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4721 W. Washington Blvd., Milwaukee 8, Wis.

RALPH D. CUTLIP, SR.
5465 Main Avenue, Ashtabula, Ohio 44004

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

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THIS MONTH'S FRONT COVER Spring Song

EDITORIAL

ANNIVERSARY THOUGHT

By Rev. Louis D. McKenney
(March 31, 1848-1966)

The dawning of a light, gray and faint but a spiritual light it was, though a long way from the later full blaze.

We admit that the Hydesville manifestations were at the very bottom of the scale of spirit-intercourse. It was, in fact, another case of a haunted house, but through the intuition of one of the Fox sisters it was found that the unseed disturber possessed intelligence, could hear questions and respond to them correctly. From this discovery the whole system of spirit communion by external signs and sounds originated. But for this discovery the Fox cottage would have been one of thousands of haunted houses, such as have occurred in every land.

The Rochester vibrations as they were soon to be called began springing up with a spontaneous and irresistible life of their own, ap-

pearing "everywhere" and in all classes of society within a very short time. From the date of the first raps until now they have never ceased.

The communicating spirit was a young peddler who five years previously had been murdered as he slept. He retained the memories of the earth's injustice and suffering thick upon him; he was not in a very happy or advanced condition.

The effect upon the family, the mediums, and all concerned was of the most disastrous character. The public investigation of the affair drove them out of house and home; as mediums, the girls were cruelly treated by investigating audiences. Even the spiritual power had a persecuting effect on Kate and Maggie. Wherever they went.

As soon as it was discovered that a spirit intelligence operated through them. Leah informs us that sitters were eager in their quest to see if they could gather any light or direction to help them in their worldly affairs. In short, at the earliest possible period, the power was misdirected into a wrong channel.

Kate and Maggie were persuaded by those who had an object to serve, to declare that their mediumship had been all trickery. Of course their declaration in either direction amounted to nothing, as spirit phenomena do not depend on the statements of mediums at all, but upon the independent observations of sitters. With all the good they did in convincing people of the existence of the phenomena, yet there was much that was bad to themselves connected with their career.

Many valuable lessons can be gleaned from the lights and shadows surrounding the lives

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The grave is in Cypress Hills Cemetery, 833 Jamaica Ave., Kings & Queens Counties, Long Island, N.Y.—Grave Section 3, lot 355.

NEW FACTS FOR THE FIRST EASTER



Rev. Enid S.
Smith, Ph.D.

Those who really knew Jesus, The Christ like John the Beloved, in his old age, said of Him that in every aspect of the day Jesus was aware of the Father. He beheld Him in the clouds and in the shadows of the clouds that pass over the earth. He saw God's face reflected in the quiet pools. The night under the stars spoke to Him with the voice of God, and in solitude He heard the angel of God calling to Him. And when He stilled Himself to sleep He heard the whispering of the heavens in His dreams. We are all sons and daughters of the Most High, but the Anointed One dwelt in the body of Jesus of Nazareth, walked among us and we beheld Him.

Besides the records of the death and resurrection of Jesus the Christ given in the Hebrew-Christian Bible, the Aquarian Gospel, the Aramaic Bible translated from the original manuscripts into English for the first time in 1952 by Dr. George Lamsa, and in other Bibles, the writer has been able to locate new material from a book called the **HISTORICAL RECORDS OF JESUS THE CHRIST, MESSIAH**, with ancient documents from the libraries in Rome and Constantinople and elsewhere which give actual reports of Pilate to the Emperor Tiberius Caesar concerning the Crucifixion and Resurrection, also the report of Caiaphas, the High Priest, to the Sanhedrin. There is, furthermore, another report of Herod to the Roman Senate concerning Jesus, and many other records of great interest. A few excerpts will be incorporated in the Easter story. These should be enlightening and interesting to Spiritualists as they are the ones who would especially understand spirit phenomena of various kinds.

The Jews had asked for a sign, and Jesus had said, "Destroy this body and in three days I will raise it up again." He promised to bring life to a dead physical body, for the purpose of proving that God is capable of doing such, and that there is no death. On the cross He died and was heard to say in Aramaic, the language He spoke, "My God, my God, this was my destiny for which I was born." Later the Master was heard to say, "Father-God, into Thy hands I give my soul." (Aquarian Gospel). A flood of golden light surrounded the cross, and from the light came the voice, "Lo, it is finished." Many terrifying things then happened, among them the earth shook, the curtains of the Temple were rent from top to bottom. Rocks were split and tombs lay open on

the hillsides. With the tumult that followed and the uproar from the shaking of the earth, the crowd hurried down from Calvary to seek shelter.

This left Jesus alone in His etheric body with the angels attending. He knew that He must transmute his dead physical body into a spiritualized physical body with which to complete His work on earth. This body had to be physical enough to be seen, heard, felt, yet it must be a body of high enough vibration to be able to pass through walls, to be levitated, and that could vanish at will. This transmuted body, changed in form and essence, He must take it throughout Galilee and to various parts of the world where He had studied, taught, worked, and had perfected His Mastership—to Jerusalem, to India, Egypt, Persia, Etruria, Tibet, and other places. In all these places, He would demonstrate the power of life over death and the possibilities of man.

With the help of Pilate and the soldiers he sent with Joseph and Nicodemus, the body of Jesus was placed safely in Joseph's tomb in the garden of Siloam. A huge boulder was rolled against the entrance, the Roman seal was placed upon it, and a guard of 100 Jewish soldiers were assigned to surround the sepulcher to see that the Master's disciples did not steal away His body and give out that He had risen from the dead.

Jesus with His heavenly helpers worked from Friday to Sunday preparing for His demonstration of superiority over the physical world, raising His physical body into a higher vibration. It was not to be an ectoplasmic or a materialized body, but a transformed, transmuted physical body for the first Easter. Bibles differ in details. But the **Historical Records of Jesus the Christ, Messiah**, together with some 5,060 volumes in the Vatican give the reports of eye witnesses, the testimonies of the soldiers who saw the transmutation of the body. The tomb suddenly was emblazoned, as a group of white clad soldiers marched single file down the garden path and countermarched before the door of the tomb. The Jewish guard thought the disciples were going to steal away the body. They charged them, but were dismayed that they could not kill them. The soldiers in white were of the Silent Brotherhood, and marched in among the frightened men, then vanished.

On the Sabbath at midnight, every soldier heard the words echo through the garden, "Adon mashich cumi," which meant Lord Christ arise." Instantly all unsheathed their swords. Still believing the disciples would try to take the body away. The words seemed to come from everywhere. It was approaching

(Continued on next page.)

dawn when distant thunder was heard. In the rays of light all saw an angel stamp on the Roman seal, tear it to shreds and roll away the stone from the door. Again the words, "Lord Christ, arise!" The records show that Jesus opened His eyes and said, "All hail the rising sun and the coming day of righteousness." He rose, folded His burial clothes, while many of the frightened soldiers fell to the ground. Then words again came from everywhere, "Peace on earth, goodwill to men."

Jesus had risen as He promised. The frightened and bewildered soldiers hastened to Caiaphas at Jerusalem to tell what happened. They were bribed each with a piece of silver to say that the disciples stole Jesus' body while they slept. They did what they were paid to do. Our Bible tells of many appearances of the Master after His resurrection, but not the one to Caiaphas behind locked doors. The High Priest after the crucifixion dreaded to go anywhere, lest he meet Jesus whom he had condemned. Caiaphas had given orders to his guards that none were to be admitted without first giving him notice. Notwithstanding, with no one in his room but his wife and Annas, her father, when Caiaphas lifted up his eyes, he beheld Jesus of Nazareth who stood before him! The High Priest's breath stopped, his blood ran cold, and he was about to fall when Jesus said, "Be not afraid. It is I. You condemned me that you might go free. This is the work of my Father."

Jesus passed from place to place, explaining how in the flesh of man is the essence of the resurrection which when quickened by the Spirit of God will raise the substances of the body to a higher vibration and make them like the bodies of the heavens above, invisible to human eyes. He showed that carnal form is changed to form divine.

He went on then to demonstrate the possibilities of men to do "even greater things than these," as Jesus had shown in His pattern life, —went to visit Prince Ravanna of India in the palace of Orissa. Here He was well acquainted

and met with the philosophers in a feast in their honor at the time of Jesus' resurrection. A halo of light rested upon His head and filled the room. He greeted them, and they bowed and greeted Him, knowing that a great Hebrew prophet had come among them. He told them of His treatment and death and that He in conquering death, was demonstrating the power of God. He could cross the borderland of worlds at will. He charged them to make known His truth, to live the Gospel that would never die, and to tell all that the so-called dead shall live again. All India heard him gladly.

