

The Summit

of Spiritual Understanding

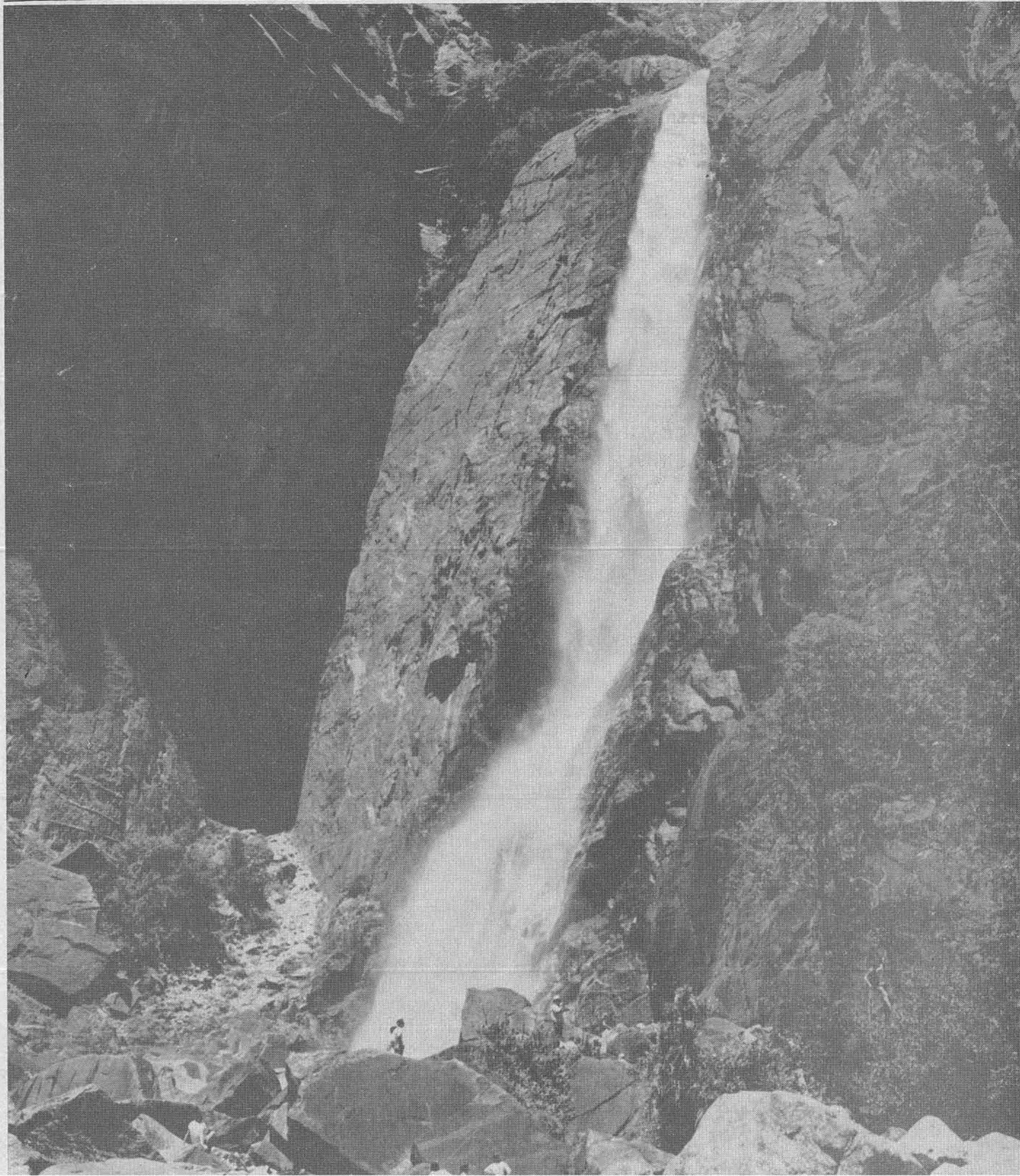
Official Church Publication N. S. A. C.

September 1973

VOLUME 55

Number 588

25¢ A COPY



EDITORIAL AND MANAGER'S DEPT.

P. O. Box 147, Cassadaga, Florida, 32706

The National Spiritualist, Florence A. Macdonald, Editor

Send all correspondence for The National Spiritualist, such as manuscripts, notes from the field, transition notices, and announcements for publication to the Editor, above address.

PUBLISHED MONTHLY (10 complete issues) by STOW MEMORIAL FOUNDATION, INC. Annual subscription price \$2.00; single copies 25¢, Canada \$2.00; Foreign \$2.50. Entered as second class matter October 16, 1950, under Act of March 3, 1879, at the Post Office, Niagara Falls, N. Y. Re-entered Jan. 1, 1963, at the Post Office, Cassadaga, Fla. Make all remittances payable to THE NATIONAL SPIRITUALIST, Subscription Dept., P. O. Box 147, Cassadaga, Florida.

Board of Trustees

JEANNETTE KNEPPRATH, Acting President
4721 W. Washington Blvd., Milwaukee, Wis. 53208

RALPH D. CUTLIP, SR., Secy-Treas.
P. O. Box 77, Cassadaga, Florida 32706

ERNST A. SCHOENFELD
3501 Shakespeare Ave., Chicago, Illinois 60647

EVELYN MUSE
404 No. 8th Street, Edinburg, Texas 78539

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

Writers of published articles are alone responsible for statements made in this magazine. All manuscripts must be accompanied by sufficient postage for delivery and return. The National Spiritualist is not responsible for unsolicited manuscripts, but welcomes contributions on Modern Spiritualism. Issued about the first of each month. Change of address must reach us by the first of months, preceding any issue.

OFFICIAL PUBLICATION OF
NATIONAL SPIRITUALIST ASS'N OF CHURCHES
Southern Headquarters
P. O. Box 128
Cassadaga, Florida 32706

THIS MONTH'S FRONT COVER

Yosemite Falls, Calif.

EDITORIAL

THERE IS A TIME AND A SEASON

By Rev. Susie Murphy



Throughout the ages there has always come the time when man has had to come to terms with himself the need being greatest at the height of intellectual and scientific achievements; this usually being the time when man, so enwrapped with material gains, has forgotten or turned aside from spiritualization. When man's spiritual progress lags behind his material gains, there

begin chaotic upheavals in the mind and outer life, and if man is not to succumb to these upheavals he must face the time of reckoning, probe the inner recesses of his consciousness,

recognize the cause of ill effects and seek to eradicate these by the transformation of his mental thoughts, attitudes and actions, thereby endeavoring to bring about harmony between body, mind, and soul. It becomes necessary that a man ask himself, and truthfully answer, pertinent questions such as, "Are my thoughts in accord with the spiritual truths I accept and expound; Are my attitudes, words, and actions conducive to receiving the things for which I pray and desire; Do I refrain from judging others around me, realizing that they have their own paths of experience to walk; Do I give praise to the face and then criticize when the back is turned; Do I blame myself instead of others for the problems that beset me? If man finds it easier to answer these questions for his fellowman than for himself, this is indicative of the vast amount of inner-house cleaning that must be done if true spiritual growth and awareness is to be attained.

All negative attitudes and emotions must be replaced with goodness. Love, understanding, compassion, forgiveness, generosity, must take the place of hatred, bigotry, unforgiveness, envy, anger, selfishness, egotism, resentment, et cetera, if man is to find for himself inner peace, happiness, and health, and build in the unseen dimensions of life a beautiful, peaceful haven.

"As a man thinketh, so is he," regardless of what he might pray for. A prayer for any type healing while there is hatred, or negation in the consciousness will never result in healing or a manifestation of the thing hoped for. External conditions are always the materialized effect of inner thinking, as is man's character which is the outer expression of his thoughts and actions, and not the result of another's mode of life.

It is said that man should lay up treasures in heaven where thieves cannot break through and steal, nor moths corrupt. Where is this heaven but in the consciousness of the soul, which is one's eternal abode. Treasures, good or bad, become an indelible imprint in the soul, and wherever soul is these treasures await one as blessings or sorrows. Whatever man does not want to become a part of his eternal soul-state must not be said, thought, or done, he being the only one responsible for his treasures, whether good or bad.

In every area of life, whether as a healer, a medium, a minister, or just an average person walking the many paths of experience, it becomes necessary to evaluate one's self and begin to see good in all people; in all creation; casting away old hatreds, resentments, foolish pride, and unforgiving natures, recognizing the great need to live to one's highest spiritual potential, proving by all that is said and done one of the beautiful facets of the Philosophy of

(Continued on page 32)

A NEW RELIGION

By Albert Batten Sr.

When one travels the world over it is to be expected that a broader understanding of the philosophy of the world religions will be obtained. Such understanding is, of course, useless unless one can apply the lessons learned to our own way of life. Spiritualism is a way of life and, strangely enough, is responsible for the introduction to the world of a different philosophy than we have hitherto had the privilege of coming into contact with.

Recently it was the writer's good fortune to travel to the ancient country of Vietnam and it was in this interesting, though unfortunate country, that contact was made with a comparatively new religion founded through contact with the Spirit World. Vietnam, as most of us know, has been beset with warlike conditions for a great many years and it was in connection with the Cease Fire Agreements and Protocols signed in Paris by the High Contracting Parties that the writer was in that country.

One should understand that Vietnam has been the scene of invasions and conquests for hundreds of years that have tried the country to the extreme. Victor Hugo, the noted French novelist, once exclaimed, "an invasion of armies can be resisted, an invasion of ideas can't. . . ." Military forces may be halted and repelled by physical barriers protected by courageous men with the necessary tools to do the job. The Great Wall of China, the Berlin Wall, the Bamboo curtain of Southeast Asia and the Sugar Cane barrier of Cuba, are symbols of man's attempts to halt the advance of ideas and their effect on mankind. Such attempts check physical invasions and slow down the advance of concepts, but seldom turn back, permanently, the ideas that stir the souls of men.

Buddhism, Confucionism, Taoism, Mohammedonism, Hinduism, and Christianity (Catholicism) have all played their part in the religious history of Vietnam. Today Buddhism is the strongest of these religions, but none of the religious ideals and practices have succeeded in preventing the onslaught of warlike forces from the countries of their origin.

The Vietnamese are a people who believe in the occult, and particularly in Astrology. Every baby born has its horoscope prepared and its every action is predicted on this horoscope. In the early 1920's it is recorded that a group of dedicated men were practicing 'spiritism' making contact with the spirits of their ancestors. The Vietnamese are not ancestor worshippers but do hold their ancestors in veneration. It is evident from records that among the group practicing 'table rapping' there were those who were mediumistic, for evidential information was gained. The following is a direct quote re-

lating to a message from the Spirit World that was received and is now recorded:—

THE COMING OF GOD

"It was in the middle of the year At-Siru (1925). A little group of Vietnamese scholars amused themselves by dabbling in Spiritism (or divine writing). Their questions put to the Spirits received surprising answers. Their parents and friends showed themselves to talk family affairs and gave counsels. These sensational revelations taught them of the existence of an occult world.

No doubts were raised concerning the nature of the conversations, first, because it was equally new to all, it was impossible to suspect one another of connivance, and later, because certain communications from the correspondent of the occult world revealed such lofty sentiments, scientific knowledge and depth of philosophy that none among them was capable of being the author.

One of the communicating Spirits became particularly noticeable by his high level of moral and philosophic teachings. He signed himself under the pseudonym A,A,A, (A,A,A, are the first three vowels of the Vietnamese alphabet) and did not wish to reveal Himself in spite of the entreaties of his hearers.

Only, on Christmas Eve, the 24th of December, 1925, this Spirit, A,A,A, revealed Himself at last as the "Supreme Being" coming under the name of CAO-DAI to teach the truth to Vietnam. He said in substance: 'Rejoice this day. It is the anniversary of my coming in Europe to teach my doctrine. I am happy to see you. O disciples full of respect and love for me. This house will have my blessing. Manifestations of my power will inspire even greater respect and love in my regard'

Thus it was that the new religion CAODAIISM came into being. CAO-DAI (pronounced Cow-Die) is the symbolic name of God. Today there are over 100,000 followers. Later communications directed that this religion should be a combination of all the religions in Vietnam, but obviously it has not been possible to convert the leaders of Buddhism, Taoism, Confucionism, Mohammedonism or Catholicism to this new philosophy, nor will it ever be possible to do so, nevertheless it has converted over 100,000 and continues to grow. It is felt that if the older religions have been unable to prevent war, the best of all their philosophies may well do so.

A further direct quote from the records of CAODAIISM is as follows:

SPIRITUALISM

"As we see above, the creation of CAODAIISM proceeds from Spiritism. By Spiritism (or

(Continued on next page)

Divine and Automatical writings) and with the mediums of the highest Dignitaries of the Legislative Body. We communicate with GOD and the Divine Spirits. We receive their teachings, their messages.

At first we used the tipping table, then GOD prescribed to us to replace it with a billed basket which is more practical.

Instead of coming as formerly in Human shape, GOD manifested Himself through Spiritualism to teach his Doctrine. He will not grant any mortal the privilege of founding the new Religion for a human being still belongs to a nation or race. This new manifestation of GOD so comes, because all Religions submitted to Human founder's authority, is unsuited to universality, seeing that his prophets protested against truths proclaimed by other Religious faiths, towards which they show a marked intolerance.

