the wounds of the nations.

Much is said about love: that we should love one another to bring joy and happiness into our lives. This first effort toward the attainment of love begins when we first set our spiritual house in order by practicing the desires for harmony within us. No love can exist where there is a lack of harmony. How shall the soul within be able to catch the divine signals which are to direct spiritual progression, when it is unhappy, uncertain and afraid? I think the scripture states the spiritual reminder that "perfect love casteth out fear." This intimates that fear and love do not dwell together.

The divine power of prayer, Jesus said, was to draw us nearer to God the Father. In the prayer he gave we find expression of our true spiritual desires. Prayer is thus the divinely designated avenue through which we replenish our spiritual strength and vision. The Master counseled: "Men ought always to pray and not to faint." Only the spirit prays. Mortal bodies cry out in pain, or weariness, or hunger and thirst. These emotions are of the temporal, but the spirit lifts itself and aspires toward the things of the spirit.

We might profitably pray the following

(Continued on next page.)

prayer in association with "The Lord's Prayer:"

"Dear Father God, we come in thankfulness to Thee for the opportunity of praise and prayer. The inbreathing of Thy Spirit we need that its quickening power may increase our yearning after Thee. In the safe refuge of Thy tender love we seek to know Thee better. Coming unto Thee we find rest and Divine refreshment of soul which alone can beget in us spiritual vision. Our trust is in Thee, O Father. Looking toward that day-dawn when we shall dwell more fully in Thy presence and with those who have loved us on earth and with whom we long for companionship, we rest in the confidence of Thy Spirit this day. May their love and Thy Commandments inspire us toward a greater service in Thy name.

Amen."

The disciples asked him "Lord, how shall we pray? teach us." Jesus replied: "When thou prayest enter into thy closet (the inmost heart within us) and when thou hast shut the door (drawn our thoughts from worldly things), pray to thy Father which seeth in secret and He shall reward thee openly."

Then Jesus taught them how to pray, saying: "After this manner therefore pray ye:" (I have added here my interpretation of the prayer which Jesus gave.)

"Our Father which are in heaven,
Our Eternal Father, Pervading Spiritual Love,
Hallowed be Thy name,
Forever honored, forever blessed, forever, loved.

Thy kingdom come,
Hasten the complete harmony of Thy will.
Thy will be done in earth, as it is done in heaven,
May Thy Infinite Mind and Spirit be in all the earth among men.

Give us this day our daily bread,
Give us of Thy grace and spiritually sustain us.

And forgive us our debts as we forgive our debtors,
Make us worthy of Thy love through Justice and Compassion.

And lead us not into temptation, but deliver us from evil,

Lead us out of temptation; guard us from evil.

For thine is the kingdom, and the power, and the glory, forever,

Thou art Infinite, all-loving, all-merciful, Love, Truth and Life perpetual. Amen.

When we pray thus we lift the spiritual within us to become dominant with spiritual power. We lift it into its rightful place to be in control of all things that are harmonious. Just as "thoughts are things," so prayer, rightly prayed, transforms, heals, and renews. It is the mainspring of courage.

Closely associated with prayer and peace and harmony, is the desire of the soul for beauty. The joys of our spiritual communion with nature and all the beauty it brings, are joys of the soul. Without happy scenes of our earth environment, we become dull and listless. No bright thoughts or enthusiastic singing are engendered when we do not find something pleasing and beautiful as we walk our earthly pathway.

When the skies are bright, and the birds sing, we correspondingly raise the vibration within us to meet such happiness. If we cultivate beautiful and glorious music, either to listen to it or create it ourselves, we grow in appreciation of our soul qualities. We may hear some wonderful piece of music by the great masters, and only say that we like it. But upon cultivation and learning to understand its beauty, very soon we can say we love it. This is true of the great paintings and works of sculpture. All these are the expressions of exalted souls who were the instruments through which God sent beauty to the human race.

Love and beauty are spiritual essences of truth. They sustain the soul and strengthen it. The drab and dull things depress us and cast us down in spirit. We sense in them their unfitness to belong to the soul's happiness. They are the dull clouds that blot out our sunshine. We cannot endure what is a barrier between us and God.

How quickly most of us are disturbed by a piano or other musical instrument that is out

(Continued on next page.)

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of tune. When its harmonious tones are restored, we at once vibrate toward it, and the inharmony within us ceases.

Very refreshing are the streams that trickle down the hillside in the springtime! After the severe hardships of wintry weather we are refreshed with the signs of spring. The birds' note, the tiny first blossoms in the new green grass, the gentle breezes, all warm the soul within as well as the physical body that contains it. Our step becomes light, and we have a brightness in our eyes that says to everyone we meet "Life is good; Life is joyful, let us sing praises to God for His great blessings to us!"

Yes, it is strange that people in every land and clime do not seek more fully to find God and His rest. Then indeed would all warfare vanish from the earth and warm neighborly handclasps of peaceful nations bless the earth.

God's sunlight still shines. His abundance on the earth is still provided. Man can have peace among the nations and enjoy plenty and security if he awakens to the truth and justice of God's spiritual laws. This earth can become a paradise if greed and injustice are banished from the hearts and minds of mankind. Until man lifts his eyes to truly see the power and glory of God, and endeavors to construct his earth pilgrimage in spiritual orderliness, he will remain nearly even with the clod from which his material substance first sprang!

We are traveling swiftly toward the homeland and clime of the spiritual regions. There we shall be encompassed about with greater opportunities for spiritual progression. There we will find no wall of the material to impede our progress. There will be no more wars that stifle the souls of men. No more strife for futile command and possession. Each soul will exist and rest upon its own merits as a necessary adornment of the Heavenly Father who has created us for His great joy as well as for the joy which we shall know in the spiritual realms of the everlasting.

God is Love, as we have been taught, therefore only the things of peace and love—the essential and innate qualities of the spiritual will be manifested. The Divine Plan for each of us is that spiritual perfection, though unattained on earth, which will be realized when we, as Paul says, are "changed from glory into glory."

"If peace be in the heart,
The wildest winter storm is full of solemn
beauty;
The midnight lightning flash but shows the
path of duty.
Each living creature tells some new and
joyous story,
The very trees and stones all catch a ray of
glory,
If peace be in the heart." —Richardson

TRANSITIONS

King—Susan Davies (69) Livermore, California, December 23, 1964. Survived by her husband, Leslie, one daughter, one sister. Susan was a trance medium and a minister of the message in the Brotherhood Spiritualist Church of Alameda, California since 1951. Funeral services were from the Chapel of the Chimes, Oakland. The Rev. Pearl Manning, Pastor of the above church officiated.

May we quote this poem she left for her friends
"When I have passed on to the Higher Life,
Cry for me a little;
Think of me sometimes, but not too much.
It is not good for you to allow your thoughts
to dwell on my passing.
Think of me as I was in life
At some moment which it is pleasant to recall.
Let your thoughts then be with the living;
As I shall always be watching over you,
My dear ones."

Gasaway—Lawrence Paull Gasaway (46) Bridgeport, Ohio, January 10, 1965. Survived by wife (Lucille), two sons, one daughter, his parents, three brothers, one sister. Mr. Gasaway was a valued member and vice president of the board of Way Memorial Temple, Wheeling, West Va. He was a veteran of World War II, manager of Strietman Supreme Bakers, he suffered a fatal heart attack in his office. Funeral services from Howard H. Wilson Chapel, interment in Weeks Cemetery, Bridgeport. Rev. Lester Miller, Madison, Wisconsin, president of Morris Pratt Institute, Officiated.

