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Editorial and Manager's Dept., The National Spiritualist, Robert J. Macdonald, Editor, P. O. Box 147, Cassadaga, Florida.

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This Months Front Cover
SEPTEMBER'S RICH HARVEST

GUEST EDITORIAL

CORA L. V. RICHMOND

by Ernst A. Schoenfeld, N.S.T.

In this article on Cora L. V. Richmond, let me first state that it would be humanly impossible to give a complete account of the work of this great soul in the space allotted.

As all biographies must start at the beginning, let me state briefly that Cora L. V. Scott, later known as Cora L. V. Richmond, was born in 1840, near Cuba, in Alleghany County, New York. At the age of two years her parents moved to Cady Town, later known as North Cuba, where the next seven years of her life were spent.

The father, David Scott, was independent in his religious views and could be considered a Free Thinker. In his younger days he had read Thomas Paine's works, and the writings of this great man left a deep and lasting impression on his mind. Mr. Scott was always philosophical and analytical in his way of thinking. He was a searcher for truth and was willing to receive it from any and all sources, whatever they might be.

Cora's mother, Lodensy Butterfield, was of a religious turn of mind, but she was also a truth seeker and her religious opinion had been materially modified when Cora's mediumship was first discovered. She was therefore, quite prepared to receive the teachings of the Spirit World and made no strenuous opposition to the manifestations when they appeared in her home.

Mr. Scott endeavored to keep pace with the leading reforms of the time and was deeply interested in the "Hopedale Colony" established by Rev. Adin Ballou, near Millford, Mass.

During the summer of 1851, he was busy perfecting his plans relative to the Colony, but in the early autumn an event occurred that made a complete change in all of his plans and led him to abandon that work forever. The event was Cora's mediumship. From the very first he accepted the wonderful teachings that fell like pearls from his daughter's lips, for he was for the truth of Spiritualism, having prepared himself through his own logical reasoning for the light of liberal thoughts. On one occasion he was heard to say to his wife after their daughter began her public work, "Well Ma I have now found my religion."

Cora L. V. Scott began her work as a platform speaker at the age of eleven years at Lake Mills, Wisconsin, from there she went to Water-lee, Milwaukee and many other cities in that state. On many occasions she was interviewed by College professors and teachers who were nonplused by her wonderful flow of language and the scholarship of her utterances.

From the very first it was stated by spirit that Cora's mission was to be a platform speaker, so as her development progressed meetings were held every Sunday at her father's house for friends and neighbors who chose to come to listen to the utterances from the other side of life.

At the age of twelve years Spirit directed that Cora cease to attend school which she did. From that time on Cora L. V. Scott never entered a school room as a pupil, nor studied any book, listened to any master, pursued any course of study, save those given by her spirit guides while she was in a trance state.

We have stated that Cora's public work, that is platform speaking, began when she was eleven years old, but it was not until she was fifteen that her actual spirit teaching before large audiences began. She spoke in District Schools, Town Houses, and large Auditoriums. Occasionally she took subjects from the audience and at other times the guides would select their own topics. Hundreds were converted to Spiritualism by means of these lectures, for the people realized fully that it was impossible for the child, Cora L. V. Scott, to originate these lectures or create the thoughts that fell from her lips.

(Continued on page 11)

BY THE MOUTH OF WITNESSES



W. D. Chesney, M.D.

By Jewish Law, it took more than one witness to establish a capital crime. Numbers 35:30. "At the mouth of two witnesses, or three witnesses . . ." Deuteronomy, 17: 6. "... that in the mouth of two or three witnesses every word may be established," Matthew 18:16. We all remember that Jesus took three witnesses with Him to the Transfiguration—the most significant seance in re-

corded history, Matthew 18:16. Jesus knew the incredulous people of his day and took with Him, Peter, James and John. They were to witness and take part in this demonstration of the survival of man.

There are those that believe in reincarnation, their number is legion, and they have a perfect right to that belief, and that theory fits in with Spiritualism because it argues survival. Moses and Elias who materialized before Jesus and His witness, had passed on to Summerland several hundred years before this materialization. One must, in reason, ask why they had not reincarnated in those many centuries. True, many races have believed in reincarnation and transmigration of souls for ages. Hindoos even believe that the souls of animals may enter into human flesh in this transmigration of souls. But how is it proved? Where the witnesses?

Early Romans, centuries before Jesus Christ, believed in reincarnation. We find that in Virgil in describing the wanderings of the Trojans after Troy fell to the victorious Greeks—probably 1,800 B.C. Virgil's Aeneid, written about 50 years before Jesus was born, and probably the most read of all Latin classics, gave us a description of the Karma and the Laws of Compensation that is worthy of careful thought. Of course all the Greek and Latin classics lose some of their beauty in translation, just as much of the Bible is lost in the translation from Hebrew-Aramaic, to Greek, to the Latin of St. Jerome and from that, the Vulgate, to modern languages.

One finds a fairly good translation of Book VI of the Aeneid that does describe Virgil's idea of reincarnation, that goes like this: Aeneas had descended to Avernus, which contained both the Elysian Fields of the blessed as well as Tartarus where the impentitant souls are tortured for ever. Aeneas is interviewing his father Anchises, who was killed when Troy fell. Aeneas asks, "And who is that crowd

clustered on the banks?" Anchises answers, "They are the souls of those destined a second time to live in the flesh." Aeneas said, "Am I to believe that any of these souls go hence to the upper air, and again take on the shackles of flesh? How could they be so insane lust for light (author: sun) delude them?"

Whereupon Anchises replied: "After a cycle of one thousand years, God (Author: Jupiter) summons them in a long procession to the waters of Lethe, so that when they return to sky-encircled earth, being bereft of memory (Author: One swallow of Lethe's water, erased all former memories), they may want to return to a physical body again."

Now all that may be true in Mythology, but where are the witnesses?

Hundreds of articles have been published in which some child is born and while still in childhood, points out apparently well remembered spots, and gives the names of people they had never seen before on earth, as well as declare incidents that occurred in a former life. But where are the witnesses that could go before a court of equity and prove the claims? May it not be that these are cases of spirit possession, just as spirits take possession of genuine mediums by temporarily replacing the mediums spirit and entering into her body? Can this be the fact with those who lay claim to being older discarnate spirits into new babes' bodies?

Again, where are the two or more witnesses? One fact is sure—the spirits of many humans, long deceased, have not as yet reincarnated, and have been seen, heard, felt, smelled—four out of five of our physical senses. Materialized spirits of the long deceased have been photographed. And to prove their objective reality, their respiration and pulse have been ascertained, not by one, or two, or three, but a multitude of responsible, reputable scientists whose word was as good as their bond. And to prove that normal katabolic reactions take place in materialized spirits, Richet, highly reputable French scientist, had a materialized spirit breathe through a solution of barium chloride, and the resultant precipitate of barium carbonate proved that oxygen was burning old tissue and exhaling carbon dioxide. Ten reputable observers, not one or two, attested that reaction, and many times, not one.

DOCUMENTED CASES ATTESTED BY FROM FIVE TO THOUSANDS

1) Tens of thousands people saw the phenomena of the Fox sisters. To prove their mediumship was not fraudulent, one of the

(Continued on next page.)

sisters agreed to put on a public seance at Corinthian Hall, Rochester, N. Y. She was forced to disrobe in the presence of a womens' committee. A special dress was then provided. And in the presence of nearly two thousand spectators, raps came from all over the large hall—ceiling, in the walls, in the floors, on objects held high in the air by the medium. The audience, composed of a group opposed to psychic matters, demanded another trial and another female committee, all inimical, and admitted it, stripped the medium to the skin, examined every orifice, they testified, put on special garments. The raps were stronger than before. A third trial was demanded and the same procedure followed with a physician who carefully examined the joints of toes, feet, legs, and thighs. He reported that, by no known means could the raps have come from the physical structure of the girl.

Before the great audience she was made to stand on heavy down pillows, and while the raps rang from all parts of the hall, the doctor moved his stethoscope from joint to joint, declaring no sound could have originated in her joints. The religious orthodox group started a riot and the medium scarcely escaped with her life through a rear door.

HOW MUCH THAT SOUNDS LIKE THE BIGOTED PRIESTS AND RABBLE THAT SURROUNDED JESUS, SPIT IN HIS FACE, STRUCK HIM WITH HANDS AND STICKS, CRIED, "CRUCIFY HIM CRUCIFY HIM!"

How little orthodox religions have changed in twenty centuries. How little it changed from the time when Galileo, the Italian savant made some of the greatest discoveries in all history. He said that the earth moves around the sun, that a pound of feathers and a pound of iron weighed the same, than one pound of iron would fall as fast as a twenty pound piece. He stood before a group of Inquisitors (not one but fifteen) and ordered to abjure the truth, or burn at the stake.

This author, while attending some of the Margery seances at Boston, made a special trip to Bath, Maine to ascertain the facts in the case of "The Bath Spectre." This phenomena transpired in the late 1820's. Here are the facts documented by the affidavits of fifty honorable citizens of Bath. **I PERSONALLY SAW AND READ THE AFFIDAVITS.** The case history read like this: A young married woman died and was buried (her body was) in the local cemetery. Within a few days her spirit began materializing and walking all over the house, and all over a large tract of land, as she was accompanied at all times by more than fifty observers. She told of matters two hundred miles distant, later proved true by mail. She predicted that her widowed husband would marry a certain young lady who would die in childbirth—that came true as to name and

the marriage and death. She constantly quoted excerpts from the Bible and sang one of Rev. Isaac Watt's highly hell fire orthodox hymns. She travelled about the area for many days, predicted when she would have to leave and disappeared on the very instant predicted, **AND IN THE PRESENCE OF OVER FIFTY WITNESSES. I PERSONALLY SAW AND READ THE AFFIDAVITS THEN ALMOST ONE CENTURY OLD.**

The Margery seances at Boston and elsewhere, were always witnessed by tens and by hundreds—not one, not two reputable witnesses. And some disreputable knaves like Harry Houdini and three others who conspired to destroy the Truth, and dismally failed because Margery's control, her brother Walter prevented the execution of their schemes.

