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THIS MONTHS FRONT COVER
Roan Mountains, Tennessee-North Carolina

EDITORIAL

ANNIVERSARY

It was my great privilege to be speaker at the Universal Spiritualist Brotherhood Church, Rising Sun and Park Avenues, Philadelphia, Pennsylvania. There were services at 2:30 and 7:30 P.M. with a sumptuous dinner, prepared and served by a professional caterer at 5:30 P.M. The occasion was the 118 Anniversary of Modern Spiritualism, observed on April 3rd in this beautiful church founded by Rev. Anna K. Rose who, along with her services as church pastor was also president of the Pennsylvania State Spiritualist Association for a number of years.

This particular occasion was one of my most

enjoyable experiences in all the many years of service I have given to our Cause. The church was filled with members and friends for both services and it seemed to me that never have I spoken with greater authority nor have I ever delivered clairvoyance with such clarity and positive identification, it was a thrilling and spiritually fulfilling experience. Church pastor Rev. Reba E. Fasnacht was the gracious chairman for the Day and along with us were P.S.S.A. president Rev. Clara Senior, Rev. Clara Poole, Rev. Hortense Wainwright and Rev. Mahlon Simon, also healers, Madeline Edwards and William Wainwright. The altar flowers were magnificent, consisting of large baskets of beautifully arranged blossoms in pastel tints. My mind reverted to the many times I had attended services conducted by Rev. Rose, she loved flowers and when or wherever she spoke she was surrounded by flowers, while I listened to the opening remarks and the congregational hymns, my eyes lingered on the two beautiful bronze memorial plaques on each side of the church, one in honor of Rev. Rose and the other on her faithful former church president, Rev. Charles Wieland.

Appropriate duets and solos by Rev. Poole and Miss Sophie Mock added much to the services, their voices were beautifully blended and the selections so very well suited to the occasion. It is always difficult to properly record the glowing appreciation and the soul food that such an anniversary affords me. It was truly a time for an appreciation of the heavenly light that pervaded the scene as I watched the church members moving about the building before and after the services, each carrying out their self appointed task, it was plain that they were true laborers in the vineyard of Creative Intelligence. My mind was filled with remembrance of all fine Spiritualists who had celebrated anniversary services during the last 100 plus years and how strongly they had fought for the freedom of religion.

Truly it was a great experience for me, I need the spiritual refreshment that this happy well intergrated church provided in such bounteous measure. How easy for me to deliver the Message at both services, how beautifully satisfying to watch the rapt and attentive faces in the congregation and to reflect that the religion and philosophy of Modern Spiritualism was a living quality in the lives of the members of the Universal Spiritualist Brotherhood Church.

SPIRITUAL PHILOSOPHY



H. Gordon
Burroughs

There is only one way in life in which we can find happiness and that is in carrying out the precept of the Golden Rule of doing unto the other person what we hope he will do unto us. We can argue from now until the end of time and we shall never find anything more constructive to live by than that rule.

We waste so much valuable time in quarreling about nonessentials that

do not actually exist, when our time could be spent living in accordance with the Golden Rule. And what a wonderful world this would be if we could put this philosophy into practice. What a wonderful place it would be in which to live. When we can realize that our very thinking lives forever, that every thought which we express is a continuity, that every word we utter can never die, it behooves us to be careful of the thoughts that we are sending out into the vast universe. I have no time to be hurt and neither do you. There is so much to be done of a constructive character that one has no time to pause for the mediocre things of life. You have the power within you to grasp the hand of God consciously and let it rest there.

What a glorious feeling when the day closes and you can lie down in sweet dreams, conscious within your heart that the day has been filled with the worthwhile things that you wanted to do. You may have failed, but your motives were right, and as long as your motives are right you need not care what the consequence is going to be. If other individuals cannot interpret your actions correctly, that is their business and not yours. If they cannot see in your attitude the love that you hope to express, the desire to be of helpfulness, it is not your fault. They are the losers; you are the gainer. Like the great boomerangs thrown by the Australians, so does every thought go out into the universe and rebound and become a part of your individual life. You are the motive power, the sender, the creator of the idea, the thought and the expression, and it has gained momentum as it has gone out into the vast universe. If it has been good, more good thoughts come your way; conversely if it has been destructive, more destructive thoughts come your way and they deplete your vitality. Your good thoughts become the power which sustains you and re-vivifies you. These are basic truths of spiritual philosophy.

It is not the purpose of Spiritualism to say

constantly to the world, "the dead live." Mankind has known this. What Spiritualism has added to the beautiful thought of continuity of life is to teach that our individuality and our personality continue, and that those we love are the same as they were here.

I like to receive a spirit message as well as anybody. I like to hear from my mother, my father, and my brother—to have a word of love from them; but I do not want to spend all my time waiting for a message from them. I want to do something that raises my consciousness to a state in which I can constantly be in association with them. I do not want my Loved Ones to take care of all the affairs of my life here. I do not expect mother, who has been gone since I was seven years of age, to care whether I go to Milwaukee, Los Angeles, or New York. All I would ask of her is her divine love and protection wherever I am. It is not the purpose of your spirit guides, your teachers, and your friends to remove from you the responsibilities of your lives; you are here to assume them. The Spirit Teachers have said, "We will not remove one stone from your path, but we will assist you if you stumble." We have been so content to believe that the Spirit People are going to govern our lives. They are not. A message from the Spirit World, unless it inspires something bigger and finer in you, is not accomplishing its purpose. What can father and mother say to you every day? They have a life to live in the other world, as you have a life to live here. They have retained and increased their love for and interest in us. They do help us by silently overshadowing us and by directing our footsteps in the paths that are best for us to follow, because they have the power of seeing just a little further ahead. They do have the ability of knowing some of the things that are coming; but that is not the full intent and purpose of their being with us. Their sole intent is to remove the fear of life and the fear of death, to place you in the position, through your own desires, prayers, and hopefulness, of rising, of reaching out and receiving, of having faith in them and in that faith, trusting them.

Spiritualists, place your cares in the hands of God. Permit Him to work for you, through you, and do not get in His way or your own way by constantly thinking of "me and mine." Do something useful for someone else. Get away from yourself and kill the ego which is your downfall.

I have said that Spiritualism is a religion of self-culture. The desire in your heart to grow, to become and do, brings inspiring teachers from the spirit realm to help you

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BIBLE VERSES THAT HINDER SPIRITUALISM



Rev. Enid S.
Smith, Ph.D.

Like everything else in life, the Bible has its troubles that makes troubles for others by its mistranslations, its occasional additions and subtractions, and some times even flies have had a part in its confusion of meaning. In the East, a scribe copying a verse often mistakes a fly spot for an "iota", a dot over a letter, which changes the meaning of a sentence. So the Bible is a very human book, with human mistakes,

and largely a history of the growth of the Hebrew people in their various experiences in striving to find and know the truth about God. It has Numerous golden nuggets of wisdom, and is filled with spirit phenomena—a veritable Spiritualists' Book. St Paul says, "Add to your faith knowledge—give a reason for the faith that is within you." Also "Study to show yourself approved unto God . . ."

The omission of one little word in a verse, in the Book of Job, has caused hundreds of millions of religious people to recite a great falsehood in their creed—"I believe in the resurrection of the body." In the King James translation of the Bible, 1611, in which later translators, more scholarly, have found some 4,000 errors, Job says, "Yet in my flesh shall I see God" taken to mean after physical death, the reassembling of the parts of the body, thousands of years later, in a physical body, for the judgment.

The Revised Version of the Bible of 1901 says "Yet apart" or "from" my body I shall see God—the marginal note giving, "without

my flesh." The Revised Standard Version of the Bible, 1952 reads, "Yet without my flesh shall I see God! So the mistranslation of the little word "in" centuries ago has given an opposite meaning to the verse which is untrue. Of course, the most recent translation of the Bible, 1957, by the great Assyrian scholar, Dr. George Lamsa, from the Aramaic, the oldest language, and from the original manuscripts never before printed, says, "I know that my Savior lives, and that at the end He will reveal Himself upon earth." He, Job, continues to say that his flesh is devoured," but if his eyes shall see God, his heart also will see the light,"—his body being consumed. Quite different from the others! May our Orthodox brethren change their fondly faded ideas that had better perish. The obvious is usually not seen until some one calls attention to it and expresses it simply. The world is ever disturbing us with surprises, haunting us with the unknown, because of the fluttering of our ignorant wings.