Shafer—Mrs. Jacob Shafer (Letty) Hummels Warf, Pennsylvania, January 2, 1965. Mrs. Shafer was an old and valued member of First Spiritualist Church, Reading, Pa. Rev. Clara Senior, president, P.S.S.A. conducted the funeral services.

Grant—Ethel C. Grant (83) Amesbury, Mass., January 6, 1965, survived by husband (Harold) one brother. Mrs. Grant was a longtime member and secretary of Amesbury Spiritualist Church. Funeral services from Pillsbury Gale and Rogers Funeral Home, Amesbury. Rev. Gladys Laliberte, Portsmouth, N. H., officiated.

Atwood—Diane Ruth Atwood (15) Kingston, N.H. January 4, 1965 survived by mother, stepfather, four sisters, one brother, maternal and paternal grandparents. Funeral services under the direction of Brevoitt Funeral Home of Exeter, were held in Kingston Congregational Church. Rev. Gladys Laliberte of Portsmouth, N.H. officiated.

Moorhead—Kathleen Moorhead, Cuyahoga Falls, Ohio, January 31, 1965. Mrs. Moorhead was a valued leader in the Children's Lyceum and for a number of years she was Supt. of Lyceums for the State of Ohio. She was also a contributor to the Lyceum Spotlight and her many articles and verses aided that magazine a great deal. Funeral services in Akron, Ohio, conducted by the Rev. Mattie Failor, pastor of Home Spiritualist Church, Akron and Ralph D. Cutlip, president of First Spiritualist Temple Ashtabula, Ohio, and trustee, N.S.A.C. The remains were cremated.

Walcutt—L. A. (Asa) Walcutt (68), Tampa, Florida, December 29, 1964. Survived by one brother. Mr. Walcutt was a member of Co-Operative Spiritualist Church Tampa, for the past 23 years, he served as church treasurer for 5 years. Funeral services from Blounts Funeral Home, interment Garden of Memories, Tampa. Alice Leon Knight, officiated.

Williamson—Marie Williamson (88), Tampa, Florida, January 18, 1965. Survived by one daughter, one grandson. Mrs. Williamson was a member of Co-Operative Spiritualist Church, Tampa. Grave side services were held at Myrtle Hill Cemetery, Tampa. Alice Leon Knight, officiated.

THE FAITH OF LINCOLN, THE BELOVED



Rev. Enid S.
Smith, Ph.D.

Great was the faith of Abraham Lincoln in God, in spiritual guidance, and in his fellow man. "Give the people the facts," he said, "and they will do the right thing." After studying his life of innumerable hardship and handicaps, no wonder the great mystic and artist, Kahlil Gibran, called him "Lincoln, the blessed," and declared as though speaking to him, "Jesus of Nazareth touched your lips when you spoke, and guided

your hand when you wrote; and I shall behold all that you said and have written."

Again, the wise man of India, Yogananda, remarks, "I treasure greatly the picture of Lincoln, even as did the Hindu who was once in America during the Civil War days. He conceived such an admiration for Lincoln that he was unwilling to return to India, until he had obtained a portrait of the Great Emancipator. Planting himself adamant on Lincoln's step, the merchant refused to leave until the astonished President permitted him to engage the services of Daniel Huntington, the famous New York artist. When the portrait was finished, the Hindu carried it in triumph to Calcutta.

Lincoln learned to know the people through the many experiences he had similar to underprivileged Americans. Born in a rude farm cabin near Hodgenville, Kentucky, in 1809, he lived in much need and want. His grandfather was killed by the Indians, and his mother, after they had moved to Indiana, died of an epidemic when he was about nine years of age. There was little provision for his needs, and he had less than a year's schooling. But the second mother, the father brought into the family, helped improve things greatly, and encouraged Abraham in his studies, though his father regarded education as a form of idleness. Luckily there were a few good books within reach, though some had to be walked miles for and carefully returned. But the boy remembered well, thought much, and diligently exercised the knowledge he gained, though he had to work very hard at home and on neighboring farms, as well as clerking in various stores, and doing all possible jobs.

It is interesting to note in the young Lincoln how the days of childhood and youth largely control the after life. When 19, he accompanied a young man on a flat boat trip to New Orleans, trading along the way. Here was his first con-

tact with slavery. He saw Negroes, human like himself, sold at auction. He was so moved that he vowed that if he ever had a chance to hit that sort of thing, he would hit it hard. After he was of age and the family had moved to a farm in Illinois, he helped them build a cabin a fence, and to break up part of the land; then he turned to face the world on his own account. Besides the clothing he wore he had nothing, but his well-muscled frame of six feet 4 inches in height, a mind matching his great stature in native strength and manners, though rude and quaint, but springing from a brave and generous soul. He worked at what his hands could find to do, felling trees, splitting rails, building fences and houses, and held always the ideal of self-improvement. As he served in many capacities, not always successful, yet he gained discipline and understanding. With all this he added the discipline of love and a lover's bereavement that almost conquered him. He had

(Continued on next page.)

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7. "Altar Stairs" by Rev. Joseph Fort Newton.

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Write—

D. HARDY DREWREY

Harvard Club
Boston 15, Mass.

wooed and won Ann Rutledge, but she was not long for this world and died of a sudden illness. His friends were alarmed at his condition of despair. It was, however, Spiritualism that saved him when he had lost the only woman he ever loved and was almost insane, was contemplating taking his own life. He told intimate friends that the spirit of Ann Rutledge appeared to him, and when he was tempted to distraction, warned him against taking his own life. Without this spirit intervention, what a world tragedy it would have been had he departed this life before his mission was fulfilled!

By the election of 1834 he was sent to the legislature, and was three times reelected, and now measuring himself against his fellows, many of them lawyers, he dared to attempt to enter the bar with no help but from borrowed books. He gained admission and kept on advancing. He became married to Mary Todd in 1842, did well as a "case" lawyer, and his reputation steadily widened. Some time before he was elected President of the United States, he attended seances, believed in premonitions, spiritual beings, "ghosts," "angels," and later said that he spoke with them in the White House.

Lincoln wrote to his friend Speed, saying, "I always did have a strong tendency to mysticism. I have been controlled by some other power than by my own will. I frequently see my way clear to a decision when I am aware I do not have sufficient facts on which to found the decision. I cannot recall any instance where I have followed my own judgment based on such a decision, where results were unsatisfactory; whereas in almost every other instance where I have yielded to the views of others, I had occasion to regret it."

He never tried to hide his psychic tendencies, his communication with the discarnate, his premonitions, dreams, visions, warnings, his experiences in seances, but spoke of them freely. When Lincoln was away from home, stopping in a Philadelphia hotel he had a warning dream about his son Tad. He telegraphed Mrs. Lincoln to say: "Think you had better put Tad's pistol away safely. I had an ugly dream about him." This telegram was reproduced a few years ago for AINSLEE'S MAGAZINE.

After his little son Willie's death, and he believed his spirit was still around him, he spoke of this matter to his very close friend, Colonel Simon P. Case, Chief Justice of the Supreme Court, his advisor, remarking, "Do you ever find yourself talking with the dead?" Then he continued: "Ever since Willie's death, I catch myself involuntarily talking to him, as if he were with me—and I feel he is."

A quotation from a letter of Colonel Case says, "I often see Colchester, the medium who was astonishing many public men by his tests. I know that he often visited President Lincoln,

was often sent for by him, and that he gave him evidence of spirit communication, as did also Nettie Colburn, before she was married to Maynard. I know she was sent for by President Lincoln. As I knew him well, I knew he was a Spiritualist."