The seances of the two Eddy Brothers at Chittenden were always under observation by no less than ten—men and women from every walk of life, including Countess Helena Blavatsky who received an apport of a badge given to her father by the Czar, and pinned on his uniform by the Czar. This badge, or medal had been buried with his corpse in Russia, but turned up at Chittenden and was dropped into her hand, over 4,000 miles from her fathers tomb. There were dozens of witnesses, not one or two. May we consider the mediumship of George Valiantine, considered by a great number of Spiritualists as the greatest channel for spirit communications since the Fox sisters. Enemies of the only true religion, in this writer's estimation, accused this marvelous man of occasional trickery. We should keep in mind another great Spiritualist's wise epigrams, William Shakespeare: "Be thou as chaste as ice and as cold as snow thou shalt not escape calumny."

This author wants to go on record right now

(Continued on next page.)

MORRIS PRATT INSTITUTE MASTER COURSE IN BIBLE STUDY

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as stating that I attended Valiantine's seances in New York and in the presence of at least two dozen reputable persons, I saw marvels paralleling anything recorded in the Bible with the exception of healing (he did not lay claim to be able to direct the healing stream), and the raising of the dead. I saw one benighted orthodox minister, who had just declared that the independent voices that came from all over the apartment, were simply the skill of ventriloquism of the medium. Valiantine insisted that this doubting Thomas sit in his (Valentine's) lap and actually thrust his finger into his (Valiantine's) mouth, and grasp and hold his tongue. This being done, the independent voices—several of them—came through louder than ever. H. D. Bradley in his, "Towards the Stars," records a Valiantine seance in which eight people took part. An independent voice came through and held a lengthy conversation in the Welsh language with a Mr. Evans, the only one in the group that understood this most difficult language. The communicant gave absolute and final proof that he was the deceased father of Caradoc Evans.

In February, 1925, Valiantine made another trip to Britain. In the months of March and April the most marvelous phenomena occurred. Conversations were carried on between the two worlds in French, German, Spanish, Italian, Japanese and in two Chinese dialects between Countess Tyong Oeitiongham and her deceased father. The Countess observed, "One of the dialects was one that my father used with me when I was a small child. The other one was used when I grew up. The message I have just received was a mixture of both dialects that I believe no European, even if he understood modern Chinese, could understand." A voice gave a message to Countess Ahlefeldt-Laurig in Danish. She requested that they change to Russian and they carried on quite a conversation in that language.

Later on Dr. Neville Wynant, probably the best authority on the ancient Chinese language, attended a Valiantine seance in New York. He was amused at the reports he heard about this medium and thought he might get a few hours amusement. As Dr. Wynant was a master of some thirty languages and dialects he was eminently suited to what followed. His amusement was soon changed to astonishment when a voice addressed him in Italian. He stated in his book, "Psychic Adventures in New York," "Suddenly a weird, crackly, broken sound which at once carried me straight back to China. It was the sound of a flute, rather poorly played, such as can be heard in the streets of any Celestial Land and nowhere else. The next sound seemed to be a hollow repetition of a Chinese name, K'ung-fu-T'Zo, the name by which Confucius was canonized. Then it burst upon me that I was listening to a dialect not now spoken in China. I realized that the style

of Chinese used was identical with that of the Chinese classic edited by Confucius 2,500 years ago."

Dr. Whynant held a long conversation with the entity and although he was convinced that it was either Confucius, or someone that knew the sage, he asked him to complete a certain fifteen lines that Whynant did not know himself. The voice instantly took up the poem and finished it all to the very end. Dr. Whynant believed that there was not a living man who could have spoken in that dialect. At that particular seance, messages were given in Chinese, Hindu, Persian, Basque, Arabic, Sanskrit, Italian, Portuguese, Yiddish, Jewish and modern Greek. Also in German.

AND THAT FELLOW SPIRITUALISTS IS REAL EVIDENCE. THAT IS WHAT IT WILL TAKE TO REFUTE THE "SLINGS AND ARROWS OF OUTRAGEOUS FORTUNE." Yes, THAT IS REAL EVIDENCE DELIVERED IN THE PRESENCE OF MANY REPUTABLE WITNESSES. And that brings us back to the moot question: "WHY HAD THE GREAT CHINESE PHILOSOPHER NOT REINCARNATED? And it brings up another serious problem: IS A SOUL REINCARNATED AGAINST HIS WISHES, OR CAN ONE CHOOSE? It seems to me that Justice demands that a spirit shall have the choice of whether to reincarnate, or not. I do not deny that reincarnation is true, for it may be true. But such witness as that presented in the Bridey Murphy matter proves absolutely nothing because many of the statements recorded on tape were, on investigation found to be highly incorrect and questionable. One of the greatest advocates of modern Spiritualism was Arthur Findlay, an agnostic that was forced to believe by evidence forced on him. From his many books covering his research, it is difficult to understand why, or how any normal person can fail to believe in the survival of man and his ability to enter into personal communication with those on the earth plane. He had one of the most reputable mediums on earth—one who refused any remuneration whatsoever. His controls stated time after time that, to their knowledge, no one they ever knew had reincarnated. His book, "Edge of the Etheric," is a classic and should be read by every Spiritualist that wants facts and witnesses.

One of the most evidential cases on record is that of Bessy Manning. Estelle Roberts was one of the most reputable mediums in Britain. She held a seance on February 10, 1933. One of the sitters reports the following proofs of survival and spirit identification. Mr. Maurice Barbanell said an independent voice broke in with, "I am Bessy Manning and I want you to send a message to my mother. She lives at 14 Canterbury Street, Blackburn. I died with tuberculosis last Easter. I have brought my

(Continued on next page.)

brother who was killed by a motor . . . Tell mother I still have my long plaits. I am twenty-two and I have blue eyes. Tell her to come. Could you bring her here? . . . she is not rich, she is poor." Next day Barbanell sent a telegram to the address the spirit had given, inviting the mother to come—and the message reached Mrs. Manning. On February 20, Mr. Barbanell met her and escorted her to Teddington, London where a seance was held. A short time later Mrs. Manning wrote a letter to Messrs. Barbanell and Swaffer, and to the medium, Mrs. Roberts, thanking them heartily for their making it possible to come. The letter stated, "I heard my own daughter speaking, in the same old loving way and the self-same peculiarities of speaking. She spoke of incidents that I know for a positive fact no other person could have known. I am her mother and am the best judge." Mr. Barbanell stated, "No theories of telepathy, or subconscious mind can apply to this evidence. No suggestion of fraud or collusion can be entertained. Mrs. Manning had never seen Mrs. Roberts in her life, yet a full name and address were transmitted and a complete message given, every detail of which was accurate."

AND THAT, FELLOW SPIRITUALISTS, IS DOCUMENTED AND RECORDED FACT WITH WITNESSES. THAT IS POSITIVE PROOF THAT MAN SURVIVES AND TAKES HIS MEMORIES WITH HIM. AND CAN COMMUNICATE WITH LOVED ONES LEFT BEHIND.

There are those, a few, that have stated, without the least evidence, that Eusapia Palladino was a fraud. Now comes Professor Richet, one of the ages most careful scientists who reports in his, "Thirty Years of Psychical Research," the following positive evidence that she was a true medium. "At the 18th seance at Genoa, in the presence of Morselli, Porro, Ramorino, L. Vassalo and Dr. Vezano, in the dark and in weak light two forms manifested, a little daughter of Porro, who spoke in a baby voice and kissed Porro. Another spirit came, the son of Vassalo who had died at sixteen years of age. He was perfectly visible. Then came a third and a fourth entity. The third was distinctly seen."

It is good to interpolate here that the greatest and best humans that ever lived have been persecuted and accused of every sort of unmoral conduct. There was Socrates, forced to commit suicide because he admitted that he had a spirit control that guided his life. There was Jesus of Nazareth forced to submit to every indignity, accused of being in league with Belzebub, the god of flies and dung. There was Galileo, greatest of all Italian scientists, forced to abjure the Truth when he was already chained to the iron stake, doomed by orthodox Ecclesiastical tyrants. There are the millions of unjustly accused people that suffered mar-

tyrdom because of their faith in a God of love. Then there was Abraham Lincoln, persecuted and martyred. There are the Fox sisters that absolutely proved there is no death, and instituted modern Spiritualism. Do we wonder then, that Palladino was called a fraud?

Dr. Richet continued, "The twenty-third seance was very important. It was held at the home of Mr. Avvelina. Palladino was fastened to a bed behind a curtain. The apparition of a young girl appeared. The hands, shoulders and part of her bust were visible. A turban hid her ears, chin and hair. She remained about 20 seconds and disappeared. Immediately, a tall man appeared with long beard, large head and thick neck. The next was the head of a girl in oriental garb. The next was plainly observed but incompletely formed on the right side. . . The fifth and sixth materializations were a woman of about fifty, and a young child. They appeared together." To those they may offer the idiotic suggestion that the medium got loosened from the ropes—which she evidently could not have done—how could she in seconds change from tall to short, from man to woman, from woman to very young child? That undeniable evidence of survival, my Spiritualist friend, is what is required. This author offers this evidence: My kid brother Franklin died with cardiac disease in California, December, 1961. We had no idea that he ever saved a cent. Three months later, he awakened me by a loud, "Hallo there" and shook me by the shoulder. He told me that I would soon get several thousand dollars then on deposit in a Los Angeles bank. His voice was as clear and identifiable as it was the last time I saw him in the flesh, just six months prior. In a few months a large check came to me as he had promised. . . There is an old proverb, "Money talks." Both Frank and his money did talk and witness. Furthermore, my bank pass book is a good witness.