Spiritualists know that at the time of passing the soul goes to the discarnate world, where after a period of rest, if necessary, and adaptation, it sees the review of its deeds done in the flesh, and it goes to its own place, good or bad, according to its works, and the physical body is not any value or trouble. It disintegrates, dust to dust, or is cremated into ashes, as an increasing number of people are at present following many of the Eastern customs. Many, however, choose it themselves as the best way. It is said that at not too far distant time it will be demanded by the government.

Spiritualists know that the soul or spirit does not remain in any grave, but that the person often returns to communicate within a few hours of its passing. The writer knows of an old lady who passed, and within three or four hours returned to several relatives and friends by whom she was fully identified, and spoke a few words to them, though she was quite faint. But they recognized her voice and manner. Again, another instance of immediate return was that of a teacher to a woman who had an appointment with a doctor and was waiting in the outside room with a friend. Suddenly the woman remarked, "Some one has just stepped past me a spirit,—and he matters a great deal." She described him to her friend, and the friend said, "He is the brother-in-law that passed over last night." To the present writer, sitting beside a 100 power Watt lamp typing, in a little room between the dark sitting room and the dark bathroom, came past her a partially materialized form from the sit-

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ting room and went into the bathroom, and disappeared. Immediately the name of a friend in another State flashed before me. I spoke the name aloud. Some two days later I received a letter telling of this person's passing away. He must have just passed out of the body when I saw him, as the time indicated.

Other Bible verses that hinder millions from knowing the truth about communication with the departed, the discarnate, and that there is eternal life, and that no one remains in the grave waiting for any general resurrection, are the following where Paul says in First Corinthians, "For the trump shall sound, and the dead shall be raised." Again, in First Thessalonians, we read, "And the Lord Himself shall descend with the voice of the archangel with the trump of God, and the dead in Christ shall rise."

The Oriental uses symbols that have no meaning to the Occidental. The Bible is a symbolic Book. The dictionary says the word "trump" is a corruption of the word "triumph," a "victory," "the last word," even as the trump in a game of cards. Gabriel is the announcer for God and angels, the one associated with the beginning of the Christian Era, came and ministered to Joseph and Mary and the Christ, and has been thought of as closing the Piscean Era in victory and triumph, making the announcement of such when the Christ will return. And whatever so-called "dead," inert, inactive, beings there are,—the real "dead," lacking in victory and triumph—they will be alerted by Gabriel's so-called announcement. But ordinarily each has his own "trump" when he passes to Spirit. Whatever idea the Jewish people had of remaining in the grave until the end of the Age was acquired during their captivity in Babylonia. The Sadducces did not believe in an after life or the resurrection, but the Pharisees and Essenes did. "Sheol," to the Jews, was a shadowy state of after life.

St. Paul who wrote the misunderstood verses, certainly did not believe in remaining in any grave. He said "To die is gain." And again, "I have a desire to depart and to be with Christ." The Bible teaches of the visitation of angels and discarnate constantly. Moses and Elijah long since deceased, 1300 and 900 years respectively, came and discussed with Jesus on the Mount of Transfiguration His death to be accomplished at Jerusalem, and there were at least three witnesses to this. Samuel came and talked through the woman of Endor to Saul. And there are examples of numerous other discarnate that communicate with mortals in the Bible.

This continues to the present day proved through experience, observation, science, experimentation, statistics, and revelation from God. There are hundreds of thousands of testimonies from the other side of life that there is

no death. May we take just one case briefly, told by John Wesley, founder of Methodism, among many other cases he related. One night a girl by the name of Elizabeth Hobson living in London, England, and having a brother who was working in Jamaica, awoke at two o'clock to see her brother George standing beside her bed dripping wet as though he had fallen into the water—also seaweed was clinging to him. He was surrounded by an angelic light and looking at her. A letter later told of his passing at that exact time. His ship had struck a rock and all the crew were drowned. Wesley says, "And so a spirit may travel many thousands of miles in a second, and though it is not now fashionable to believe in spirits, I must testify to what I believe to be the truth—for with the passing of such belief goes the Bible."

We who spend much time in life in working in the astral world nights while our body sleeps, know how difficult it is to reach people on the other side who are waiting for Gabriel to sound his trumpet. Dr. James M. Peebles tells of a soul that passed over and slept a great deal of the time, and would occasionally awake and ask the attendant nurse if Gabriel had yet sounded his horn. When he received the answer "No," he would turn over on his bed and go to sleep for the next 25 years or more, and then would wake again and ask the same question; and, receiving the same answer, would turn over and go to sleep again. Thus he was spending his eternity, unwilling to listen to reason or fact. He was one who did not understand the symbology of the Bible, or that the word "trump" meant an accomplishment, a victory, and was a public announcement proclaiming the end of an Age, and not any individual judgment, that each has at the time of his passing, when he goes to his own place, according as he has lived and worked.

Finally, here is a verse with its illustration in the Bible that seems on the surface to prove there is no communication between this world and the next—it is Luke 16:26. All alert Spiritualists should know how to explain the truth in these verses that seem to mean the opposite from what they really say. The verse, in the King James Version, says in this story of Lazarus, the beggar and the rich man Dives, "Between us and you there is a great gulf fixed, so that they which would pass from thence to you cannot; neither can they pass to us that would come from thence." A very bright woman brought out her Bible and read this to me, and said, after I had been telling her about communication with the other side of life in the Angel World, "You see you are all wrong; no communication is possible—all the ministers will tell you that, and all the Sunday School teachers. It matters not how many books are

(Continued on next page.)

written to prove your side. The Bible says it can't be done." I had to tell her the Bible did not say it could not be done—she had misinterpreted what the Bible actually said. The story concerns heaven and hell, and has nothing to do with communication with the earth.

Briefly, we note, in this parable of Jesus, that Lazarus, the sick beggar, has been daily at the rich man's gate to get some of the crumbs that fell from Dives' table; that they both died, Lazarus going to heaven to Abraham's bosom, while Dives went to hell. In hell, Dives sees Lazarus afar off, and calls to Abraham to send Lazarus with a drop of water to quench his thirst. But Abraham, in heaven, says, between us (in heaven) and you, Dives (in hell) there is a great gulf fixed, so that those in heaven cannot pass to those in hell; neither can those in hell pass to us in heaven that would come thence. All this, of course, is very true. It is a well known fact that the lower entities, or evil ones, may not pass to those in higher spheres. They have to obey the laws of spiritual realms. It must be borne in mind that the Bible here is talking about the passing of spirits from heaven to hell, and hell to heaven, not about the so-called dead in higher spheres communicating with those of earth, or any communication between heaven and earth.

Finally, the rest of the parable, which has nothing to do with the misquoted and misunderstood verse that hinders Spiritualism, concerns Dives' thought for his five brethren on earth whom he wishes Abraham to send Lazarus to in order to warn them, so they will not be found in hell. But Abraham is not interested in doing this, as they have sufficient help, if they would receive it. But they are such unbelievers that they don't even accept Moses and the prophets and their teachings, and would not believe even "though one rose from the dead." Faith is necessary for communication. In those days of the Old Testament there was little belief in spirit return, and not until after the resurrection of Jesus, and His many appearances after His death. Then in time came the realization of communication, heaven with earth, and in the Apostolic Creed, we have the words repeated Sundays in the Christian Churches, "I believe in the communion of saints."

So we see that there is nothing in the Bible that says that the angels or the discarnate cannot come in person to us or communicate with us, from heaven to earth. The Bible witnesses in hundreds of instances to the great truths of immortality, spirit visitation, and communication, earth with heaven, for "life is ever lord of death."

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Greetings to all Officers, Teachers, and Lyceum Members:

Our Lyceum Conference is fast approaching, and by the time you read this, it will be almost upon us. Time has such a "sneaky" way of slipping away from us.

I hope you are all working to attend the Conference, make it a family vacation time. Only one month left before we meet and greet our gracious National Lyceum Superintendent, Rev. Ethel McLain. This will be her first time to preside in this capacity—let us honor her with our presence. We think we can promise you a very interesting and enjoyable Program from start to finish, so be sure to come.

Time will go fast, and it will take extensive work and planning from now on by Lyceum Directors and Teachers who are planning to bring a group to the Conference. This is a challenge, but very rewarding when you reach your goal. Keep up the good work—don't be defeated by a few obstacles which can be removed by "tomorrow."

Have you requested application blanks? If not, do so immediately.

Let each and every member's motto be: "Partners of Progress for 1966."