Ridgley Martin, M.D. in a sworn affidavit at Maumee, Ohio, tells of his being a neighbor of Lincoln's for three years in Springfield, Illinois, studying law in a building where he had his office, and that he attended a Spiritualist seance with him, where Lincoln received messages from his mother and from Ann Rutledge, his first love. All present at the seance believed Lincoln was a Spiritualist.

In 1850 and thereabouts, Lincoln began having seances in his own home at Springfield, as Dr. W. D. Chesney tells us. He also often went to New York to the seances of a trance medium, J. B. Conklin. After he was elected to the Presidency, a paper, the Cleveland PLAIN DEALER published an article attacking Lincoln as a Spiritualist. Lincoln admitted the gentle insinuation and said, "This article does not begin to tell the wonderful things I have seen."

Lincoln often called J. B. Conklin, the medium, to the White House to hold seances, and Mrs. Lincoln organized and held countless seances, both at other homes and in the White House, Lincoln attending when there was time he could spare. Many of the meetings were held at noon for the President with a medium, when he would not be so likely to be interrupted. The President sought guidance and help from the discarnate as a part of his religion and his fulfilling of his duty to the nation. Great was the role played by the "spirits" in the Government of the United States during the term of office of President Lincoln. Among the mediums he used were Nettie Colburn, Charles Foster, Charles Colchester, Mrs. Lucy A Hamilton, Charles Redmond, Mrs. Mills of Georgetown, Charles E. Schockle, J. B. Conklin, and others.

Lincoln explained to the one who served in place of a pastor to him, a Mr. Bakeman, that he could not belong to the orthodox church with its man-made creeds, but rather he chose to follow the Master Jesus, and said that when any church "would inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."

As he was talking to Bakeman, in the days when the storms were great and terror everywhere, when he was trying to free the slaves, he drew a New Testament from his pocket, and said that in the light of this Book human

(Continued on next page.)

bondage cannot live a minute; yet my opponents with this Book in their hands will vote against me. Lincoln walked away a moment, but returned in a moment to say, with his cheeks wet with tears and in a trembling voice, "I know there is a God that hates injustice and slavery, and that I am right."

Then shortly after this the angels came to Lincoln, the beloved, in dreams and in a seance that changed the history of the world. One night several angels came and called him by name and said: "We are such that come in God's name for freedom's sake. Behold, millions of His angels come down from heaven and would come to thy armies, if thou wouldst proclaim freedom to the slaves." Lincoln awoke troubled much by the dream.

The next night the angels came again, repeated their words, then said: "The great majority of the country is ripe for this matter. Thou fearest this is but a foolish dream. Behold we will give thee proof tomorrow. God is in this matter. Save thou proclaimest the freedom of the slaves, thou shalt not succeed. Do thou this, and the enemy's armies shall melt away like snow in the sun."

At this time Nettie Colburn lived in Washington, and Lincoln's friend Case attended a certain seance in which a spirit voice told him to "go and fetch the President in the presence of this woman." This was done and a meeting was arranged at the home of the Lauries of Georgetown, where several mutual friends were present. When Nettie went into trance, she told the President certain things which only he understood. Then the voice changed to that of a strong man. The problem of the day was mentioned, the Proclamation of the Emancipation of the Slaves. Lincoln was told that he must not in any way modify his intentions, and that the date of the Proclamation must not be declared beyond the end of the year.

When the medium came out of trance, Lincoln was asked if he noticed the manner of the orator who had spoken through her. The President, as though in a dream, pointed a finger toward a portrait which hung on the wall, that of Daniel Webster, whose irresistible eloquence used to resound in the Senate on the interminable subject of slavery. Turning to Nettie, Lincoln said:

"My child, you possess a gift that is really extraordinary. That it comes from God there is no doubt. I thank you for coming here to-night. It is more important than anyone can understand."

Acting upon the message from the Spirit World, January 1, 1863, Lincoln proclaimed the slaves free forever in every State, or part of a State. The angels kept their promise, for after that Lincoln never lost a major battle.

When it came time for him to change bodies and go to the Spirit World, Lincoln, the blessed, had a vision a few days before his assassina-

tion. In it he saw a corpse lying in state in the White House, and asked one of the guards whose body it was. The guard replied it was the President's body. Lincoln told this vision to many people and mentioned it at his last cabinet meeting. The vision was fulfilled in a few days.

Though Lincoln has changed bodies and is in spirit, yet he is working for his beloved America and is often seen in the White House by the various Presidents. Truman in his book, MR. PRESIDENT, tells of many people seeing the spirit of Lincoln stalking around the halls. He was told when first entering the White House that the main "ghost" was allegedly the visible spirit of the Great Emancipator. Eleanor Roosevelt also mentions his being seen by many. Franklin D. knew also of his presence.

When Queen Wilhelmina of Holland was lodged in the White House, she told Mrs. Roosevelt that some one knocked at her door in the middle of the night; she got up and opened it, and there stood Abraham Lincoln! She said everything went blank and she fainted.

Ralph Waldo Emerson spoke of Lincoln, the blessed, as at home and welcome with the humble, with a spirit and practicality in times of terror that commanded the admiration of the wise—a man with a heart as great as the world, but where there was no room to hold the memory of a wrong.

Edmund Clarence Steadman would add his word, pleading for men like Lincoln—"Give us a man of God's own mold, born to marshall his fellow men; One whose fame is not bought and sold at the stroke of a politician's pen."

GOLDEN GEMS

Love being the Law of Infinite Intelligence, it is the spiritual essence of all Divine. Love is the watch-word and key-note to all that is worthwhile, the guiding star to all spiritual understanding.

Only by this way, can we hope to find consolation and peace here on this expression of life.

—Rev Melvena V. Hafner

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Lyceum Department

CLYDE A. DIBBLE

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

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

Fellow Lyceumists:

I am very happy to announce that Rev. Evelyn Muse has been appointed by your Superintendent to be Chairlady of the 1965 Lyceum Conference at Lily Dale, July 16, 17, and 18. She is working very hard right now on planning a well rounded program of activities for the young children amid such historic and beautiful surroundings.

To continue with 1965 project of hints and suggestions to Lyceum teachers, let us consider the great importance of imagination, which is so active in most children. Unlike the belief and understanding of many adults, imagination is far different than hallucination. Imagination, when properly harnessed can be the doorway to the sixth sense.

All children, more or less, possess the quality of imagination, either active or dormant. Young people can "Make believe" almost anything. They will turn the simple objects of the schoolroom into splendid palaces of fairy dells, on the mere suggestion of the leader. Some children live in imagination, and spiritually poor are the children whose imagination cannot be awakened.

A leader who can successfully appeal to children's imagination, and direct it upon the proper channels, has done much toward directing their future mode of thought. Often you hear and see little children "playing" with apparently invisible children, which are indeed very real to them. Little children are close to God, indeed the knowing quality within them is perfect at birth. If it were not obstructed and perverted by erroneous, unnatural adult teachings, children would never bury or temporarily lose this clear vision, hearing and sensing as they grow to adult hood.

Since the attention span of little children is quite limited at first, the teacher must use various plans to evoke the spirit of plan in lessons. Play is the preparation for life. A kitten at play is only doing what in after life becomes a necessity. Ball games for children date back to the time when it was necessary for them to run swiftly and throw straight.

Play sometimes forms a pleasurable way of using surplus energies. It forms a method of recreation and relaxation after study or work. At other times it forms a method of amusement when no energy is needed.