Professor Richet also furnished another most positive proof of survival in the mediumship or Marthe Beraud. His conclusions were later confirmed by Dr. Schrenk-Notzing and MME Bisson. There was but one room in the building where the seance was held. It was rigidly inspected by Richet and his fellow researcher, Delanne. Richet wrote, "The materializations were very complete. The spirit of Bien Boa appeared five or six times. It could not have been Marthe Beraud masquerading in a helmet and sheet because they were both seen at the same time." Then came the supreme test to prove that the spirit had again assumed mortal statute through complete materialization. Dr. Richet said, "We could hear his breathing. I took a flash of baryta solution to see if he exhaled carbon dioxide. I put the flash of baryta in Bien Boa's hands. He seemed to float in the air on the left of the curtains at a height greater than Marthe if she

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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—

What is the official origin of the religious beliefs of Spiritualism? Is it in the writings of A. J. Davis and Stainton Moses?

—C.M.L. Randolph, Mass.

Answer—

The official origin of our beliefs are not that easily pin-pointed. Spiritualism is a matter of GROWTH; a matter of reason, appreciation and application to the actual historical records found in the pages of experience. Unlike so many of the orthodox churches of today, it did not spring from the activities or teachings of any one individual or group of banded followers but it is the composite of many approaches made by philosophers, scientists and religionists in the various ages of man's existence. Coupled with such logic and reasoning power is the actual demonstration of an extraneous force which at the time of its recognition seemed to be supernatural in its import and content. This Law, not easily recognized, and minus scientific study gave rise to the belief that it must stem from a superpower and that such demonstrations being superhuman established a belief in supernaturalism. Since the mind of man conceived himself in concrete form only, he designated this recognized force as having a form much like his own and termed it in various guises—such as Ra—Jehovah—God. He had no conception of Universal Law, no consideration of Cause and Effect.

Originally Spiritualism, as we know it today was not considered from a religious standpoint. It took years of intense study and application to found its religious motives. Our Declarations and Definitions are the direct result of discoveries made by many of our pioneers.

The actual demonstration made through the Fox sisters was in no sense of a religious nature but it did open a scientific study of the extraneous forces surrounding man. These little girls were neither philosophers nor religionists but became a channel through which Natural Law could demonstrate. Not that such demon-

strations had come to them alone, for biblical history of the many experiences of George Fox and the Wesley family and other religionists showed that many had had similar experiences. Through the Fox sisters, however, a new era was established; namely that such demonstration was not a direct revelation from God, but really the enactment of Natural Law; that there is round about every individual certain powers which are not a part of the objective mind.

Andrew Jackson Davis is truly the pioneer teacher who did much to establish Spiritualism as a religion. It must be remembered also that the separate aspects of the Spiritualist religion were slow in development and separate in their growth. We must remember that the influence of Swedenborg and Mesmer had much to do with the rapid development of Davis since he was a man of little education and rather frail in physical development. He was quick however, to apply to himself the abilities experienced by Swedenborg and the "magnetic rods" and hypnotic theories as taught by Mesmer. The marvelous lectures and writings given to us through Davis became what today is considered the very basis of the second aspect of Modern Spiritualism—that of Philosophy—it is to be noted that the philosophy as expounded by Davis began to influence the minds of men long before the arrival of the Fox sisters—in fact he predicted appearance of physical phenomena some years before the actual advent of the happenings at Hydesville, N. Y.

The exceptional philosophic and educative ability of Davis together with the remarkable physical phenomena produced by the Fox sisters are perhaps the very first record of the recognition of "Mediumship," namely the ability to contact a conscious communicative incarnate entity or spirit with the objective world as we know it today.

The Hydesville rappings startled a receptive world—they were the culmination and the proof of the already popular theories of Davis; Interest in them spread like wildfire. Scientific minds such as those of Prof. Hare, Judge Talmadge, publisher Horace Greeley and others began to investigate for themselves the background of the Fox demonstrations. Thus the physical and the psychical attributes of man became a popular study and various organizations were established for that particular purpose. A constant argument between those scientists and the orthodox clergy thus developed and the infallibility of the Fox sisters became the question of the hour. The interest in these arguments and the scientific reaction to them established the primary aspect of our faith—that of Science.

It is to be remembered that all these activities were taking form at the very end of the Reformation period and the entire religious

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BIBLE WONDERS TODAY

Part II

Moses' Spirit Guide and His Wonders



Rev. Enid S.
Smith, Ph.D.

"As the hart panteth after the water brooks, so my soul panteth after thee, O God," cried the Psalmist. And again, "Oh that I knew where I might find him!" The Bible is the story of man's search for God,—a long, hard trail from the worship of stone images, golden calves, discarnate spirits, Elohim, Jehovah (pronounced Yahweh, who was Jethro's God of the volcano), to the Deity, the Al-

mighty, the Father of the Lord Jesus the Christ. Certainly, religion is a quest, a dynamic living force in the heart of man. As each makes his quest he adds his findings to all other researchers. The Bible when properly translated and understood is not only a spiritual quest, but world history, and filled with all the truths and modern phenomena that are so vital to Spiritualism—help from the unseen or discarnate world, instances of seances, of apports, levitations, clairvoyance, clairaudience, psychometry, speaking with tongues, healing of dire diseases, raising of the so-called dead, materializations that were so solid they could be handled, their feet washed, and they ate a square meal, sometimes of veal, bread, butter and milk.

Stupendous was the work of Moses in delivering the Hebrews from slavery, from the worship of many gods and images, and in welding together numerous tribes into a nation through psychic phenomena, and the ministrations of his spirit-guide, Jah, translated in our Bible as Jehovah, written as JHVH, as only consonants are given in ancient tests, vowels being omitted—a practice which, of course, lends itself to confusion and often many errors, as many different words can be constructed with the same consonants. Jehovah, used interchangeably with Yahweh, is not to be confused with Deity, the Almighty, the Father of the Lord Jesus the Christ, but is simply as the name signifies, a discarnate spirit. "Yah" meaning a god or spirit, and "weh" of the mountain or hills. He was the god of the volcano and of Moses' father-in-law, and formerly the Egyptian chief or ruler who each year during the floods of the Nile River took his people to the mountains for safety. When he passed to spirit, discarnate, he still chose to remain in the hills, and that is where Moses encountered him in the burning bush where they conversed with each other and Moses made various ex-

cuses against following Yaweh's plans until he modified them and finally Moses accepted them. It is evident Yaweh did not know Moses well enough to entrust him with his name, so when asked it, he replied with a group of words, "I am who I am," or as some versions have it, "I will be who I will be." But Yaweh tells Moses he has spoken with Abraham, Isaac, and Jacob. We read in Exodus 6:3,8, Yaweh appeared unto them, "but by my name Jehovah (Yahweh) was I not known to them." By that time he has given them the land of Canaan and promised to deliver the children of Israel from the Egyptians, and under certain conditions to be the god or guide of Abram's Children. In refusing to give his name, Yahweh was like many of our own spirit communicators, especially those that are very high, who on occasion refuse at first to give their names, then later reveal them to us.

It is well, perhaps to know a little more about the limitations of Jehovah, Moses spirit-guide, to understand the nature of the things that happen in the 40 years trek through the wilderness, and the conditions under which Moses, a very high initiate, had to work. Also for our better understanding to realize briefly the limitations of the language in which these events are described. Among primitive peoples one word often does duty for several. For example, the word used for angel, is the same word for man, spirit, god, the Lord, and familiar spirit. Again, the Aramaic or ancient Hebrew, going back to the days of the Plain of Shinar and the confusion of tongues, when improperly translated into English, leads many astray as to its true meaning. For example, in the Old Testament, the same Aramaic word is used for Arabs as for ravens. Hence, in translating I Kings, 17:6, we are told "The ravens brought bread and meat in the morning and in the evening to Elijah." More nearly correct it would have been to have the Arabs supply Elijah in the wilderness when fleeing from Jezebel, with food, as they were very hospitable and friendly to those persecuted and in need. In the New Testament the Aramaic word "gamlā" means both rope and camel, and in our latest translation of the Bible, in 1957, from unprinted, original manuscripts, the Peshitta texts, Aramaic, the great Syrian scholar, Dr. George M. Lamsa, has translated Matthew 19:24 to read in English, "It is easier for a rope (not a camel) to go through the eye of a needle than it is for a rich man to enter into the kingdom of heaven." This makes sense. The Bible translators have much to answer for, because even where the Aramaic words are given, they are not translated correctly, as Mat-

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thew 27:45 which should read, "My God, My God, this was my destiny—for this came I into the world;" not "My God My God, why hast thou forsaken me?" What a difference!

Yahweh, Jehovah, also has his good and bad points, similar to many spirit guides, especially those back in the beginnings of civilization, when the people were in the state of barbarism for the most part, with human sacrifices, wars, murders, deceptions, greed, jealousies. Moses was often able to get Yahweh, "the Lord" to change his mind and not destroy the people, as he was later about to do when he had given the ten commandments, in spirit writing, and Moses found Aaron and the people making and worshiping the Golden Calf. Several times Yahweh was going to destroy his people and even Moses himself, when Moses started back to Egypt with his wife and sons to deliver the Hebrews from slavery. Yahweh met him and was about to slay him, apparently it turned out because he was not circumcised.