The Spiritualist Progressive Lyceum has from its inception professed and proclaimed to be a school of higher learning—believing in spiritual growth and personal responsibility. So at this particular period in history, it becomes more important than ever for every Lyceumist connected in any capacity with the Organization not only to continue to learn and proclaim our spiritual attitude, but to display and exhibit the sincerity of our belief in the Lyceum work and rededicate ourselves to the eternal principle of love and concern of the Lyceum movement.

Our three day Conference will be full of surprises for young and old, spiritual training by devoted Lyceum Teachers, and yet, time for fun and relaxation. Don't forget our big Lyceum Parade; Beach Picnic; Ball Game, (Comets versus Rockets); and our "Orphan Sale." There will be many original items for sale at Lollypop prices. Many little "gems" for you to adopt, so foster parents come prepared to take them out of this cold, cruel world.

Looking forward with pleasure to meeting you at the Conference.

Sincerely,
Evelyn Muse
(General Chairman)

"It's too bad," said the schoolboy orator, "that future generations cannot be here to see the wonderful things we are doing with their money."

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LET THERE BE LIGHT



Lucy Marie
Lent

The Message of Truth intended for the freedom and enlightenment of mankind cannot be conveyed clearly by merely reading the Scriptures. Intelligent study will reveal certain passages require a different interpretation than others, each according to their symbolical, literal, psychical and spiritual meaning, thus avoiding confusion and misunderstanding. Few realize the Science of Psy-

chism has its own place of importance in the Gospel narratives. Jesus himself was its best exponent. He clairvoyantly unveiled the Samaritan woman's past and accurately read the minds of those far and near. His ability to predict the future was remarkable. Samuel and other prophets heard Spirit Voices various times, proving continuity of Life, and possible communion with the invisible world, taught and demonstrated by Spiritualism and other different groups.

A word of caution concerning Psychic Power. Under no circumstances, should it be invoked without divine guidance, and only practiced on par with spiritual development, thereby avoiding possible unpleasant reaction.

Regardless of errors of translation from one language to another, taking into consideration different customs and the various degrees of inspiration possessed by certain writers, the Bible ever stands as the BOOK of books among others. The basic Truth shines as a golden thread of Light from Genesis to Revelation, revealing the true pattern of righteous living.

It is obvious certain contradictions are sometimes apparent. For instance, several verses imply God to be the author of evil, others that He is "of purer eyes than to behold iniquity" despite the fact we are promised deliverance from all evil. Consider the following verses from both Testaments:

"There shall NO evil befall thee, nor any plague come near thy dwelling"

"For I will restore health unto thee, and heal thee of thy wounds"

In view of this comforting promise, it is incredible to believe the Father willingly afflicts His offspring with evil and disease of any kind. Contrary to this, He sent His Son into the world to heal man of all his woes. Any one believing Him capable of resorting to sickness as a means of punishment should logically patiently wait till He sees fit to remove such.

Man is not punished for sin but BY sin according to the Law of Cause and Effect. The

recognition that man alone is responsible for his own troubles by defying God's Law is the first step in the right direction. Therefore, he may choose either Good or evil, attracting one or the other. Mercifully for us, a host of visible and invisible helpers have been divinely provided to guide and sustain those who so desire. In Acts 12:17 it is recorded Peter was released from prison by an Angel, and the 91st Psalm assures us that:

"He shall give His angels charge over thee to keep thee in all thy ways" May I add here two more instances where apparent contradictions occur. At first glance, the following verses seem rather puzzling:

"If we say we have no sin, we deceive ourselves"

"Whosoever is born of God cannot sin, because he is born of God" Both are correct when rightly understood. The former refers to material man un-redeemed, the latter to material redeemed.

With regard to the Lord's Prayer, the disparity is even more pronounced. The sentence "Lead me not into temptation" infers God may do so for some reason or other, whereas other verses contradict this absolutely as follows:

"Let no man say he is tempted of God, for God does NOT tempt any man"

Another stumbling block for many concerns the Resurrection of the dead at a future time. Surely "man made in God's image and likeness" cannot be confined in a grave. "Dust to dust was not spoken of the Soul" says the enlightened Longfellow. He knew only the fleshly body is subject to disintegration and destined to return to its original elements. Its sole purpose was to serve as a vehicle or instrument for man, enabling him to function during his earthly sojourn. "Flesh and blood cannot inherit the kingdom of God" Such is the Law, Man is spiritual and cannot die, for God is Spirit, and "In Him, we live and move and have our Being."

How thrilling to listen to the Voice of a renowned singer, long since departed, which may still be enjoyed due to its non-material quality.

Proof of survival was given by Jesus when he conversed with Moses and Elias, again when he told the thief on the Cross, he would be with Him that day in Paradise. His proclamation "I AM the Resurrection and the Life" has great meaning for those who would follow his example, they too may be resurrected from the grave-clothes of material bondage to the light of Truth. As Jesus, He was the Son of Man, as Christ (the divine Self of everyone) He was the Son of God, He was both human and divine, and so are we. It should be noted, the names

(Continued on next page.)

of Jesus and of Christ are frequently used interchangeably. He well knew God to be the power which enabled him to "do the works" humbly claiming we could also. Refusing to accept personal worship, he gave all credit and glory to the Father saying: "There is none Good by ONE, that is GOD."

Teaching from place to place, he pointed the way to freedom through spiritual regeneration, blazing the trail back to our former celestial Home. He fulfilled prophecy by proving himself to be the promised Messiah, whose coming was foretold by the prophets of old. His message was unique, in that he presented the novel idea of a loving and forgiving Father, rather than a warlike Deity. His own people were not yet ready to accept such an advanced idea, even though his teaching was specifically for them at that time. Supreme love for God and the brotherhood of man was his principal theme.

"Know thyself" is the secret to discover. Identifying with the higher Self leads to mastery over the lower self, speeding our journey upward, therefore, let us become aware of our divine birthright, helping others to recognize theirs also, thereby attaining gradual perfection. "Be ye therefore perfect" is the command. The following verses from both Testaments confirm our divine origin:

"Call no man your father upon the earth, for ONE is your Father in Heaven."

"Therefore, thou art no more a servant, but a Son, and if a Son, then an heir of God through Christ" which forms the connecting link to the Father.

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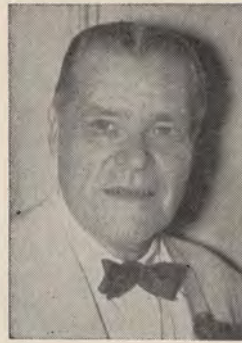
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P.O. Box 121
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Question—

I am in receipt of an excerpt apparently from a religious magazine, concerning the philosopher Voltaire—his attitude towards orthodoxy and deriding his agnosticism. It would seem the sender S.J.C. is a student at Bowling Green, Kentucky, and would like to know what attitude Spiritualism assumed toward non-conformists.

Answer—

By "non-conformist" I assume you mean those who do not accept the creedal and dogmatic demands of any particular religious system. When such a system has been thus formulated, to stray from its basic teaching, one builds his own non-conformity and thus becomes rebelistic in character toward that particular subject.

From time immemorial in the history of all religious movements the non-conformist who could not accept the religious standards in his particular time was derided and scorned but eventually made great strides in the historical developments of religious attitudes in the generation which followed him. This is true in the careful consideration of teachers in every contemporary age. There have been no exceptions. Voltaire was a brilliant man. He was a thinker. He had the gift of reasoning power second to none among his associates. He applied logic to that gift and stirred the world with his declarations. He lived in the time when the Church ruled the state. This he could not accept. He demanded the liberty of thought which he felt was his inalienable right and insisted upon that liberty. The Church dubbed him a heretic. In spite of his unquestioned ability and logic the world has claimed him as an atheist and an agnostic. In the eighteenth century he built his own non-conformity and helped develop the separate popular attitudes of religious acceptance in the Christian world today. I like to divide these into four personal groups—as

(Continued on next page.)

follows: atheist, agnostic, infidel and religionist, all of which bear a certain relationship in religious conformity. The central argument in each case concerns Spirit and the matter of Salvation, the same question posed by Job so many centuries before.

What is an atheist? He is one who accepts the doctrine that denies the existence of God. The early Christians were called atheists because they denied the Gods of the Greeks and Romans and Christians themselves have sometimes used the term with little justification. Many atheists have been so charged because they merely rejected some particular form of popular belief in God. Thus many people have been called atheists because of their apparent non-conformity. The very derivation of the word atheism explains itself since it comes from the Greek a "not" - "theos" - "God"; thus arguing against an Eternal Creator.