Even in play a child should be trained to be constructive in its methods and not destructive; a child should never be allowed to tear or break things just for the love or pleasure of destroying something. Patience and tact are very necessary when dealing with children; often their misconduct is the unintentional outcome of narrow experience or of physical weakness. Too many children lead painfully "don't bound lives."

Discipline means the wise direction of activity rather than its ignorant repression.

Be patient, then with children—poorly organized children, nervous children, irritable children, that tend to fret and grieve. Be patient with children that are obstinate and ugly, whose basilar nature seems to be more developed than their control.

Be patient, that if possible, you may be able to counteract or restrain or bind that evil in them which otherwise may come rolling over with accumulations to curse coming generations. And, moreover, when you are saving them, you are saving yourselves; for the very discipline and self-restraint and self denial which are required to train those who are difficult, to train reacts and make you better.

Whether or not we all are actually parents, we have an obligation and debt to Father God and Mother Nature. Also, we are the creator and parents of our thoughts, words and deeds. We can go a long way toward discharging this debt to God and Nature, by the way we help others, particularly young people. Greater is the reward for our patience for bearing with the difficult ones, even they be not always our own children. As Mr. Davis has said, "If it is hard to bear with your own children, how much harder it is to bear with other people's children. Of such is the Kingdom of Heaven.

Republics end through luxury; monarchies through poverty.—Montesquieu.

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* * *

"Quiz Corner"

SEND your questions on Spiritualist philosophy, The Bible, The History of Religions, history of mediums. No personal questions, please.

— WRITE TO —
ARTHUR A. MYERS
 P.O. Box 121
 Cassadaga, Florida

Question—

Is there a marked similarity between the Spiritualistic philosophy and the belief of the Society Of Friends, otherwise known as the Quakers? T.S.M., Detroit, Michigan.

Answer—

The answer must be considered in both the positive and negative sense. The Society Of Friends was founded upon a certain knowledge of the presence of Spirit and the recognition of that presence personally. The manifestations such as the early Quakers experienced were much the same as those found in present day psychic experiences but were not understood as those are in present day scientific acceptance. We must remember that the belief of the Quakers and the application of it was one of the many opinions which sprang out of the Reformation and had such a marked effect upon the Church Of England especially. We must also remember that at that time any psychic manifestation was acknowledged as coming directly from God, there was no knowledge or recognition of "spirit" such as we know today, all such contact was supernatural in character in every sense. God was regarded as an entity, a supernatural Being, a Person of "parts and passions." It is just as interesting to know that the Quakers were the first to speak of "Spirit" and to use the word in relation to their own personality, their entire history and development is pure romance strangely intermingled with a new trend in religious thought. They were the modernists of their day and because of their "new approach" received not only much criticism but vengeful persecution as well.

The genesis of the Society Of Friends may be found in the many Protestant sects which appeared during the Reformation, these sects, stressing the individual approach to religion, strict discipline and the rejection of an authoritarian church was indicative of the relig-

ious temper of 17th Century England. Many of the doctrines of the Society Of Friends were taken from the diverse approaches of these sects, particularly from the Anabaptists and the Independents who believed in lay leadership, independent congregations and a complete separation of church and state.

Quite unlike most of its predecessors, however, the Society did not begin as a formal religious organization. It was not originally a church organization but rather a system of moralisms and personal expression and as such was in existence for many years before it became recognized as a definite religious group and venture, up to that time it had been spoken of as an **approach** to religion, rather than one, at no time have the Quakers been dogmatic or creedal.

Because of their apparent separation from accepted forms of religion they were persecuted from their very inception as a religious group. They accepted the words of Jesus literally, particularly as a basis "Swear not at all" (Matt. 5:34) "Resist not evil" (Matt. 5:39) and "Judge not, that ye be not judged" (Matt. 7:1), they refused to take oaths; preached against war, even to resist attack; and rejected completely the authority of the Church. Because they were against any organized Denomination, they would not pay tithes to the Church Of England, they met publicly, however, for worship, a direct contravention of the Conventicle Act of 1664 which definitely forbade meetings for worship other than those directed by the Church Of England. None-the-less, thousands were attracted by the teachings of the Quakers, both on the European continent and in the British Isles. Later on many of the Quakers emigrated to America in the hopes that a Center could be formed that they could worship God according to the dictates of their conscience. Their's was an organization whose basic premise was the command "Love One Another," their entire history in the early days is replete with misunderstanding and persecution.

The Founder of the Society Of Friends was an English religious leader named George Fox, he was born in Drayton, England in the year 1624. He was a tall thin lad and because of his precarious health, he spent a deal of his time in religious activity and in discussions with the townspeople who like him, were interested in the growing changes in religion. When he was about 19 years of age he experienced a strong presentment, the awareness of a great light, which he called the "inner light" and which he became aware of in states of meditation. These experiences led him into the belief that no person needed a spiritual intermediary but could find understanding and guidance through this "inner light," it was a part of every individual and it came from the Holy

(Continued on next page.)

Spirit. He taught the rejection of social and official titles and he advocated that all people should live "plain" both in dress and forms of of speech such as "thee" and "thou." In 1647 he embarked upon a lecture tour propounding his gospel which in turn gained adherents across Europe and in Africa, he stressed the idea of friendship to all people and welcomed all religions to his newly discovered voice of the Spirit. Members of the Society of Friends always met in meditative silence, they believed that spiritual experience was no respecter of the sexes and often the Spirit manifested its approach by a certain trembling of the body.

During this tour Fox spoke against formulated religion, especially Presbyterianism and he advocated Divine communion as practiced by the Friends. Many converts were attracted to him, especially in the lower middle classes, both civil and religious authorities became perturbed over his refusal to join a duly accepted organization or sect and began actively to persecute Fox and his followers. In 1649, Fox was imprisoned at Nottingham for interrupting and rebuking a clergyman who was expounding the authority of the Scriptures, a year later he was imprisoned at Derby on a trumped up charge of blasphemy. When he was sentenced in 1650 by one Justice Bennet, the preacher warned the Judge to "tremble at the gifts of the Lord," in reply the Judge called Fox and his followers Quakers and it was this circumstance together with the trembling movements during times of meditation and revelation that caused the name "Quaker" to be fastened upon them.

From that time on Fox spent much of his life in jail, in 1666 weakened by imprisonment and hardship, Fox began to devote most of his time to the organization of the Friends Society as a church. Encouraged by the progress of this new movement he embarked as a missionary to North America and the West Indies, upon his return to England and because of his apparent success, he was again imprisoned for two years. Despite his growing illness he traveled to Holland and Germany where the acceptance of his message had a mixed reception.

With the Quaker Church finally established by George Fox, he spent his twilight years helping to establish Quaker schools and most of all, lobbying for the passage of the Act of Toleration (permitting all religions except the Roman Catholics and the Unitarians to worship as they pleased) in between those sad and happy experiences, he wrote several books most of which were published posthumously. Fox passed away in 1691 a dedicated religious leader, a truly great humanitarian.

(This subject will be continued in the April issue with a resume of the Shaker Movement also showing the imprint of both earlier movements upon the religion of Spiritualism) A.A.M.

Wedding

Eternal Brotherhood Spiritualist Church, Buffalo, N. Y. was the setting for the marriage of Thomas Mitchell Ernst and Velma Genevieve Blinzler, which took place January 16th, 1965 and at 2 P.M. The Rev. D. Mona Berry officiated at the double ring ceremony for the daughter of Mr. and Mrs. Francis Blinzler and the son of Mr. and Mrs. Howard Ernst. The Bride, given in marriage by her father, wore a long sleeved white velvet gown, her illusion veil was caught to a crown of pearls and lace, she carried a bouquet of white roses and white carnations.