Again, on many occasions, Yahweh is quite helpless and confesses to such, as Judges 1:19, "The Lord (Jehovah) was with Judah and he took possession of the hill country but he could not drive out the inhabitants of the plain, because they had chariots of iron." The Lord, Yahweh, was a hill god, indeed. Also, he cannot project his etheric body very well and has to come down to see what is going on among the people. Likewise, he seems to have poor memory, and has to put a rainbow in the sky as a reminder of his folly in destroying the world to keep him from repeating that offense against his creatures. He repented of this. He is not a universal god, but only of the Hebrews, and later in Deuteronomy 28: 45, 47, 58, several times Yahweh speaks of himself as "The Lord your god," but of nobody else, and this in capital letters once. He is a very "jealous god," and his greatest fear seems to be that his people will forsake him and get acquainted with the gods of the surrounding nations—all this classes him as one of the numerous gods that might compete for the adoration and leadership of Israel. His moral standards are not high. Yahweh tells Moses how to cheat the Egyptians, by having the women borrow clothing and jewels from their neighbors that they will never return to "despoil the Egyptians." It is, therefore, because of the character of the god represented in the Old Testament, until the time of the great and the minor prophets, that many intelligent people have thrown aside the Bible, not understanding that this god is only a discarnate spirit, and not the Universal God that is the Father of Jesus Christ that we worship.

After Jehovah, Yahweh has talked face to face with Moses out of the midst of the burning bush, he tries to prove to Moses that he has power to lead him to victory in delivering

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Write—

D. HARDY DREWREY

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the Hebrews from slavery and into a land flowing with milk and honey. He tells Moses to throw down his shepherd's crook or rod he has in his hand. This he does and it becomes a serpent. He puts forth his hand and picks it up and it becomes a rod again. This same thing did not impress Pharaoh or the magicians who also could do likewise. In this case it is likely an instance of "induced visualization," a psychological feat that will be illustrated later with instances of which the writer is familiar. The feat can also be duplicated by the "kahunas" or Hawaiian priests or magicians of the Islands, where the writer lived, studied, and taught for seven years. A person at the command of a "kahuna" can make malleable, pliant, yielding, easily bent, a stick thrown on the ground—this by a change of vibration. He can also cause the stick to move in regular curves, and then can restore this seeming snake to the original state of a stick. Kahunas are able to pray people to death and to cause death at a distance. The writer is familiar with all this and knows of many examples of what is called "Hawaiian sickness," that even the American doctors recognize in the Islands and know they can have no power over it, unless the Kahuna changes his plan—the person has to die. The instance of the leprous hand, is a part of the later experience in Hawaii of praying people to death or of restoring them to health by word of mouth, amulets, or healing stones. The writer has seen this done also.

Yahweh sends Moses to Pharaoh to get him to let the people go for a few days into the wilderness to worship their god, and Yahweh wants to make an impression upon the ruler by signs and wonders. So he repeats what he has helped Moses do to convince him. But Pharaoh is unmoved and finds the magicians can do the same things.

This all may be accomplished by a similar method used in the Orient, as we who have lived in India and elsewhere have seen done, and proved, for there are numerous examples of the use of hypnotic or mesmeric will-force. Often a Hindu child will spend hours daily on practising on seeing some familiar object, perhaps a flower, so plainly and forcefully, that he can transfer the image of the object into other minds, so they can see what he sees. This takes a great deal of perseverance and concentration, starting with simple objects and increasing them until there is later a whole scene that may be transferred from one mind to another. This is entirely psychological and is not to be confused with spirit productions of phenomena, though the spirit world may help in the former cases also. Many travelers in India are accustomed to seeing demonstrations of this induced visualization, as in the case of the mango seed that is planted and grows up in a few moments, in front of the swami or wonder-worker, or yogi, and a small group of

interested people gathered around the swami. Some of the branches grow tall, blossom, bear fruit, and the wonder-worker picks some of the mangoes and passes them around. The people eat them and pronounce them delicious. Then the tree becomes smaller, dispenses with its branches, and there is nothing left but the seed under the ground which is dug up and shown to the group. Some of the audience take pictures of what they thought they saw, and develop their own pictures as we have done while living in the Orient. But the camera sees nothing, for the phenomena was produced through the swami's own powers of concentration and his ability of transferring into the minds of others what he himself sees, and to those in close vicinity. We have tried watching such phenomena from a position outside the influence of the swami from a second story window, looking down upon the swami, and we have seen nothing but him sitting cross-legged with a smile on his face. The rope trick of a little boy climbing the rope and disappearing in the sky with the rope thrown up after him, is the same thing. Finally the rope appears and he comes down. There are many such exhibitions. On a ship crossing the Pacific on the way to India was an East Indian who took a coconut, broke it in halves, asked a sailor for several buckets into which he poured out the milk from the two shells and completely filled the buckets with milk from one small coconut. This mesmeric power seemed to reach only those in a small group near the wonder-worker. All this power would be known by such as Moses and the Eastern magicians.

Space forbids touching only very briefly upon some of the other phenomena produced by Moses, according to the records. Those who have read *WORLDS IN COLLISION*, a recent book, by Immanuel Velikovsky who through an enormous amount of research has tried to clarify and find explanations of some of the phenomena back in Moses time, tells us that about that time our solar system underwent great catastrophes, and that later even calendars were revised that had been for a 360 day year. It seems that a comet touched the earth first with a gaseous tail, reddening the earth's surface by a fine dust of rusty pigment—this was not of a flaming but of a bloody redness. However, the turning of a sample of the Nile water into blood as Moses is reported to have done, would not seem more difficult than to turn water into wine as Jesus did, and could be either a change of vibration of the fluid, an apport, or induced visualization, the spirit people aid in all this. But Exodus 7:20 says, "All the waters that were in the rivers were turned to blood. We know in modern times the Canadian artist Raphael painted the Red Sea red. An Egyptian eyewitness of the catastrophe of Moses time wrote, "Plague is throughout the

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land. The skin of man and beast is irritated by the dust and boils and sickness accompany the loud noises, explosion-like as the fall of meteorites." Exodus 9:23 tells that when Moses stretched forth his rod toward heaven, the Lord (Jehovah, Yahweh) sent thunder and hail, and fire ran down to the earth." The hailstones killed man and beast and destroyed vegetation. The land was shrouded in darkness for a time, and nothing could be discerned," but the Hebrews were safe.

As to the production of plagues, the Orient has frequent epidemics, pestilences, and physical and natural afflictions. The miraculous part concerning these would be Moses' accurate timing of these, which would be no more than the great prophet of the 1500's, Nostradamus did, even to the very hour. Also George Fox, Founder of the Society of Friends, (Quakers), living in the 1600's predicted the Great London Plague, and the London Fire, declaring the Lord said there were too many people and He would remove many by these means, and it occurred as he predicted, also when he was wronged in his missionary work by judges and authorities, the Lord repaid the evil doers, by causing the death of a daughter, the imprisonment of a son, or some great catastrophe. There are, of course, many natural laws that we, as yet, know nothing about. People in the olden days were far wiser than we are. Moses could have had the cooperation of the lower astral as well as of Yahweh, in bringing to pass his wonders. Some of these seeming events, as with the Egyptians, wise men and magicians, were, doubtless, as Dr. James M. Pebbles, Spiritualist pioneer and leader, world traveler, writer, lecturer, believed, simply to be induced visualization—but others were not so.

When finally, Pharaoh let the Hebrews go, the Bible tells us there was a strong wind that blew all night and "the waters stood as a wall, on the right, and the left hand." The Mohammedan Bible, the Koran, says, "the waters were like mountains"—other accounts say "the waters were suspended, as "if glass, solid, and massive. "There was a dry passage for the Hebrews. The Jewish tradition preserved by the rabbis, declared that the "mire at the bottom of the sea was heated, that the Lord fought against the Egyptians that pursued, with a pillar of cloud and with fire. The pillar of cloud was a spaceship, we read elsewhere, tilted as a shield that protected the Hebrews, but greatly distressed the Egyptians. Some accounts tell of the fighting in the passage way, that the mire was heated to the boiling point, which could have resulted from the spaceship, with its vortex, or forcefield, which was death to approach—finally Pharaoh, defeated, sprang into the whirlpool of waters with his chariots, and was engulfed as the waters descended again into the passage, after the Hebrews had safely crossed.

Therefore, one may say with the immoral psychic and religious genius, the writer, William Shakespeare "There is a Divinity that shapes our ends, rough-hew them as we will—" that somewhere, sometime, down the ages, each receives justice from the Almighty, Universal God, and reaps what he has sown.

EDITORIAL (Continued)

Where it seems that Cora L. V. Richmond is being remembered mainly because of her many Masterly Discourses, we should not forget the marvelous Healing Power which was demonstrated while being controlled by a German physician, who never gave his name.

In March, 1857, Cora L. V. Scott lectured before large assemblages of learned people in Boston, where she created an unusual sensation. The Boston "Daily Ledger" contained the following interesting paragraph.—"The Spiritualist meeting last night, in Horticultural Hall was a large and attentive one. The speaker certainly performed wonderful things whether she did it under the influences of higher intelligences or not. The questions that were put directly by several gentlemen in the audience in relation to the teaching of the Scripture, and in explanation of various texts taken at random from all parts of the sacred volume were answered without hesitation and with a definitiveness and beauty of expression that, to say the least, charmed all who heard her. What gives the character of her answers still greater interest is the fact that she is yet seventeen years of age, has received but a limited education, and speaks in a strain of beauty and eloquence that is exceedingly impressive."