And by this way, GOD will integrate Religion and science giving inspiration to the Spiritual and material life of Mankind, will adapt his teachings to the progress of the Human Spirit now more advanced and more refined than formerly.

This new Manifestation of GOD was prophesied by Jesus Christ in his New Testament: 'I will come like a thief' (Luke XII:40, Mark XII:32,33, Matthew XXIV: 42,43,44, Thessalonians I Chap V: 2, second Epistle of Peter, Chap III: 10, Apocalypse III: 3)

By Spiritism, that is to say, without a Human being, GOD comes down on earth unknown to us, like a thief entering our house."

It is noted that there is no differential between Spiritism and Spiritualism. It is this writer's opinion that the term 'Spiritualism' should be used in that it is used for the express purpose of expounding a new religious concept. Spiritism deals with the dabbling with the lower entities.

There are certain fundamental principles of the CAO-DAI which tend not only to reconcile all religious convictions, but also to adapt itself to all degrees of Spiritual evolution. These principles are:

1—**MORALITY**: It reminds man of his duties toward himself, his family, society, that is a broadened family, then toward Humanity, the universal family.

2—**PHILOSOPHY**: It preaches the despising of honours, riches, luxury, in a word, the emancipation from servitudes of matter, to seek, in spirituality, the full quietitude of the soul.

3—**WORSHIP**: It recommends the adoration of GOD, the Father of all, and the veneration of the Superior Spirits that constitute the occult august hierarchy. Admitting the national worship of ancestors, it prohibits however meat offerings as well as the use of votive power.

4—**SPIRITUALITY**: It confirms, in harmony with other religious systems of spiritualistic and psychic philosophy, the existence of the soul, its survival of the physical body, its evolution by successive reincarnations and posthumous consequences of human actions ruled by the law of Karma.

5—**THE INITIATE**: It communicates to the adherents who are worthy, revealed teachings that shall enable them, by a process of spiritual evolution, to accede to the ecstasies of felicity.

One might well understand that principles of this nature reflect the high ideals of any religion and, if put into practice in the manner intended, should be able to reconcile many of the differences now experienced by mankind. Let us for a moment consider the basic Principles of Spiritualism given through the mediumship of Emma Hardinge-Britten. First—**The Fatherhood of God**; The 3rd Principle of the CAO-DAI beliefs, it distinctly says "GOD, the Father of All". Second—**The Brotherhood of Man**: Again we refer to the 3rd Principle, for if GOD is the Father of all then it necessarily follows that we are a part of one family, thus all are brothers and sisters having within us all the Godlike qualities that it is possible to have. Third—**The continuous existence of the human soul**. The 4th CAO-DAI Principle includes "the existence of the soul, its survival of the physical body", surely this means the continuous existence of the human soul. Fourth—**Proven facts of communion between departed human souls and man**: The 5th Principle reveals that to the worthy initiate, the revealed teachings of God shall be communicated. Does this not mean that there are proven facts of communication with the Spirit World? Fifth: **Personal Responsibility**: Again refer to the 4th Principle. ". . . its evolution by successive reincarnations and the posthumous consequences of human actions ruled by the law of Karma (the law of Cause and Effect)." While Spiritualism does not teach reincarnation as it is contrary, in our opinion, to the law of Eternal Progression, the Buddhist and other Eastern religions teaching is one of successive incarnations, each being ruled by the consequences of thoughts and actions in past lives, eventually reaching the ultimate of perfection. Sixth—**Compensation and Retribution for all the good or evil things done on earth**: The very fact that the 4th Principle refers to 'the posthumous consequences of human actions' indicates that one must be retarded or progressed in accordance with the good or evil things done while here on earth. Seventh—**A path of Eternal Progression open to every human soul**. If one will study carefully the entire set of CAO-DAI Principles it will readily be seen that within are embodied the highest ideals, the practice of which will gradually evolve the soul to the highest degree.

(Continued on next page)

It would therefore seem evident that the Principles taught by the CAO-DAI conform to those used by Spiritualists in England and Canada, and can be related to the extension of those Principles by the N.S.A.C. of America. Does it not appear, therefore, that our Principles and those of the CAO-DAI, originated from a similar source?—the Spirit World.

The CAO-DAI Temple is an elaborate and colourful building. The Priest with whom the writer had a lengthy talk said that there was no architect, or plans drawn. Instruction on the details of the construction were given by HO-PHAP (HO means to protect or guard—Phap means law and rule) who received his instructions from the Spirit World. At the far end of the Temple is a huge sphere representing the Universe, on the sphere is a large eye—the all seeing eye of God. In front of this sphere is the throne of the Pope and in front of him are seven chairs for the Cardinals. To ascend to the all seeing eye there are nine steps, each about 15 feet wide. The initiate commences his progress at the ground level and as he makes progress in the teachings he ascends one step at a time. The procedure to reach to highest step that a Priest may go unless, or until, he is elected as a Cardinal, takes a great many years.

Because the CAO-DAI is a combination of religions there are symbols of all included in the architecture. There are three Branches of the Executive Body, i—Buddhist Branch, whose Dignitaries are dressed in yellow, the colour of virtue. ii—Taoist Branch, whose Dignitaries wear azure, the colour of tolerant pacifism, and iii—Confucianist Branch, whose Dignitaries are clothed in red, the symbol of authority.

The writer suggests that while we cannot understand the full implication of this newer concept of religion, it might well be a step in the direction of uniting the various religions and practices to make this a better world in which to live. The CAO-DAI state that—

Humanity lives in suffering.

We suffer as a result of heart breaking ideological conflict, cruel wars, effete ethics.

We suffer a terrible form of anguish with a mixture of inferiority complexes, moral

sterility and Spiritual void.

It is our duty, to seek by all means, if not to end those sufferings, at least to relieve them.

Religion is our supreme refuge, our safest recourse. There is no possible true peace, happiness or human harmony unless we restore the Eternal Light that makes for serenity of mind and joy of the heart in a fraternal design of life.

Who can argue with such a philosophy.

THE SACRED TRUST OF MEDIUMSHIP

By Marcia D. Hagopian

The entire world is investigating and experimenting with psychic phenomena. There is not a city to be found that does not have at least one organized group which is delving into the unknown. Mailboxes are filled with advertisements for books and courses which will “tell exactly what to do to become prosperous, healthy, and make others do your bidding” and which offer “Guaranteed money back if not satisfied” instant results in achieving spirit-contact for the purpose of personal gain. Circulars and pamphlets grace the doorknobs of every home in an endless stream, for the purpose of luring innocent souls into the web of occultism. Department stores, drug stores, supermarkets, variety shops, and book stores all carry a splendid array of paper-back books which contain gruesome tales of wierd and bizarre experiences, some to tantalize the reader and spark his curiosity to the point of further investigation, others to warn the reader against the pursuance of occultism on the penalty of demoniac possession. In every volume, the words ‘occultism’, ‘false religion’, ‘spiritism’, and ‘spiritualism’ are used interchangeably. Our churches are flooded with students of the occult and circles are springing up all over the country in which blind, ignorant, often well-meaning novices are leading more blind and ignorant souls down the pathways of deception under the guise of scientific investigation.

We, as Spiritualists, do not claim to know it all, but because we are Spiritualists, we do have a wider margin of understanding, insight and knowledge regarding the laws which govern psychic phenomena. To Spiritualists, there is no mystery in the realm of psychic phenomena. Occult is not a part of our vocabulary.

(Continued on next page.)

THE PERSONAL LIFE OF JESUS

A series of messages from the world of spirit received through the direct voice mediumship of Rev. Walter Holder. Three discourses by Father Howard. The childhood days of Jesus in Egypt described by the Mother Mary. The family life in Nazareth. Journeys to the Eastern lands and to Alexandria described by priests and lamas.

A 42 page booklet, price \$1.25

Edwin Peebles

Box 356

Bloomington, Ill. 61701

CHERRY VALLEY SPIRITUALIST CAMP ASS'N. INC.

Opens its 1973 Season

On Sunday June 3 to September 23, 1973

Services 1:00 to 3:00 P.M.

At Cherry Valley, Illinois—Illinois Route 20 at Mill Road intersection. Turn north ½ block to our own private Frontage Road, then left to Camp site. Everybody is welcome.

Spiritualism is not occult and it is not to be placed in the same category with metaphysics. Spiritualism is a science, a philosophy, and a religion, and as such it is imperative that we, as Spiritualists, separate ourselves, at all cost, from the overwhelming tide of spiritism. In order to do so, we need remind ourselves of the true meaning of mediumship.

To the spiritist, a medium is a channel through which incarnate spirits may be contacted. The aim of the spiritist is simply contact with the inhabitants of the spirit-world, no more, no less.

For the Spiritualist, there is far more, for his aim is not contact with the spirit-world, his aim is gathering knowledge and increasing in wisdom regarding natural law which can be garnered, not only from the teachings of incarnate spiritual beings, but also from every other expressions of Infinite Intelligence surrounding him. The Spiritualist medium is an instrument, first and foremost, for the conveyance of spiritual love, truth, and wisdom; a channel through which the Divine flow of energy is ever directed towards uplifting the conscious awareness of his audience to a greater realization of Divine truth and love. A spiritual communion which includes spirit communication. His primary purpose should be the habitual expression and reflection of the Divine Essence through the qualities of brotherhood, charity, and humility. It is not enough for the Spiritualist medium to contact the spirits of the so-called dead (this is done well enough by the spiritists), it is up to the Spiritualist medium to stand above the frenzy of spiritism and lift the office of mediumship to the sacred trust to which it rightfully belongs, the expression and reflection of Infinite Intelligence.

By communing with Infinite Intelligence and opening the door to a grander realization of His guiding light, the Spiritualist medium can bring to his audience an ever abiding peace and joy which the spiritist never can. The Spiritualist medium can bring into this starving world "manna from heaven" as he clothes his inspiration with the uplifting and illuminating qualities of the celestial authorities with whom he works.

In this hurry-up time, instant mediumship is expected to be as certain and satisfying as instant coffee and T.V. dinners. Through his constant tampering with nature and manipulation of material products to meet his ever-increasing demands on time, man seems to have forgotten that he cannot manipulate the laws of nature. However, he does not need to be told that the period of physical gestation cannot be hurried up; he knows this instinctively and he patiently waits the nine full months that nature requires for the development of his infant child. Why then, does he insist upon compacting the spiritual gestation period for the development

of mediumship? In all cases, this practice has either aborted his potential or produced the defect of mediocrity.

Because of his Divine heritage, man can tap the frequency of the Infinite and all of those frequencies vibrating between the height and refinement of the Infinite spiritual source within and the depth, or denseness, of his own materiality. It is no wonder then that Jesus emphasized the virtue of 'seek ye first the Kingdom of God within.' By so doing the Spiritualist medium is attuning to the highest frequency there is, Infinite Intelligence or God, 'and all else is added unto him', for in being a channel for the expression of Infinite Intelligence the way is opened for his conscious awareness of the spiritual essences and perception of thoughts from the wise and loving souls who are ever waiting to bring wisdom and truth to mankind is assured. He can then intelligently express those glorious proofs of the continuity of life from our departed loved ones.

The growth of Modern Spiritualism depends on its mediums and their ability to present to the clamoring public, not only proof of the continuity of life through spirit-greetings, but to impart in an intelligent manner a knowledge and understanding of the basic laws of life which also govern psychic phenomena. We are leaders in the science of spirit and all that pertains to spirituality. The mass interest in psychism is the "world's knock upon the door of spiritual awareness." Now, more than ever before, Spiritualism is 'the way, the truth, and the light' to a hungry and suffering humanity. That we may fulfill our obligation, uphold the lofty ideals of our Pioneers, and keep the leaden boot of spiritism from binding the foothold of our grand religion to a world of materiality. We must ever strive toward 'increasing in wisdom and stature' by exercising patience and perseverance and demanding of ourselves a greater measure of attunement to Infinite Intelligence so that the reflection and expression of God's Essence through the Sacred Trust of Mediumship may bring light and understanding to the world.

WHY SHOULD I LOVE GOD?

By Robert L. Zigler

Why should I love God? Why should I love God more than anyone or anything else?

Have these questions ever troubled you? It is with shame that I admit it took years for me to realize the true meaning of answering these questions positively.

My religious training as a youth was, to my mind, non-existent. Yes, I attended various churches as a child, pressured by parents and conditions. Baptized Presbyterian, attended the Church of God, various Lutheran churches, a

(Continued on next page.)

couple of Catholic churches, and perhaps others I no longer recall. From them I retained little, and of that nothing of value to my mind.

I recall as a child of six or seven, crying tears in my bed at night because of the fear I felt when I thought of death. Was it true if I died, I would go to Hell and burn forever? For at this tender age I had done many things wrong. Was this to be my reward? I could not ask my parents to answer these questions for me. I did not feel I would be taken seriously. Also, I felt I could not get the answer as my parents were not church attending people, and I was sure the answer had to come from this source.