Then He went to the ancient Persian City of Persepolis. He visited the Magian priests in their silence. Kaspar had been one of the first to greet the Baby Jesus in the shepherd's home in Bethlehem. He told them that the problem of the ages had been solved. A son of man had risen from the dead and shown that with the speed of light human flesh had been transmuted into the Divine.

Then on to Greece he went. He had taught for some time in the Acropolis. There He visited Apollo and the Silent Brotherhood, also the Delphian Oracle. Standing upon the Oracle pedesta, as He began to speak, it became a blaze of light. He talked to them about his transmuted body and told them that God had spoken through the voice of man, a living oracle, and not through oracles of wood and stone.

In lower Egypt at or near Heliopolis He found the priests of the temple celebrating the resurrection of their Brother, the Nazarite, for they knew that He had risen from the dead, the first man to make His demonstration in a transmuted, a physical spiritualized body. They greeted Him with "All hail." The bells of the temple rang and the temple became a blaze of light. After He had spoken to them, they realized their Way Shower was the Son of Man and the Son of God, One who had reached all wisdom, virtue, power, and glory possible to the human expression that had been gathered as a mighty and eternal harvest.

Thus he continued to go from place to place, but before His ascension he did not fail to visit the priests, scribes, and Pharisees that had killed Him. On the Sabbath where many important Jews were gathered, according to the report, a stranger in the garb of a fisherman appeared and inquired what had happened to the one called "Jesus" that used to teach in the Temple. The answer was that "the man of Gallilee was crucified because he was dangerous, seditious, and vile." The stranger asked in what tomb was his body; but they did not know, only that his disciples had come and stolen his body away. Jesus then told that He was a witness to the facts and was in the garden of Siloam among the 100 men, and that not

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PILGRIMAGE Part 2



Rev. R. F. Nye

My earliest recollection of beautiful Riverside Cemetery in the town of my birth is of the year when the Mackenzie monument was erected and our family walked to view it on a Sunday afternoon. A walk to the cemetery was approved recreation in those days.

As I look at the picture of that memorial which I took early one July morning in 1948, the years dissolve and again I stand before it.

Seated upon an imposing granite base, decorated with Scotch thistles, a female figure leans an elbow upon the angle of her right limb; her head slightly bowed in contemplation rests upon her right hand. Her other grasps a wreath which rests upon her left knee. Wavy hair above a contemplative face and the folds of her garment accentuate her mien of calm reflection. Remembrance best describes the silent figure, remembrance that the generations rise and pass away.

Christina G. Rossetti speaks for that meditative form to which I am drawn whenever I visit the cemetery.

Remember

Remember me when I am gone away,

Gone far way into the silent land.

When you can no more hold me by the hand,

Nor I half turn to go, yet turning stay.

Remember me when no more day by day

You tell me of your future that you
plann'd;

Only remember me; you understand

It will be too late to counsel then or pray.

If you should forget me for a while

And afterward remember,—do not grieve:

For if the darkness and corruption leaves

A vestige of the thoughts that once I had,

Better by far you should forget and smile

Than that you should remember and be sad.

Twice in the years following my father's death I spent hours at his grave on the anniversary and again and again I stood before the silent seated statue. Her remembrance was pure nostalgia, it seemed, without assurance of reunion beyond the silent graves "where the shadows of the trees moved round with everlasting patience over the sundappled ground."

With a heavy heart and reluctant feet I left the cemetery, thankful that once again I had been able to visit the place associated with my father. Reason assured me that he was not there, but my feelings could not place him elsewhere. I relate this because you, too, may have had a like experience. The autumn of

1949 brought a complete change of understanding and feeling so that when I revisited my father's grave the next summer it was with a light heart and I left with no reluctance. But of what caused that change following a short detour.

I was the ordained minister of an ancient Church, a Church noted for Biblical scholarship. It proudly exhibits a wide latitude of interpretation of its Articles of Belief. But in the 1940's I became increasingly aware that the religion of the Episcopal Prayer Book lends itself to repetitive formalism rather than to creative spiritual adventure. Its doctrines are established upon the writings of St. Paul and the post-apostolic creeds rather than upon the substratum of the life and teachings of Jesus. It is congenial to the priestly type of religion rather than the prophetic; it is a religion of authority rather than a religion of the spirit.

There is not a trace of Spiritualism in it except for the glaring inconsistency of petitioning the saints, although the Old and New Testaments illustrate and confirm Spiritualist phenomena, both physical and mental.

Concerning the communion of saints, however felicitously phrased, there is no suggestion of actual communication. Later I was to learn that the Church will have nothing of communion which initiates communication. Communication requires recognition and when it is once experienced ecclesiastical channels are bypassed forever. I came to realize that the Church possesses not one scintilla of knowledge of the departed; that when confronted with present day evidence for the continuity of life comparable to the reappearance of Jesus it resorts to denial, ridicule, disciplinary correction and suppression as in a notable instance when an official report of the Church of England somewhat favorable to the claims of Spiritualism was pigeonholed by the Bishops.

How did I come to the knowledge of Spiritualism, how did I learn the glorious truth that Jacob's ladder is still set upon the earth with the angels of God ascending and descending it? When life experience brings basic dissatisfaction we are sometimes ready to investigate and obtain first hand knowledge of greater truths than we have known.

One day in October, 1949 the son of the local Methodist minister was selling an article of merchandise to help himself through college and called on me to assist. During our conversation he inadvertently divulged the fact that his family had been attending seances at the home of a noted medium, a retired business man who lived at Rinebeck on the Hudson. I immediately felt a great desire to participate in such a meeting and I telephoned the minister

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at once. I expressed my interest and asked if he would try to obtain an invitation for me to accompany him and his family on their next trip to Rhinebeck. Such an invitation was graciously extended and early in November I accompanied the minister and his family to the home of Dr. E. A. Macbeth.

We were warmly welcomed and I at once liked the large genial man.

After an hour of general conversation all of us went upstairs to a small bedroom for the seance. A black covering was hung over the window to shut out all light and, when each was directed to a seat, the electric light was turned off. Fr. Tobe's great personality had been described to me, and the general nature of a sitting, but what occurred was more remarkable than any report could possibly convey. All joined in the Lord's Prayer and Fr. Tobe's unforgettable base voice was distinct from that of Dr. Macbeth's who also joined in the prayer. The Sweet Bye and Bye was sung and after a pause Fr. Tobe greeted each one and then spoke for about twenty minutes before he assisted others to manifest.

Dr. Sherwood Eddy in his book *You Shall Survive After Death* gives two chapters to Dr. Macbeth and Fr. Tobe. They are worth reading. Fr. Tobe is one of the most remarkable controls on record and I was convinced that a person other than those who entered the room was talking to us.

In that sitting, my first, and in seven others with Dr. Macbeth Fr. Tobe spoke with a strong voice, but the other spirit persons communicated with varying degrees of power. My father manifested on each occasion and I was convinced that he, as well as Fr. Tobe, was present and talking to me through the wonderful phenomenon of mediumship. My sittings with Dr. Macbeth were the prelude to my first visit to Camp Silver Belle in July, 1951. I felt a strong urge to continue my investigation and I wanted to know by experience the things reported to me by my friend Olive Marsh, particularly the phenomenon of materialization which equals in significance the reappearance of Jesus to his friends.

"The conduct of life rests on an act of faith, which begins with an experiment, and ends as an experience." (Dean W. R. Inge).

When I arrived at Camp I did not know a single medium there, and none knew me. A thunder storm broke as I hurried up the steps of the Mountain Springs Hotel; I quickly deposited my luggage and hastened to the nearby Chapel where the afternoon service was in session. A medium was giving platform messages to a small congregation and I seated myself near the rear of the Chapel. Its furnishings were quite simple. This place of meeting was very different from the churches I was accustomed to and it was a new experience to hear a medium giving messages from invisible per-

sons. I had visited famous and beautiful churches and cathedrals in Boston, New York, London and Paris, and at the time was rector of a church with a quiet and peaceful atmosphere, but in that plain Spiritualist chapel I felt that at long last I had found my way home and that it was none other but the house of God and the gate of heaven.