Her work as a speaker took her across the length and breadth of this country and also to Europe.

At the first Convention of the National Spiritualist Association held in Chicago, in 1893, Cora L. V. Richmond was elected Vice President by the unanimous ballot of the Convention.

Cora L. V. Richmonds contribution as a pioneer for the cause of Spiritualism can never be recorded between the covers of any one book.

In a conversation with Harrison D. Barrett, Mrs. Richmond said, "Spiritualism would have been if I had never existed and its great work could have been done without me. Even if my gifts were entirely blotted out of its record, there would be left such a vast record of fact and inspiration that the labors of my individual self might not be greatly missed by the vast majority. Yet, I recognize that my mediumship is an integral part of Spiritualism and as such entitled to a place in the annals of its history."

STATE CONVENTION REPORT

California State Spiritualist Association's
70th Annual Convention.
June 22 to 25, 1965, Inclusive

The beautiful Edgewater Inn Marina Hotel in Long Beach, California was the site chosen by the California State Spiritualist Association to hold their 70th Annual Convention.

Rev. William C. Donovan, President, presided at all sessions as chairman.

On the first evening we enjoyed a pre-convention rally. Mr. Rolla Hasdix was to have given a talk on the History of Spiritualism but did not attend the Convention this year so Rev. William C. Donovan gave an instructive talk in his place.

Mr. David Burr gave the Healing Service, after which outstanding spirit greetings were given by Rev. Florence Becker, Rev. Mae Taylor and Rev. Letha Mahoney.

The business session of the convention got under way at 9:00 A.M. Wednesday morning and was taken care of on schedule during the day. One high light of Wednesday's meeting was a symposium on Healing. Rev. Mitzie Monroe was the moderator of this symposium.

In the evening we had a well attended service, the speaker was Rev. William Meier who delivered a very spiritual and scientific lecture. The Healing service was by Harold Ballard.

Brilliant spiritual messages were given by Rev. Stephanie Jean Sebree of the Church of Revelation, Los Angeles, Rev. Mae Taylor of Hollywood, and Irene Wolitzer of San Francisco and Mr. Harold Ballard of The First Temple of Spiritualism, Oakland.

Thursday morning the regular order of business was accomplished so as to be ready for our Appreciation Service in the afternoon conducted by Rev. Carrie Kelly and ably assisted by her chosen assistants. Rev. Lillian Courtney gave a short address and afterwards spiritual greetings were given by many workers and the benediction was by Rev. Katharine Tobey.

In the evening a large attendance to hear President Rev. William C. Donovan deliver a spiritual, interesting and uplifting address.

The messages were given by Rev. Florence Becker and Nevada DeVore and Rev. Ivamay Dennewill. The healing service was given by Rev. Ivamay Dennewill.

Business meetings were conducted with the good of the organization kept in mind.

Friday being the final business day there was the reading of the 1964 report of the National Convention, Reports of all Committees, Selection of place of next convention.

In the afternoon the officers for the ensuing year were elected. President, Rev. William C. Donovan; Vice-President, Rev. William F. Meier; Second Vice-President, Mr. C. A. Cannara; Secretary, Irene Faust; and Treasurer, Vivian Meier.

The Directors elected were Rev. Carrie Kelly, Mr. David Burr, Mr. Harold Ballard, and Rev. Clyde Dibble.

We were happy to welcome Rev. Clyde Dibble, N.S.A.C. Treasurer, to our new Board of Directors.

A very pleasant announcement was made that Rev. Clyde Dibble with Re-activate the Redwood National Spiritualist Church at Redwood City that has been inactive for a time. He has our prayers for success in this new undertaking.

Music was furnished through the convention by Mr. and Mrs. David Burr, Mr. Connors and other volunteers.

On Friday evening, Rev. Mitzie Monroe gave an impressive lecture. Healing at this service was by Rev. Paul Wilson, who is the National Pres. of the Healers League.

The message mediums for this evening were Rev. Cornelius Elbertson, Rev. Hazel Thirkield, Mr. Edmond Foad and Mrs. Mollie Sheinman.

We had a distinguished guest one evening, Rev. Maude Kline. Although she has not fully recovered we are praying that she will be back with us and give her wonderful work as before.

On the Ways and Means Committee Rev. Florence Becker was honorary chairman and Rev. Stephanie Jean Sebree, chairman. They had very able assistants and truly made this committee an outstanding success. We appreciate each and every one of the committee.

At the Friday evening there were two certificates each presented to Geraldine Baldwin, Mr. Lawrence McNear, Jr. and Mr. Alfred Conner. This meeting closed the convention on a prayerful note.

TRANSITIONS

Boushard—John W. Boushard (72) Granite City, Ill. passed away on June 23rd, 1965. He was a member of the United Spiritualist Church of East St. Louis, Illinois for many years. Services were held at Mercer Funeral Home, Granite City, Ill. on June 26th, with Rev. Ottilie S. Dryoff, officiating.

Taylor—Anna B. Taylor, Rochester, N. Y. June 30th, 1965, survived by one son William, one daughter, Mrs. Bruno Brooks (Margaret) three grandchildren. Mrs. Taylor was a member of Plymouth Spiritualist Church, Rochester. Funeral Services from Edward H. Drier Funeral Home, Interment, Mt. Hope Cemetery. Rev. Eleanor Gutzmer, officiated.

Maxim—Ida M. Maxim (91) Corinna, Maine, June 2nd, 1965. Survived by son Donald Maxim who is an official and trustee of Main State Spiritualist Association and Etna Spiritualist Camp. Mrs. Maxim was a member of Happy Hour Club, Cleora Rebekah Lodge, Twilight Grange, Corinna, Etna Camp, Y.P.I. and Ladies Aid Of Camp Etna. Funeral services from the Farnham Funeral Home, interment in the family plot, Nutter Cemetery, Corinna. Alice L. Mooers, second vice-president, M.S.S.A. officiated assisted by family friend Rev. Raymond Grossman. Rebekah Lodge attended in a group along with friends from Etna and Augusta.

Brunning—Rev. Harry Brunning, Toronto, Canada, March 13th, 1965. Rev. Brunning was pastor of Fourth Spiritualist Church, Philadelphia, Pa. Survived by wife, two daughters, two brothers, two sisters.

Brace—Mrs. Eva May Brace (85) at the home of her daughter in Port Huron, Mich. on June 22, 1965. Survived by two sons, one daughter, nine grandchildren and seven great-grandchildren. Two sisters and three brothers. Services were held in Port Huron and burial at Leslie, Mich. on June 25, 1965. Mrs. Brace was a member of The First Spiritual Temple of Royal Oak, Mich.

Patty—Walter Patty, Buffalo, N.Y., July 27th, 1965. Survived by two sons, one daughter, two grandchildren, one sister. Mr. Patty was a former member of the Church of Eternal Brotherhood, Buffalo, N. Y. where he had served as a Spiritual Healer for a number of years. Final funeral services from Forest Lawn Chapel and crematorium, Buffalo, N. Y. Rev. William Graham Turner, Officiated.

BY THE MOUTH OF WITNESSES (Continued)

was standing. When he blew into the tube the bubbling of the baryta water could be plainly heard. I asked Delanne, 'Do you see Marthe?' He replied, 'I see Marthe completely.' That is the kind of evidence Spiritualism needs. At this point may I state that some benighted woman in New York reported in a magazine article, that Marthe had tricked not only Richet, but later the greatest of all researchers, Schrenk-Notzing. Later I will describe how Schrenk-Notzing tested this medium in ways that even satan could not have manifested.

What Spiritualism wants and must have is NOT, "I saw, I heard, I felt." SPIRITUALISM NEEDS AND MUST HAVE, "WE SAW, WE HEARD, WE FELT." And the more that can honestly say those words, the better for Spiritualism.



Lyceum Department

CLYDE A. DIBBLE

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

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

The month of August is the anniversary of the birth of our great Founder, Andrew Jackson Davis. We are now in September and your superintendent feels such a month of reflection is most appropriate to sound a warning to Lyceumists, teachers, and officers.

There seems to be a modern tendency to depreciate the teachings of Mr. Davis as being out of date or old fashioned. There is no denying that some of his language, being the vogue of his day and age now seems a little too quaint. However, we feel Lyceum leaders would be making a great mistake to fail to discriminate between the language used and the principles of the teachings involved.

Not only because these teachings came direct from Spirit World, but because professional educators are finally coming to realize and adopt Mr. Davis's premise that each child is different, and the duty of the teacher is to help bring out from, and not force into, the mind and nature of each child that which God has endowed him with.

Your superintendent has been criticized by some Spiritualist and Lyceum workers for what is said to be a stagnant condition of Lyceums, and who want a constantly new "rash" of Lyceum lessons written.

First, let me remind them and you that the British Lyceums still use mainly the Lyceum Manuals, and lessons derived therefrom, and have well over 100 active Lyceums.

If there be a stagnant condition in the Lyceums, it is in the minds of confused Lyceumists who forget there is a unique difference in the kind and way principles of true spiritual education are unfolded by comparison with the methods of orthodox Sunday Schools.

There is a dangerous tendency to substitute more and more of Biblical teachings without true Spiritualist interpretations for the teachings of our Lyceum Manual, the Officers Manual and the A. J. Davis Manual. In our view these 3 books can never be surpassed, and instead of constantly new formats of lessons, Lyceum teachers need to return to these manuals, and review and apply the principles observed and taught by Mr. Davis.

There will always be a place and need for various forms of entertainment, creative skills and crafts for our Lyceum children, and sufficient instruction for them to be aware and knowledgeable of other religions.