Atheism is to be clearly distinguished from Agnosticism, a profession of ignorance concerning the nature of God. What is an "agnostic"? Webster terms him as a "know nothing," an explanation again derived from the Greek translated as "not knowing." The word itself was introduced into the English language by the English biologist Thomas Huxley in 1869 suggested to him by the inscription Agnostor Theoi (To the unknown God), which the Christian apostle Paul found on an altar at Athens. The doctrine is in accord with the views of the Greek philosopher Protagoras the leader of the Sophists in early Greek teachings. Their belief was that the individual man is the measure of the universe and with the views of the later Greek skeptics that the true nature of things cannot be apprehended, reality being independent of the mind, therefore impossible of attainment. Agnosticism does not involve the rejection of beliefs. An agnostic does not profess that he knows anything about Spiritual existences, divine or human, or anything about a future life: but they differentiate themselves definitely from both the atheists and the philosophic materialists. The words atheist and agnostic are too loosely used in the modern age as synonymous, one with the other. There is no similarity.

What is an infidel? Again let us refer to Webster's dictionary, which calls him a disbeliever, a skeptic in reference to some particular religious doctrine or belief: one who cannot accept, the inspiration of the Scriptures and the divine origin of Christianity. The infidel does not decry the existence of Christ but cannot accept that the salvation of the soul exists because of the horrible punishment meted out to Jesus on the cross. He accepts the possible existence of such a man thus described, and is inspired by his life and teachings to eradicate the physical and spiritual rights denied him by the rights of liberty. He never

denies the possibility of life after death but rests his decision on hope. Many an infidel has been accused of being an agnostic. A true infidel will deny that accusation. In our modern time the most famous infidel was Robert G. Ingersoll who decried the fact of his agnostic accusations but declared his belief in infidelism and the willingness to accept the possibility of an after life, a salvation earned by deed and act in this physical world. His moral and exemplary life did much to inspire the Free Thinkers Movement during the development of religious freedom in the last century and he also inspired the study of salvation and religious cariculla from a scientific standpoint. In his famous oration at a child's grave he subtly expressed his infidelism with the immortal words—"In the stygian darkness of our grief, Hope sees the glimmer of a star and Love hears the rustle of Angels Wings."

In the rapidity of progression the acceptance of Infidelism has waned but its marked influence in the field of religion is consistently noted. Next month we will discuss the position of the Religionist and lastly of the worth of the Psychic and Meta-physical Attributes as developed through Spiritualism.

The opinions of men who think are always growing and changing, like living children.

—Philip G. Hamerton.

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TRANSITIONS

Sasaris—Mr. Demeterios M. Sasaris, of Los Angeles, California, March 14, 1966. He is survived by his wife, Rev. Stephanie Jean Sebree, The pastor of the Spiritualist Church of Revelation, Los Angeles, Calif. California State President, Rev. William C. Donovan officiated at the service.

Cauffman—Robert M. Cauffman (92) of the Plaza Hotel, South Bend, Indiana, April 7, 1966. A cousin is the only surviving relative. He was a charter member of the Spiritualist Church of Truth of South Bend. Funeral Services from the Orvis Funeral Home. Rev. Velma Dickson, pastor of the First Spiritualist Church of Gary officiating. Interment in Riverside Cemetery, Three Rivers, Michigan.

Dorsch—Rev. Franchion Harwood Dorsch, St. Petersburg, Florida survived by her husband (John). Rev. Dorsch was one of the best known mediums in the country, she had traveled extensively in the interest of Spiritualism for many years and at her summer home in Chesterfield, Indiana, she was a staff medium for the Camp Association. Funeral services were conducted in St. Petersburg after which the remains were taken to Anderson, Indiana, where funeral services were held from the Rozell Funeral Home, services were conducted by Rev. Virginia Leach Falls, President of the Indiana State Association of Spiritualists, who was assisted by Glenna Clark, pastor of Psychic Science Spiritualist church, Indianapolis.



Hammond—Mrs. Winnie Edna Hammond (91) Bangor, Maine, April 1, 1966. Survived by one son and one daughter, two grandchildren, four great grandchildren. Funeral services from Clark-Mitchell Funeral Home, Bangor. Alice L. Mooers, officiated.

Hamilton—Mrs. Nellie Hamilton (84) Burlingame, California, March 24, 1966. Survived by two sons, Ronald and Lester Hamilton, one daughter, Mrs. Clyde Dibble, wife of the former long time treasurer of the N.S.A.C., Rev. Clyde Dibble, two grandchildren. A native of London, England, Mrs. Hamilton was a member of Golden Gate Spiritualist Church, San Francisco, Calif. Funeral services from Halsteads of San Francisco, Rev. Florence S. Becker, Officiated.

Hayes—Mrs. Dorothy Hayes, Gary, Indiana, March 24, 1966. Survived by husband, one daughter, two grandchildren, one brother, she was a devout member of First Spiritualist Church, Gary. Gary Women's Democratic Society, Daughters Of America. Funeral services from Burns Memorial Chapel, Gary. Interment, Ridgelawn Cemetery. Rev. Velma Dickson Officiated.

Lozuaway—Fabian Lozuaway (93) Jackson, Michigan, April 2, 1966, survived by one son. Mr. Lozuaway was a long time member of Flower Memorial Spiritualist Church, Leslie, Mich. In earlier years he was a staunch worker for Spiritualism being associated with Dr. Julia Walton of Jackson. Funeral services from Horne-Vinson Funeral Home, Jackson. Interment, Roselawn Cemetery, Jackson, Rev. Ethel McLain officiated.

Thoughts are the implements of mind,
With which we forge our future state;
Good thoughts and ill bring forth their kind
Thus Heaven or hell ourselves we make.

—Harold G. Hopper

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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.

AUSTIN, TEXAS

Texas Conference of N.S.A.C. Churches will meet in annual conference, June 11th and 12th, 1966 in the Driskell Hotel, Austin, Texas. The meetings are open to the public and the Conference President, Rev. Evelyn Muse extends a warm welcome to all who will come to this lovely Texas City and enjoy the blessings that the Annual Conference has to offer.

Rev. Janice R. Baynes, N.S.A.C. missionary of Des Moines, Iowa, was guest speaker and medium in the First Spiritualist Church, Austin, and morning services Sunday, February 13th. The Ladies of the church auxiliary served one of their famous dinners to all members and friends at noon.

THE 71st ANNUAL CONVENTION OF THE CALIFORNIA STATE SPIRITUALIST ASSOCIATION

The California State Spiritualist Association will hold their 71st Annual Convention in the Biltmore Hotel, 515 South Olive Street, Los Angeles, California from June 21st to June 24th inclusive. The banquet will be held at 7:00 P.M. on June 21st, 1966. All are welcome.

OKLAHOMA CITY, OKLAHOMA

The Oklahoma State Spiritualist Association held their 61st annual convention in Central Spiritualist Church, 1005 N. Harvey, Oklahoma City, April 22-23-24. A dinner was served in the Church auditorium April 22. Miss Helen Williams and Richard Jackson entertained us, Helen with her accordion, Richard with drums. At 9 A.M. the 23rd the Convention opened, with the President, Lester C. Scoles presiding. The evening of the 23rd, Mrs. Alice M. Eppinette of Enid was the speaker, her subject being "Man, His Mission and Destiny. Helen and Richard again played for us, Richard also played a Marimba solo. Mediums were Rev. Marie Brew of Wichita, Kansas, Mrs. Orpha V. Wible and Flossie M. Kifer of Tulsa. Attendance was good. The speaker on the 24th was Mrs. Carrie Hamblen Hewitt of Oklahoma City. Mediums were Rev. Brew, Miss Margaret May of Tulsa, Mrs. Neva Owsley of Blackwell, Mrs. Alta Scoles and Mrs. Hewitt of Okla. City. Richard played several solos on his Marimba. Pianist for the evening services was Mrs. E. M. Dietz. We had a very nice Convention. Both business and social meetings went very smoothly.

ETNA, MAINE

An interesting report from N.S.A.C. Missionary, Rev. Mollie Beck, of Long Island and Maine, gives a report of her church service since she re-opened the Church Of The Comforter, Santa Barbara, Calif., January 9th of this year. The church had been closed due to failure of the membership to obtain the services of a resident pastor. Rev. Beck stayed for five Sunday morning services, the attendance rose steadily during her stay, being forced to leave because of other commitments, Rev. Beck secured the services of Rev. Edmund Foard, then finally Rev. C. Elbertson who has consented to stay, the church members have gained a new impetus and this very pretty church building is open and active again due to the good work of Rev. Beck.