That evening at the Chapel service Fr. Tobe was the first to manifest his presence to me. During the days that followed many from the Close Beyond spoke and appeared to me. I have described at length several experiences in materialization in **They Live: A Report**, published in 1959. I know the fact of the phenomenon of materialization. It is inconceivable that one or more masquerading confederates could come upon the floor in rapid succession, often in striking resemblance and voice to the departed; appearing in assorted attire from a concealed wardrobe, often with similar clothing and jeweled adornment over a period of years, in different materialization rooms, in different places, with different mediums; referring to events long past as well as contemporary and speaking intimately of the lives, families and friends of the score or more persons in the room. I repeat, it is inconceivable. It is likewise inconceivable that anyone who has witnessed these things can honestly repudiate materialization and its immense significance. I, and many others, have witnessed a spirit person dematerialize and rematerialize, repeatedly, in plain view of everyone in the room.

It became immediately evident to me that religious dogma based upon the alleged unique appearances of Jesus following his death was untenable, that the basic tenet of Spiritualism was demonstrably true: that the existence and identity of the individual continues after the change called death. It was clear that the affirmations of Walt Whitman and the intimations of seer, prophet, poet and philosopher are justified.

When criticism of Spiritualist presentations are made to me I ask what the historic churches have ever done except persecute, ridicule, castigate and suppress those who have proclaimed contemporary evidence for personal survival after death. Conformity and respectability resent the challenge, particularly when fact confronts speculation. It ill becomes Churchmen who have never lifted a hand except to lay it as a burden upon Spiritualism to criticize and condemn. At Ephrata I became convinced that God is not helpless without man's institutional guidance. "God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things that are mighty." (I. Co. 1:27)

In the spring of 1951, prior to going to Silver Belle, I preached a series of sermons on

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Our Life After Death. Following my return from Camp I shared some of my experiences with a few whom I thought possessed receptivity and loyalty of confidence. As you perhaps anticipate, some turned upon me as if I were the purveyor of a contagious and noxious abberation. The church warden and treasurer were alerted by a young couple with whom I had shared in confidence and he met with me to express concern for the parish finances should my eccentric activities become commonly known.

The door on the past was closed and a new door opened on the future when I resigned as rector and a short time later left the ministry of the Episcopal Church. I question no man's personal decision. I recognize differences of temperament and varied circumstances of life, but the author of God's World says something that demands consideration. I quote:

"Mediumship has been persecuted very largely because those who have experienced the glories of communication, have still been cowards at heart. They have not had the honest conviction to tell the world what they have experienced. They belong to clubs, to churches and to fraternal orders, but they do not have the moral courage to stand up in the face of such censure as might come to them. They were glad to accept the fruits, but unwilling to protect the orchard. They came in secret to partake of the grapes, but when the vineyard was in danger they disclaimed all knowledge of its existence. And if a man recognizes the truth, knows it is the truth, and is still so morally weak that he will not fight for it, then where can he claim his right to the benefits of the truth?"

The inquirer into the truths of Spiritualism who turns to its non-official literature may well be dismayed at articles and book advertisements which often preclude consistency by claims for alleged revelations which are mutually contradictory. It is confusing and discouraging. There is a vast difference between knowledge and speculation held as truth. The imaginative faculty is incredibly ingenious in transforming abstractions and allegories into realities. Contradictory beliefs are devoutly held by equally sincere adherents, each claiming a special revelation from God or from great figures who choose human instruments to transmit their revelations. The Bible, the Book of Mormon, Oahspe and many others illustrate this fact.

Where does truth lie? It lies within the consensus of spiritual values, not within the embroideries of speculation or the pious hogiography of the faithful. The credentials of Spiritualism are not in the custody of any individual or bound within the covers of any book. They rest in human experience, at all times and in all places.

For myself, the philosophy and religion of

personalism more adequately meets the experiences and problems of life than any other and Spiritualism illustrated and confirms its truth.

On the occasion of my ordination to the Spiritualist ministry I had the privilege of making a response following the act of ordination. I said I had sought Spiritualist ordination that I might possess the status of its ministry as I testified to its truth and taught its principles; that I might partially repay my indebtedness for its inestimable blessings to me, and that I might have a closer fellowship with colleagues in its ministry. I said I was proud that my name would appear at the foot of the roster of those who had been valiant for truth and who have testified to the glory of two worlds.

It has been a long pilgrimage from boyhood Congregationalism to a ministry in the Spiritualist Church. "In spiral routes by long detours." To have extended my fellowship with dear and beautiful souls to include those who have gone before has immeasurably enriched my life and set my feet upon a path of experience which gives me authority to speak to those who suffer or mourn; giving them beauty for ashes and the oil of joy for mourning.

Spiritualism confirms man's spiritual want as the fulfillment of love, union, and peace with the Beloved who reflects the true, the beautiful, the good and the holy; our being's heart and home." What I discovered you too may find.

To know that the affections and ties of love never grow old, but blossom eternally, is the great blessing Spiritualism has brought to the human heart. "Love has no winter. No. No. It is and remains the sunlight of spring."

A SPECIAL APPEAL

Fellow Spiritualists:

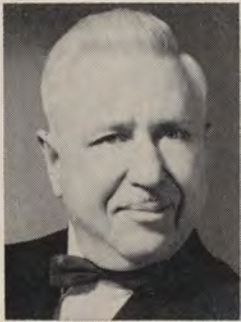
This is a special appeal to all Churches affiliated with the N.S.A.C. from the Lyceum Dept. We are anxious to know the strength of our Lyceums in the United States. A letter was sent to all of our Churches in December, (a few were returned because of changes in address with no new address given). We have had about thirty replies with the following Lyceums Active.

First Spiritualist Church of Phoenix Arizona
First National Church, Binghamton, N.Y.
First Spiritualist Church of Pontiac Michigan
Flower Memorial Church of Leslie, Michigan
Fifth Spiritualist Church of St. Louis, Mo.
First Spiritualist Church of Royal Oak, Mich.
First Spiritualist Church of Patterson, N. J.
First Spiritualist Church of Ashtabula, Ohio
First Spiritualist Church of Austin, Texas

Our Lyceums are so very important to the future of our religion, but even more important than this is the teaching of TRUE SPIRITUALISM being instilled into the minds of little children, this should be considered by all Spiritualists as a great responsibility with us as an organization as a whole. Won't you PLEASE HELP, just a Postal card is all that is necessary to tell us you have an active Lyceum. Please reply to
REV. ETHEL McLAIN
726 S. Dettman Rd. Jackson, Mich. 49203

EVOLUTION IN RELIGION

Part 2



**Wilbur F. Hull,
N. S. T.**

Recently we have heard of a 38 year old associate professor of religion, Thomas J. Altizer at Emory University, Atlanta, as writing these words: "We must recognize that the death of God is a historical event: God has died in our time, in our history, in our existence." Is this an atheistic statement?

There is a small group who are now proclaiming that God is dead. It seems that many theologians are

ready to abandon their concept of a creator; hoping to reestablish Christianity's tenets on a non-religious basis. They say man has lost his sense of the sacred; that modern man no longer needs a God to explain the functions of the universe. Our fine writer, Arthur Findlay, has often stated that when man finds knowledge of things in a rational way, he will no longer worship it; it will no longer be held sacred.

A young Episcopal minister in the "God is dead" group, says "talk about God"—or expecting his reappearance, is in a philosophical way, without meaning.

Other young professors of religion in this same group say "Only God can know God," or "there is no God and Jesus is his only begotten son."

The true Spiritualist who has never lingered long in the orthodox maze, will have no difficulty standing tall enough to see this abandonment as inevitable. He will express regret that these theologians have made such a complete turn-about. He will feel that they have long overlooked the logical; the most apparent explanation and expression of God there is: The Life Principle—Consciousness.

That this God concept has escaped them we can reason as being a part of the color-blindness of Orthodoxy. They have struggled too hard to find the truth in the written word. The accent has been too long upon the past. Too little upon the now—and never upon the future.

To the theologian, science is and has been anathema, something to be avoided—and never considered. If there had been less confusion in Divine Revelation to distort: clarity of vision would not now be a problem in all denominations of Christianity.

As it stands, changes are the problems within most religious groups today. The Presbyterians will convene in 1967 to revise their Westminster Confessional to conform more

with scientific knowledge. It has stood as drawn in 1648. Most of the members have abandoned the predestination idea as well as the inerrancy of the Bible. In 1903 it was modified from the Calvinist doctrine that some men are pre-destined to salvation, while others will be "damned to hell." In the 1920's they decided not to be a fundamentalist church—not accept the Bible as literal history, but be a conservative church.