Most often my fear was not that of eternal fire, but of an everlasting darkness. . . . a void, with only myself, and no light, no contact with anything or anyone. This horrified me more than the fire. For in the fire I thought I would not be alone. I grew into adulthood with these feelings. I heard pro and con on the afterlife many times, by many people, including the standard theological versions. But to my ear not one single incident had the ring of conviction necessary to give solace to the tormenting questions of life after death or peace after death, or did death at the transition hurt, how much suffering was necessary to die, and did it end at death. Terrible thoughts? Surely, but can one live a peaceful serene life if such questions go unanswered? If they are constantly pushed from our minds to avoid the torturous feelings they bring, only to seep thru the crevices of our minds at times we least expect or want these thoughts? (Do I dare take the liberty of saying "we"?) You answer that! If these questions have not tormented you from time to time, then you are surely blessed.

In my mid-thirties, I came to a humble little church, as humble as any I had ever attended, as dignified as any, more loving than most, more willing, more convincing, more honest, with more answers, real answers, to my questions and feelings.

This church was little interested in frills, money, modes of dress, color or race, your age or your sex. There was no pressure applied to believe as the church, to increase the size of the congregation, to build a million dollar building of worship. In summation, it was a church that gave, gave all it could, gave often to the extent of exhaustion of the minister and attendants. I found I had feelings of giving for this church . . . a feeling somewhat new to me where a church was concerned.

Before, when I had attended these other churches, it was as though I were attending a theatre. I was there to receive, and in return I placed my token in the basket, and we were even. . . . or were we? I felt I received less than the worth of my piece of silver and had wasted my time.

Does this sound cold? I think not. After all, these were my honest feelings, and I am not ashamed of these feelings, for I knew no better. Love God? Why should I? I had not been made aware of reasons enough to outweigh the torturous feelings and thoughts I had since childhood. And I sincerely say I had not felt sorry for myself, but needed to be made aware of the positive forces of my life.

It wasn't until I was guided to a Spiritualist church that I became aware of the good aspects of this life. Oh, I had known many good things had taken place in my youth, but these I attributed to luck. "Luck" . . . a word of the foolish, for I have learned life is designed. The design may be made different in color and depth, but the basic design is complete from beginning to end. I have never to this day been told why I should LOVE GOD above all, but I have found the reasons, and I do now Love God more than anyone or anything that exists. I would like to repeat these reasons. If you are already aware of them, perhaps it is time you let someone else in on these reasons, (someone like me). As I look around, I see many people who surely cannot know, as their actions broadcast, by the way they abuse others as well as themselves.

First I will declare with all the power of my being GOD DOES EXIST. I am alive as you are. This alone testifies to this. For each living thing has as it lives a spark, a spark which is light, light which is God . . . call it by any name you wish . . . electricity, life force . . . or if you are of open mind, exchange any term with God and it will fit like a glove to all creation. All creation . . . you, me, the things we love . . . were it not for God we would have none of these. My wife I love, but before she could be, God gave her light. Should I not love God first that he created her for me? Five children have I, but for me they could not exist without the light of God. Does it not stand to reason I should love God more than they? It was God who created them.

God has given me skills, an able body, all of the requisites for a successful life. He has given me these, and a mind to choose for myself whether or not I will grow stagnant, or progress spiritually, mentally, and physically.

I have fallen into the pits of minor illness and been healed many times, simply by asking God to heal me, prayed for others who were ill, and I pray simply as a child who asks and expects results from a parent, in common terms, and as a child who has an all loving parent, does not expect any outcome but good. I have seen others healed in hours, without their knowing of my prayers or God's answer.

Yes, I do love God above all else and much to my astonishment, I find this love grows at a pace which surprises me. For I find not only do I love God more with each passing day, but

(Continued on next page.)

God loves me . . . not more each day, but with all the feeling love of a parent. I know now this has always been and always will be. All that is required of me to receive this love is to give mine to God first and above all to keep God's word is to love God. To keep God's word is a lifetime occupation in itself. So I do my pitiful best, and strive to do better each day. I pray for God's patience and indulgence, and ask for more of God's duties each day in my prayers, (for this I'm sure will please my Father and help those about me), and then pray for more time, for I hope my work proves my love.

I have been contacted by many in Spirit, in my dreams as well as in many of my waking hours. I have received knowledge as well as warnings of impending danger. (Yes, I have avoided vehicular accidents, because I was warned minutes ahead by those in Spirit who cared.)

No, I no longer worry about life after death. I know ALL my childhood ideas were wrong.

At times I find myself looking forward to the time when I can devote all my time and energy to God's work, and that will surely be in the real Life, the life to come, when all physical shackles can be tossed aside and be of no further hinderance. My mind is now with God and at peace while I am still on earth. These are some, but not all, of the reasons I LOVE GOD above all else.

Incidentally, the Church I've mentioned earlier is The First Spiritualist Church of Linden, Columbus, Ohio, ministered by the Rev. Maudella Rowe.

For Sale

BOOKS WRITTEN BY THE SPIRITUALIST
AUTHOR AND TEACHER
PEGGY JEFTS

Write now to Ralph D. Cutlip, Sr.
P.O. Box 128, Cassadaga, Fla. 32706

MORRIS PRATT INSTITUTE CORRESPONDENCE COURSE

in the

History, Science, Philosophy and Religion of MODERN SPIRITUALISM . . .

Also MASTER COURSE IN BIBLE STUDY

By Rev. Converse E. Nickerson

For information on General, New Advanced Courses, and Course of Bible Study,

Write to—

JEANNETTE J. KNEPPRATH
11811 Watertown Plank Road
Milwaukee, Wisconsin 53226

THE WILL TO LIVE AND SUCCEED

By Rev. Enid S. Smith, Ph.D.



Rev. Enid S.
Smith, Ph.D.

In our world in all creation, from the lowest little one-celled creature, the amoeba, to the highest and best of mankind, there is generally the will to live and to succeed. For the most of us, God has not made this an easy task, for He seems to have the development of character of the individual foremost in mind rather than the accomplishment itself. The goal that He has planned is met, but

it is the educational and spiritual value of the struggle, the lessons humanity has to learn that is to be of permanent value. All civilization has, from time to time, become a thin crust over a revolution. Therefore, in these times of trial, of cataclisms, upheavals, dire hardships, fearful predictions and dreads,—as the Bible advises, and may we follow it, "With all thy getting, get understanding . . . Be still and know." To help toward this end, the poet has told us that all Nature is but art unknown to thee, and all chance, direction which thou can't not see.

Science in the modern days has been awakening, and has ventured to come to our aid in its use many times of E.S.P., (extra sensory perception) and spiritual findings. The fact that many scientists are deeply religious helps, as are Drs. Robert Millikan, Alexis Garrell, Arthur Thompson, James Jeans, William McDougall, Lawrence Jacks, F. E. Speller, William Crooks, and the many that proved the truths of Spiritualism. These and numerous others, deeply spiritual, and the highest in education (some of them Noble Prize winners also), many of these are mentioned herein. Because of Spiritualism's great contribution to the World, it deserves the best. Many have helped indirectly, and have used the findings of Spiritualism, often without knowing it.

Let us look at an illustration or two here, of our subject, and more later. Professor Jennings of Johns Hopkins University, some time ago experimented with the little, one-celled "stentor". He placed carmine particles, and irritant, around the little creature to interfere with its movements and purpose. For a time the "stentor" removed the unpleasant obstruction, by beating its "cilia" against it (a hairlike equipment, capable of lashing movement). But when more carmine particles were added to the water, it loosed itself from its moorings and swam away, showing much intelligence and action with a purpose. It followed this plan of ac-

(Continued on next page.)

tion with all future annoyance, rather than to try to combat it with its cilia. Concerning this method, Arthur Thompson reminds us that deeply penetrating influences from the Cosmos, of which the stentor is a part, and with which it is interacting, must have saturated through the tiny organism to the core of its being and stirred in it the desire to accommodate itself to its surroundings. Many other similar experiments the scientists tried with the same results. Not all people learn their lessons as quickly as did the little one-celled stentor. Meaning and purpose are distinctive facts in instinctive behavior. God has put Himself in all life everywhere.

Another example of this fact is again shown. . . . that purpose, discretion, discrimination and intelligence may also be seen in the atoms that make up minerals and plants, as well as those that comprise the higher animals and man. It was Edison who said as far back as 1920, in the SCIENTIFIC AMERICAN "I do not believe that matter is inert, acted upon by outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence." He showed further that atoms also have memory, as may be demonstrated, for example, when a part of the skin of a finger is cut away with its various unifying whorls, the little atoms replace the loss with every whorl that identifies the person. His finger prints thus always remain the same. And when asked whence came this intelligence demonstrated in the atom, the great man replied, "From an intelligent Creator. The existence of such a God can, to my mind, be proved by chemistry." So all life entities build according to a purpose or plan.

In considering the almost human characteristics of atoms, such as their sensations and apparent mind, scientists have recognized the fact that atoms possess qualities which most certainly show intelligence, in that they discriminate, select, and choose. Thus, choice is something that lies back of the great law of attraction and repulsion, one of the basic laws of manifestation. Sir William Crooks, greatest of chemists of his time, recognized the ability of the "atom to choose its own path, to reject and to select, in the view of the fact that every atom's infinitesimal life has its plan, and ultimate goal to reach."

Dr. Lawrence P. Jacks in his matchless little book, MY NEIGHBOR, THE UNIVERSE, indicated that Western science has now reached, at least tentatively and partly through the influence of purposive psychology, the same view concerning the world which earlier sages of India reached ages ago. He stresses the fact that between matter and spirit there is no absolute distinction, no radical schism, no opposition. Matter is the first stage of our apprehension of spirit; spirit is matter fully apprehended. The universe is reflected and repre-

sented in each particular thing and particular person belonging to it."

To say the universe in an organism like we are, not a machine, is expressive of new thought and understanding. Our foremost scientists have known this for some time. Sir Francis Younghusband, in his LIVING UNIVERSE, says that the universe is an organism, like a living being, and not a machine, inanimate. During the past two thousand million years, life and consciousness have been developed, which are characteristic of the universe and of people. This now is beginning to be realized more and more even daily.

Edna St. Vincent Millay, like many of us, "goes out into her garden, pushes the grass aside, puts her finger in the earth upon the heart of God", as she explains it, so personal and real is He and His creation. We can talk to both with effect.

Similar are Dr. Franklin Loehr's studies of the effects of prayer on plants, and Clide Baxter's experiments on plants. With his attachment of the modified lie detector, he has proved that plants can think, have precognition, memory, exhibit higher and more accurate judgment than human beings, and excel in many other ways. The results of prayer on plants are really astounding. Growth can be speeded up, famines can be eliminated, and in the opposite way, plants can be killed by prayers and words that are negative, even as Jesus killed, by his condemnation, the wayside fig tree.

It can be remembered that in the Second World War, 1942, we had tree doctors who went around in uniform to conserve the lives of trees. Where limbs had blown off or had to be cut off, an anesthetic was given and in such cases the life of many was saved. Other medicines were given as needed. The old trees were given aspirin to make them more comfortable. However, it takes people many years to wake up along certain lines, especially if they do not like the truth that is being proved. Many things that have been proved in Spiritualism have failed of publication. Maybe the judgment has been that people are not ready for truth of certain kinds, or there is a prejudice against certain areas of truth, already published by others, God knows.

Many truths that our pioneers knew of for centuries perhaps, are now coming to our attention, especially in the Space Age, and regarding the planets that Andrew Jackson Davis and his friend Emanuel Swedenborg and others had special information concerning, and special experiences on, such planets as Saturn, Mars, Moon, Jupiter. In Davis's HARMONIAL PHILOSOPHY, section Solar System, we can read of numerous planetary experiences these pioneers have written about that are extremely interesting and fit in with those people are having today.

(Continued on next page.)

Much more could be said about the will to live and to succeed, but perhaps it is best to close with another illustration. Scientists, psychologists, philosophers are telling us now that there is consciousness, intelligence and purpose in all things. Here is an outstanding fact which illustrates our theme. Dr. F. M. Speller of the Department of Metallurgy and Research of the National Tube Company reminds us that it must be remembered that even metals are in a way quite like human beings. They are aware, manifest signs of fatigue, and react to stimuli. Their resistance can be built up by inoculating them with alloying elements, and by keeping their surfaces clean and free from foreign deposits. It is quite amazing to learn that tin roofs can communicate to other roofs "tin pest", a disease of tin roofs. They can cause disease just as people can by communication in various ways. All diseases can be treated, as J. C. Bose of India has treated them for decades according to known methods with success.

When the world and its tribulations become too great to bear, and we fear and lose courage and faith, may we do as the Bible recommends, "Be still, and know." And may we put our hands in the hands of God, and if necessary, go out into the darkness, and He will show us a safer and a better way. "Commit thy way unto the Lord and He will bring it to pass." Nothing is impossible with God.

THE VOICE OF SPIRIT

As I lay adreaming on a late summer's night
I heard the Voice of Spirit telling of the right
To communicate with all those dwelling now on Earth,
To tell them of the time ahead of Man's rebirth
Inside a finer body in the Spirit World;
Where Love is Law Supreme, it's banners gay unfur'ed;
Where Mind and Thought are controllers o'er the domain;
Where Spirit animates each body to restrain;
Where gentleness is used with kindness as a tool,
And you're measured by how you use the Golden Rule.
As I awoke musing about the Spirit Tale,
I vowed then and there my Loved Ones not to fail.