The Missionary then served the Church Of Peace in San Diego and the Progressive Spiritualist Church (Rev. Carrie Kelly) in the same city. Her next assignment was in the First Temple Of Spiritualism, Oakland, (Rev. Mitzie Monroe) where she stayed a week she moved then to Phoenix, Arizona, where she served the First Spiritualist Church (Rev. Walter Holder) and in the same city, the Rev. Nellye Mae Taylor's Interracial Church. Rev. Beck returned to her home in Long Island, March 22nd after which she served the Parapsychology Forum in New York City, where she lectured to some 200 people on the subject "Forgive Us Our Tresspasses." Rev. Beck is now resting at her home in Etna, Maine, preparing for her summer work at Camp Silver Belle, Ephrata, Pa., she is a dedicated and talented missionary and her work is reflected in the lives of the many hundreds of people she has assisted each year for the many years of her service.

HOUSTON, TEXAS

A great new departure in Mass Meetings was observed in the Music Hall, Houston, March 29th and 30th. The services had been carefully planned by Rev. Evelyn Muse during the last six months and she was successful in obtaining the services of Rev. D. Mona Berry of Buffalo, N.Y. The Music Hall was well filled with interested spectators, for this particular series of meetings had been planned to give the public an understanding of true Spiritualism. On both evenings Rev. Muse delivered the opening and closing remarks a task for which she is particularly well suited, the floral decorations were beautiful as were all the appointments, such as banners and programs for the visitors. On the first evening Rev. Berry spoke on the link between the Christian Bible and Spiritualism, pointing out the many passages of Scripture that could only be explained through mediumship, she and the Rev. Willie Ben Dearmin then delivered clairvoyance. Rev. Leonard Parsons was speaker on the second evening, his subject was "Spiritualism—The Scientific Religion," his remarks were well received and he was followed by Rev. Berry who again delivered clairvoyance. The mediums were careful to account their work as "psychic demonstrations," the reason for this being that since the meetings were designed to interest the general public but in no way to influence them through the religion of Spiritualism. The music was under the direction of Mrs. Peggy Worcester, whose beautiful voice was heard in several solos accompanied at the organ by the very talented Mertis Stone. All of the Spiritualist churches in Texas had combined to make this effort a great success and there has been a gratifying response on the part of interested strangers, with many inquiries on every aspect of Spiritualism.

(Continued on next page.)

EL PASO, TEXAS

Anniversary of Modern Spiritualism services were held jointly by The Church Of Spiritualist Truth and the First Spiritualist Church in the church building of the latter. Rev Harry P. Farlow, minister of the Truth Church spoke on "The Realities Of Spiritualism." Rev. Lena Halstead pastor of the host church delivered clairvoyance. Birthday cake and coffee were served after services in the church.

MIDDLEBORO, MASS.

First Spiritualist Church, Middleboro, welcomed the members of the board of the State Spiritualist Association in special Mass Meeting services April 2nd. The President of the State Association, Rev. Gladys Worsencroft. A most successful meeting was held, the church was beautifully decorated with masses of Spring flowers, it was a happy special occasion in that Leslie Alan Denham, infant son of one of the church members, was christened. Rev. Worsencroft officiated at this rite. Later in the evening a delicious dinner was served to the many visitors, following which there was a message service with many mediums demonstrating. President Edith Davies expressed her happiness with the success of all the events.

CASSADAGA, FLORIDA

First Spiritualist Church, Cassadaga, Florida has resumed services in the church auditorium, Cassadaga. The church holds services each Sunday at 2:30 P.M. during the Spring, Summer and Fall until the Camp season opens at the first of each year. Church pastor, Rev. Arthur A. Myers, extends a hearty welcome to all, at the recent annual election of church officers, Joseph Greenwood was elected president, with Bertha Kingsley, vice president, Gladys E. Bessette, secretary, Mae Graves, treasurer, trustees are Mr. Shepherd and Anna Roebing.

ALAMEDA, CALIFORNIA Memorial Service

On March 13, 1966, the Brotherhood of Spiritualist Church of Alameda, held joint memorial services honoring their late founder and pastor, Reverend Pearl Manning, also her husband Wiley, Susan Davies, and Margaret Whetnall.

President Roy Crum, officiating, gave a very fine service recalling many of the fine members of this church who have recently made the transition.

Two beautiful solos were rendered by Faye Crews, and adding to the impressiveness of the occasion were many lovely and varied floral arrangements around the rostrum and piano. It was also very gratifying to note the church was filled to capacity for this very special and solemn occasion.

Commemoration of The Advent of Modern Spiritualism

A gala occasion took place on March 20, 1966, in the Brotherhood of Spiritualist Church to celebrate the commemoration of the Advent of Modern Spiritualism, at which time eleven new members were accepted into this church.

Reverend Ruth Cunningham Flagg officiating. The church was filled to capacity, due to the untiring efforts and planning of our chairman and vice president, Mr. Charles Bingman.

The well known soloist Andrew Sessink, rendered two very fine solos, accompanied by his wife Ruth, on the piano, Ministers of the message were Rev. Ruth Cunningham Flagg and Verna Burns.

The abundance of floral offerings added to the festive air of the occasion.

GARY, INDIANA Easter Service—First Spiritualist Church

Sunrise Service was held at seven O'Clock with an attendance of fifty members and friends of the church. Service was conducted by the Pastor of the church, Rev. Velma Dickson of South Bend. Mrs. Goulden sang

beautifully—THE OLD RUGGED CROSS. The message of the morning was taken from John 20:1-31—"He is Risen—He is not here!" And a poem—"Loved Ones Never Go Away."

After the service a delicious breakfast was served to everyone who had attended the service.

The tables were beautifully decorated with yellow tulips flown from California to Mr. and Mrs. Harry Westerberg, a gift from their son.

Just before lunch, at the church, a message service was conducted for a goodly number of people who were staying over for the afternoon service. This service was taken care of by the Pastor of the church.

The church was well filled for the afternoon service at 2:30 conducted by the Pastor—Her subject was "IMMORTALITY." Rev. Mammie Fors sang "Christ Arose." Messages followed by the Pastor.

This closed another very lovely all day service. Now we are reaching out to another Easter. The church is building for the future.

At the close of the afternoon many expressed the fact they had had a lovely day—Everyone was in a joyous mood. And the day was beautiful. A perfect Easter.

ETNA, MAINE

The 1966 Programs for the forthcoming season for Camp Etna of Etna, Maine are out, announcing the sessions and speakers for this year.

The Annual June meeting is June 24, 25 and 26, with Raymond Keith and Bernice Damon and Jobie Robinson, president of MSSAC, all of Bangor, and Rev. Marian Blaisdell of Danvers, Mass, as speakers and message bearers, with Victoria Varney and Alice Mooers, of Gardiner and Bangor, completing the list of workers.

The Annual Fall Campmeeting features Rev. Mollie Beck, Rev. C. Harrison Engel, Rev. Shirley W. Lyford, Rev. Gladys Worsencroft, Rev. Emily Hewitt, with Maine speakers rounding out the session. The 1966 season runs from August 7th, through the final Sunday, August 28th.

PHILADELPHIA, PA.

The Second Spiritualist Association, 423 South Broad Street, Philadelphia, celebrated the 118th Anniversary of Modern Spiritualism on April 3, 1966. Reverend William Turner of Cassadaga, New York, was the guest speaker and medium for the occasion, holding church service at 2:00 and 7:30 p.m. Mr. John Palmer sang in the afternoon, and Mr. William Carter in the evening. Both vocal soloists were accompanied by Mr. Calvin Walker. In addition, on April 4, Reverend Turner gave an all-message service at 7:30 p.m. Reverend Alida Neige, church pastor, conducted all services.

Reverend Augusta Taylor, co-pastor, worked very hard raising money for the church fund and for flowers. Members and friends of the church decorated the platform and church with beautiful basketsful of flowers.

Every Sunday at 7:30 p.m., a healing service is conducted by the pastor and Mr. Walter Trouper. The church also sponsors a weekly development class.

Some news concerning our new church building includes the furnishing of the front room on the second floor into a very comfortable sitting room through the well-appreciated efforts of Mr. Harper Anderson.