Not long ago we heard Catholic statements regarding the proposed moon flights. Father Grasso of the University of Rome said there were three possibilities:

1. Human life on the moon might be free of original sin; living in a state of grace; immune from death; free from lust.
2. Like man here, he may have been tempted and failed. Possibly God had granted him redemption. If not, the planet may be over-run with criminals.
3. That life there might not be more than a race of monkeys, lacking the gift of supernatural destiny which God bestowed on man of earth.

These are the outer space conflicts regarding the moon. There were other ideas presented. One of these concerned finding God. The Vatican said that man would find nothing in outer space which would disprove God.

Spiritualists have never been forced to take this defensive attitude. It might be our belief that man would, through outer space exploration, establish more rational concepts. It certainly would help to eradicate the "man made God in his own image" idea.

How much space-thinking has affected religion is any ones guess, perhaps it has changed its entire direction. Spiritualism has little to fear. We have never expected that outer space was peopled with "the dead." If contacts are ever made with other planet-life we can hope they will be advanced beyond our level. Some well-established superstitions might be abolished.

One of the issues which is now settled within the Catholic Congress is deicide and the Jews. The blame for the death of Jesus will be shifted and blamed on all mankind. It has always been our assumption that the act of crucifixion of Christ was supposedly carrying out an ordained act. It was to be. Someone was to do their part in the drama of religion. The resurrection followed. Without the reappearance there would have been no Christianity. Why rob the Jews of their important part in the redemptive scheme?

A Frenchman, Peirre Teilhard deChardin, who was a radically committed Catholic, was

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also a paleontologist and evolutionist. He said that through man, evolution is humanizing the entire cosmos. His passing occurred in 1955. "The Friends of Pierre Teilhard de Chardin" have published thirteen volumes of his writings in the past eight years. These design a joining of science and religion. The church has warned of the dangers in reading them.

Teilhard's theory was that man's culture, technology and power of love, advanced the evolutionary process; that this in itself was a religious act. He also maintained that this produced what he called a "Noosphere": a layer of mind enveloping the earth—part of the evolutionary process. Father Francouer, a Jesuit biologist says, ". . . Almost everyone raised within the Catholic faith is trained in static categories." ". . . Teilhard challenges them to think in evolutionary terms . . . and the challenge is just starting."

The Protestant fundamentalists waged a war in 1925 against the evolutionists in the Scopes trial. A year later the church forbid Teilhard, for life, from publishing or teaching his philosophy. But his writing continued and was placed into the hands of "The Friends."

Anything regarding evolutionary thought, forbidden by the church, cannot be all bad.

Now you might ask, "What has all of this to do with Spiritualism?" It affects us from many angles. We are not living in a world of isolation. Anything that affects the world of religion will have some effect upon all other religions. Minority though we are, we have had considerable influence on religious thinking. It has often seen fit to denounce us. This in itself is recognition.

The changes cited here are only an insignificant few. There are hundreds of major changes in the air. They indicate a trend: A stirring—a restless stirring in the thinking of mankind. A departure from the wornout, decadent and useless totalitarian religion.

Spiritualism has prided itself, with the aid of Spirit, in finding a new pathway. We cannot allow this pathway to become a rut: a comfortable apathetic groove that allows us to sit back and rest. There is a danger we face: self-contentment.

In a recent Psychic News issue, a discussion was recorded regarding our weaknesses and their corrections. One of these was greater emphasis on our philosophy. Another was to stress our concept of the universe. To de-emphasize the constant message-work.

Considering these it could be said that too few consider us in the light of religion. We are not taken seriously in that respect. Why? One reason is that too few are preparing themselves for the lecture platform—too many are anxious to deliver their first message. Result: The movement is made to appear ridiculous. Too many-too soon, with too little.

(Continued on next page.)

BOOKS WANTED

SPIRITUALISM and PSYCHICAL RESEARCH

Highest prices paid for—

1. "Shadowland" by Elizabeth D'Esperance
2. "Transcendental Physics" by Professor Johann Carl Zollner
3. "Metaphysical Phenomena" by Doctor Joseph Maxwell
4. "My Life In Two Worlds" by Gladys Osborne Leonard
5. "Thirty Years of Psychical Research" by Professor Charles Richet
6. "Phenomena of Materialization" by Doctor Albert von Schrenck-Notzing
7. "The Religion of the Spirit World" by Professor George Henslow
8. "Mysterious Psychic Forces" by Camille Flammarion
9. "Glimpses of the Next State" by Admiral W. Osborne Moore
10. "Borderland of Psychical Research" by Professor James H. Hyslop
11. "After Death—What?" by Professor Cesare Lombroso
12. "Body and Mind" by Professor William McDougall
13. "Human Immortality" by William James
14. "Mental Radio" by Upton Sinclair
15. "Fifty Years of Psychical Research" by Harry Price

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

Write—

D. HARDY DREWREY

Harvard Club

Boston, Mass. 02115

The Jeanne Dixon article in Readers Digest and the book itself, has stimulated the public regarding prophesy. Prophesy always seems sensational and it has come to set the standard for some message bearers work. It is thought to be the criteria for a medium's ability. Spiritual guidance is not always prediction, and vice-versa.

Apathy toward educational programs is a weakness. Few are interested in the intense study required in comparative religion. It is not necessarily dull—it can be fascinating. Surely it cannot but help the public to realize that we are serious in our beliefs; that our beliefs are based on study and knowledge as well as spirit-inspired direction.

We have had too much of the "spirit will give me all I need to know" idea. We need to extend our "keyboards" so that greater expression is available for spirit to use.

If we firmly believe that we have the basic truth for the coming world religion, there is no time like the present to upgrade our standards so that we will be given full consideration. Religion like every commodity is now in a highly competitive stage. We must evolve from the old country store setting of "cracker barrel" and "pot-bellied-stove," into the efficient and trim, modern atmosphere. All without losing our warmth and the human touch.

We have need to study the Philosophies—know what the field of psychology is doing; keep in touch with Medicine, even while promoting our healing methods. Know what science is accomplishing, even though it may be ignoring us at the moment.

Especially do we need to study the religious changes around us; maintain our basic beliefs and prove our points by today's demonstrated phenomena. Above all, we do not need to be, "Me too-ers."

Formal religion is fast being compelled to abandon its fundamental, literal acceptance of Biblical history. It will be folly for us, as the future will prove, to anchor our progressive program to the decadent, useless, "quoted-to-death" past. A past which was born in an age of superstition, fear and ignorance.

Infinite Intelligence has never ceased to induce a renewed revelation through mankind. Let us keep the way open; be the channel through which flows the New and Higher Revelation. Based not on a crumbling past, but upon new knowledge and common sense—and the Phenomena of Spirit.

WANTED

Elderly man, or couple as maintenance for Spiritualist Camp. Cooled two room furnished cottage and utilities, plus salary. Call or write Sun Spiritualist Camp Association, Inc., Star Route, Box 596, Tonopah, Arizona, 85354.



* * * "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—

In most religious literature, not only Christian but Jewish and Spiritualistic as well frequent references are made to the Essenes and their effect on contemporary religion, will you please explain why? Capt. J.D.L., Orlando, Fla.

Answer—

The implication contained in the above question really means (I think) what effect the study of contemporary religions has upon the present day approach to orthodoxy and what part Spiritualism has played in the desire for such study. While Spiritualism is truly a minority group the tenets of its teaching when properly understood has a far reaching effect on the researcher and is rapidly bearing fruit in all branches of religion, the creedal and dogmatic demands of orthodoxy do not always coincide with the data discovered by these researchers; hence comparisons are made and the "grass roots" of man's inborn curiosity is thus stimulated. The discovery of the similarity between the ancient philosophic practices and the neo-religious understanding of "modern" forms of worship in secular churches bears a striking resemblance in that they both teach of "Spirit."

There is little known concerning the life of the man Jesus except through Biblical lore, quite frequently in literature we find references made relating him to the Essene Society but there has never been proof discovered of such a relationship. Only through the comparison of his activity, religiously, with his disciples and the fundamental principles of the Essene Movement can this comparison be made. With the discovery of the Dead Sea Scrolls further light was thrown on this subject; the implications are certain but there is still no absolute proof. Certainly, it seems, however, that the practices of his known life and the philosophic aims of the Essenes do compare very favorably.