A tribute to the Reverend Robert J. Macdonald,
by Rev. Marie Porman

Spiritualist Healers League

National Spiritualist Association of Churches

President

REV. JANICE R. BAYNES

2733 Thompson

Des Moines, Iowa 50317

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

**HEALING THOUGHT FOR THE MONTH
SEPT. 1973**

Oh great spirit source of light and love, Instill in our minds to preserve the physical body, as not to harm our spiritual being. We are at school when on the earth plane, this is the testing ground for progression. Health and happiness are in one's own hands, as we are the caretakers of our soul. Lessons in life can be accomplished with good thoughts, peaceful words, and Godly actions.

**"WHAT THINGS SOEVER YE DESIRE,
WHEN YE PRAY, BELIEVE THAT
YE RECEIVE THEM, AND YE
SHALL HAVE THEM."**

MARK II:24

There are times when many doors are closed to us. For example, illness or some other cause may keep us from the service we should perform. Or there may be at the present time no opportunity to do the work we are best fitted to do in the church or for other causes. But there is never a time when the door of prayer is closed to us. Whatever the circumstances of the moment, and whatever the conditions in which we are placed right now, just where we are, we may lift our heart to God-Spirit for guidance.

One of the things that should turn us to the N.S.A.C. Prayer Center is our sense of need. Not one of us is all-sufficient in himself. We need a strength greater than our own, a wisdom that is wiser than ours, a faith that is stronger, a love that is deeper, a courage that is more unflinching.

Perhaps there was never a time when so many people were so fearful of what the future may bring forth. Because this is true, there is greater need than ever for us to become more familiar with Prayer which opens to us great vistas of the spiritual life that otherwise are forever beyond our vision. Through prayer we get a truer perspective of our own life and of the life of our Loved Ones. Through prayer we learn, as we can learn nowhere else, the joy and peace and strength of fellowship with those who have gone from our physical sight. This and infinitely more we learn only through the divinely given privilege of prayer. In the darkest hours of life it is through prayer that we are given light for the journey before us. The N.S.A.C. Prayer Groups are interested in your every need.

All too many want to believe that they have come to the end of the way and life has lost its usefulness for them. Never were pilgrims on a journey so mistaken, there is a place of usefulness for everyone in this life. It may be what we consider an important place, or it may be in the eyes of the world a place of insignificance. Be that as it may, if it is God's will for our lives, His blessing will attend the faithful effort put forth in the fulfillment of whatever task is committed to us. We are called both to the small task and the large. Both alike are important in helping mankind.

We are often asked does God answer prayer? Many books have been written and a multitude of sermons preached in the effort to remove any doubt about an affirmative answer to this question. But there is one brief answer that ought to settle the matter conclusively for everyone

(Continued on next page.)

Failure to grow up is one of the great tragedies of life. James Barrie's story of Peter Pan, the small boy who never grew up, is a delightful fantasy, but in real life this sort of thing is a misfortune. Some people never grow up physically. Through some bodily deficiency they remain dwarfs. But there are many more who do grow up physically—have normal, well-formed bodies—but from a spiritual standpoint never reach maturity. In this respect they are retarded. They grow older, but they do not grow up. They cling to their childish ways, carrying over into young adult life the moods, manners and reactions of a child.

Immaturity is a problem with a great many people, and with some it is already a serious psychological affliction. Someone has suggested that a pressing need today is for less publicity in how to stay young, and more on how to grow up. Childishness is one of society's most serious maladies. The harm it does in human relationships is incalculable. It is because men and women will not, as we say, "act their age," that so many of our problems remain unsolved. Childish people do their own personalities much harm, and they "foul up" every social situation of which they are a part. Nothing is more needed in our Organization than for all Spiritualists to have a Lyceum training. As Lyceumists we know that we are responsible for every action and deed in this life.

Maturity is constantly needed in our organized churches. The harmony, strength and effectiveness of so many of our congregations is either hindered or completely destroyed by people who persist in acting like children. Such individuals are forever getting their feelings hurt, forever craving attention, and forever envying their fellow Spiritualists. They are petulant, unforgiving, quarrelsome and pouty. I suspect that childish ways do more harm to our churches than some other spectacular thing which we readily notice and condemn.

One childish trait which we must surrender if we are to reach maturity is self-centeredness. The small child is highly egocentric. He and his wants are the center of his universe. He thinks only of himself. Such self-centeredness is the inevitable attitude of early childhood, but when this attitude is carried over into young adult life, it creates problems for oneself, and for all others whose lives we touch.

A fully mature person is not highly egocentric. His concern is for the prosperity of great causes, and for the welfare of his fellowman, more than for himself. He forgets himself by giving himself to aims outside himself. Our Lyceumists with the proper training will not be hampered or retarded by these petty and childish things.

Lyceumists are you giving the time that you should to the cultivation, unfoldment and development of your spiritual life? This is a ques-

tion we should frequently ask ourselves. Such training takes much time. It requires thought and planning and effort. We cannot attain spiritual stature without the use of necessary means any more than we can secure an education without diligent study and meditation. It can never grow as it should without these. And in an age when we are so busy with material things there is always danger that without meaning to do so we shall neglect eternal values. The desire to grow in spiritual knowledge and culture is a worthy one. A little time set apart once a week to be spent with other Lyceumists is the way to spiritual riches.

The great Teachers of yesteryear believed in and affirmed the need of spiritual growth. Through the vision of a great man, which was revealed January 25, 1863, our Spiritualist Lyceums were formulated and have continued to function through all the trying years of the growth of Modern Spiritualism. Are we, as Lyceumists after one hundred and ten years (110 years) after this vision was revealed by Andrew J. Davis, going to continue to carry the Banner of The Spiritualist Progressive Lyceums? I believe that you will with the help of your lovely National Lyceum Superintendent, The Rev. Norma Whiting and the State Lyceum Superintendents and Teachers.

ALL YOU GIVE YOU WILL CARRY WITH YOU. ONWARD LYCEUMISTS!

Evelyn Muse

"My God And I"

By;

Mabel L. Mc Kinney

My God and I, will go through life together
 He planned my future, and some joy I'll see,
 He takes my hand and leads me through the darkness
 And brings the light that's always guiding me—
 He's with me when my heart near breaks with sorrow
 He follows me when'er I go astray,
 And always I can go to Him for comfort
 I feel Him near, all through my weary day—
 He tells me that I do not need to worry
 When life looks dark, He'll be my guiding light,
 Forever I can go to Him in sorrow
 And, in my heart, I know all things are right—
 My God and I will go through life forever
 My guardian Angel, with me evermore,
 And When I come to Him for peace and comfort
 Then, in my heart, my God I will adore!

BE SURE TO VISIT THE LYCEUM BOOTH WHILE ATTENDING THE CONVENTION.

HELP WANTED

ATTENTION ALL LYCEUMISTS

WE NEED: One poster from each Lyceum prepared by one or more children as well as 4-6 photographs of Lyceumists in class and activities.
PURPOSE: To be included in Lyceum booth at convention.

NEEDED BY: Middle of September 1973

ALSO NEED: Report from each Lyceum in U.S.A.
MAIL TO: NORMA R. WHITING, 306 Maurice Avenue, Jackson, Michigan 49203



NOTES from the FIELD

BUFFALO, NEW YORK

The Church of Eternal Brotherhood of Buffalo, New York, closed for the 1972-1973 season on June 10, with a Service of Thanksgiving for all blessings received during the year. The honored guest on this perfect day was Miss Florence Macdonald, editor of "The National Spiritualist," who graciously stepped in to serve for her late brother and the president of our Association, the Rev. Robert J. Macdonald. Her warmth and sincerity were much in evidence throughout the Service and the reception in her honor which followed. This reception was also a "thank you" to all those who served and supported our Church throughout the year.

Even though we will not reopen until September 10, plans are already under way for next season. The Alpha Club (the ladies' auxiliary) has been busily at work for months now preparing for the bazaar in November, as well as the many social activities which will be held throughout the year. And, the men's group is at work taking care of the many necessary chores for the upkeep of the Church property.

Only last month, with the help of both members and friends, we paid "in full" the bill for the new Baldwin Chapel Organ and the cushions, which were installed in the pews for the comfort of all. As an example of what the Eternal Brotherhood clan will do for their Church, they recently painted a house in order to earn a contribution to help put this Organ/Cushion Fund over the top. What a group we have! As it has been said over and over again: "When we all do it together, it doesn't seem like work . . . it's fun!"



While we are thankful to many, special thanks must go to Richard Lippich and his sister Martha for their gifts to the pastors. To highlight the organ area, Mr. Lippich, a master artist, carved a post out of walnut,

featuring a lifelike Sunflower design. A plush red velvet drape runs from the post to the wall and sets off the organ beautifully. Mr. Lippich also fashioned an extension piece for our lectern, with the words, "God Is Love," carved thereon. Both these pieces were presented as gifts to our pastors, the Rev. J. F. Hooper and the Rev. J. R. Wind, by the Lippichs.

The Membership Meeting on June 2 saw Anthony Di Sano elected to the vice-presidency and Robert Loder a trustee. George Rick continues as president, with Tamara Reisch as secretary, Rev. Hooper, treasurer, and Rev. Wind and Irene Ross, trustees.

Our membership continues to grow, and we are pleased with all the age groups represented here . . . each and everyone of them working and contributing their part to our Church family.

Though we look forward to the summer months at Lily Dale and the many programs of interest there, we also look forward to the day we come home to 1980 Bailey Avenue, with a Mediums Day Service on Sunday, September 10.

AUSTIN, TEXAS

On April 28th and 29th, a Seminar was held at First Spiritualist Church 4200 Ave. D. Rev. Evelyn Muse, Trustee, N.S.A.C. conducted these services. Classes were held Sat. 10 A.M. and 2 P.M. and Sun. 10 A.M. Message services at 7 P.M. on Sat. and Sun.—devotional and messages at 11 A.M. Dinner was served at noon on Sat. and Sun. Rev. W.B. Dearmin of Houston and others assisted in messages. Visitors from Taylor, Cameron and Ft. Worth attended. Rev Evelyn Muse donated her services and time. Nice attendance was observed at all meetings, and proved very successful

DERRY, NEW HAMPSHIRE

The First Spiritualist Church of Derry (Spiritualist Research Society of New Hampshire) received its charter at the Massachusetts State Association of Spiritualist convention in Boston. Rev. Gladys Worsencroft, state president, made the presentation to the Pastor of the new church, Mr. Henry A. Ward. The new Derry Church was represented by 26 members at the Banquet. A short acceptance speech was made by Mr. Ward, with the promise that this is just the first of several churches to be established in New Hampshire, in the name of Modern Spiritualism.

A Lyceum was conducted during the winter, under the direction of Ms. Deborah Ward, with 18 young persons in attendance. The Lyceum will resume in the fall, and all young folks are invited.

The First Spiritualist Church of Derry will hold its last service of the season on Sunday June 24. Services will resume in the fall on Sept. 9. The public classes will continue through the summer, under the direction of Mrs. LaVerne Ward, Co-Pastor of the church. These classes will be held at 66 West Broadway Ave. in Derry. Call 603-432-7624 for information.

Mr. & Mrs. Ward attended the Maine State Association Banquet in Augusta, and were privileged to hear Rev. Ernst Schoenfeld of Chicago speak.

The new church will hold a picnic on June 27th at the Ward's home and all are invited and bring a friend.

Anyone requesting information may contact the church secretary, Mrs. Adrienne Tanguay at 603-432-2612. Mrs. Tanguay will have the schedule of events for the summer, and information on where they will take place. Everyone is invited to visit us and join in the Worship of God.

(Continued on next page.)

CALIFORNIA STATE SPIRITUALISTS' ASSOCIATION

Officers elected at convention of the CALIFORNIA STATE SPIRITUALISTS' ASSOCIATION held on June 29, 1973:

President	Rev. David F. Burr
1st Vice President	Ray Flaig
2nd Vice President	Wm. P. VanderWerff
Secretary	Rev. Ivamay Stockwell
Treasurer	Rev. Arthur C. Willis
Directors:	Lillian Jeffs
	Barbara Thurman
	Lois D. Lee
	Wayne DuBois

TAYLOR, TEXAS

Saturday, June 9, 1973, 11:00 A.M.; was the time of the opening of the Psychic Revelation Symposium held in the American Spiritualist Church of Taylor, Texas. This Symposium was designed to attract individuals in the Taylor vicinity into a Spiritualist Church. Lectures were offered thru out the day: Rev. Elmer Actkinson, pastor of the First Spiritualist Church of Austin; lectured, discussed and was questioned on "How You Can Receive Psychic Healing?" Mr. James Bradley, pastor of the First Spiritualist Church of Dallas, his subject: "E.S.P. or Spiritualism?" Mr. H. B. Kelley, pastor of the American Spiritualist Church of Taylor: "Exorcism".

Rules for the Symposium were: Each lecture was limited to 25 to 45 minutes. Any one in the audience could come and go as they pleased. Coffee and tea drinks were allowed during lectures and questions. The audience was asked to politely interrupt the speaker in order to ask questions or make statements, or tell of personal experiences. Response from the audience was of the utmost importance to the success of the Symposium.