But it should be borne clearly in mind that the pure essence of spiritual principles taught in Lyceums are not for the masses who are not spiritually aware. These teachings are primarily for quality, and not quantity. Far better for our Lyceums to remain true to teachings which will one day revolutionize and repair this world spiritually, than to succumb to the pressure of infiltrating orthodox religious teachings, which, however sincere may be the teachers, are failing to awaken within their students an appreciation of personal responsibility, and a recognition of God as Infinite Intelligence.

Next month, we will be pleased to report to you of the Eleventh Annual Lyceum Conference held at Lily Dale July 16, 17 & 18.

Fellow Lyceumists:

It was a pleasure and a privilege to meet you at the Lyceum Conference. You were wonderful, most co-operative in every way, making the Conference a great success.

The Lyceum Conference demonstrated that we are united by our common spiritual natures, all are members of a vast spiritual family. The future of Spiritualism will be gauged by the success it achieves in winning more youth to accept it. Our task is to continue the work of devoted Spiritualists, our willingness to serve.

We cannot summarize the great importance of early influences on the life and character of every child. This Truth lies close to the heart of one of the deepest ideals of our organization—the loving, careful nurturing of young personalities through inspiring and educational activities.

When wisely integrated with a measure of loving care through our trained Lyceum teachers, this spiritual guidance toward good character develops better citizens leaders and workers in our churches of tomorrow. As surely as the limber green twig will grow in the direction in which it is bent—an entire lifetime will grow in the direction established in childhood.

Use the experience and project materials as a sample for one of your own Lyceum Projects or to help raise funds through a Church Bazaar. This missionary work will be received enthusiastically by the Conductors who are close to this program. The Lyceumists will perform useful service that might not otherwise be available. For some students this experience will mark the first time that they feel a part of anything of value to their church. Some of the projects, especially in the Senior or 16-21 age group were beneath them mentally, but these projects were not to test the ability of the student but the working together and exchange of ideas to pass on to their Lyceum Conductors, and so to prepare themselves for Teachers—this was the point stressed in the classwork projects. In one of our classes we found that one of the projects was too advanced for the age group. We are only pioneering and seeking ways to further the cause, the task is not an easy one but will be most rewarding if our youth learns to explore experimentally, ever seeking further guidance and the illumination and wisdom of Spirit. Each of you can be a great assistance to your own Minister or Lyceum Conductor regardless of your age.

Our Teachers were so happy to give of their time and strength to assist you in a greater spiritual understanding. Hitch your dreams to a star and we are

(Continued on page 24.)



NOTES from the FIELD

EAST ST. LOUIS, ILLINOIS

The United Spiritualist Church of East St. Louis, Ill. had as their guest workers, Rev. Wm. Dickens of California on June 6th, and Rev. Wm. Aldred of Muskegon, Mich. on June 9th & 10th, who were gladly received by all that attended previous demonstrations of these two mediums. Their work is always most gratifying with proof of survival. Missionaries such as these are very much needed to bring the light of Truth to the world. We are looking forward to another visit from them in the near future.

CAMERON, TEXAS

The membership and friends of the First Spiritualist Church of Cameron, Texas congregated on a cold rainy May the 16th to see four young teenagers confirmed into the religion of Spiritualism.

These teenagers had studied Colville's Catechism for over a year. In this length of time they had the opportunity to research their religion, to compare it with the Orthodox and Oriental religions in this world; in this manner, giving the child a wider scope of understanding that the basic teaching of Spiritualism is not new but has been known and studied thousands of years before the birth of Jesus the Christ. Also the children discovered in their research of the various religions that the one rule and way of life we are all striving for in this life is: "Do unto others as you would have them do unto you."

The children learned the proper method of developing for mediumship, that development can only be attained when the medium has become quiet and peaceful in his mind and soul in order for him to elevate to the vibrations of the spirit. In Colville's Catechism, the children were constantly reminded that spirits are no more spiritually good there than they were here. Also all the advice we receive from the realm of spirit should not be followed blindly, for there are bad spirits, as

well as good. We must always strive to only attract the good to us.

The children learn the Spiritualist's view on Destiny, Fate, and Astrology. What is Psychometry? What is Prophecy and why isn't it sometimes accurate? How will we communicate with other spirits in the other world? These questions and many more were asked the children. Each child answered approximately twenty to twenty-five questions. Also the children had to memorize the Lord's Prayer, 23rd Psalm, The Ten Commandments, and the Declaration of Principles.

The children were invested with diplomas of promotion and challenged by Rev. Muse to carry high the "Torch of Spiritualism" that all men may see Spiritualism in its true light. She also offered to them the hand of fellowship in the church.

The four young students being promoted were Regina Schulz, Ralph Cannon, David Weiss, Curtis Weiss, and their teacher was Mrs. Georgia Ann Kelley.

As a reward for the many long hours of study, their teacher presented each child with a white carnation at the beginning of the services.

After the morning services were concluded, a luncheon was served in the church annex with the four teenagers as honorees.

Afternoon services which consisted of a State Mass Meeting were conducted by Rev. Evelyn Muse, President of the Texas Spiritualist Churches.

ONSET (CAPE COD), MASS.

The First Spiritualist Church of Onset held a gala Anniversary Week-end June 25, 26, 27 with record attendance. Friends and members of the church were gathered from a wide area including New York State, New Jersey, Pennsylvania, Connecticut, Rhode Island, New Hampshire and Massachusetts (state wide).

One hundred fifty guests were seated at the catered banquet on Friday evening, June 25, in the Onset School dining room, with fourteen head table guests. At the conclusion of the dinner, the guests adjourned to the school auditorium and enjoyed a delightful program "the Story of Rogers and Hart" presented by Morton and Phyllis Bowe, nationally famous Radio and Recording Stars. They were ably assisted by Louise Connors, comedienne, who offered inimitable characterizations of noted theatrical celebrities.

The guest workers for the Saturday and Sunday afternoon session were Rev. Mona D. Berry of Buffalo, N. Y. and Mr. Garrett Scholtz of San Antonio, Texas. Each had a lecture and message service. They were both in "top form" and were received enthusiastically.

Saturday Evening was Junior Workers' Night with Meroe M. Morse, Vice President, presiding. Staff Sergeant Paul Spencer of Springfield, Mass. gave an inspired address. There were eight of the younger mediums to bring Spirit Greetings.

Sunday evening a Mass Meeting was conducted by the State President, Rev. Gladys Worsencroft. State Board Members and State Missionaries were on the platform. Two new certificates of mediumship were presented by the president to Mrs. Edith Davies of New Bedford and Mrs. Pauline Hathaway of Wareham.

The general feeling expressed by all was more "togetherness" and spiritual upliftment during the entire session.

RADIO BROADCAST

On Wednesday evening, June 30th, from 8:30 to 11 P.M. Rev. Kenneth and Rev. Gladys Custance were invited as guests to the "Open Line" program of

(Continued on next page.)



Radio Station W.B.M.S. in New Bedford, Mass. This is a "phone in" program where questions are asked of the guest speakers. Spiritualism's three phases—Religion, Science and Philosophy—were questioned. Many phone callers related experiences of Clairvoyance and Clairaudience. An amazing number of enthusiastic calls were answered. It was rewarding to see how respectfully the subject of Spiritualism was approached by the phone callers. The Custances have been invited to return in the near future to pursue the topic still further.

MONTREAL, CANADA

The First Spiritual Church of Montreal has premises of its own, having taken a five year lease of a hall at 2186 St. Catherine St. W., close to Atwater Terminal, after six years of renting a hall for Sunday services only. The new Church, converted from a dingy warehouse, is in an ideal location downtown, and was dedicated on Sunday June 6th, the Pastor, the Rev. James C. Snook, delivering the address, while the spirit communion was given by Mrs. Annie DeBanks, one of the first members of the Church. About 85 people attended. Since then, we have held weekday services also, on Wednesday and Saturday evenings, and have good reason to believe that these will become better known and popular when the Summer season is over.

There are ten platform workers attached to the Church, with more in training throughout the year, and also a strong healing group. The Pastor, the Rev. James C. Snook, has already taken part in two radio broadcasts, and he was a guest speaker on a television programme on July 27th. The Church is advertised in the Church Directory in eight city hotels and the Y.M.C.A., and we extend a warm invitation for visitors to the city to join us at one or more of our services. They will find a friendly welcome and a happy and spiritual atmosphere.

CHICAGO, ILLINOIS

Sunday, June 6, 1965 was another red letter day in the history of the Church of The Spirit. It being exactly fifty years to the day that the Church was Dedicated by Dr. George B. Warne, then President of the N.S.A.

The occasion was commemorated by two fine services, morning and afternoon, with the Rev. William Graham Turner as guest speaker and message minister. The Church services were well attended and Rev. Turner was at his best both in his lecture work and demonstration of clairvoyance. Many members and friends have requested that Rev. Turner be invited for a return engagement in the not too distant future.

The Church of The Spirit was founded in 1897 by the late Rev. Frank Joseph, who served as Pastor for 57 years. Rev. Ernst A. Schoenfeld worked with Rev. Frank Joseph for 37 years, and on the 1st of June, 1954, the congregation elected him to assume the full Pastoral duties of the Church.

The present Church Building was purchased from the Evangelical Free Church in January, 1915, and since that time has undergone three major remodeling stages. Known as the oldest Spiritualist Church in Chicago, it is a definite landmark in the community, and one of the 72 fine Churches in the Logan Square area.

ENID, OKLAHOMA

The Spiritualist Healing Center Church, enjoyed a special Lyceum service Father's Day June 20. The Lyceum was opened with THE LORD'S Prayer, Flag Salute, and the singing of "America and America the Beautiful." The lesson chosen for the day was IMPRISONED SUNSHINE with everyone taking part in the discussion many beautiful thoughts being expressed. Father's Day poems were read by John Eppinette and Mr. Lester Scoles our State President. Others reading poems were Mrs. Sam Stinson and Mrs. Marie Brown.