The Essenes were members of a Jewish religious brotherhood formed not unlike many of

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our secular orders in existence today, they established a philosophic approach with religious trends relating to man's relationship to man. The brotherhood was organized on a communal basis they practiced strict asceticism, this order with about 4000 members existed in Palestine and Syria from the second century B.C. to the second century A.D. Their chief settlements were on the shores of the Dead Sea, they are not mentioned in rabbinical literature and our chief knowledge concerning them is to be found in the writings of Philo Judeaus a Hellenistic scholar, the Roman historian, Pliny The Elder and the Jewish historian, Flavius Josephus.

The fundamental basis of their teachings were love of Spirit (God), of virtue and of one's fellow man. Important features of the organization were community owning of property, strict observance of the Sabbath, scrupulous cleanliness (which involved washing in cold water and the wearing of white garments) the prohibitions of swearing, taking oaths, animal sacrifice, making weapons or participating in trade or commerce. It is interesting to note that the order drew its recruits from children it had adopted or children from dedicated families who gave their children for education in the Movement. Their membership in the order was a sanctity, they had three years probation before becoming full members which demanded complete obedience and secrecy. The breaking of these rules was punishable by expulsion and which, because of the continuance of the requirement that no food be eaten which was ceremonially unclean was tantamount to death by starvation.

As a society they were the first to condemn slavery as a complete violation of the brotherhood of man and the brothers frequently bought slaves from others in order to free them. The Essenes lived in small communities of their own, their industries being farming and hand craft work, the latter being a specialty. It is apparent that a certain group of Essenes who called themselves attendants or physicians withdrew from the Syrian area to settle in Colonies around Lake Mareotis near Alexandria in Egypt. Philo Judeaus describes these Therapeutae as completely isolated members who meditated in solitude. On the Sabbath, however, they ate and prayed in common and discussed philosophically the events of the day, in this Essene group we find every indication of a pre-Christian monasticism. We find also many influences of the earlier Oriental religious ceremonies, for instance, the Essenes considered the sun a representation of divine brightness and faced it in their prayers as it rose.

Precise reasons for the disappearance of the Essenes is lacking, the general assumption is that Esseneism so influenced contemporary religions to such an extent that it was absorbed

by them; most of these Essenes joined either the Jewish or the Christian churches. Many Essene rites and ceremonies still prevail in both forms of worship. The known facts concerning the life of Jesus are witness to the thought that some of his spoken philosophy linked him with the Essenes. For instance, there is so little known about the period of time following his birth, there are several references in the Bible and in the writings of Mohammed: that his parents took him to Egypt, his sudden appearance before the priests in the Temple when he was twelve years of age left them confounded because of his knowledge and his philosophy. In his ministerial service there is every indication of the principles demanded by the Essenes, his dedication to the act of spiritual healing is a reflection perhaps from the Therapeutae (physicians) described by Judeaus, his meditation in the Garden of Gethsemane are all remindful of Esseneism.

Jesus was considered rebellious to the Jewish demands of ceremony, his ministry was not easily acceptable, when he first ministered to his people. His strict asceticism was not then a part of Jewish culture, his only associates practically were the Disciples, those who believed as he believed. The entire history of his life sets him apart from society in general it stresses his activity as almost monastic, in his every action one sees reflected, the philosophy of the Essenes.

Was Jesus an Essene? it still remains a mystery, there is every indication that he was; we must make our own decision as fits the circumstantial evidence which we have at hand.

TRANSITIONS

Hopper—Edna Hiatt Hopper, Indianapolis, Indiana, February 14, 1966, survived by three daughters, Mrs. Glenna Clark with whom she made her home. (Mrs. Clark is the wife of the late Dr. B. F. Clark who was vice president, N.S.A.C. and president of the Indiana State Spiritualist Association) Mrs. Estel Tierney, Park Ridge, Ill., Mrs. Ruth Buerger, Lake Mary, Florida, eight grandchildren, fourteen great grandchildren. Funeral services were held in Indianapolis conducted by Rev. Virginia Leach Falls, president, I.S.A.S. on the following day services were conducted by Rev. J. Keith Thomas at Schillings Funeral Home, Indianapolis, interment, Dodge Grove Cemetery.

Barnard—Mrs. Alice Barnard, Hartford, Conn. February 1, 1966. She was a long time member of The Spiritualist Temple, Hartford and she entered into all the activities of the church. Survived by one brother, Philadelphia, Pa. where the remains were interred.

Jackson—Jesse Monroe Jackson (82) Dallas, Texas Jan. 26, 1966. Survived by wife, Lillie Laird Jackson, two daughters, two brothers, two sisters several nieces and nephews. Mr. Jackson was a Charter member of First Spiritualist Church, Dallas and he served as an officer of the church board for several years, he was a Spiritualist for more than 60 years. Interment in Crown Hill Cemetery, Dallas. Elmer L. Actkinson, pastor of First Spiritualist church, Dallas, officiated.

Adams—Thomas Adams (70), West Allis, Wisconsin, February 17, 1966. Survived by wife Elvira, one sister, one brother, several nieces and nephews. Officiating minister, the Reverend Harre C. Milesi of Milwaukee.



NOTES from the FIELD

COMING EVENTS

SIXTY-NINTH ANNUAL STATE SPIRITUALIST ASSOCIATION CONVENTION

The 69th Annual Convention of The Ohio State Spiritualist Association will be held June 23, 24, 25, 1966 in the Pick-Ohio Hotel, Youngstown, Ohio. There will be all day business sessions each day. Evening Religious Services will be held June 23rd., 24th, at 8:00 P.M. There will be a Banquet at 5:00 P.M. Friday, June 24th. Rev. Robert J. Macdonald, President, N.S.A.C. will be the guest speaker and he will be assisted in clairvoyance by the certified mediums of the O. S. S. A.

MASSACHUSETTS STATE CONVENTION

Massachusetts State Association of Spiritualists will meet in annual convention in the Parker House Hotel, Boston, April 27-28-29, 1966. Convention will open with a banquet and entertainment on the evening of Wednesday April 27th. Banquet at the Roof Garden, Parker Hotel at 7 p.m., tickets may be obtained by contacting Rev. Gladys Cunstance, 86 Highlands Ave., Onset. Guest speakers: Alice M. Buechel, Secy-Treas., I.S.S.A. and Rev. Robert J. Macdonald, president, N.S.A.C. The President, Rev. Gladys Worsencroft issues a call to all Spiritualists to attend this most important convention.

INDIANA STATE CONVENTION

Indiana State Association of Spiritualists will meet in Annual Convention May 5-6-7-8 at the Claypool Hotel, Indianapolis. Banquet on Saturday evening the 7th.

The Guest Workers will be Joseph Merrill, National Secretary and Rev. Harre Milesi as the Message Medium. These workers are both from Milwaukee, Wisc. Mediums from out over the State will assist in the message services during the evening meetings.

Rev. Virginia Leach Falls, President
Rev. Velma Dickson, State Secretary

FRANKFORT, INDIANA

The First Spiritualist Church of Frankfort, Indiana was the scene of a lovely christening service on Sunday February 6th, 1966. The Rev. Geneva Carter conducted the dedication and naming service when the baby daughter, Opal Darlene Gregory was named. The parents of the baby are Mr. and Mrs. Billy Joe Gregory, long time members of the church. Sponsors of the baby were Mr. and Mrs. Orval Howe. Mr. Howe is President of the First Church of Frankfort and Mrs. Howe is Secretary.

After the afternoon service the congregation enjoyed a dinner in the church dining room prepared by the ladies of the church. All present congratulated the parents of this lovely baby daughter.

WEST ALLIS, WISCONSIN

Brotherhood week was ushered in on February 20th in the Milwaukee, Wisconsin area when a group of 30 young people from the St. John's Lutheran Church of Waukesha, Wisconsin attended the Third Spiritual Science Church of West Allis.

The group were all High School age and young middle-aged members of the church and were accompanied by the minister, the Reverend Ralph Bombach.

The Reverend Harre C. Milesi, minister of the West Allis church held a question period following the regular church service, at which time many questions were asked which would bring out a comparison of beliefs. The members of the Third Spiritual Science Church are working on a project to purchase new folding tables and more folding chairs for the dining room and which will be used for the first time at the Easter breakfast on April 10th.

BROCKTON, MASS.