Here are a few of the most interesting subjects, ideas, and questions that were brought out during the symposium. A bright young Catholic teen-ager told of his experiences of participating in a seance that was conducted by a Catholic priest with other Catholic teenagers. Psychic surgery and how can this be done? What state of mind must an individual be in, to receive healing? Can people, who do not believe in spirit return, receive healing? Each negative thought man entertains, makes his body produce unhealthy juices that destroys healthy tissues in his body.

What is the difference between Dr. Rhine's definition of E.S.P. and spirit communication. Why, in some instances a "spirit message" of warning of an accident never occurs? 25% to 50% of the contents of a spirit message must be knowledge of the receiver otherwise the message cannot be recognized. How does a person allow "lower spirits" to enter his body? All evil spirits are earth bound but not all earth bound spirits are evil. What is the difference between a spirit and a soul? How much or if any, of a man's mind dies when the material brain and body of that man dies? A spirit, upon its passing into the spirit world, does not automatically become wise and all knowing unless he possessed those qualities while here on earth. How could reincarnation benefit an individual toward his road to perfection? What effects does the belief in Karma have on one's life? How are the practices of the Kahuna religion of the Hawaiian priests different from those of Spiritualist mediums? These type questions and statements most generally stimulated the people in the audience into realizing that Spiritualism has only begun to scratch the surface of the T R U T H. And as we learn a little more, we only realize how much more there is for us to learn and use in our daily living. It is of no use for us to spend our time criticizing, find fault with other religions or other men's theories and methods; in so doing we only waste our precious time.

We do not have the power or wisdom to judge what is, or is not, right for another man's progression, but instead we should strive to find the T R U T H that lies in other religions, in other men's theories and methods, as well, we must search our Bible and Spiritualism for the T R U T H.

THE 125 ANNIVERSARY OF MODERN SPIRITUALISM SECOND SPIRITUALIST CHURCH PHILADELPHIA, PA.

On Sunday April 8, 1973 the Second Spiritualist Church celebrated the 125 Anniversary of Modern Spiritualism.

Scheduled to be guest speaker was the late Rev. R.J. Macdonald, National President of National Spiritualist Assn. of Churches. Selected to lecture in his stead was the Rev. Clara Senior, state president of the P.S.S.A.C. and pastor of the First Spiritualist Church of Reading, Penna.

At the afternoon service Rev. Senior was introduced by Dr. Neige, her subject: "Women." . . . their place in the home, in the world, and especially in the church.

"I cannot understand the aims and objectives of the woman's liberation movement," the distinguished speaker complained. "No place on earth do women have the freedom which American women enjoy." American liberties, Rev. Senior emphasized, should facilitate women's interest in the church. Old barriers are being torn down, she pointed out, today the field is ours. Women take a more active part in the church, she urged. Don't be content just to sit in the pews, but become more involved. The work of spiritualism is comprehensive. Giving messages does not appropriately represent Spiritualism. There are other great aspects of servitude—teaching, counseling, guides, mediumship etc.

The eloquent Rev. Senior challenged the women of Modern Spiritualism to employ the words of the honorable Rev. Andrew Jackson Davis as their motto: I have been trying to tell the outside world what the inside is telling me.

Following the very informative and inspiring lecture, the eminent Rev. Senior amazed the church-filled audience with an uncanny deliverance of psychic messages. The audience expressed its appreciation with generous applause and congratulations.

Spring came early in Philadelphia, so it seemed at Second Spiritualist Church. The rostrum was virtually a flower garden, made so by presentations to the church from members of the congregation and friends, Dr. Neige, Rev. Taylor; and the florist, Mr. Cullinan. Baskets were also presented by Mrs. Bost and Mrs. Ducan Buell, and Mrs. Patricia Dyson.

At the evening service, Rev. Senior was introduced by Mr. John E. Faison, her subject: Spiritualism versus Christianity. The gist of the illustrious Rev. Senior's lecture was an explanation of the difference between the teaching of Spiritualism and Christianity. One cannot be a Spiritualist Christian, she emphasized. To attempt such a union would be like pouring new wine into old bottles. . . . the old bottles being christianity's traditional teaching of theology; the new wine being Spiritualism's inward variety of psychic experiences which produce new living and a new relationship.

Some consider Spiritualism to be supernatural. But spiritualists know that Spiritualism is not supernatural, but that it is natural. It is beyond human comprehension, of course, because it is not human, she explained. Spiritualism is purely spiritual, not supernatural or occult. It teaches man to realize through thought and feeling the eminence of the divine spirit.

"Oh yes, the psychic experience is essential," Rev. Senior pointed out. "The mystic element is the vitality of religion, the true light of God in the soul, the life-spring of the church."

(Continued on next page.)

As a proof of the reality of psychic power, Rev. Senior related to the experience of St. Paul who told of being caught up into the third heaven. He was entranced and saw things unutterable. Such an experience is possible to spiritualists today, she declared.

In the new testament, the noted speaker recalled, Jesus spoke of being born again. We spiritualist have that experience. For in the psychic experience, the divine element breaks through and we feel the vitality that awakened the creation and the overwhelming consciousness of the reality of God. "Yes," she proclaimed, "through psychic power the divine spirit expresses itself, and the soul realizes the truth that the kingdom of God is within." Thus with great ecstasy, wisdom, and reality, spiritualists can say like St. Paul, 'I've found a place quite beyond description.'"

There was an unusually large attendance including visitors from Atlantic City and Wildwood, New Jersey, Media, Ardmore, Westchester and other vicinities near Philadelphia. After the evening lecture and messages, Rev. Senior and Rev. Hortense Wainwright conducted a highly beneficial healing service.

Mrs. Gladys Faison rendered piano selections and solos for the entire session.

Among the visiting spiritualist dignitaries were the Rev. Reba Fasnacht, Pastor of the Universal Brotherhood Spiritualist Church of Philadelphia and the Penna. state secretary., Rev. Mahlon Simon, president of the Univ. Brotherhood Spiritualist Church., Rev. Hortense Wainwright, Medium and Healer. . .

The speaker, Rev. Senior gave the benediction in which she implored spirit friends to watch between us until we meet again the next year.

ANNIVERSARY OBSERVANCE FIRST SPIRITUALIST CHURCH of ONSET (CAPE COD) MASS.

The Seventieth Anniversary of the founding of The First Spiritualist Church of Onset (Cape Cod) Mass. was observed by a three-day celebration June 22, 23, 24. A formal catered banquet opened the festivities at the Onset Hotel with one hundred ninety guests served. The head table of fifteen guests, comprising the Trustees of the Mass. State Spiritualist Ass'n and the Guest Workers, Mrs. Grace Stine and Rev. James

Buchanan, were presented by Rev. Kenneth D. Custance, co-pastor. A double quartet of lady singers from the Mayflower Chapter, Sweet Adelines, entertained in splendid manner.

Saturday morning June 23rd a launch was chartered to take visitors through the Cape Cod Canal and its environs. Saturday afternoon in the Onset School Auditorium, a large attendance heard a lecture by Rev. James Buchanan of Cassadaga, Florida. Mrs. Grace Stine of Buffalo, N.Y. served as message minister. Saturday evening was Young Workers' night when Mrs. Marion Proctor, 2nd Vice President, served as chairman, introducing eight young workers as speakers and mediums. Mr. Charles Harding, 1st Vice President, gave the address.

Sunday morning June 24th, a one hour service was held in the church with address by Rev. Kenneth D. Custance and an extended Healing Meditation directed by Rev. Gladys Custance. Sunday afternoon in the School Auditorium a capacity audience heard an address by Mrs. Grace Stine and messages by Rev. James Buchanan. Sunday evening a mass meeting was held, conducted by the State President, Rev. Gladys Worsen-croft—presenting all State Board Members and State Missionaries.

Excellent music was heard at each service with the following soloists—Nellie Zimmer, harpist, Marilyn Connors, Nancy Weldon, Clara Kantsos and James Buchanan, vocalists. Those in attendance left with a deep sense of Spiritual Fulfillment.

Weddings

PHILADELPHIA, PA.

The marriage of Isabel N. Page to Frederick Gordon took place Saturday June 9th., at 4:30 P.M. at The Universal Spiritualist Brotherhood Church Philadelphia Pennsylvania with the Reverend Rebecca E. Fasnacht Officiating.

Mrs. Elizabeth H. Benetz was Matron Of Honour and Mr. Robert E. Gee was the Groomsman.

(Continued on next page.)

Eighty First Annual Convention of the N.S.A.C.

OCTOBER 8th THRU OCTOBER 12th, 1973

Eighty First Annual Convention

Biltmore Hotel, 515 South Olive St., Los Angeles, California 90013, site of the NSAC Convention, October 8-12, 1973.

Room rates: Singles (1 person), with bath \$17.50; Doubles (2 persons), with bath, \$22.50. Twins (2 persons), with bath, \$22.50.

Banquet: Monday, Oct. 8, 1973, 6:30 p.m. \$8.50.

Send reservations to: Mr. William A. Stockwell, 1401 S. Berendo Street, Los Angeles, California 90006.

Reservations for rooms should be made with room reservation clerk not later than September 15, 1973.

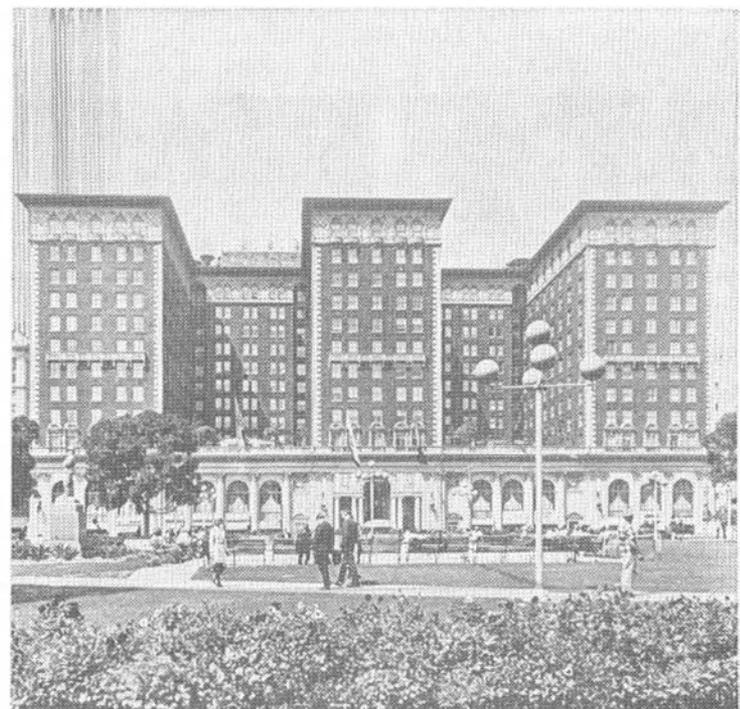
Sunday afternoon Religious Service, at 2 P.M.

Oct. 7th at the Church of Revelation, 839 So. Grand Ave., (only 3 blocks from Biltmore Hotel).

Evening Religious service, in the hotel October 7, 1973.

Entertainment after banquet, Monday, 8:30 P.M., by California Capers Variety Show.

Tour: 1 P.M. Thursday. Selected Hollywood tours available.



The Bride wore a pastel pink chiffon beaded gown and carried an Old Fashioned bouquet of pink carnations, sweet peas and gladiolias. The Matron of Honour wore a delicate pink cordion pleated chiffon gown and carried an Old Fashioned bouquet of pink carnations, sweet peas and gladiolias.

The Bride and Matron of Honour are both Licentiate Ministers—the Groom a student Healer and the Groomsman a Healer of renown. All are members of the Church.

A reception was held in the beautifully decorated recreation room of the Church where one hundred guests were served.

CAMERON, TEXAS

The First Spiritualist Church of Cameron, Texas was the beautiful setting for the marriage ceremony of Miss Teresa Louise Schulz and Mr. John Allen Roesler at 2:00 P.M. Saturday, June 2, 1973.

Parents of the couple are Mr. and Mrs. James Krenk of Cameron and Mr. and Mrs. Bill Roesler of Rockdale.

Rev. Elmer L. Actkinson, pastor of the First Spiritualist Church of Austin, Texas read the Marriage Vows.

Mr. H. B. Kelley, pastor of the American Spiritualist Church of Taylor, Texas read the Marriage Charge. Mr. Kelley also sang: "The Wedding Prayer" and "The Lord's Prayer".

Mrs. H. B. Kelley accompanied Mr. Kelley and also provided the music for the traditional processional and recessional Wedding Marches.

Given in marriage by her step-father, the bride wore a juliet gown of off white satin brocade featuring an empire waist with a three-tiered skirt trimmed with lace. The bride's bouquet was of white roses and baby's breath.

Miss Elizabeth Steadman of Cameron served as maid of honor. Mrs. Regina Hairston, sister of bride of Houston, Texas, was bridesmaid. They wore dresses of chartreuse green with figured voile and carried green carnations and baby's breath. Miss Stacy Phillips of Dallas, niece of the groom, served as flower girl. She wore a dress like the other girl attendants and carried a basket of petals which she scattered before the bride entered the church that was decorated with field flowers and white ribbons.