Miss Mona Blinzler, sister of the Bride was maid of honor, she was attired in a gown of gold colored velvet and crepe, she carried a white fur muff centered with yellow carnations and she wore a pill box hat. Bridesmaid, Miss Patricia Ernst, sister of the Groom was gowned in shaded green with matching accessories. Mr. Robert H. McKinley was Groomsman.

The church was filled to overflowing with relatives and friends who came from Pennsylvania and Canada along with a great many friends from the University of Buffalo where both the bride and Groom are students. A reception for more than one hundred guests was held in the Church Auditorium, white gladioli and snapdragons decorated the church, white tapers and lillies of the valley decorated the tables at the reception. Mrs. Eben Farnham, church organist rendered beautiful traditional music before and after the ceremony. This very lovely wedding was of particular interest to the Rev. Berry, twenty-five years ago, she officiated at the wedding of Mr. and Mrs. Francis Blinzler, parents of the Bride.

ORDINATIONS

Mrs. Jennie Eckert member of First Spiritualist Church of East Liverpool, Ohio, was ordained into the Ministry of Spiritualism in an impressive service at the church Saturday Eve, December 19, 1964 and at 8 P.M.

Rev. Amy Pearce president of Ohio State Spiritualist Association and pastor of First Spiritualist Church, Youngstown, Ohio, was ordaining officer she being appointed for this service by the National Spiritualist Association of Churches. Rev. Pearce was escorted to the Pulpit by church president Mrs. Sara Bowersock, while the pianist Mrs. Faye Huffman rendered "Adeste Fidelis." The congregation rose to sing

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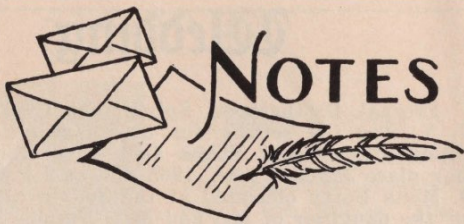
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NOTES from the FIELD

AUSTIN, TEXAS

First Spiritualist Church of Austin held full day Rally services in honor of the fourth anniversary of the church in its present location, Sunday, December 6, 1964. Morning and afternoon services were well attended. Mr. Garrett Scholtz, pastor of Louise Scholtz Memorial Church, San Antonio was speaker at the morning service. Rev. Evelyn Muse, Trustee, N.S.A.C. and Texas Representative spoke at the afternoon service, clairvoyance was demonstrated by Rev. Alma Johnson, Mr. Scholtz and Rev. Muse at both services. The church ladies served a fine noon dinner. It was a wonderful day and all who attended will remember it with happiness.

CASSADAGA, FLORIDA

Morris Pratt Institute of Milwaukee, Wisconsin, conducted a very successful Mid-Winter Seminar in the auditorium, Cassadaga, Florida, January 11th through the 22nd, 1965. The teachers, Rev. Dr. Helena Alldredge and her husband Rev. Charles Alldredge conducted Classes each day from 10 to 11 A.M. and 2 to 4 P.M. The Curriculum consisted of lessons on Comparative Religions, Growth and Influence of Religion on Secular affairs, the Christian Bible and its influence on World Civilization, also included was the growth of Modern Spiritualism; its growth and influence on Christianity.

Attendance at the Classes was good and all the students expressed sorrow that the Seminar could not be extended for a longer period. Jeanette J. Knepprath, N.S.A.C. trustee and Secretary, M.P.I. planned and convened the Seminar. She kept careful records of the students and will at a later date present each student with a Certificate of attendance. When the Seminar was ended, Mrs. Knepprath hosted a dinner in honor of the Teachers and Students in the Cassadaga Hotel, the main table was centered with red roses and tall red tapers in antique holders. At the conclusion of the dinner the teachers each delivered a short speech telling of the pleasure they had in the Seminar and each student was invited to tell their reactions and the knowledge gained. Mrs. Knepprath then told of her plans to hold another Seminar in the Alma L. Moser Memorial Home, Lily Dale, N.Y. commencing on July 19th and continuing for two weeks. This will be the second Summer session for the M.P.I. Seminar at Lily Dale and the Rev. and Dr. Alldredge will again be Teachers, a position which they fill with great distinction. They are beloved teachers.

DETROIT, MICHIGAN

Detroit's oldest Spiritualist church, the First Spiritualist Temple, 15801 Fenkel Avenue, on Sunday, December 6, 1964 passed a major milestone in a long and active career—its 70th anniversary as a National Association church.

As the National Church it was first chartered December 11, 1894 by the National Association's Michigan auxiliary, the Michigan State Spiritual Association, and the Spiritualist group under the leadership of Marian and Elmer Carpenter officially became a church. It was issued MSSA Charter No. 20. In 1912 the church reorganized and incorporated under its present name and was issued MSSA Charter No. 55.

Anniversaries of the latter charter were observed through 1963. But the church has now decided to observe instead the anniversaries of its 1894 founding.

As Michigan's oldest National church it is nearly as old as the National Spiritualist Association of Churches. The church has never wavered in its National loyalty.

Over the years the church's membership has waxed and waned. Its peak of more than a thousand members was reached and passed long ago, at a time when, as Detroit's single Spiritualist church, it was giving many outstanding leaders and ministers to the denomination and was cradling many new churches for Spiritualism. The church has withstood the vicissitudes of time and conflict and is presently one of Detroit's most important Spiritualist churches.

For its highly important 70th anniversary First Temple presented popular NSAC Trustee, the Rev. Ernst A. Schoenfeld, president of the Illinois State Spiritualist Association and pastor of Chicago's oldest Spiritualist church, the Church of the Spirit, as its featured minister and medium. As usual, both morning and afternoon, Rev. Schoenfeld captivated the church's congregation and its many friends who had gathered to share its great moment. He had flown in from Chicago especially for the occasion.

A delicious Anniversary Dinner—roast turkey with all the trimmings—added further to the laurels of the church's culinary experts. Frayne Kluzak, Susie Scribner, Margaret Dennis, and Mattie and Mearl Sprow made up the very efficient kitchen detail, most ably assisted by President and Mrs. Floyd Simmons of neighboring Pontiac's First Spiritualist Church, who has come especially for the occasion and who had roasted one of the golden brown turkeys. Edith Boyer, Marie Porman and Viola and Clifford Floury made up the dining room detail, while Bessie Youngs coordinated the many details and activities of the outstandingly successful dinner.

An added point of considerable interest for the day was the fact that members Viola and Clifford Floury were married in the church forty-four years before by the Rev. Thomas Grimshaw, First Temple's pastor at the time.

Mrs. Mattie Sprow and Mrs. Edith Boyer also assisted Rev. Schoenfeld in the spirit communication portions of the morning and afternoon services, respectively. Mr. Charles Youngs provided by tape recorded pre-service Christmas music and also background dinner music over the built-in P. A. System. Flowers for the occasion were especially beautiful and blended most tastefully with the gold brocade of the church's platform drapes on either side of its brocade-trimmed lectern—thanks to the generosity and needlecraft of the Rev. Goldie Dodd, church secretary and chairman for the day.

Detroit's Chapman Memorial Spiritualist Church recently merged with First Temple and its former members and officers constitute a most welcome addition to First Temple's membership.