The Second Spiritualist Church of Philadelphia continues directing its energy toward promoting Spiritualism as a religion, proving to mankind that "There is no death. There are no dead."

Mrs. Caroline Bartram is another hardworking member of the church, who sponsors trips and other methods for making money for the church repair and alteration fund, her work is greatly appreciated.

LESLIE, MICHIGAN Flower Memorial Church

Easter of this year was a particularly happy time for the members of the Flower Memorial Spiritualist

(Continued on next page.)

Church, Services were held at 8:30 A.M., when Lyceumists and Church members joined in the morning service, during the service Mr. William Herrick, sons Sam and Roger and daughters Cheryl, Becky and Alisa were Baptized. They have been members of our Lyceum for quite awhile. Following the Baptism, William Herrick, the father, took the right Hand of Fellowship. We were so happy for this happy event to have taken place.

On the following Sunday four other Lyceumists expressed the wish for Baptism and with the consent of the parents, and with their beloved Grandmother standing with them this service was held for William, John, Barbara, and Mary Susan McDerment. We hope this very sacred service will help to enrich in each little life a desire for greater Spiritual understanding. Also at this same service two infants Joseph May, Jr. and Maynard Brown, Jr. The day was made happier because the M.S.S.A. of C. Board met at the Church for their quarterly meeting. Services were conducted by Rev. E. McLain assisted by Rev. Norma Whiting.

BUFFALO, NEW YORK

Th Church Of Eternal Brotherhood, Buffalo, N.Y. held special services May 1st to receive into membership nine new members, all members of one family including four young ladies in their teens. The church pastor is particularly happy since she is very fond of young people and delights in teaching them. The church has been very successful this year in that this is the third occasion upon which a large class of new members have been received into fellowship, there has been a consistently growing attendance in the church all during the year and the eager attendance of young people is particularly noticeable.

SALEM, MASS.

The First Spiritualist Church of Salem held a State Mass Meeting on April 16. In addition to being a most successful function financially, it proved to be equally successful, spiritually. Many, from the various churches, renewed old acquaintances. A delicious ham and potato salad supper was served by our Church Guild, under the leadership of its president, Mrs. Evelyn Grant. Assisting her, in various capacities, were Mrs. Irene Renwick, Mrs. Lillian Manuel, Mrs. Blanche Grant, Mrs. Foye Humphrey, Mrs. Annie Annis, Mrs. Virginia Beesley, Mr. George Grant and Mr. William Humphrey. The Religious Service followed with church pews filled to capacity.

The State Board were present with Missionaries Mrs. Gertrude Stevens, Mr. Wayne Giles, Mr. Fred Davis and Mrs. Virginia Beesley. Also participating were Mr. George Grant, Mrs. Edith Davies, Mrs. Blanche Grant and other certified mediums.

Weddings

PILLER-BLINZLER

The Rev. D. Mona Berry officiated at the 4 p.m. nuptial ceremony Saturday, April 16, 1966 at the Church of Eternal Brotherhood, Buffalo, N.Y., which united in marriage Miss Mona Bettie Blinzler and Kenneth Robert Piller.

The bride is the daughter of Mr. and Mrs. Francis Blinzler of 104 Balbach Drive, Cheektowaga. The bridegroom is the son of Mrs. George Bezek of 275 High St., Lockport, and the late Julius Piller.

For her wedding, the bride chose a floor-length gown of peau de soie enhanced with a coat of Chantilly lace which terminated in a chapel train. Embroidery and appliques accented her mantilla and she carried a bouquet of moth orchids.

A pale blue sheath topped with white Venice lace was the choice of the honor attendant, Mrs. Thomas Ernst. She added a matching lace coat and pale blue picture hat and carried a cascade bouquet of yellow sweetheart roses and pompons.



Mr. & Mrs. Kenneth Robert Piller, Rev. D. Mona Berry.

Identically attired were the attendants, Mrs. Denis Gould and Miss Nancy Schrott.

Dr. Brent Davis was best man. Ushers were Donald Whitmore and Bruce Blinzler, brother of the bride.

The wedding reception was held at the North Forest Civic Association Hall before the couple left for a trip to Chicago, Ill. They will make their home in Lockport.

The bride, given in marriage by her father, was Christened in the Church where her wedding was celebrated and her parents recently celebrated their 25th wedding anniversary in the same church. They were married by the same minister, Rev. D. Mona Berry, so the family carries on an unbroken sequence of happy events. While the groom continues his education as a Doctor of Chiropractic, the bride will resume her teaching career.

True religion is not a collection of forms, rules nor ritual—rather is it a way of life—and its essence is pure love, as exemplified in the life of Christ.

—Harold G. Hopper

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REMINDER!

All correspondence intended for the N.S.A.C. Secretary, Joe H. Merrill, during the summer months should be addressed to

LILY DALE, N. Y. 14752

from May 15th to September 15th, 1966.

EXISTENTIALISM



George R.
Gordon

Are we, as Spiritualists, interested in other cults, philosophies and religions? At least, we should be aware of their existence. In this day and age we must be well informed, so that the world-at-large can no longer call us ignorant! We have no excuse for ignorance. People who look at us askance may be well educated, but ignorant regarding our religion. When we regard the beliefs of other people, we don't want to be

placed in the class of the uninformed! We might take the attitude of Voltaire, when he said, "I disapprove of what you say, but I will defend to the death your right to say it!" Are we content to sit back on our complacency and let the rest of the world go by? Paul Hutchinson says, "There is a tendency, a product of the egotism in all of us, to mock the unfamiliar in other men's faith and worship. Such words as 'heathen,' 'idolatry,' 'superstition,' are used more often as smear words or in derision than in their legitimate meanings. They are the words we hurl at others; seldom do we apply them to ourselves."

The following is the philosophy of human EXISTENCE in its active sense, rather than abstract—as stated by its advocates. A recent

variety of Romanticism that is opposed to relegating religion to obsolete creeds, dogmas and worship according to ritual. It is a protest against fixed universal pronouncements applied to ALL people, casting them from the same mold, which ignore the personal experience that makes man religious. They believe that Truth is subjective—not objective. There should be no generalities. It is not merely intellectual assent and indifferent behavior, but involves emotional commitment.

I think Spiritualists will find some threads of Truth in this Philosophy, as they might in other concepts—but to my mind, it is inconclusive thinking. There is not a word about immortality, or continuity of life, but it leaves us right where we started—on earth. I have observed followers of this thought, and they seem to be involved in endless crises and turmoil. We may be accused of repetition in presenting the truths of our religion, but no more than other groups. Truth is emphasized by repetition, and there is always a goodly number of inquirers who are searching for fundamentals to gain a knowledge of our teachings. We should have a knowledge of other beliefs, because they concern PEOPLE and people are most important to our way of life. We are not compelled to embrace other beliefs as our own; just improve our knowledge. Many people, who have assumed an atheistic attitude as a defense against impractical and antiquated orthodox beliefs and dogmas, feel the need of a practical philosophy of life, and so they substitute ideas and concepts in much the same way that the ancient philosophers theorized. Many times these concepts are only intelligible to the intellectual classes. Abstract ideas have no appeal to the average person.

The French mathematician and physicist Blaise Pascal (1623-62) admitted the failure of REASON to solve our problems and satisfy

(Continued on next page.)



CRUMBAUGH MEMORIAL SPIRITUALIST CHURCH

39TH ANNIVERSARY
LE ROY, ILLINOIS

You are cordially invited to attend 39th Anniversary, Crumbaugh Day with the Rededication of the J. T. and E. J. Crumbaugh Memorial Spiritualist Church, LeRoy, Illinois, June 12th, 1966, 2:00 P.M. The Rev. Robert J. Macdonald, President, N.S.A.C. to officiate. Messages, Potluck Banquet, Open House, Refreshments. Special Feature: Public Art Exhibition: Mr. Harry Breen, Artist.

We look forward to seeing you in Le Roy!
Rev. Daryl N. Winters, Pastor

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our longings. He said, "The heart has reasons which the reason does not know." Suggesting the inner promptings of man.

The Danish philosopher and theologian Soren Aabyr Kierkgaard was the first to write about Existentialism. He was born in Copenhagen in 1813 and was educated at the University there. He believed that men should cultivate an individual inner life or consciousness, and ignore the illusions of the mundane world. He was pessimistic, anti-rationalist, and is now considered the predecessor of Existentialism. The ritualism of the Danish church was lifeless and meaningless to him, and he postulated the core of religion within man's own consciousness when confronted with problems requiring decision, thereby committing himself to choice. His theme was the combination of Faith and Knowledge, thought and reality.