Myron Everett Schneider of Rockdale served as best man and David Lynn Roesler, brother of the groom, served as groomsman. They wore tuxedos of black pants with white jackets and black collars. Paul Dewayne Kelley, son of Mr. and Mrs. H. B. Kelley of Taylor served as ring bearer.

Ushers were Billy Roesler of Rockdale, brother of the groom, and John Hairston of Houston, brother-in-law of the bride.



(L to R): Regina Hairston, Elizabeth Steadman, Mrs. Roesler & Mr. Roesler, Rev. Actkinson, H. B. Kelley & Paul, Myron Schneider, and David Roesler.

The reception which followed was held in the church annex. The church annex was decorated with white wedding bells, ribbon, field flowers and a three tiered wedding cake. Members of the house party were: Misses Debra Coufal of Bryan, Diane Lucko and Annette Cannon of Cameron, Texas.

The newlyweds plan to reside in Denton, Texas where the bride will continue her studies at the Texas Woman's University and the groom is employed at nearby Carrollton, Texas.

The bride regularly attended Lyceum in the Cameron church and at age 13 years was confirmed and became a member of the First Spiritualist Church of Cameron, Texas.

SYRACUSE, N.Y.

Saturday and Sunday, June 9th and 10th were red letter days for the First Spiritualist Church of Syracuse, N.Y. when the members of the unfoldment class of Larry Clark paid tribute to Margaret Tice, pastor of the church for the past twelve years.

Saturday afternoon a Seminar class was held at two o'clock with Larry Clark on the subject of "Mediumship and Natural Law" and at four o'clock a class was held by Joseph H. Merrill, President of the N.S.A.C. on "Unconventional Healing—What Is It?". Both classes were well attended and an enthusiastic response was manifested on having such classes for the general public.

In the evening a buffet supper was held with a capacity attendance at which time Mrs. Tice was presented with a corsage of pink tea roses and a monetary gift by Mr. Clark. Members of the class who were able to be present and aid in the affair were John Vayar, Bea Felicia, Walter Schloss, May Schloss, Christine Peters, Axel Sippach, Ada Marole, Gertrude Orr, Shirley Picard and Milton Reeves.

Sunday morning the regular devotional service was held with Mrs. Tice delivering the address on "Becoming a Good Samaritan". In the afternoon a special service was held with Joseph H. Merrill delivering the address and Larry Clark the clairvoyance. In the evening a benefit seance was held by Mr. Clark who has done much to aid the church this past year with a donation of the class money and three special benefit seances.

Notice was given of Syracuse Day, July 8th at Freeville Camp when the church will have charge of the morning service, and also the Pilgrimage to the Cathedral of the Pines on Sunday, July 28th. Several cars will be going from Syracuse for that occasion.

SAN DIEGO, CALIF.



Arthur C. Willis

On May 20th, 1973 Arthur C. Willis, Treasurer of C.S.S.A. was presented with his Licentiate Minister's Certificate, at the Progressive Spiritualist Church, San Diego, Calif. The certificate was presented by the Reverend Edmund Foard, Reverend Ivamay Stockwell and Bernice Minard.

Most of the ladies present were attired in formal wear, as was Reverend Gladys Boland, who made a gracious hostess. A very fitting musical arrangement was presented after the presentation. Mr. Ernest Mareno of National City Church sang "There is no Secret".

Mr. Willis gave a splendid lecture with excerpts from the Bible and special emphasis on Principles of the N.S.A. of C. Refreshments were served at the conclusion of the service.

(Continued on next page.)

BURNHAM, ILL.

On Sunday May 20th, 1973 special services were held at Puritan Spiritualist Church, Burnham, Ill. at 2:30 P.M. and 7 P.M.

During the afternoon service Pastor Anna Gross officiated at the Christening of Joyce Marie Overton. She is the thirteen year old daughter of Calvin and Atha. Her brother Larry escorted her.

Excerpts were taken from the National Spiritualist Manual and The Rev. Robert Macdonald's "Service Book" on Christening thus creating the obligation appropriate to her age. Many of the Congregation never

witnessed a Spiritualist "Naming Ceremony" and were deeply impressed by the beauty of it.

Certificate of dedication, a Bible, and three white roses symbols of Purity, strength and love were presented to Joyce from Irene Moeller and Anna Gross during the beautiful service.

Anna Gross was the speaker at both services. Her theme was "Man's Divinity" and "The Comparison of Spiritualism to other Religions." Spirit Communications was presented by the Rev. Amelia Hullinger, Patricia Heller, Robert Barasch and Anna Gross.

A delicious buffet dinner was enjoyed by all between the services. Thus brought to a close another gratifying experience for Puritan Spiritualist Church.



WASHINGTON WELCOMES CONNIE



Rev. Connie C. Smith

The United Air Lines super jet left the Oakland, California airport with a burst of flame as it climbed upward into the stratosphere, and turned northward, carrying within its compartments, on an assignment of Service to the Washington State Spiritualists' Association, the Rev. Connie C. Smith NST and Missionary at Large, NSAC; and accompanying her, at the invitation of the President of the Washington State Spiritualists' Association, was Rev. Eli Goodreau, CoFounder and Co-Pastor with Rev. Smith, of The Church of Two Worlds, NSAC, of San Leandro, California.

A few hours later they were met and were most warmly greeted at the Washington State Spiritualists' Camp, near Tacoma, by State President Rev. Marvin A. Day and his fine wife Marie Day, together with many happy friends who remembered Connie from her previous years Services at the Camp.

The following evening Service, Sunday July 1, 1973, opened with a short message from State President Reverend Day, followed by a solo, "The Lord's Prayer".

Then in respect to Rev. Connie C. Smith, and the Church she has CoFounded and to which success and high spirituality she has contributed so very much, the anthem of her Church was sung as a duet, by Mary Moran (who is blind) and her escort, from Vancouver, British Columbia, Canada, and it was a most touching moment for all, when those beautiful words rang out for all to hear:

"Oh Lord our God, when we in awesome wonder,
Consider all the worlds which have been made.
We see the stars, we hear the rolling thunder,
Thy power throughout the universe displayed,*****"

Rev. Connie Smith was then introduced to the congregation by State President Rev. Day, and Rev. Smith, in her lecture, explained to the congregation the different aspects and facets of Mediumship; and that the truth of Spiritualism brings the message of peace, love and encouragement; that there is a continuity of life, and its truth is manifested thru mediumship, that vehicle by which God and the Angel world gives us proof of life everlasting; and she also mentioned the events leading up to, and the high Spiritual vibrations on which The Church of Two Worlds, NSAC, was founded; vibrations best expressed by:

"Then sings our souls, our loving God to Thee,
How Great thou art, HOW GREAT THOU ART,*****"
On the vibrations of "In The Garden" by the congregation, Rev. Connie Smith gave the message work of the evening; followed by a solo, "The Twenty-Third Psalm", and the Benediction.

During the solo (The Twenty-Third Psalm) Rev. Connie Smith was escorted to the Church exit by State President Rev. Day, and as the members and guests were leaving the Church, each received a warm hand-clasp and sincere greeting from Rev. Smith; for there were many who remembered her from prior years and many who were meeting her for the first time. Many who came from different parts of Washington, and British Columbia, Canada, to avail themselves of the opportunity of hearing and seeing her, and obtaining private counseling from her. Her charming personality, kindness and outstanding Mediumship made her loved and admired by all; and later after a very busy week of lectures, seances and private interviews, the last day arrived and the Services performed; it seemed that the thoughts of those dear ones who were bidding her "God's speed", could be so very well expressed by the last stanza of the anthem of her Church:

"When Angels come with shouts of acclamation,
To take us home, what joy shall fill our hearts,
Then we shall bow in humble adoration
And there proclaim, our God how great thou art".

Death does bring changes and adjustments for those who are left behind. The warmth and associations of former days are gone. The silence, the finality, the incommunicability disturb, but for the one who has triumphed there is rejoicing. Sorrow is centered more on self than on the deceased. One grieves, yet we would not want our grief taken from us, even if it could be, for our love is wrapped up with our grief. Grief is the price we pay for love. "Love is eternal, Death is a horizon, and the horizon is only the limit of our sight." It has been said, "Death is not extinguishing the light, but putting out the lamp because the dawn has come."

ON TRIUNE WING!

On cushioned-thought I've risen—
Piercing walls invisible to tangent thing;
In vague, unstable mood I mounted
Nearing the touchless clouds, in pensive swing:
On, toward the cushioned-blue
My thinking aimed, but alas, on fragile wing!
Through a flesh-winged consciousness I labored,
Hoping to bear the pressured height,
But again, my thought-ballooning wavered
Deflating every winging right!
Oh, my abstract-winging failed me
But fleeting-vision posed a new, unbounded flight!
On sensitive wing again I mounted—
Finding an astral-twin to bodied-earth;
And far I've scaled, through eyes less blinded,
To learn that Spirit-law was planet's girth:
Oh, through friendly ethers, my unleashed spirit, soaring,
Does compliment the mind's rebirth!
Still flesh-embraced, my spirit rises—
Toward spheres that yield a shining goal;
While mind o'er body lendeth well
A spirit-shaft to lift the soul:
Oh, if on triune-wing my flights are stable—
I may rise to find my name on Spirit's scroll!

—Mollie Dawson Owens

SPIRITUAL GROWTH

Charles Harding, Jr.



Charles Harding, Jr.

Most all of the world's great teachers of religion and philosophy have stressed the need of man to **know himself**. Yet few people can examine themselves impartially and not find a stranger. Try it, you'll find so many new things about yourself—hidden talents of great importance, that you'll be quick to realize the lack of self-knowledge which exists.

I'd like to dwell briefly on the subject of how self knowledge can best be achieved and why it is so important to everyone.

First of all, a person must have an objective IDEAL. What is an ideal? The dictionary defines an ideal as a mental concept conceived as a standard of perfection. . . . I like to think of an ideal as something above and beyond myself, toward which I **am** striving.

Let us now consider what kind of an ideal will bring self knowledge. Remember, material ideas (which are thoughts) generate material things and subdue spiritual things. Whereas spiritual ideas generate spiritual things and enhance—even glorify ALL things, both spiritual and material. Therefore, it behooves us to hold in mind an ideal which is spiritual in essence.

I believe this ideal should be the highest spiritual attainment one can reach on this material plane; Christ consciousness is to me the highest possible spiritual attainment for it is oneness with the Creator.

Jesus understood this oneness as indicated by his statement; "As ye do it unto the least of my brethren, so ye do it also unto me." He said this because he knew that God was in the heart of his neighbor as much as in his own, and because he knew that companionship with God is found in the friendliness we show our fellow man. He knew that as we offend our brother (OUR FELLOW MAN) we are offending our Creator whom we call God.

Consider the example this man Jesus made of his own life. Did he not mingle with all manner of men? Rich, poor, workers, rulers, merchants, thieves and harlots. Did he not share their sorrows, joys; relieve their suffering? Concerning those who were brought before him accused of sinning, did he not look upon the good that was in them rather than the bad which was pointed out? Doesn't an

examination of his overall behavior indicate to us that love and service go hand in hand? That as we learn to see God's presence in all our neighbors (the good in them despite the bad) the more we will become aware of His presence within ourselves?

If we expect to realize such a high ideal as communion with our Creator, we must be kind, gentle, compassionate and loving to our neighbor, especially to those less fortunate than ourselves, simply because expressing love for our neighbor IS expressing love for our Creator. We all live, move and have our being in Him.

The law is: "As ye give to others, so shall it be given unto you." Therefore, as we give love and understanding to others, so shall the same be given to us. Doing good is being virtuous, for virtue is using our talents to produce good. And with virtue comes understanding.

Knowledge of itself is not necessarily understanding, but understanding produced by the action of virtue is knowledge, SELF knowledge. Virtue made a part of the whole man, —mind-word-and action—is the only sure and safe path to true understanding (self-knowledge). This is because knowledge assists our development only when it is in harmony with our ideal.

Many people have said to me: "I can't possibly be as good as Jesus was." My friends, the only difference between you and anyone else, including the man called Jesus—is the desire in your heart. Jesus himself spent nearly thirty years studying and preparing himself to manifest Christ consciousness (oneness with the Creator) and only for 3 years did he actually manifest the powers of the soul. Yet he taught seventy disciples to go out and perform healing miracles in less than one year. Those same teachings are available to us now. I have already brought them to you tonight—they are just that simple. Use them and you too can go about allowing God to work His miracles through you. For did not Jesus also tell us, "The things I have done, ye can do also and even greater things shall ye do."?

Remember, don't try to give of your talents to everyone—Jesus didn't. Remember what he said to his disciples when they were perplexed because the priests and pharisees would not listen to their teachings and were offensive to them, "Leave them alone." Yet even when they had need of help and would not accept it, Jesus gave it. Didn't he heal the soldier who arrested him when his disciple struck him with his sword?

It is indeed true that we climb to heaven leaning on the arm of a friend whom we have helped. This heaven of which I speak is not some vague place far out in space, but it is to be found within; it is a state of mind; it is self-

(Continued on next page.)

knowledge, and self-knowledge is awareness of our oneness with God and our fellow man.

It matters not to what religion you belong. It matters only whether you live the truths upon which it is founded, and not the dogma with which man has distorted.