A delightful party was held at the Brockton Spiritualist Church and attended by many members and friends from surrounding churches.

A smorgisborg supper was served at 7:30 P.M. with many good things to eat. The dining room and tables were prettily decorated with red white and turquoise blue paper and fresh greens and flowers.

Our guest Speakers, Mr. and Mrs. Lyford from Wayland, Mass., showed colored Indian slides and other slides of various Parks and Reservations taken on their trips in various parts of the United States. Mrs. Lyford also displayed many baskets, rugs, jewelry and items of Indian hand work. Her collection is truly beautiful. Mrs. Lyford is a Blood sister of Princess White Flower who is Queen Sachem of the Has-sanamisco Indian Reservation in the Town of Grafton, which is the only legal Reservation left in the State of Massachusetts today.



In the picture above is Pastor Gertrude Stevens, next to her in the War Bonnet is Mr. Stevens, Chairman of the Trustees. The others are Mediums, the fire in the center is imitation. A very enjoyable evening of Dedication, song, Prayers and Spirit messages ended the party. A warm welcome is extended to all to attend our church here. The watch word is peace.

Princess Nanoweta Sterling, Secretary

(Continued on next page.)

42ND BIRTHDAY ANNIVERSARY FOR GOLDEN GATE SPIRITUALIST CHURCH

San Francisco

A bountiful Smorgasbord birthday dinner drew the members and friends to the Golden Gate Spiritualist Church, 1901 Franklin Street, San Francisco, California, on Saturday evening February 19 in celebration of the 42nd anniversary of the founding of the Golden Gate Church.

A feature of the dinner was the singing of "Happy Birthday" and the serving of a huge birthday cake for the Church as well as one for Rev. Florence Becker, Pastor, whose own natal day occurred during the same week as did also the birthday of Lolly, Rev. Becker's own daughter and guide in Spirit.

After the dinner the guests enjoyed movies and games in the social hall.

* * *

This 42nd anniversary of the Golden Gate Spiritualist Church was further commemorated in the Sunday evening special service on February 20 when Rev. Becker addressed the congregation on "Our Pioneers," telling of the founding of the Golden Gate Church in San Francisco 42 years ago and of the struggles to keep the church going and growing. She spoke particularly in gratitude of the loyalty and service rendered the Golden Gate Church by the pioneer members, of their work for the Church over the years and of those members from the Spirit side who continue to serve and further the work of the Golden Gate Church.

Sharing the rostrum with Rev. Becker on this occasion of honor and gratitude to the Church pioneer workers was Mr. S. H. Allison, now nearing his 88th birthday, who served the Golden Gate Church as its Secretary for over 35 years. Of the founding members, Rev. Becker and Mr. Allison are the last remaining on the earth plane. After being introduced by Rev. Becker, Mr. Allison spoke to the congregation in a fervent and sincere expression of gratitude for his understanding of the religion of Spiritualism and to Rev. Becker for assistance on his behalf and for her work down through the years for the Golden Gate Church and humanity.

In her inspiring address Rev. Becker paid tribute also to "Our Pioneers" in the national movement of Spiritualism naming many of the pioneer workers she had known personally. Throughout her address Rev. Becker urged her congregation to "... seek for Truth ... and let your motivation be Principle."



Lyceum Department

ETHEL McLAIN

Superintendent of Bureau of Lyceums, N.S.A.C.

726 South Dettman Road

Jackson, Michigan, 49203

Lyceum Leaders are invited to send news of their Lyceum to Rev. McLain. She will use this news as part of her regular Column. Questions on Lyceum work are invited: answers will be printed here.

Rev. Becker was assisted in the Spiritual Greetings by Mrs. Charlotte Detels.

Special vocal music for this occasion and lovely floral arrangements throughout the Church served to enhance the impressiveness of this special Church Anniversary Service.

EAST ST. LOUIS, ILLINOIS

The United Spiritualist Church of East St. Louis, Ill. had as their guest worker, on February 3, 1966, Rev. Wm. Aldred from Muskegon, Mich., who has served our church several times in the past year. His beautiful demonstrations of spirit return by materialization and trumpet seances are always well received by all who come seeking for truth and understanding of the science, philosophy and religion of Spiritualism, his Billet Reading is outstanding. We always look forward with great anticipation, for his next visit which we hope will be in the near future.

During the New Year holiday season we had as guest worker, Mr. Earl Williams of Kansas City, Mo. He served our church group with a lecture, followed by Blindfold Billet Demonstration. Also we were served with a beautiful materialization and trumpet seance, which was well received and appreciated by many of his old friends, who have not seen him for some time. He is originally from East St. Louis. Perhaps we may have him back sometime, for the phenomenal mediums are a great asset to Spiritualism and do much in giving proof of survival, by our loved ones in the spirit world.

CICERO, ILLINOIS

On February 16, 1966, the First Spiritualist Church of Cicero, Illinois, 5033 West 25th Place, was proud to present the Rev. Aldred as their distinguished guest.

Rev. Aldred conducted a billet service, followed by a trumpet seance.

The church was filled, to witness the scientific aspects of Spiritualism, bringing them closer into the consciousness of God and the spirit world.

Direct and evidential knowledge was given by Rev. Aldred in the spirit greetings. It was a privilege to have Rev. Aldred with us.

DALLAS, TEXAS

Rev. Aldred served the First Spiritualist Church of Dallas, Texas on January 29 and 30. Even with the temperature in the teens, the meetings were well attended. The small chapel was filled to capacity. His lectures and mediumship were well received. We look forward to Rev. Aldred's next visit.

Fellow Lyceumists:

Another month has gone by and it is time to have another little visit, you know I was not going to answer the second question that was given me by Sam Herrick of Mason. But Sam would like an answer so I shall try to give him one, being just 12 years old he gets a little anxious. The question was:

When a spirit entity says he has lived in darkness in the Spirit World for a long time, What does he mean?

Let us start by saying that every Denomination in Christianity can prove their Religion by quoting from the Christian Bible, this is not strange because words or incomplete readings can make something seem something which it is not, or depending upon the person reading the Bible different meanings can be given. Spiritualists have a very definite interpretation of much that is in the Bible because we have an awakened vision to much that

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is written therein. Then someone might say "How could you possibly answer the above question by a reading in the Bible." I would like you to look in your Bible and read the Epistle of Peter 1st Book Chapter 3 beginning at the 18th verse.

18 For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit;

19 By which also He went and preached unto Spirits in prison;

20 Which sometime were disobedient when once the long suffering of God waited in the days of Noah.

I wonder how many have thought of these words as being another proof of the Religion of Spiritualism. I want to point out to you that the time of Noah was 4000 years before the time of Jesus. How then did Jesus know of the existence of these souls in darkness. He knew of the continuity of life, and He also taught "As ye sow so shall ye reap," We must always remember that Jesus was the most wonderful MEDIUM. He was continually in contact with Spirit Forces, and he knew also that if man keeps himself in darkness while he is living in the material plane of existence, so also shall he continue in darkness when he makes the change called death. This is why this knowledge is so important for you to understand, this is why you need to have a thorough knowledge of the Religion of Spiritualism and to live according to that knowledge.

Now this does not mean that you have to be a Spiritualist to be able to live in light and understanding in Spirit, but it does mean that the Science, Philosophy, and Religion of Spiritualism is trying to teach, both children and adults that a correct understanding of Infinite Intelligence and That the Phenomena of Nature both physical and spiritual are the expression of Infinite Intelligence. If we understand this and LIVE IN ACCORDANCE THEREWITH, we cannot and never shall live in darkness. When we read in Peter of the Spirits in prison, it does not mean that this is a prison of four walls but rather that they are living in spiritual darkness, many people today are living in the same way, think of the miser all he can think of which upon the earth plane is money, no matter how much he has he wants more, so when he passes from this life he clings to the earth wondering what people are doing with his money, he is left a spiritual pauper, having devoted all his life to getting material wealth, and now he is living in darkness in the spirit world. We think of the drunkard, the gambler, the murdered, thus it is that spiritual beings are in prison. But here again we turn to our Declaration of Principles "The doorway to Reformation is never closed" and some dear Spiritual soul in the Spirit spheres will see these conditions, will see the suffering these

souls are going through, and as Jesus did will approach them and try to open their understanding to what great joys can be theirs if they will open their hearts to the right way of understanding. But doesn't this lesson prove another thing to us, we have heard through the ages of heaven and hell, now we know by this lesson that there is no lake of fire in which wicked people will be sent, there will always be a way they can work out of this condition, but they can if they wish, try to understand the spiritual and help others to see the light of truth. It is not easy because every effort must come from themselves, they must have the DESIRE to know God and try to help others who have been in the same predicament that they were.