(Continued on page 24)

Seventy-3rd Annual Convention of the N.S.A.C.

OCTOBER 4TH THRU THE 8TH, 1965

IN THE STATLER-HILTON HOTEL, GRAND CIRCUS PARK AT
WASHINGTON BLVD., DETROIT, MICHIGAN 48231

The Statler-Hilton is completely air-conditioned, each room equipped with radio and television. The Hotel is located downtown, close to all the finest shops and stores. Free garage parking for registered guests. Six dining areas including drugstore counter and a cafeteria.

All meetings of the Convention will be held in the Michigan Room, the opening Banquet will be held in the Wayne Room on the evening of Monday, October 4th. Banquet tickets may be obtained from Chairman, Margaret Blackburn, 1900 College Ave., Ferndale, Michigan 48220. Banquet tickets are \$5.00 each. Host to Convention—Michigan State Spiritualist Association of Churches.

For information about the Convention write secretary, the Rev. Goldie Dodd, 89 Delaware Ave., Detroit, Michigan 48202.

HOTEL RATES ARE AS FOLLOWS:

	Low	Medium	Best
SINGLE	\$ 8.00 to \$10.00 ()	\$10.50 to \$13.50 ()	\$14.00 to \$15.50 ()
DOUBLE	\$14.50 to \$16.00 ()	\$17.00 to \$17.50 ()	\$18.50 ()
TWIN	\$17.00 to \$18.00 ()	\$18.50 to \$20.00 ()	\$21.00 to \$25.00 ()
SUITES—(Small)	\$33.50 ()		(Medium)



RESERVATION HELD UNTIL 6 P.M. UNLESS HOTEL IS NOTIFIED OF LATER ARRIVAL HOUR

All room rates subject to 4% Michigan State use tax
For room reservations write—Reservations, N.S.A.C. Convention, Statler-Hilton Hotel, be sure to make reservations in plenty of time to be sure that your room will be ready when you arrive. If requested room is not available nearest rate to your request will be held.

\$37.00 () (Large) \$50.00 ()

MICHIGAN STATE SPIRITUALIST ASSOCIATION OF CHURCHES

1965 Annual Convention

The M.S.S.A.C. held its first regular annual convention since May, 1961 on June 4, 5 and 6, last, in Muskegon's Occidental Hotel, with the First National Spiritualist Church, 2501 Jefferson, Muskegon Heights, as host church.

The convention was a most successful one—constructive and marked by lively but extremely harmonious business sessions morning and afternoon on Friday and Saturday. Its religious services Friday, Saturday and Sunday evenings and Sunday morning and afternoon were very well attended.

Regular conventions had not been held in 1962, 1963 and 1964 because of the litigation occasioned by the abortive attempt by a rebellious majority of the members of the Association's Board of Trustees on February 24, 1962, to sever the Association from its traditional status as the regional auxiliary and administrative agent of the National Association in Michigan.

The rebellious officers were removed and replaced at an emergency Special Convention of the Association on March 24, 1962 which had been called and conducted by the Association's auxiliary memberships.

The ousted officers refused to accept their dismissal and a court action ensued. The Association's action was fully sustained by the court and Michigan's Supreme Court twice rejected requests by the defendant former officers for permission to appeal from the lower court's decision and order.

The defendants ultimately reluctantly turned over some records of the Association and made a partial "accounting" of its misspent and depleted funds.

The Association bridged the time gap by conducting several Conferences and Special Conventions. Normal convention activities have now been resumed.

The interrupted and normally staggered three-year terms of officers and trustees were reinstated and "locked-in" to the normal pattern existing previous to the 1962 Special Convention at which all officers and trustees had been elected to one-year terms or until their successors could be elected at a regular annual convention, then anticipated for 1963.

President Arthur Beesley, Vice-Pres. Ethel McLain and Trustee Chas. L. Youngs were reelected unopposed to three-year terms; Secretary Goldie Dodd, Trustees Irene Smith and Floyd Simmons, unopposed, were re-elected to the remaining year of their normal three-year terms, and Trustees Lon Hunt and Evelyn Lessard to the remaining two years of their normal three-year terms.

In a spirited but very friendly contest, Mr. Jack Remington won out by a two-vote margin over Mr. Youngs for the office of treasurer vacated by Mrs. Margaret Blackburn who was visiting in England—each candidate apparently voting for his opponent. Mr. Remington thus becomes the only new member on the Association's Board. He will serve out the remaining two years of a normal three-year term.

The Association was most fortunate in that the Rev. D. Mona Berry, N.S.T. and pastor of the Spiritualist Church of Eternal Brotherhood, Buffalo, N. Y., was available as its convention guest of honor, speaker and medium. Always especially welcome in Michigan, Rev. Berry was greatly enjoyed after her long absence from the Michigan scene. She was featured at the Saturday evening service and at both afternoon and evening services on Sunday.

Rev. Berry was assisted in spirit greetings on Saturday evening by Elsie Beesley and A. J. (Lon) Hunt, on Sunday afternoon by Norma Whiting, Amy Gramp and Jack Remington and on Sunday evening by Dorothy Beesley and William Aldred. Rev. Aldred was as usual outstanding in his demonstration of billet reading.

The Rev. Lon Hunt was featured as the Friday evening speaker, with Gladys Elmquist, Elsie Parker, Margaret Dennis and Bessie Youngs assisting with spirit greetings.

In her capacity as a NSAC missionary, Rev. Berry also most graciously administered the oath of office to the Association's newly elected officers and trustees.

Mrs. Marvell Francisco, president of the host church, was a most capable convention pianist; Mr. Ralph Cheney, president of Royal Oak First Spiritualist Temple, served excellently as convention sergeant-at-arms; and Rev. Aldred served most effectively as toastmaster at the Saturday evening Convention Banquet which was attended by some 150 Association members and their friends and fellow Spiritualists from as far away as Ohio, Indiana and Illinois—including the Rev. Harry Hilborn, president of the Independent Spiritualist Association, who was already on the job readying for their own convention in the same hotel the following weekend.

As the convention activities came to a reluctant close on Sunday evening, everyone was agreed that it had been one of the most constructive, harmonious and enjoyable within recollection.

Michigan Spiritualists are looking forward eagerly to greeting their fellow Spiritualists coming to the October convention of the National Spiritualist Association of Churches, and to renewing and strengthening their past friendships with them.

(Editor's Note: A detailed report on the very interesting Lyceum session on Sunday morning, under the very capable direction of State Lyceum Superintendent Ethel McLain, will be covered in our October issue.)

Wedding

ROBERTS - KNOWLES

Charles B. Knowles and Mrs. L. M. Roberts were united in marriage, June 19th, 1965 at 5 P.M. in the Co-operative Spiritualist Church, N.S.A.C., Tampa, Florida, both bride and groom are members of the church. Rev. Thomas Guthrie of St. Petersburg officiated at the double ring ceremony. The couple was attended by Mr. and Mrs. Frank Herrinquez of Tampa, the two daughters of the bride acted as organist and soloist for the occasion. The church was filled with the many relatives and guests of the happy couple and a buffet dinner was served to 75 guests in the church dining room.

CIMAROLI - KAPPHEIM

On Saturday, July 10th at 2 P.M., Charles Kappheim and Gloria Cimaroli were joined in Marriage in a double ring ceremony by the Rev. Elsie Beesley, at the First Spiritualist Temple, of Royal Oak, Mich. Organist for the occasion was Dorothy Beesley. Charles was a Former Lyceumist of the Church and is the son of Dorothea and Wesley Kappheim. Gloria is the daughter of Albert Cimaroli and Marian Cluff of Warren, Mich.

CHRISTENING

AUSTIN, TEXAS

Laurence George, Jr. born April 15, 1965, son of Mr. and Mrs. Laurence George Schmidt was christened at a special service in the First Spiritualist Church, Austin, July 11th, 1965. Sponsors for the infant were Mr. and Mrs. Frank Del Curto. Miss Mary Louise Wilson, Officiated.

SPECIAL NOTICE TO CONVENTION DELEGATES

The deadline for securing banquet tickets for the National convention is SATURDAY, OCTOBER 2nd!!

Write to Mrs. Margaret Blackburn, 1900 College Ave., Ferndale, Michigan 48220.

Write TODAY!

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

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

SAN BERNARDINO—Spiritual Science Church, 25014 E. 5th St. Services Sunday, Healing and Devotional Service, 10:30 A.M. Rev. Ann Cannara, Pastor, phone TURner 4-0071.

SAN DIEGO—Trinity Spiritualist Church, 3960 Kansas St., San Diego 4. Sun., Mon. and Thurs., 8 p.m. Nevada DeVore, Minister, Edythe Foyle, Secretary.
Progressive Spiritualist Church, 3843 Herbert St. Sun. 7:30 p.m. Rev. Carrie B. Kelly, Pastor; Helen E. Guss, Secretary.

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

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

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

COLORADO

Centennial State Spiritualist Association—

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

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

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

CONNECTICUT

Connecticut State Spiritualist Association—

President—Mrs. Nilla Norton
Box 122, Cobalt, Connecticut

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

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

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

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

DISTRICT OF COLUMBIA

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

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

FLORIDA

CASSADAGA—Cassadaga Spiritualist Camp, Services in the Auditorium every Sunday, 2:30 P.M. Lecture, Spirit Messages, Healing. E. A. Segebrecht, Sec'y.