If you wish sincerely to know yourself, to free your soul, then set aside a period of time each day for prayer and meditation. If you are among those who say: "I don't know how to pray or meditate," then I suggest that you read the 6th chapter of the book of Matthew. Read it slowly and allow it to sink into your mind, then reread it, and just from doing this, your self-knowledge will begin to grow. I have heard some people call meditation a means of escape from reality, or a state of unawareness. Nothing could be farther from the truth. Such definitions are expressed by those who have **never experienced** meditation. When and if you do experience true meditation, you will find yourself **more aware**—not only of yourself, but of all that exists. You will then understand your true relationship to others and to God.

Meditation is the second half of man's only means of communication with God—his Creator. The first half is prayer. Prayer to many people means the pouring out of personality for outward show—to be seen and heard by men. This is merely the inflating of the Ego. Yet to wiser men, prayer and meditation means, as Jesus defined it, entering into the innermost closet of self and pouring out the ego so that the inner self may be filled with the Holy Spirit of our Father-God. Prayer is the state of mind we must assume in order to speak to God, during which time we bring our entreaties before Him. Meditation is a deeper continuation of this same state of mind during which we are silent and God speaks to us.

Some people insist that prayer alone is sufficient. But I am telling you, that asking a question does not answer it. Meditation is a form of prayer from within our innermost self, which is not only of the conscious mind but also of the soul—the subconscious mind—aroused by the spirit from within. In prayer we speak to God. In meditation God speaks to us. It is only when in this state we say and mean: "Thy will be done"; then he will answer and sup with us.

But remember, if you read or listen and gain knowledge but fail to apply it in your life and affairs, it is as nothing. The book on the shelf contains knowledge but can not be called good or even useful if it only stays there. The Bible is not good by itself, because it cannot act. Neither is it bad for the same reason. The carnal man detests the spiritual law because it takes away his liberty to live in sin. In the light he cannot satisfy his passions and desires.

A person is considered good in the eyes of the Creator only if he acts justly—using the

knowledge he has **in hand** as his guide. If he studies much and gains immense knowledge but looks upon his fellow man with unconcern—or even if he talks much but does nothing, then he is sinful. For to have knowledge and not use it, is sin. Even a piece of cheese left on a shelf will soon become worthless, for it will rot. To render its value it must be consumed—used. It is the same with knowledge—if not used it stagnates, and if used it renders its value.

Therefore take this knowledge I have given to you, and use it. Set an ideal for yourself. Utilize prayer and meditation in your endeavor to achieve your ideal and it will render its value by leading you on a magnificent journey inward. A journey to the realization that God is within you. That you are the living temple of the ONE GOD. Only then can you say in truth "I know myself."

THE DESIRE TO KNOW

By Herbert Schneider

Anyone concerned about Spiritual Unfoldment must seek every opportunity to expand their horizon with a greater knowledge of Spirit. If they do not hold this attitude they have narrowed their viewpoint and most probably have lost ground in their advancement.

When the subject of conversation turns to spirituality, consider it favorable on their part if someone says, "I do not understand those matters." They have been honest enough to admit a lack of knowledge on that subject. Some will want to drop the subject at that point lacking further interest. Others will not be that honest and close up like a clam when the topic is first mentioned, indicating that they prefer to be ignorant.

It is commendable on the part of the individual who said, "I do not understand," if he follows his statement with, "I would like to know more." It would not be a commitment to subscribe to another's belief. It is merely a declaration of open mindedness. It does not expose ignorance. It reveals an honest seeker of truth.

We must be ever ready with, "the desire to know," and make that desire known to others. In this way we are less likely to let pass an opportunity to gain additional knowledge on the most important subject of all.

People are fearful to reveal a lack of knowledge, particularly if they are educated scholastically. They must be made to feel comfortable in the assurance that it is no reflection upon them so long as they are open minded, because some of us have been more fortunate in being exposed to that line of thought.

Only avoidance is ignorance. It is only, "the desire to know," that is important.

(Continued on next page)

MORE KERNELS FROM THE HULL

By Reverend Wilbur Hull

You may have noted that with most men, the older they get, the farther it was to walk to school when they were boys! Also that old men become moralists and are no longer swept along with the Mainstream of Life, and see sin as a threat.

Now sitting on the banks of life, in retrospect, they regard every indulgence of men as depraved and sinful; every manifestation of Nature as a direct message from God for such misdeeds. He interprets such phenomena as the "end of the road." The weight and burden of physical living has become ponderous and it is easy to indulge in moralizing. Material success is now beyond hope—and even if it has been achieved, it is small comfort in old age.

All old men do not seek the comfort and refuge of religious thinking. But the church would rather get them old than not at all. It is doubtful whether youth gives religion much consideration unless it is forced upon him. Why he should be made to feel guilty about the matter has always puzzled me.

As a youth, I knew no angels. In my generation all boys threw rocks, broke windows, stole apples, smoked cornsilk, tied cans on dog's tails, cheated and quarreled at marbles, and fought like fury back of the school. The list is endless. It carried on, in more complex ways into adolescence. It gave some men the perspective to view the negatives, so that he might not see God as a vindictive old tyrant who would finally get his pound of flesh—or else. Perhaps men react to guilt in various and different ways.

I consider letters in most 'public opinion' sections as revealing. One recently said, "... strange to me that so many people who have college diplomas do not take the time to explain the unusual weather conditions . . . all over the world. Due to the fact that there is so much sin in the world today, I am satisfied that these conditions are messages from God, 'There is too much sin.' Unless we change our manner of living, we can expect what people endured during the first century . . . two large cities burned to the ground . . . four great empires overcome due to lack of faith in God."

These little letters are gems for stimulating the thinking. Another one, written by a doctor, covers another area. He says in regard to prison inmates, "... I have come to the conclusion that many are influenced by Evil Spirits, just as we read about in the Bible . . . when these are cast out by the power of God you have an entirely different person. The drug addict, the alcoholic, the fiery tempered individual is not ill or sick, he is demon possessed. . . . I spoke before 20 drug addicts . . . all admitted they were cured in less than 10 minutes by the power of God. It is too bad our authorities do not recog-

nize this. Think how much our State could save . . . millions."

And me, hooked on carrot juice!

In the same paper, same day—" . . . one of the great deceptions in the religious world, is the teaching that when man dies his 'soul' goes to heaven or hell. This is one reason Spiritualism is flourishing."

"Many Christians now believe this doctrine and are caught in the trap—that you can communicate with a dead loved one. There is no conscious part of man that goes anywhere when he dies. Man sleeps until Resurrection."

Well, Spiritualism has never taught a heaven or hell—but it is encouraging that we are flourishing.

In contemplation. We note that sin is affecting the weather. Perhaps one section is causing a drought in Iowa. Or another has been causing the heavy floods. If we get a bad Hurricane Anna and sin carries us on down as far as Zoophilia, we could put a notice in the paper and ask a group in the Bronx to straighten up—we've had it. Now I wonder who caused that tornado back in '44 in Wisconsin—and those golfball sized hailstones!

May 5th, Orlando Sentinel-Star. Column of T. R. Van Dellen, M.D. In concluding his column the doctor says, in paraphrasing his thoughts on newly delivered babies, "Some were open-eyed—eyes darting everywhere—looking in expectation. Then the others: bored, laying with eyes half-shut—these were the reincarnated ones."

I hope, if the doctor is serious, is not basing all of his medical deductions on such flimsy observations. If so, we may be in trouble. Why should a soul reborn (assuming such) be bored and apathetic after a rest of, say 500 years, to get back into the fracas and clean up all of that Karmic Debt. Bad attitude. If we are going to be Theosophical about this, let's say it was the bright-eyed, bushy-tailed group who were coming in for a second, or third, or forty-third round, and were eager to see it all again and get started.

I don't think I've ever had a doctor attend me who was a declared reincarnationist—and at this stage, I don't want one. He might come up with a decision that this illness is the one to pay my Karmic debt, the last one. That it is his duty, from some past life, to free me from the flesh. No thank you. The same goes for the real estate and car dealer. Perhaps he could decide I'd been his father, or even his errant son in a previous in-car-nation—and even the score.

I hear the word "caution" in regard to Reincarnation—that Reincarnation may, in time, prove to be true—that in denial we may find ourselves red-faced. Well—I see no need to "pussy-foot" on the issue. We have never

(Continued on next page.)

walked cautiously on the matter of spirit communion, and there are literally tens of thousands who will deny it and ask we prove it to their full satisfaction. This demand has been made for the past 125 years. On the other hand reincarnation has been around, as a theory, before printed records can establish it. It's only verification is in the minds of those who hope that it is true. That this materialistic escape into an immortality in returning to a physical body is their only concept.

Leaving reincarnation for a moment, let us consider communication as demonstrated by the mentalist—Kreskin. He is an excellent example of a public figure, who, if honest and without collusion, or prearrangement, does amazingly accurate evidence with names (first and last), places of residence, work, and other unpredictable bits of information. He is often spectacular.

Kreskin denies the reality of spirit communication and even seems to question the idea of an after-life existence. Seldom do we see (let's admit it) anyone of his level of accuracy in any of our demonstrations. If such comparison can be made. You will say, he is unconsciously being attended by those from spirit. Well, if so, they are serving a lost cause and I fail to see the point in it.

In a recent performance he arranged for 8 people to stand around two tables and have these to move. They did, and with great animation. This may have been to prove how stupid Spiritualists really are.

However, moving tables is not our thing, so it proves nothing. The implication may have been there for the public to believe.

Kreskin, for all of his ability, actually contradicts himself. If the public will reason: he denies prediction and then turns about and demonstrates it. He denies hypnosis and at the same time has two or three people doing his bidding. Perhaps calling it mental suggestion will ease the pressure of the phenomena. He works into the area of telekinesis (he calls it psychokinesis), and objects are moved, words are seemingly written, things moved from place to place. He states that spirit is not involved. Impossible. **We are spirit.** Consciousness is a part of it all. Human, personal consciousness: the most wonderful part of all of it.

We are o taken up with things about us that we miss one big point: **We are spirit.** We are manifesting. **We**, in the body, are important. We are not puppets being manipulated at the whim of the Unseen, but are an integral part of Intelligence in action. And should be.

Whatever this showman is, and hopes to accomplish aside from making a living, he does do one thing: contact other minds. Spirit to spirit. And this cannot be discounted, even by calling it ESP. It does capture the attention of minds that are not conditioned to more abstract things.

Religion and related matters are anathema to some people. They are not only **not** interested in it, but it is painful to them. What harm is there in this? The American Indian has no interest in religion, yet was tremendously spiritual in his attunement to a Creative Principle. His standards have only been lowered by the Churchy Set in order that He might have Salvation. A concept never death with, because He had not been indoctrinated into guilt.

Spiritualists have never had the driving urge to do missionary work; to capture entire groups such as Indians, Chinese, Africans, etc. The reason simply being that there was no point in it. We have only dealt with truth. We have had no written Word of God to transport. We have felt no concern for our brother's last breath redemption. Our concern has been with knowledge of the truth that no soul is lost.

One of the disconcerting discoveries that comes to the awareness of our newcomers, is that he has entered into a new realm. He finds his old friends looking at him from the corner of their eyes. He finds himself isolated from former groups who no longer will allow him to enter and sniff up their cigarette smoke. That he has acquired eight new principles has been rejected because of the one, the fifth, that states "communication with the dead is a fact!!!"

The stigma of this situation has full reality to me. The opening up of truth was compensation enough in my narrow slot in the banker's world where I existed and endured. It was discussed at a stockholder's meeting that Hull was "dabbling" in Spiritualism. We had better do something about this or circumstances may arise therefrom that we won't be able to pay our stockholders an annual return of 20% on their investment.

Well, I had a protective spirit at the meeting. An uncle who said he thought it was no ones business but my own. Luckily, being a new clerk, they allowed me to continue at my \$83.33 a month! They could of course have trimmed some of the fat off this, or asked me to give up my illusions!

At the time, and in my naivete, I saw no abberations in Catholic indulgence, (where 90% of our employers were concerned.) I would have had at that time no idea of defense for myself in their Prayers for the Dead, the traditional and literal body and blood, wafer and wine, the Immaculate Conception, the Virgin Birth, the Bodily Assumption of Mary, and on and on. I had been born and raised in this situation. Deviation to a breath of fresh air and guilt free philosophy seemed unbelievable. I had found the gold mine of my dreams. The lode revealed a lifetime of digging. And with a spiritual payload.

The book by Podmore on apparitions, while in my first high school year, may have caught

(Continued on next page)

my fancy. But it was verified by the French astronomer, Flammarion's 3 volumes, in my earliest Spiritualist studies. I was taken up by the Seven Purposes by Margaret Cameron, but not actually pleased with it. I finagled a card with the University of Wisconsin medical library. This got me loads of bound volumes of the Proceedings of the Psychical Research Society. Plus a number of Theosophical books by Madame Blavatsky, Leadbeater, Col. Alcott, and Annie Besant. Swami Yogamonda was printing his East-West magazine and I was up to my ears in mantrums, breathing exercises and nut steaks.

At the downtown Post Office where I had a box, the clerk asked me, "Say Hull, with the packages of books coming in almost every day—why not hold up on it and just get a carload shipment in once a month?"