Officers of First Temple presently are: Mrs. Frayne Pansera-Kluzak, daughter of MSSAC's longtime former president O. P. Allen, president; Mr. Charles L. Youngs, onetime MSSAC vice-president and present Trustee, vice-president; the Rev. Goldie M. Dodd, MSSAC Secretary, secretary; Mrs. Bertha Throop, former MSSAC treasurer, treasurer; Mr. Clifford Floury, Mrs. Susie Scribner, Mrs. Clara Brown, James S. and Irene Drouillard, trustees.

Although First Temple's now not-so-young members admitted that the day had been a most energy-consuming one, they blessed every moment of it and considered themselves signally blessed in the outstanding success of their effort,—and a 70th anniversary doesn't come around often!

(Continued On Page 24)

SPIRITUALISM

By Ronald L. Hirst

Spiritualism originated in the United States in the latter half of the nineteenth century and claims the distinction that the main import of its teachings, namely, communication with the so-called dead, is based on scientifically established facts and incontrovertible evidence.

Close connection between the spirit world and those in physical life has been universal throughout all ages, notably in China, Greece and Rome. Socrates had a spirit guide, whose counsel he could hear. Joan of Arc, who saved France in her day, was directed by spirits, and Emanuel Swedenborg, the clear-headed Swedish scientist, saw and conversed with many who had departed from earth life.

Cultivation of contact between the two worlds is called "Spiritism" and may exist in any religion or even apart from religion. "Spiritualism," on the other hand, is a religion based on the new light which communication with the spirit world sheds on human life and destiny.

Spiritualism has no individual founder, although many of the early leaders knew that they were pioneers. Philosophical spiritualism dates from the publication in 1846 of an inspired work by Andrew Jackson Davis.

Phenomenal Spiritualism owes its origin to spirit "rappings" which occurred in 1848 and thereafter in the humble cottage of the Fox family at Hydesville, New York, through the mediumship of Fox's three daughters. Through an alphabetic code that was devised, communication was established with the spirits of the departed. These astounding occurrences soon attracted worldwide attention, which in turn led to the discovery of numerous other mediums, whose supernatural gifts had previously been unsuspected or undisclosed. Followers clustered round various mediums and formed congregations for worship and spirit communication; and the groups ultimately banded together and founded organized Spiritualism.

Despite opposition and persecution, the movement became firmly established and grew rapidly. Today in America alone, for example, it has 3,300 societies, Twenty-two state organizations, over 3,200 public mediums, 1,100 ordained ministers and 960 churches with 200,000 members. In England it has grown to an amazing extent, so that in recent years several of the largest halls in London, with an aggregate capacity of over 12,000, have been filled at Sunday services. In addition to enrolled members, millions of people belonging to other churches attend Spiritualist services and welcome the opportunity of communicating with departed relatives and friends in group circles and in private sittings with mediums.

Continuous efforts are put forth to increase the number of adherents, but Spiritualists have also undertaken the wider task of bringing the knowledge of spirit communication to the entire world, so that people of all faiths may understand mediumship and learn how to use the psychic faculties wisely. Much was accomplished by 1948, the centenary of the Fox phenomena. Books, periodicals and lectures are used to carry on this educational work. The inspirational speaker and writer W. J. Colville did much to spread the truth in all English-speaking lands, and the noted author Sir Arthur Conan Doyle convinced great numbers of people by his devoted labors.

With respect to the fact of mediumship, many distinguished scientists such as Alfred Russell Wallace, Sir William Crookes and Sir Oliver Lodge, after thorough investigation, became convinced of the authenticity of the messages and of the identity of those who gave them. Research has long since passed beyond the elementary stage, and it is now directed toward discovering the nature of the psychic faculties, the principles governing their use, and the best methods for their cultivation. The prejudice which formerly prevailed has largely abated, and the subject is finding entrance in educational institutions such as Cambridge University. Spiritualists hold that all human beings are "psychic," i.e., able to receive thought vibrations radiated by the minds of others. This is especially the case in infancy, when psychic communication is the only link between the babe and its mother. Later, when external impressions divert the attention from interior perception, the power fades, and most adults have lost it almost completely. Mediums are persons who possess psychic perception to an unusual degree and employ it for the benefit of mankind.

Being convinced of immortality, Spiritualists are not troubled by fear of death or by any shock of bereavement. They realize that nothing is lost at death save the worn-out physical encasement and its vital energy, the soul being more fully alive than before. The state of man after death is what he has prepared for himself by his character and acts, but he finds no geographical heaven or hell. There is no eternal damnation, but rather unending progress toward perfection.

It is found that spirits can foresee impending events and can discern the thoughts and intentions of those still in the flesh. They are therefore able to foretell, clearly and positively, what is about to occur, just as the action of a motion picture might be foretold if we could perceive the images before the film unwinds.

(Continued on next page.)

Mediums are aided in their work by competent spirit collaborators who are usually called "guides." These protect the medium from unwholesome influences and impress on the medium's mind the messages which are to be transmitted. A state of partial or complete entrancement is often observed during psychic transmission. Inspirational addresses are frequently delivered through mediums at public services. In addition to mental mediumship by which thoughts are received, various forms of physical mediumship have been developed by the spirit world and are used by spirits to attract attention, impart information or prove their survival. Those who devote their lives to higher spiritual service receive protection, help and guidance from the spirit world.

The central thought of Spiritualism may be found in the admonitions of St. Paul regarding the psychic faculties: "Concerning spiritual gifts, brethren, I would not have you be ignorant. Quench not the spirit; despise not prophecies."

PRAYER OR MEDITATION

"O Thou Infinite and Eternal being, who hast Interwoven the worlds in mysterious union, Grant that we may esteem, as a priceless treasure, the inspiration flowing from the spiritual realm and the privilege of communion with those who have passed from embodied life into the life of the unseen world!"

Taken from Book—"Essence of Religions"
Compiled by—Kedarnath Das Gupta

LETTERS FROM A DEAD MAN

A Series of 12 Letters
Received Through Inspiration

By
Wilbert Beauchesne

Third letter

While on earth, the dreamer, is the ONLY true REALITY, and, here, we are made acutely aware of this. When I first heard the music, I surmised that it was being created by my own mind, for it seemed to come from within. But, being young in the ways of thought, I was deceived. The music was coming from somewhere beyond, as if echoes from a canyon. I tuned in, my senses acute, strained, heading towards the sound. I soon found myself in a burning field and under an intense sky, as if the air itself was thunderous, but the music was still limpid, as if unaware of the fierce day. Once, as I was standing there, trying to locate the music, a great bird swooped down. It was a bird with the rainbow in his feathers, and he seemed highly polished in all that sunlight. He paused for a wink, and then gathered sky. He left the whisper of wings in my ear. At times, the music was quite near, as if within reach, the texture of it almost in my fingertips. Sometimes, it seemed deep and lost in a growth of forest. It perplexed me gravely, and a sly of impatience was building within me. What we were on earth still vexes in this new realm. The emotions which destroyed parts of us and others we touched, remains with us until we grow into control, harnessing the giant forces for good, instead of letting them make slaves of us. I inhaled and exhaled calmness, not trying to achieve it, but letting it seep in gradually, like the beginning of a misty Spring rain. Finally, I was drenched in peace, and I could once again devote my attention to the

sound of music. Now, it seemed almost at my elbow, melancholy as a desert flute.

—You wonder, my brother. Turning at the voice, my eyes beheld the Sage, his robe the color of new wine.

—The music, I said.

—Ah, yes, the music. He was silent for a long breath.—Come. I followed without hesitation, having grown accustomed to his ways, perched on his every word and movement, made glad by his beauty and wisdom.

Through a grove of blossoms, the young man was playing an instrument of the long ago. He was absorbed in what he was creating, for the melody came from his center of being, a sadness which bordered on weeping.