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

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

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

ILLINOIS

Illinois State Spiritualist Association—

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

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

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

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

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

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

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

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

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

EAST ST. LOUIS—United Spiritualist Church, 51st St. and Ohio Ave. Services Sunday and Wednesday, 7:45 p.m. Pastor, Rev. Otilie S. Dryoff, 711 N. 52nd St., East St. Louis, Ill. 62203

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

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church, 102 S. Pearl. Worship, Healing, Message Services, Sun. 2 p.m. Potluck dinner, movies. Rev. Daryl N. Winters, 313 E. Center, 962-2066. Secretary, Mrs. Percy Phillips. Corresponding Secretary, Estelle Harrell.

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

INDIANA

Indiana State Association of Spiritualists—

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

Secretary—Rev. Velma Hool-Dickson
410 Lincoln Way East, South Bend 46601

EVANSVILLE—Union Spiritualist Church, cor. Michigan and Third Ave. Services Sun. and Thurs., 7:45 p.m. Rev. Sadie Temme, Pres., Gilbert C. Burke, Sec'y.

MICHIGAN CITY—First Spiritualist Church, 220 W. 10th St. Services Sunday, 10:30 a.m.; Lyceum 9 a.m.; Wed. Circle Service, 8 p.m.; Fri. Circle Service, 2:30 p.m. Rev. Amelia Hullinger, Pastor; Gertrude Rachor, Secretary.

FORT WAYNE—Spiritualist Church of Divine Science, 1615 Wells St., cor. Spring. Sun. Lyceum 9:45 a.m. Service, 7:30 p.m.; Thur. 2 and 7:45 p.m. Special Service 1st and 3rd Sun. of month, 2:45 p.m. Dinner at 5 p.m. Rev. Bernice Brock, Pastor. 1604 Andrew St., phone A-4567.

FRANKFORT—1st Spiritualist Church, Magnolia and Green Sts. Services, Sunday, 2:30 p.m.; First Sunday of each month, 2:30 and 7:45 p.m. Orval C. Howe, President.

GARY—First Spiritualist Church, Inc., N.S.A.C. 2430 West 11th Ave. Services: Sunday, 2:30 p.m., Wednesday, 7:30 p.m. Pastor, Rev. Velma H. Dickson; Pres. T. F. McGinnes; Sec'y Reba S. Weaver, 288 Ellsworth St., Gary 3.

HAMMOND—1st Progressive Spiritualist Church (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. 2:00 and 7:00 p.m., Monday 7:00 p.m. Minister, Janice Rosalie Baynes, phone A.M. 6-5824. Anna W. Gaugh and H. S. Smiley, Assistant Ministers. Sec'y, Mrs. Lillian Greif, phone 243-2391.

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, 912½ N. Broadway. 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. Sophia McNabb, Grayce Diller Lecturers, Speakers, invited. Pastor, Rev. Marie Brew, 614 E. Pine.

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. Blanche M. Taylor, 276 Northern Ave., 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, Sec'y. 106 Green Ave., Charlevoix.

DETROIT—First Spiritualist Temple, 14801 Fenkell, Detroit 27. Church Service, Sun., 10:45 a.m. Charles L. Youngs, Pres., Rev. Goldie Dodd, Sec'y, 89 Delaware, Detroit 48202.

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 & Lyndale Ave. N., Consultations Thursday 1-4 p.m. Services Sunday 3:00 p.m. Rev. Howard C. Lemire, President, 522-9210; William Miller, Secretary, 333-8405.

MISSOURI

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

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

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

BURKETT SPIRITUALIST CHURCH, INC., 2653 Natural Bridge Ave., St. Louis 6, Mo. Sundays, Lyceum 9:30 a.m., Devotional and Healing Service 10:30 a.m. Rev. Dorothy M. Buss, Pastor.

NEW HAMPSHIRE

PORTSMOUTH—First Spiritualist Science Church, 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 service 10:00 a.m.; Sunday afternoon service 3:00 p.m.; no Sunday evening service; Wednesday afternoon service 1:00; Wednesday evening service 6:30; every second Wednesday of every month Progressive Circle 1:00 p.m. and 6:30 p.m. 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. Mr. Raymond Smith, President. Telephone 299-7190.

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. Rev. 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. Amy Pearce

544 W. Glenaven Ave.,
Youngstown, 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. Services, Sunday 2:30 p.m. Clara A. Wilson, President, 1043 N. Davey Ave. Mary W. Schimmoller, Secretary, 911 N. Mantau St., Kent, Ohio.

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—First Spiritualist Church, 323 West LaCade. Sunday Service, 7:00 p.m., Study Class, Friday 7:30 p.m. Rev. Amy Pearce, Pastor, 544 West Glenaven, Youngstown. Phone 782-1090.

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

Secretary—Helen Ferguson

3009 George St.
Harrisburg, Pa. 17109

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. 3 and 8 p.m., Fri. 8 p.m. telephone Gladstone 7-3875.

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; 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 Conference—

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 10:30 a.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.

St. Paul's Spiritualist Church, 4202 Roseland. Pastor, Rev. Leonard Parsons; Assistant Pastor, Mrs. Cecil Worcester. Phone MI 9-0716; President, Jerry Hurta, Phone OV 2-9419. Services: Sunday—Lyceum 10 a.m.; Devotional, 10:30. Third Friday of each month, 7:30 p.m., Clairvoyance.

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 Chapel, 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 Bellingier.

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, CH 3-7329. Rev. Genevieve Siedler, ME 2-9095, Sec'y of Board.

The Church of Spiritual Unity, Concert Hall, Fisher Studio Building, 1519 2nd Ave. 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 Street, Services, Sunday 2 P.M. Ray M. Champie, President; Irene Hodkinson, Secretary.

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.

Pilgrim Psychic Science Church N.S.A.C. 1239 South 15th Street, Milwaukee. Devotional Service Sunday, 10:00 A.M. Mrs. Viola Renz, Secretary, Telephone 873-8810.

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.

QUIZ CORNER (Continued)

world was split by creedal and dogmatic principles. It was only natural that thinking men and women of the nineteenth century were considerate of these new ideas, the universal question of reward, salvation and life after death was paramount in the minds of men. The dawning light of a new approach to the dogmatic demands of the Christian clergy gave a fresh impetus in the application of the simulated creeds of orthodoxy and out of it there grew, quite naturally; the third aspect of Spiritualism—that of Religion. In this chronology the beliefs in Modern Spiritualism developed, not as the result of an actual leadership but as the result of natural growth in the physical and psychical attributes of man himself. The writings and teaching of Andrew Jackson Davis gave to us a philosophy in which science and religion may be used simultaneously as proof that man is a triune being; that he is spirit, that he creates his own destiny.

The excellent work of Stainton Moses cannot be denied—but his work was an educative elaboration of these same aspects which time developed in the field of research. His was the continuation of psychical discoveries which are extremely important to our Cause. While we can accept him as a pioneer, the very foundation of our beliefs is the result of slow growth in the realm of Logic and Reason.

LYCEUM (Continued)

sure you will gather the stardust of knowledge and wisdom from the Teachers who will wave the magic wand before your eyes to awaken you into a greater reality of spiritual service to mankind.

We are most grateful to the Teachers and the Committees who served in every capacity. It has been a privilege and a joy to serve as Chairman of the 1965 Conference. Not everyone will agree as to the wisdom of the course I have followed, under what I feel to be Divine guidance, I have tried to serve in the best way I know. My thanks to Rev. Dibble, National Lyceum Superintendent and his Assistants for working so closely with me, and for the encouragement and support of the many Lyceumists. Each have been of inestimable value to me and the Lyceum Department.

A new beginning, a spiritual pattern of Lyceum work emerges. Let us make full use of the findings of new, youthful talents. In the light of accumulated spiritual knowledge, emerges a set of guiding principles which can have immense significance in our Lyceum growth.

Thank you for a work well done.

Evelyn Muse

NOTES FROM THE FIELD (Continued)

Special music for the service by Helen Williams and Richard Jackson.

Following the service a picnic was enjoyed in beautiful Meadowlake Park with boat and train rides.

Those attending the picnic were Mr. and Mrs. Scoles, Mr. and Mrs. Nolen, Mrs. Madaline Williams and children Helen and Frankie, Mrs. Helen Jackson and son Richard of Oklahoma City. Mr. Kascher of Guthrie, Mrs. Brown of Blanchard, Mr. and Mrs. Owsley of Blackwell. Mr. and Mrs. Stinson, Mrs. Hart, Mr. and Mrs. Larry Lohse and son Ronnie, Mr. and Mrs. John Unruh and son Ray. Mr. and Mrs. Eppinette and sons John and Douglas and Mr. Fields of Enid.

The Church gives thanks to everyone attending; it was a most enjoyable day.

Declaration of Principles

National Spiritualist Association of Churches

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

N.S.A.C. Officers

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

Trustees

Arthur A. Myers, Cassadaga, Florida, 32706
Jeannette J. Knepprath
4721 W. Washington Blvd., Milwaukee 8, Wis.
Ralph D. Cutlip, 5465 Main Ave., Ashtabula, Ohio 44004
Evelyn Muse, 404 8th St., Edinburg, Texas 78539
Ernst A. Schoenfeld,
3501 Shakespeare Ave., Chicago, Ill. 60647

Spiritualist Healers League

National Spiritualist Association of Churches

Secretary

REV. JANICE R. BAYNES
2733 Thompson
Des Moines, Iowa 50317

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

HEALING THOUGHT FOR SEPTEMBER

The Harmony of God's Eternal Presence manifests through me each day.

May I ever be conscious of the spiritual and magnetic currents of the Universe permeating every part of me, bringing health from THE ETERNAL PRESENCE