So let us study our religion, let us strive to a greater understanding to all who are willing to listen, let us light our own little candle that its brightness may flow into the hearts of all around us.

GREETINGS, LYCEUMISTS

"Time and Tide wait for no man."

Let's get going, "Partners of Progress."

The cold, bleak, wintry days are gone, and spring is here. How beautiful and refreshing the phenomenon of nature. All things seem to be whispering "God is Love, God is Spirit, God is everywhere."

Let us have an awakening in our Lyceum activities enjoying good fellowship and interest in good class work and planning to take an active part in our Annual Lyceum Conference to be held in Lily Dale, New York, July 14, 15, and 16.

Let us all take a survey immediately of our plans and achievements. Are we in readiness to attend the Annual Lyceum Conference on the above dates? Have we requested an application blank, and have our fee (photo or snapshot) ready? This is very necessary so that our sleeping quarters may be arranged, class projects ready for each age group—the number to prepare for, etc. There is much time involved in the preparation of this Conference, and the consideration of each individual will bring for us Success and Progress in 1966.

Each Lyceumist (young and old) will have an important place in the Conference. Every effort should be made by Spiritualist throughout the USA to see that their Church or Lyceum is represented at this Annual Conference. It is difficult to realize the important place the Lyceum holds in the spiritual and educational world, not only today, but over the past decades.

Lyceumists, get your Banners, Horns, and Drums ready for the "Big Parade" on July 14. In unity there is strength, so let us work together that we may be 250 strong. Get ready

(Continued on next page.)

to cheer your favorite team in the ball game of the year—"Comets versus Rockets" (Guys and Dolls). Losers must treat the winners—eh?

The rededication of the Andrew Jackson Davis Lyceum Building will be one of the highlights of our Annual Conference cementing the ties of sincerity and devotion of every Lyceum-ist in the USA, thus establishing a permanent, annual home for each year's homecoming of devoted Spiritualist Teachers, Leaders, and Students.

We live in America. This is your America, and we all can make it better by doing good deeds, receiving spiritual training, and preparing for the future. All this can be so closely demonstrated in our Lyceums. The NSAC is your Association, let us build it stronger and better than ever.

An active Lyceum is an invaluable asset to the Organization for there is no better promoter or salesman than an enthusiastic child, and their interest is kindled and kept alive by activities and regular meetings of their Lyceum. A Lyceum need not be composed of a large number of Children. Of course, the larger number of children tends toward more activities and interest; but a small number of children can be the source of future success, if they are organized. They will soon bring in their friends, and with the assistance and encouragement of an interested conductor and

teacher and the help of the Church Minister the Lyceum will soon grow.

What about the "Orphan Sale"—are you ready? Adoption papers are ready, and Foster Parents awaiting. Be ready, also to swing to the music of the Melody Melicks—A Lily Dale "Go-Go" group.

This is the purpose and objectives of the Lyceum Conference—that we may study together and exchange ideas; to grow more spiritual; to promote harmony, sympathy, and friendship among families of the Association's members; and to unite, regardless of nationality, or political preferences, the members of which believe in Infinite Intelligence, Universal Spirit, The Preserver of the Universe.

Looking forward to seeing you in Lily Dale —Good Ship NSAC.

Evelyn Muse
General Chairman
(NSAC Lyceum Conference)

MEDITATION

In the quiet of the evening, between sunset and midnight one can find the relaxation of the day. Or perhaps, a heightened hour or two of enjoyment, yet for the weary one, they are the hours of meditation.

Meditation, that point where memories and the current day seem to blend; that point where

(Continued on next page.)

Seventy-4th Annual Convention of the N.S.A.C.

OCTOBER 3-7, 1966 STATLER-HILTON HOTEL
WASHINGTON AVE. AT NINTH & CHARLES
ST. LOUIS, MO. 63101

CUT THIS PORTION AND SEND TO HOTEL

Please reserve _____ room(s) of the type checked below:

SINGLE	\$ 10.00
DOUBLE	12.00
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Rooms subject to 3% Mo. tax.

Reservations held until 6 PM unless notified of a later arrival.

ARRIVAL DATE _____ at _____ M

DEPARTURE DATE _____ at _____ M

NAME _____

ADDRESS _____

CITY _____ STATE _____

ZIP CODE _____

N.S.A.C. Convention.

The Statler-Hilton is completely air-conditioned with radio and TV.

Easily accessible to shops and stores, being located downtown.

Two dining rooms and Cafeteria.

* * * * *



Part of the skyline of downtown St. Louis; dominated by the beautiful symbolic arch "The Gateway To The West."

Banquet—\$5.00, Monday, October 3, 1966 and tickets can be reserved and obtained from the Reverend Amelia Todorovich, 5116 Highland Avenue, St. Louis, Missouri.

the physical and spiritual find a rhythm all their own; that point where mortal man is keenly aware of his soul.

The turmoil of the day—the heartaches of all yesterdays—give way to a greater future; to that life where there is no darkness, no sorrow as we know it and the future looms as a bright horizon.

It is here that the soft spoken words, sometimes only a whisper from those we have known and loved, call sweetly to us. It is here where the clouds of despair seem to roll away. Here where our secret wrong doing rise up to challenge our better self and we again renew our promise to do better, live better and be better mortal beings.

Renewal in the awareness of our oneness with the immortal—We ask for peace; when all we need is to follow the spiritual light all the way. We ask for health, when all we need to do is to follow the natural rules for health. We ask for happiness, when all we need is to let our better self reign supreme; above and beyond the known faculties of mortal foolishness—Yet child-like we seek and never look to see or find; we knock; yet drift with the tide of the day and never wait for the door to be opened. Oh we of little faith, oh we of small spiritual awareness.

Grant that those who have loved and cared for us may find a way to open our eyes that we may see, open our ears that we may hear; help us to cleanse ourselves of all wrong doings, in order that the wise shall find us among them, freed of mortal bondage.

For then tho we walk thru the shadows, the sunshine will reach us and warm and rekindle the everlasting fire of love. And when all life's labors are ended, be it early or late, we shall be ready to walk that last mile with head high, the heart rejoicing, for we will be on our way home. Home among those whose love shall be eternal and we will say goodbye, to mortal and gladly leave this place, where our transgressions caused our heartaches. For we shall then abide forevermore among the loved ones. Where our virtues reign supreme and our value fully realized.

Alice M. Beuchel

EDITORIAL (Continued)

of the Fox Sisters including the fact that a true Spiritualism is not dependent on physical phenomena. All three sisters died martyrs, especially Kate; for surely was she a victim of the evil methods of human society as any martyr ever led to the stake or the gibbet. There are many ways of doing human beings to death besides natural violence; and those mistaken kindnesses and false social methods are far more degrading, much more insidious, and serve their purpose too certainly.

And so one single grave was to contain the bodies of Kate and Maggie though they passed

over some eight months apart. An uncaring Spiritualistic public little troubled itself with their tragic demise. The newer generation considered them as "has beens."

Thus the Leaders of the Advent of Modern Spiritualism passed away, Kate, who was first, remained in a receiving vault for some eight months before burial. There was no grave for her until the following March 1893 when Maggie passed over. But for one Joseph La Fumee who had met the Fox family nearly fifty years previously (along with Horace Greeley) on their first trip to New York, there were few who cared. Leah was gone and her heirs were disinterested because of the old rupture between the sisters.

And so Joseph La Fumee gave Maggie's broken body proper burial; his own personal last loving deed to her for she was buried next to his wife. As a final gesture Kate's body was removed from the receiving vault and placed in the same grave with her sister's body, both entering the grave together.

Cypress Hills Cemetery occupies one of the highest elevations on Long Island. Manhattan's skyscrapers loom high in the west and to the south Jamaica Bay and the ocean are easily seen. On clear days the Atlantic Highlands may be seen. Perhaps a thousand feet to the north is the busy Interboro Parkway, while facing the east are large trees and surrounding graves, bearing old New York names.