—Do you not recognize him? the Sage said. I replied in the negative.

—Someday you'll remember, the Sage said.

We both listened attentively in the waning afternoon. Suddenly the music halted, and a mist came over the place of his playing. The young man had vanished.

The rest of the afternoon, and way into evening, the music haunted me, love.

I was with you in the garden for a time. I brushed your hair with my kiss, and you smiled, that rare smile of love. The tender years, despite the tears and losses, were well worthwhile, for we were together, one, and the darkness could be borne.

Until later. Be at peace.

In the majestic grandure of the mountain, the echo of hill and valley, the murmur of pines and language of the wild forest; in the silvery note of the bird and the sweet aroma and beauty of the flower—in all Nature God speaks. Who can doubt there is a Divine Intelligence!

—Rev. Melvena V. Hafner

THE ANGELIC MINISTRY



Rev. R. F. Nye

An angel is a messenger, a helper and defender, sent by the love of God to men on this earth-plane of human existence. The degree of angelhood is determined by the depth of spiritual development in purity, pity, compassion, devotion, love and service which have been achieved and which is freely poured out. It is difficult to impress men and women with the fact of angels and an angelic world. It is equally

difficult to impress them of the fact of personal survival following the death of the earth body. The reality of angels who minister from the spirit world, and the fact of survival following physical death are attested throughout all the past by every great religious teacher. The reality of these angelic helpers and our being able to contact them and receive their aid is testified to in all religions and all ages.

The glorious truth is that men have always received visitations from angels who are human beings gone from this plane of existence and who come to dear ones to make them know that the partition of death is but the partition of their own unawareness. It is no valid argument to say that because one fails to experience a thing that the thing cannot exist. The poverty

of another's experience need not rob one of the richness of his own. The varied responses of men illustrate daily Jesus' parable of the seeds of truth sown upon different kinds of soil "these that were sown upon the good soil are the ones who hear the word and accept it and bear fruit."

Scepticism and unbelief in spiritual realities is common today, but one feels that the basic refusal is not primarily intellectual but is due, rather, to inner awareness that an acceptance of the spiritual world would make uncomfortable demands upon the self, that basic changes would be in order—hence, "with one consent they begin to make excuse." To be truthful, one must observe that too often religious leaders themselves ignore or explain away the "ordained and constituted services of angels" which are the very warp and woof of our spiritual existence, "let them alone they be blind leaders of the blind." Can we be surprised when men exclaim "miracles don't happen today,—possibly they happened in the days of Moses and Elijah; possibly the Israelites ate manna in the wilderness; possibly the disciples did behold and recognize men long dead talking with their Master on the Mount, but (and he is very emphatic) that was long ago, such things don't happen today." When, we ask, did God stop commerce between the heavens and the earth; when was Jacob's ladder removed; when did the Father of light and love break

(Continued on next page.)



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off relations with his children; when did He recall His messengers and set up an embargo upon communications between heaven and earth? The plain fact is that God never has, it was we who have cut ourselves off from the angelic world. Because God's plan for man's reformation and regeneration is not in accord with the materialistic climate of our passing age, talk of an angelic ministry and communication with spirit entities is considered fantastic and incredible. Flat denial, however, is both unwarranted and unscientific. Worshipers at the shrine of material science seem unaware that their god changes from generation to generation.

In a revealing article in the NEW YORK TIMES MAGAZINE, the Science Editor, Mr. Waldemar Kaempffert wrote; "Nearly all the fundamental scientific conceptions of a century ago have been shattered or modified. As for our conception of the world about us, Albert Einstein evolved a theory of relativity in 1905 and 1915 which showed that Newton's laws did not conform with reality." We are now fully in the atomic age and the future of our world is a scientific problem, scientists of the Eddington-Jones school are of the opinion that all material reality is but an indication of a deeper "something" that science could never reach.

We need to know that God manifests Himself today as in the past; that if men were immortal souls yesterday they are immortal today; that if angels met men face to face in the past—they may meet us today. It is because we have lost the awareness of the Living God within that we fail to recognize Him and bar His messengers from heart and mind. Once we deny that "all angels cry aloud"; once we banish the Cherubim and Seraphim to the limbo of myth, we shall no longer cry "Holy, Holy, Holy," because we shall have lost the presence of the Holy; in our blindness the Ladder of descent and ascent shall have vanished and we shall be bereft of the Divine Comforter. I conclude this testimony to the angelic ministry with the statement of one who knew the wonder and beauty of the angelic kingdom.

"Now the Angelic Kingdom is a glorious reality. Of this we may write with certitude. Empirically we know it, we feel its presence; we have breathed its atmosphere; we have beheld its blessed ministry unto this world; we have heard and seen upon its threshold, and we know that it is not only possible to receive its messages concerning the soul, and even the Divine Love and Wisdom, but that souls who have entered the life of the Kingdom, are in these days receiving such communications from it. Many are they who have entered into some measure of (the) Angelic World, yea of its very fellowship. There are some who have transcended even into that beautiful state to enter

into a deeper consciousness of that world so as to live in its very atmosphere, hear its sublime harmonies and behold its glorious visions."

(J. Todd Ferrier)

Fellow Lyceumists: Attention!

Draw a circle around the dates of July 16, 17, and 18. We will be expecting you to meet with us in beautiful Lily Dale for our NSAC Lyceum Conference.

A most interesting Program has been arranged—full of entertainment, activities, and spiritual instructions given by our National Lyceum Teachers.

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Plans have been made for a Tour of historical Lily Dale and a Memorial to the Fox Family where once stood the Fox Cottage; Moses and Mattie Hull's home; A. J. Davis Building; The Healing Tree; Pet Cemetery; Bang Sisters' and Campbell Brothers' Paintings; Mollie Fancher's Red Velvet Portiers embroidered in gold thread, under Spirit Control; and many other places of interest.

For your entertainment there will be a Banquet, Pageant, Talent Show (come prepared), Beach Picnic, Pancake Breakfast, Hobo Supper, Crowning of a King and Queen of Lyceum Conference—1965, and a big Contest sponsored by two Senior Lyceum Captains. Bring your Bedroll or Sleeping Bag, and we will find a place for you to stay and enjoy the Conference at beautiful Lily Dale. Can you arrange to stay a week longer for the Seminar—sponsored by M.P.I.?

Why not have a Party for your Conference Fund? Start planning now. Watch "The Summit" and "Lyceum Spotlight" for further announcements.

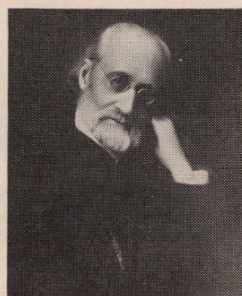
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GOLDEN GEMS

How wondrously hath God designed Nature's Pattern of Life! If we guide our life according to natural law, physically, mentally and spiritually, we will find life worth living.

God's blessings in full will crown our work and success and what we have gained on this earth-plane will be transported to blossom forth as our reward in that ETERNAL HOME BEYOND.

—Rev Melvena V. Hafner



Dr. Andrew Jackson Davis
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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 (Y.W.C.A.) Youth Center 229 Ogden St., Hammond, Ind. Sunday Services at 7:30 P.M. Pastor Helen Schaller, 1518 173rd Place, Hammond, Ind.; Secretary,

Jean Fleener, 230 Hobart Street, Gary, Ind. Phone 949-1298.