He also believed that the HUMAN WILL was more important than REASON and that science could understand man only by a study of his inner life—or thinking—or mind. Kierkgaard wrote *The Concept of Dread, Fear and Trembling, Sickness Unto Death, Either/Or, Attack on Christendom*, and *Philosophical Fragments*. (Seems formidable!) He claimed that Truth was momentary, unique, and an act of a will to believe and move in any uncertainty, and even absurdity. If anyone insisted in believing that a Deity exists, THAT IS SUFFICIENT REASON for believing it!

Religious experience is genuine only as one continues to meet his problems and courageously decides to solve them in his own way, taking the consequences of his decision. The heart of religion is destroyed by creeds and church dictums that give a false sense of security by a guaranteed system of theology. It is theorized that man's WILL refuses to be permanently satisfied by syllogisms, or deductive reasoning; attempts to do so end in failure. The rationalist must irrationally affirm the premises he uses to subdue his will, which nullifies the effort.

I am reminded of the story of a group of theological students who were preparing for a debate on the subject of Atheism versus Religion. Both groups had their subjects well prepared and the debate was evenly matched. The proponents of Atheism were so thorough in presenting their side that they were convinced by their own logic, and a few of them actually became Atheists in the process.

Kierkgaard's theories were developed by Heidegger and Jaspers. Martin Heidegger was born in Messkirch, Baden, in 1889. He was a German philosopher who studied with Husserl and dedicated his book "*Sein and Zeit*" to him in 1927. Heidegger disowned Husserl, when Hitler rose to power, because Husserl was Jewish. Heidegger had influence in Europe as an Existentialist, but he denied that line of

thought. He claims that he interpreted BEING through a study of EXISTENCE.

Karl Jaspers was born in Oldenburg, Germany, in 1883. He was a doctor of medicine, lectured on psychology, and later became Professor of Philosophy at Heidelberg. He was a follower of Heidegger and Existentialism in general. He has disclaimed both, although he admires some of the theories of Kierkgaard and Nietzsche. He wrote "*Philosophy*," *Die Grossen Philosophen*, *Reason and Existence*, and *The Perennial Scope of Philosophy*.

Friedrich Nietzsche was born in Saxony, Germany in 1844 and made his transition in 1900. He was a professor of Philosophy at Basel, and was once a friend of Richard Wagner, but a disagreement caused a rift between them. Later he became insane and was never aware that he was famous for his writings. He believed that submissiveness, as the Christians taught it, was a sign of weakness, and that asceticism was a denial of passion, rather than self-control. His doctrine of the Super Race or super men, was intended to replace Christianity. He believed that men were either slaves or masters. In contrast to that ideology I quote Voltaire again, "It seems clear to me that God designed us to live in society—just as He has given the bees the honey; and as our social system could not subsist without the sense of justice and injustice, He has given us the power to acquire that sense." Freud stated that Nietzsche's work revealed a natural understanding of psychological principles which were discovered later by scientific research. Nietzsche wrote *The Birth of Tragedy*, *The Joyful Wisdom* and *Thus Spake Zarathustra*.

Existentialism was later developed in a more pessimistic viewpoint by Jean-Paul Sartre, born in Paris in 1905. He wrote *Being and Emptiness*, and believes that mankind should be granted total freedom of action. Sartre is an Atheist, and believes that the world was not created by a Supreme Being. The whole universe should follow the pattern set by man himself. (Heaven forbid! we have a good example of that in our present conflicts). Well and good, if RIGHT can gain ascendancy over WRONG. Material man in his gropings and fumbblings has not made a very good showing. This is where we need the guidance of wiser and higher forces and INTELLIGENCE. Sartre finds that intellectual and moral freedom is a heavy burden to bear. (Little wonder!)

Gabriel Marcel was born in Paris in 1889, and was the first to use the word Existentialism in France in his article "Existence and Objectivity." He did not share the pessimistic views of Sartre. Marcel became a Roman Catholic in 1929 and has referred to himself as a "Christian Existentialist." He wrote the *Journal Meta-physique* and *To Be and To Have*.

(Continued on next page.)

Existentialism is different from previous concepts in one important detail: existence must take precedence over essence, or the essential nature of man. The existentialist postulates that man is capable of making his own decisions and developing essence. He is overawed by his privilege to choose his own course, and this is apt to take the form of despair. He must commit himself to his choice, in political and social activities, to avoid this state of mind. Existentialism emphasizes a significant aspect of human thinking and action in directing attention to a phase of human existence. Men inspired by it tend to carry it to extremes, as they might with any good idea, limiting the complete man to a part of him that others have ignored or denied. Man feels the need to recognize his own worth and unworthiness when confronted by fearful circumstances. Continually creating problems and crises, making a fetish of anxiety, exaggerating despair beyond normal limits may indicate a morbid state as surely as dogmatism or blind optimism. Man is not just a thing, object, or manifestation of some mechanical law, but a Spiritual Being. Religion and life, to be sane, requires us to recognize all truths about man, objectively and subjectively.

So, in summing up, man depends on Spiritual assistance consciously or unconsciously, to help him with the problems of living. This is

where Spiritualism fulfills his needs and gives him the broad outlook on life, and the courage to go on without the feeling of isolation, and with the added strength of TOGETHERNESS. He is not "an island unto himself!"

In making comparisons between various cults, sects and religions, I find that Spiritualism gives the greatest, most wholesome satisfaction of any belief—and I say this without prejudice. We do not really need a material edifice to house our organized efforts to promulgate our religion; although we do have meeting places in which we gather and associate with people of like interests, thus conforming to the human way of life, for after all, we have homes and shelter for our families. Cathedrals and large churches are really the ARTISTIC expression of human talents, rather than a necessary influence in religion. Yes, we continue to assemble in places of worship in the next world or dimension, but these are too sublime, too transcendent to be visualized by the finite minds of earth dwellers. How do we know that this is true? Because for many centuries higher entities from those spiritual realms have been describing these scenes and teaching us by Spirit Communication—another advantage of Spiritualism. To us, these things really EXIST. I'm glad I'm a Spiritualist—aren't you?

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

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

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church, 102 South Pearl Street, LeRoy, Illinois 61752. Healing, Message service, Sunday 2 P.M. Rev. Daryl N. Winters Pastor, 313 E. Center St., Ph. 962-2066. Secretary, Mrs. F. Marion Phillips, 501 W. Cedar St., Ph. 962-5751. Treasurer, Mr. Percy Phillips. Sunday School Superintendent, Mrs. Adelle Dunkin, Lyceum Leader, Rev. Daryl N. Winters.

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

INDIANA

Indiana State Association of Spiritualists—

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

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

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

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

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

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

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

HAMMOND—1st Progressive Spiritualist Church (Y.W.C.A.) Youth Center 229 Ogden St., Hammond, Ind. Sunday Services at 7:30 P.M. Pastor Helen Schaller, 1518 173rd Place, Hammond, Ind.; Secretary, Jean Fleener, 230 Hobart Street, Gary, Ind. Phone 949-1298.

INDIANAPOLIS—Psychic Science Spiritualist Church, 1415 Central Ave. Sun. Ser. Healing, 7 p.m.; Church Ser. 7:30 p.m.; Tues. Message Ser. 2 p.m.; Thurs. Ser. 7:45 p.m. Pres., Glenna Clark, phone ME 4-6673. George Jackson, Sec'y 6848 Evanston Ave., phone CL 5-2375. **Progressive Spiritualist Church**, St. Clair and Park Ave. Sunday service, 7:30 p.m.; Tuesday services, 7:30 p.m. Edith Wade, President.

MUNCIE—Unity Spiritualist Church, cor. 9th and Mulberry Sts. Rev. Virginia Leach Falls, Pastor, 1925 W. 9th Street. Assistant Pastor, Rev. Lee Bridges, N.S.T. Healing Services, Sun. 2:15 p.m. Worship service 2:30 p.m. Church phone Atlas 8-2582.

IOWA

DES MOINES—Third National Spiritualist Church, 2733 Thompson, Des Moines 17. Services Sun. 2:00 and 7:00 p.m., Monday 7:00 p.m. Minister, Janice Rosalie Baynes, phone A.M. 6-5824. Anna W. Gaugh and H. S. Smiley, Assistant Ministers. Sec'y, Mrs. Lillian Greif, phone 243-2391.