It is the phenomena of Spiritualism which is the living spirit of the movement, and it should never be forgotten that the message on that March night, and which carried conviction was not given in an eloquent philosophical discourse, but through phenomena of the raps given through the instrumentality of the little Fox girls—Kate and Margaret. The Fox cottage no longer stands as a memorial to Spiritualism and the Fox sisters, having been gutted by fire some years ago. None remain who are cognizant of the early happenings. The only sacred shrine remaining is the grave of the First Mediums of Modern Spiritualism identified by a pleasing polished granite head-piece.

Several years back the site was "rediscovered" by the writer who was unable to learn from today's Spiritualists where the Fox Sisters grave might be found. I found it in a small book published in 1917 by the Progressive Thinker Publishing House, written by M. E. Cadwallader and titled Hydesville in History. The grave site showed no visible signs of visitors such as flowers, foot paths, etc. In fact the headstone had been knocked completely off its base by young vandals who make a practice of such things in all cemeteries. Some correspondence with the officials of the N.S.A.C. quickly led to its restoration and perhaps this article may lead to visitations once more by Spiritualists.

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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 seance if announced. Pastor, Victoria C. Varneu, 19 Pope St., Gardiner; Pres. Blanche M. Taylor 276 Northern Ave., Augusta; Cor. Sec'y, Dorothy E. Mason, 13 Florence St., 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, Secy.

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: 3 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 Potoskey, one mile west of Bay Shore on old Route No. 31. Services, Sunday 2 P.M. Sept. through June. Karl Karlskin, President; Aletha Arnold, Secy. 106 Green Ave., Charlevoix.

DETROIT—First Spiritualist Temple, 14801 Fenkell, Detroit 27. Church Service, Sun., 10:45 a.m. 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) Marvel Francisco, Pres.; Julia (Bobby) Kuehl, Sec'y., 3754 Baker St., Muskegon Hts., Michigan 49444.

ROYAL OAK—First Spiritualist Temple, 114 Pingree, Sunday, Lyceum, 10 a.m. Church Service, 11:45 a.m., and 7:30 p.m., Ralph Cheney, President, Edith A. Thornback, Sec'y, 1865 Beech Lane, Troy, Mich.

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, 3674 Harrison, Phone Westport 1-5114.

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

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

NEW HAMPSHIRE

PORTSMOUTH—First Spiritualist Science Church, 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. 3:00 p.m. and Fri. 7:00 p.m. Medium, Miss Nora Nitsche.

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.

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.

EAST AURORA—First Spiritual Temple, 29 Temple Place. Services, 10:30 A.M. Easter Sunday until Labor Day, 2:30 P.M. rest of the year. Pastor, Rev. Raymond C. Cudney, 204 Baynes St., Buffalo, 'phone, T. T. 3-3968. Secretary, Mrs. Fred Block, 484 Main Street, West Seneca, 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, 155 Rhodes Ave. 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. 3:00 p.m. Rev. Ralph A. Whitney, Minister.

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. Schimmoeller, 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. Minister and President, Orpha V. Wible; Vice president, Mr. I. J. Bowman; Secretary-Treasurer, Frances G. Jenkins.

OREGON

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—Rev. Reba Fasnacht

7200 Whitaker Ave.

Philadelphia 11, Pa.

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 7-3375.

First Church of Spiritual Research and Healing (N.S.A.C.), Master and Carlisle Sts. Sun., Lyceum 2:30 p.m.; Lecture and Messages 3:30 p.m.; Dinner 5 p.m. Healing Service 7 p.m. Lecture and Message Service 7:30 p.m.

PITTSBURGH—First Spiritualist Church, 256 Boquet St. Service Sunday and Thursday, 8 p.m. MU 2-3878.

READING—First Spiritualist Church of Reading, 421 Bengaman St. Services Sunday 7:30 p.m. Rev. Clara Senior, pastor, Rd. No. 4, Lititz, Pa., 17543. Telephone 717-773-4547.

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. 4. 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, 9 Chelsea Place, Houston 77006. 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—William Muzzy
1920 - 7th Ave. S.E.
Puyallup, Washington

Secretary—Mrs. Emma English
11305 5th Ave. S. W.
Seattle, Washington

BELLINGHAM—The First Spiritualist Church, Girard at "D" St. Sunday Services, 11:00 a.m.; Healing, 10:30 a.m.; Wed. Services, 7:30 p.m. Ruth Poole, Pres. 2001 C St., phone 734-5852. Marie Johansen, Sec'y., 1637 James St., phone 733-0479.

BREMERTON—Harmony Chapel, 837 4th St., Sunday, 7:30 p.m., Pres., C. E. Cottrell, 1306 Park Ave.; Sec'y Marguerite Bellinger.

PUYALLUP—First Spiritualist Church, 341 2nd St. S.E.; Sunday service, Friendly Hour 6:30 p.m., Evening service 7:30 p.m.; Ruth Circle 2nd and 4th Wednesday 12 p.m.; Pres. Rachel Baars, P. O. Box 395, Sumner, Washington; Sec'y. Theresa G. Boss, 1802 S. Adams, Tacoma, (98405) SK. 9-7144.

SEATTLE—Universal Spiritualist Library, 323 Jones Building, 1331 3rd Ave. Seattle Liabrary 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 2P.M.; Healing and Message circles, 3:30 P.M.; Rev. Genevieve Siedler, President.

Mary A. Tower Memorial Spiritualist Church, 2116 West Davis Street, Services, Sunday 2 P.M. Ray M. Champie, President; Irene Hodgkinson, Secretary.

WEST VIRGINIA

WHEELING—Way Memorial Temple, Broadway and Maryland Sts., Wheeling. Sun. Lyceum 9:30 a.m.; Church Services 10:45 a.m. 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. Jennie Scholz, 1621 So. 84th St., West Allis, Secretary.

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.

NEW FACTS (Continued)

one of them would testify that he saw the body stolen from the tomb. "But," He said, "I will testify that the man of Galilee is risen from the dead!" The stranger became a radiant form of light, and they fell back in deadly fear, for they saw before them the Man from Gallilee!

Then said the Master, "Behold my hands, my feet, my side—the wounds the soldiers made." The men fell back again frightened, as the Christ continued—"This is the body also you stoned beyond the gates and crucified on Cavalry. If you believe I am a phantom made out of air, come forth and handle me—ghosts do not carry flesh and bones." He then went on to tell them he came to earth to demonstrate the resurrection, and life beyond the grave, the transmutation of the carnal flesh of man to man divine. He raised his hands in blessing and vanished before them.

When it came time for His ascension, He led His followers to Bethany, told them to go into all the world and preach the Gospel to every creature, and said, "Lo, I am with you always."

Thus Jesus, the Christ, began a new kingdom upon earth, a kingdom of the spirit that will remain,—He himself being the son and the grandson of all the kings who had attempted to build this Kingdom of the Spirit.

THE SPIRIT OMNIRANGE

Ascending Arc in sky of blue,
We rose on rhythmic wings in flight.
Banked firm against the air so true
Thru canyons deep and snowy white.
Climbing on with easy grace,
On golden wings in upward arc,
We found that higher tranquil place
Where Peace Serene floods the heart.
Descending then to earth below,
Gliding free across the sky.
Vapor trailings seemed to show,
Our imprints as on sands of time.
Flight's end brings the Airp't Lite
For guidance thru the darkest night
Infinite Beam signals never change,
From the UNIVERSAL SPIRIT

OMNIRANGE!
—Virgil Simmons

The finest sermon one can preach,
Is not in words, but deeds.
One need not make a lengthy speech,
Nor quote some ancient creeds.
We show a good example to
The folks we daily see,
When all the things we say and do
Are what they ought to be.

—Harold G. Hopper

FOR SALE

Cottage at Etna Camp, Etna, Maine. Excellent condition, furnished. Price, \$2,600. Write Mrs. Vera MacGregor, Whitefield, Maine, 04362.

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 _____ Ralph D. Cutlip, Sr.
5465 Main Ave., Ashtabula, Ohio 44004

Trustees

Arthur A. Myers, Cassadaga, Florida, 32706
Jeannette J. Knepprath
4721 W. Washington Blvd., Milwaukee, Wis. 53208
Evelyn Muse, 404 8th St., Edinburg, Texas 78539
Ernst A. Schoenfeld,
3501 Shakespeare Ave., Chicago, Ill. 60647
Walter Holder, 516 N. 10th St., Phoenix, Arizona 85005

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 APRIL

In the holy silence of spirit understanding
I am attentive
May the sweet calm voices of spirit healers
Lead me to perfect understanding
In the illumination that fills my whole being
The shadows flee
I am filled with holy healing light
I am well