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. Helen Carr, 70 Winter Street, 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. 8 p.m.; Minister: Teresa A. Fecher; Marie Gorsuch, Pres.; Raymond A. Hamilton, Healer; Healing Service, Sunday, 7:30 p.m. Sec'y: Hannah A. Bright, 1541 Kingsway Road, Baltimore 21218.

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: 5 p.m. Lyceum, 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. Karl Karlskin, President; Aletha Arnold, Secy. 106 Green Ave., 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.

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 National Spiritualist Church, Port Room, Occidental Hotel, Sunday Services 7:30 p.m. (Healing 7:00) Rev. Wm. Aldred, Pastor, 187 E. Grand Ave., Muskegon; Mrs. Kathleen Bayak, Secretary.

ROYAL OAK—First Spiritualist Temple, 114 Pingree,

Sunday, Lyceum, 10 a.m. Church Service, 11:45 a.m., Ralph Cheney, President, Edith A. Thornback, Sec'y, 1865 Beech Lane, Troy, Mich.
Royal Oak (Detroit) Ministerial Association of Spiritualists, 114 Pingree St., Royal Oak, Mich. Regular Meetings, second Monday of month, 8-10 P.M. Pres. Rev. Goldie Dodd; Sec'y, Margaret Blackburn, 1900 College Ave., Ferndale.

MINNESOTA

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

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

MISSOURI

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

KANSAS CITY — Ninth Spiritualist Church, Rev. Frances R. (Maude) Tucker, Founder, 4510 Prospect Ave., Sun. Services 7:30 p.m.; Healing Service 7:45 p.m.; Spirit Communication Service Tues. 2:30 p.m. and 7:30 p.m.; Rev. Rose Recob, Pastor. Church Phone Wabash 1-3679; Louisa Tabor, Sec'y, 3647 Harrison, Phone WEport 1-5114.

ST. LOUIS—Fifth Spiritualist Church, 6026 South Kingshighway, St. Louis 9. Sun. Lyceum, 9:30 a.m.; Devotional Service, 10:30 a.m. Rev. Emma 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, 114 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.

BROOKLYN—Temple Of Divine Guidance, 332 East 54th St., Brooklyn 3. Services, Saturday, 7:30 P.M.; Wednesday, 2:30 P.M. Pastor, Rev. Bertha Fischer, D.D. Mail Answered.

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 & Hulbert Sts., Sunday Service 7:30 P.M.; Study Circle Friday 7:30 P.M. Pastor Ralph Bradford, Licentiate Minister, 233-3347; Pres. William Cates, 253-5791.

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 7:30. Public Message Circle 1st and 3rd Saturdays, 7:30 p.m. Telephone at Church 832-9764.

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

TOLEDO—National Spiritualist Church, 3838 Watson St. Services 2nd and 4th Sundays, 2:30 p.m. Mr. Erwin O. Fosgate, Pres., 209 Marie Place, Perrysburg; Orlyss Ballmer, Pastor, 2114 Allenby Road.

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

OKLAHOMA

Oklahoma State Spiritualist Association—

President—Lester C. Scoles

4448 Woodedge Drive, Oklahoma City

Secretary—Mrs. Alta J. Scoles

4448 Woodedge Drive, Oklahoma City

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

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

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

OREGON

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

PORTLAND—The First Spiritualist Church, N.S.A.C., Beaver Bldg., 1510 S. E. 9th and Hawthorne Blvd. Sun. 7:30 p.m., Service; 7:45 p.m., Healing. Rev. L. E. W. Conley, Pastor.

PENNSYLVANIA

Pennsylvania State Spiritualist Association—

President—Rev Clara Senior

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

Philadelphia 30, Pa.

Secretary—Rev. Reba E. Fasnacht

7200 Whitaker Avenue

Philadelphia, Pa. 19111

HARRISBURG—First Spiritualist Church, 607 North 2nd St., Knights Malta Hall. Services 2:30 p.m., Sunday. Kathryn Anderson, Secretary, 3840 Brisban St., 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—Rev. 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, 9:45 a.m. Devotional and Message Service, 11 a.m., 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 111 North Aeres Dr., Dallas 75217, AT 6-4962.

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 UN 4-3723. 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—Christian Metaphysical Church, N.S.A.C., 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 Theresa Boss, 1802 So. Adams, Tacoma, SKG-7144.

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, Plankington Hotel, Milwaukee. Sunday Devotional Services, 10:45 a.m.

WEST ALLIS—3rd Spiritual Science Church, Cor. So. 81st West Becher. 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

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

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

Licentiate and Certified Mediums Society

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

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

EDITORIAL (Continued)

"about daylight this morning a warm breathing passed over my face and I heard a voice, tender and strong saying, brother the good work has begun, behold a living demonstration is born." And, so it was that Katie and Maggie Fox heard the raps and so it was that the spirit of Charles Rosna had proven that spirit entities could communicate with all of God's children, and not as was once believed—to a few, named as God's Elect.

Every religionist in the world believes in life after death, but so many professing Christians believe that only those who confess to a particular denominational Creed will live, all others are cast into limbo. Jesus told his wondering and oppressed listeners, "The meek shall inherit the earth" we Spiritualists have been meek and long suffering, we do not want to inherit the earth; all we want—in common with all who have suffered from ignorance, intolerance and hard nosed cruelty—is to be allowed to practice our religion as guaranteed us by the Constitution of the United States—and—oh blessed day—not to have to hear some fool say with a smirk—"you people talk with the dead" the speaker generally being so dead to human understanding that it is a task to smile as his stupidity.

In every age and in all countries minorities have been the "little leaven that leavens the whole lump" we praise them this month and hope that one day the little minority of Spiritualism will win full freedom to worship in peace and tranquility.

NOTES FROM THE FIELD (Continued)

McKEESPORT, PENNSYLVANIA

Rev. William R. Aldred of Muskegon, Michigan served the First Spiritualist Church of McKeesport, January 10 and 11. He gave an inspirational lecture in the afternoon and evening which were followed by a demonstration of outstanding Billet Reading. A dinner was served following the afternoon service. A Materialization Seance was held Sunday morning and a Trumpet Seance followed the evening service. On Monday Rev. Aldred gave an Apport and a Trumpet Seance. They were very educational and many questions were answered and explained.

ORDINATIONS (Continued)

"Joy To The World" after which Rev. Pearce offered the Invocation. Mrs. Huffman rendered "How Great Thou Art," then president Bowersock presented Rev. Pearce for the principal address of the evening, Rev. Pearce developed her theme around Biblical Spiritualism and the present day. Mr. E. L. Rankin church trustee escorted Mrs. Eckert to the Altar for the solemn rites of Ordination, president Bowersock and all members of the church board sponsored the candidate for Ordination. When the Rites were completed and the Rev. Eckert was given the Charge by Rev. Pearce she was presented to the Congregation for an address. The church was beautifully decorated in keeping with the Christmas Season with red Poinsettias and white Chrysanthemums. The Ladies Auxiliary of the church served a celebration lunch after the close of services. Honored guests were present from Youngstown, Girard, Warren, Salem, Steubenville, Ohio, Pittsburgh and Badin, Pa. and Wheeling, West Va.

Declaration of Principles

National Spiritualist Association of Churches

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

N.S.A.C. Officers

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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 MARCH

The earth is full of the glory of God. The dawning Spring bespeaks the wonder of another year. The streams are breaking the icy bonds of Winter. The buds break and the shy green leaves glisten with hope.

We are children of The Living God and in us The Eternal Spring of His glorious presence Bespeaks the futility of sickness and death. Health is our birthright as a child of God. Health is positive; Sickness is negative—
BE POSITIVE.