CLINTON—First Spiritualist Church of Clinton, 409-411 South Third St. Services Sun., 2:30 p.m. followed by Spirit Greetings. Rev. H. Louise Miller, Pastor; Edward Ridyard, Pres.; Grace L. Struve, Secretary.

KANSAS

PITTSBURG—1st Spiritualist Church, 912½ N. Broadway. Services 7 p.m., Sunday. Rev. Eva. Bezinque, pastor; Margaret May, Co-Pastor; Clara G. Lawson, Sec.; Mary Foster, President.

The Peoples Spiritualist Church of Wichita, Kansas. Church services each Sunday 7:30 P.M., Labor Temple, 417 E. English. Sophia McNabb, Grayce Diller Lecturers, Speakers, invited. Pastor, Rev. Marie Brew, 614 E. Pine.

MAINE

Maine State Spiritualist Association of Churches—

President—Jobie Robinson
R.F.D. No. 2, Box 279
Orrington, Maine
Secretary—Wilson G. Gilman
Etna, Maine.

AUGUSTA—The Augusta Spiritualist Church, Court and Perham Sts., Sunday Services 2:30 and 7:30 p.m. Monday 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.; Ar. line 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. President, Mrs. Ruth Aggerup, Secretary, Mrs. Marion Hitchcock.

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

MICHIGAN

Michigan State Spiritualist Association of Churches—

President—Mr. Arthur Beesley
2702 Pontiac Trail
Walled Lake, Mich.

Secretary—Rev. Goldie M. Dodd
89 Delaware Ave.
Detroit 2, Mich.

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

DETROIT—First Spiritualist Temple, 14801 Fenkell, Detroit 27. Church Service, Sun., 10:45 a.m. 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) Kuehn, 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 & Lynedale Ave. N., Consultations Thursday 1-4 p.m. Services Sunday 3:00 p.m. Rev. Howard C. Lemire, President, 522-9210; William Miller, Secretary, 333-8405.

MISSOURI

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

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

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

NEW HAMPSHIRE

PORTSMOUTH—First Spiritualist Science Church, 114 Maplewood Ave. Services, Sun. 3:30 and 7:30 p.m.; Wed., 7:30 p.m. Rev. Frank Daley, Pastor, phone Geneva 6-4270.

NEW JERSEY

New Jersey State Association—

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

Secretary-Treasurer—Isabella Prince
39 Rutgers Place, Passaic, N.J. 07055

CAMDEN—First Spiritualist Church, 509 N. 6th St. Sun. 2:30 p.m., Wed. 8 p.m. Mrs. Mary Rhodes, Sec'y, 30 Lincoln Ave., Collingswood 7, N. J.

Fourth Spiritualist Church, 28 No. 26th St. Sunday, Lyceum 10 a.m.; Wed., 8 p.m.; Sun., 11 a.m. Rev. Elizabeth Giberson, Pastor, Church Rd., R. D. Moorestown.

PATERSON—1st Spiritualist, 142 Carroll St. Services: Sunday morning service 10:00 a.m.; Sunday afternoon service 3:00 p.m.; no Sunday evening service; Wednesday afternoon service 1:00; Wednesday evening service 6:30; every second Wednesday of every month Progressive Circle 1:00 p.m. and 6:30 p.m. Pastor, Rev. Emily M. Hewitt.

Second Spiritualist Church, 176 W. Broadway. Church Services Sun. 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.

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.

LILY DALE—Lily Dale Spiritualist Church, Lily Dale N.Y. Services, Healing and devotional, 11 a.m. each Sunday, September through June. Corinne Hawes, President, Dorothy Maxwell Smith, Secretary.

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.

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

TOLEDO—National Spiritualist Church, 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 LaCleda. 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, 506 West Iowa. Phone AD 7-0865. Sunday 10 A.M. Lyceum. Alice Marie Eppinette, Conductor. 11 A.M. Lecture and Class work followed by Spirit Greetings. Free Public Healing Demonstrations. Alice Marie Eppinette, Pastor and Healer. Mr. A. S. P. Fields, 409 North Independence, Phone AD 7-1138, Assistant Pastor and Healer.

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.

Tulsa Spiritual Light Church, 123 South Xanthus, Services, Monday and Friday evenings at 8 p.m. Margaret C. May, Minister.

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, Pa. 19111

HARRISBURG—First Spiritualist Church, 607 North 2nd St., Knights Malta Hall. Services 2:30 p.m., Sunday. Kathryn Anderson, Secretary, 3840 Brisban St., Harrisburg. All welcome.

McKEESPORT—1st Spiritualist, 809 Locust. Sunday, Healing 7:15, Lectures, Messages 7:45. Mrs. Laura Salvador, President.

PHILADELPHIA—Universal Spiritualist Brotherhood Church, Rising Sun and Park Aves., Phila. 40. Services, Sunday, 2:30 p.m. Healing—Sermon—Messages. Services, Wed., 8 p.m. Healing and Messages. Social, 2nd Sat. in each month. President, Rev. Mahlon Simon, Pastor, Rev. Reba E. Fasnacht.

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

The Fourth Spiritualist Church, 165 E. Albanus St., Philadelphia 20. Services Sun. 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. D. Sunday Services, Lyceum 9:00 a.m., Church Service 10:00 a.m.

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. Rev. Elmer L. Actkinson, Pastor, TE 8-8248, Ft. Worth, Mr. James F. Bradley, Pres., DA 7-3625, Dallas. Mailing Address, Sec'y 111 North Aeres Dr., Dallas 75217, AT6-4962.

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—Ed Freelund
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 Library open daily, Books for rent, Periodicals for sale. Mediums in daily attendance. Ada B. Johnson, Pres., Sunset 3-0449; Librarian, Emma English, CH 3-7329. Rev. Genevieve Siedler, ME 2-9095, Sec'y of Board.

The Church of Spiritual Unity, Concert Hall, Fisher Studio Building, 1519 3rd Ave. Devotional services, Sunday 2 P.M.; Healing and Message circles, 3:30 P.M.; Rev. Genevieve Siedler, President.

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

SPIRITUAL PHILOSOPHY (Continued)

along this path. You, as individual souls, animated by spirit, have all the power there is in the vast universe. Use it. You do not have to die to become; you already have. You have access to the knowledge which the angel people have. You have the same opportunity to gain knowledge that the disembodied spirits of the kingdom of God have. You are a spirit now, a soul now, animated by spirit. We do not have to depend on our Spirit Loved Ones to give us all our knowledge. They will assist us, but we must raise ourselves through prayer and desire.

We must do our part. We must move forward. We must not sit about day in and day out, feeling that we have missed something because a medium cannot always give us a message. We cannot turn on the faucets of communication instantaneously. Many people are unhappy because Mother did not give a message about this or that. Remember that she has other things to do and her progression must go on, as yours must go on.

Look for the brighter things, build for the brighter, and above all create the sort of a world around you that you desire. If you hope to meet those whom you assume as Masters, live as a Master would live. If you hope to receive mastership, seership, live as those who have it, or as you think they should live to attain it. No one can give it to you from the outside. It all must come from within. And remember the natural law of spiritual attraction. This mind and body of yours respond to the suggestions that you are constantly sending out and begin immediately to build constructively or to tear down if your thoughts are destructive. As soon as you hold the belief within your consciousness that you can develop spiritual gifts, **you can**, and God's law is waiting to work for you, through you.

Do not interfere with God's purposes by telling Him how to do these things. You need not be concerned; visualize the picture, the hope, the strength, and place them before you with the things you have already attained, the things for which you prayed, because they are already in existence in God's everpresent eternal now, waiting for you.

Know ye not that your body is the temple of the living God? Know ye not that you are eternal? Know ye not that you hold within your own being the power of all this energy that God possesses? Use it. Become what you will to become. Live the thing that you desire to become, and the mighty forces of the universe will move you toward the high goal of your desires. Your spiritual unfoldment, slow but sure, comes when you are best fitted to receive the gifts that are rightfully yours, at the right time under grace.

A mind conscious of integrity scorns to say more than it means to perform.

—Robert Burns.

Declaration of Principles

National Spiritualist Association of Churches

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

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Spiritualist Healers League

National Spiritualist Association of Churches

Secretary

REV. JANICE R. BAYNES
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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 JUNE

Infinite Spirit, open my eyes
To the wonders of Thy
Living presence
Inspire me to set aside
All weakness and
Misunderstanding

Attune my being to the healing
Music of the spheres
The vibration of divine love
Will revive my soul
I WILL BE WELL