In those days, Conan Doyle and Lodge were standbys. Carrington was on both sides of the fence. The Moses Hull books, Sprague, Tuttle, Stead, Hudson, Crawford—. Even Mrs. Curran's, Patience Worth gave the Ouija board some credibility until it led to Betty and the Ouija which gave us her marvelous books, to take care of us for a while.

But before I forget it, Margo, in the Sentinel-Star in talking to Ruth Montgomery was told how to produce or induce writing for a book. The article says she decided to write about Ford. Well, you do it at your typewriter, the same time every day. Say a little prayer to protect you from "mischievous entities," let your fingers strike the keys and before you can say "Billy the Kid," or "Jonathan Livingston Seagull" you've got a surprise to read back.

Margo says Montgomery is happy because there's no death and when you do die you'll meet all those you knew.

Margo said, "Could I meet Abe Lincoln?"

"Well no," says Montgomery.

"How come," says Margo.

"Well, he's reincarnated and is now living in New Orleans!"

A smoldering threat to progress in our space age, is a giant step backward in Education. We heard rumblings in the State of California about the inclusion in school books of man's early beginnings from other sources than evolution. Genesis to be exact. This is to give the student an opportunity to select what he considers reasonable—and civil rights will be served again. It is the dying struggle of Fundamentalism attempting to make itself heard.

The Scopes trial in Tennessee in 1925, evidently did not completely settle the issue. This "monkey business" did not insure reasoning to prevail. Pride, vanity, and deep-down religious belief all enter into the translation of "the only true Word of God."

At this trial William Jennings Bryan admitted that he believed that the world and crea-

tion began in 4004 B.C. on October 23 at 9 a.m. He was fired with the enthusiasm to aid the prosecution in finding John Thomas Scopes guilty of teaching heresy in a public school-room. Darwin's "theory" had no place in Bryan's philosophy. He knew only one religion: Christianity, and he was not going to allow it to be defiled. He felt that if a man had to give up either religion or education, that it might better be education.

Scopes was arrested because of the Butler Act: An Act prohibiting the teaching of the Evolutionary Theory in Universities . . . and all other public schools of Tennessee.

"Section 1. That it shall be unlawful to teach any theory that denies the story of the Divine Creation of man as taught in the Bible . . ."

"Section 2. . . . any teacher found guilty of the violation of this Act shall be guilty of a misdemeanor and upon conviction be fined not less than one hundred (\$100.00) dollars nor more than five hundred (\$500.00) dollars, for each offense."

The trial was predicted to last not over one hour. The young Dayton, Tennessee lawyers said of Malone, and Clarence S. Darrow for the defendant, "All we have to do is to get the fact that Mr. Darrow is an atheist, and does not believe in the Bible . . . across to the jury and their case is lost." This matter lasted well over an hour—it took eight days.

The agnostic Darrow gave Mr. Bryan an exhausting time. Mr. Scopes, found guilty, was offered his post back—he refused. Bryan died. This marvelous account is given in a pocket edition (Signet D 1860). A hard bound edition in a totally different style and approach is "The Preacher and I" by Charles Frances Potter, who acted as advisor to Mr. Darrow.

Now to bring the subject up to date. In the Orlando Sentinel-Star, May 17 editorial titled, "The Darwin Gospel" it states that the Tennessee Legislature, "famous for its silly laws," has a new one. It will direct school book publishers to give equal space to all teachings of man's origin.

The editorial indicates that it took from 1925 to 1967—42 years, to repeal its "Monkey Law," making it a crime to teach anything but Biblical versions of man's origin.

The new law requires publishers to give as much space to the Genesis version of creation as is given to Darwin. The editorial states that printers of Bibles—Talmuds and Koran, to give equal space to Darwin would be as sensible. The Tennessee law would not be effective until 1975. Perhaps a miracle—like evolved thinking, may happen in the Legislature before then.

While waiting for this miracle we could consider a new law and ask that to be fair, all

(Continued on next page.)

printers of new editions of the Bible include a chapter titled "Darwin's Letter to Humanity."

SEVEN PRECEPTS OF SPIRITUALISM

By Herbert Schneider

The Declaration of Principles of the Spiritualist Association of Churches set forth beautifully and understandably Spiritualist belief. They also serve to establish the legality of Spiritualism as a bonifide religion.

As a more easily commemorative supplement readily at our command, a simpler statement commencing with key words would be a convenience, so long as it accurately sets forth what we stand for. I hereby submit Seven Precepts of Spiritualism.

1. GOD is Infinite Intelligence,—therefore greater than we know.

2. NATURAL LAW is the Manifestation of Infinite Intelligence. It governs existence and is immutable.

3. CONTINUITY of Life permits Individual Identity to Survive Death. We continue as we are or evolve.

4. COMMUNICATION with Spirit is Self Evident,—through inspiration and mediumship.

5. LOVE Your Neighbor. Forgive and never violate by Deed, Word or Thought.

6. RESPONSIBILITY of the Individual is Irrevocable. There is no evasion.

7. REFORMATION is Always Possible,—both here and hereafter.

THERE IS A WAY

By W. D. Chesney, M.D., R., Ph.

Can there be a way to stop wars, and famines, and destitution . . . earthly Hell? There is, if we will put as much effort in it as we do with the more brutal sports, the forming and maintaining millions of men in arms, in order to dethrone God by mass murders. The whole problem could be solved by individually and nationally obeying the Golden Rule, called by Jesus, "The Law of the Prophets." Our own Longfellow pointed the way in his poem, "The Arsenal at Springfield," a portion of which is repeated from memory:

"Were half the power that fills the world with
terror,
Were half the wealth bestowed on camps
and courts,
Given to redeem the human from error,
There were no need of arsenals or forts."

The writer feels impelled to again quote Aristotle of 400 B.C. "Poverty is the parent of crime and revolution." And of our General William T. Sherman, "War is hell." He personally observed that on his march to the sea when his command marched through Georgia leaving a

desolate waste behind him. A great preacher said a few years ago, "Dr. Einstein, a great scientist wrote me a letter stating that so-called material science made men slaves to machines. That so-called science simply permitted men to slaughter each other in greater numbers than the Pharaohs of Egypt, more painfully and mercilessly than at any time in the history of the so-called human race." In building the grandiose temples and pyramids it is estimated that, over the course of a few centuries, over 2 million humans were killed to memorialize some ancient tyrants.

But, in only ten years over 3 million humans were murdered by makers of cigarets alone. And probably 500 thousand killed by alcohol-saturated men driving modern juggernauts. And as to all this bosh and bunk about progress in medicine . . . well please do this, and help save millions more lives. Get a World Almanac (the best \$1.75 you will ever expend), look in Index for "Deaths, Causes of," and discover the true facts, that medicine has made great progress TO THE REAR.

Every degenerative disease is now out of control and getting worse, namely heart diseases and the whole cardiovascular system. Cancer, diabetes, hypertension with paralysis, and diseases of special functions, . . . sight, hearing, tasting, feeling have become more and more faulty, due to the poisons we eat, drink, breathe, even through the pores of our bodies. Veneral diseases have become pandemic, meaning very highly widespread.

This is not being written to gain money or self-aggrandisement. It is obedience to the Golden Rule to do as I would be done by.

UNITY

I have been watching the sea,
Breaking high in its majesty
Or swiftly receding against the sand,
Always caressing, loving the land.
The elements roar as they break on the shore;
Theirs is the power: Man's is no more:
Gone are the frets and the fevers and fears,
All of the cares and the passing of years.
Only the timeless knows its own strength.
Even the rivers, unaware of their length,
Flow down to the sea—in the ocean are lost,
Become part of the might of the tempest tossed.
I have been listening to sounds,
Symphonic music, the coo of the dove on the roof,
And the steady clip clop of the horse's hoof—
All one. Delight knows no bounds.
How foolish is Man to limit his vision,
To see only time with all its precision,
Never to seek to be lost in the greater,
To trust as the waters that beat in the breaker,
For here in the might of the ocean
Is a glimpse of a greater Creation:
And a deep peace steals over me:
I have been watching the sea.

Dr. Marian Arnold
Bournemouth, Hants
England

DAILY THOUGHTS
By Flora Culp Peterson

He would be unworthy of the name Father, had he no compassion for his offspring.

May the mercy be shown me that I show to others.

You cannot reason with one who has a closed mind.

People in 1973 are trying to convert the world to a 0 ideas. Anti-Christ? No.

Which is stronger, you or a cigarette?

Man is but a drop in the sea of consciousness.

They also serve who only stand and wait.

Consider your responsibility as example.

God knows how much we can bear.

Christ's agony in the garden is example of prayer answered "No."

Consider your body a jewel case for the God in it.

It is impossible for the materialist to fully understand infinite intelligence.

"After this manner therefor pray 'Yes, Our Father'" Matt. 6;9.

It would take only minutes to say Yes or No.

"Things are not what they seem." Long-fellow.

God loves a clean and honest hippie; can't you?

Consciousness is illusive. It must be taken as is.

"The gift without the giver is bare." from Vision of Sir Launfall.

All power is God Power. Where it is not, there is no life.

How little we know. Cherish it and get all worthy knowledge.

Study all philosophies. Truth is where you find it.

God is all good that you would ask of earth father, and more.

If you can't change it, count your blessings.

If you can't appreciate what you have, you may lose it.

Urine is nature's great antiseptic.

A dog heals his wounds by licking them.

Man's prayer for what he thinks good for him, the omniscient may say "No."

The lessons we learned in primary school are forgot but its principles are used through our whole life.

One of many blessings of retirement is time to reflect and rearrange and form opinions.

One's own opinion of himself determines greatly his behavior.

Even the highest characters have weak, human moments.

Noone shares your failure, man yearns to success.

There is but one power, Mother Father God. Self-control is a high accomplishment. Try it.

Socialism is ideal government if honestly executed.

That will be a great step when the world learns that human welfare is better than big profits or glory.

Twill be a big step when you get rid of waste, graft, dishonesty, no mis-management.

Suicides miss many rewarding experiences.

The earth is the Lord's and the fullness thereof.

The streams know no international boundaries.

Watch your step, and keep your mind on what you're doing.

Giving others truth principles is best service.

Man is intended to earn his bread.

Any government is good if administered by honest men.

Jesus practiced communism with his disciples.

You cannot know how a little praise can raise a fellow traveler.

Helping the helpless is noble indeed.

Children should be taught there is another man living inside the one they see.

If you were born as the one you criticize and had his experiences you would do the same.

God is good. His ways confound the wise.

When man's resources fail God takes over.

God reveals as man discovers.

God is plural. "Let us make man in our image."

When men say "God is dead," they mean the old image.

Sickness is only one of many ways the Father has to discipline.

God fills a vacuum quickly.

It is the hard tasks that give us strength.

You can be as sure of Heavenly father-mother's supply as the boy who knows his parents will have his supper.

Add a little playfulness to your life.

Don't think having a high goal entitles you to be ruthless to get it.

Man is not fitted to tell when his life's work is complete.

Sex was not given for pleasure.

Not all women are fitted for or intended to be mothers, but are needed in other fields.

If you came to bear witness to the truth, how well are you doing?

Some psychiatrist-counselors need counseling.

Total surrender to Spirit brings undreamed joys.

Love of money and power are the root of all evil.

Spirit needs a materialist body to speak to humans.

The laws of compensation and restitution are working, though it may take years for accomplishment.

BOOKS — Spiritualism and Related Subjects

Make Check payable to: THE NATIONAL SPIRITUALIST, Book Department, P. O. Box 128, Cassadaga, Florida 32706. (Please add thirty-five cents per book for postage.)

Boddington, Harry The University of Spiritualism 6.50 A textbook for all Spiritual- ists.	Hutton, J. Bernard Healing Hands 3.95 A compelling story of re- newed health through spirit power.	Trine, Ralph Waldo In Tune with the Infinite 1.95 Hard back 4.75
Burroughs, H. Gordon Becoming a Spiritualist 3.95	Kraft, Dr. F. A. Dorio 1.00	White, Stewart Edward The Betty Book 5.50 A simple and practical way of living for a richer spirit- ual life and its rewards.
Bucke, Richard Maurice, M.D. Cosmic Consciousness, A Study of Evolution of Human Mind Paper Back Edition 2.95	Lamsa, Dr. George Gems of Wisdom 2.00 Commentary on the New Testament 6.95 Gospel Light 6.95 Kingdom on Earth 2.95	The Unobstructed Universe A blue-print for the rede- signing of life—national and personal; a faith recaptured as a working principle. Paper Back Edition 1.75
Davis, Andrew Jackson Harmonial Philosophy 4.95 A Compendium & Digest of the works of this great Seer.	Holy Bible 8.50 (Translated from Original Aramaic Script)	LITERATURE PUBLISHED BY N. S. A. C.
Edwards, Harry A Guide to Spirit Healing ... 4.50	Levi Aquarian Gospels of Jesus the Christ 4.95	Comparative Religions (M. King) 1.00
Elliott, Harvey The Origin of Religion 3.75 How history proclaims the Spiritualistic beginning of religion.	Mitchell, Enid Gift From My Mother 4.50 A collection of spiritual essays.	A.B.C. of Spiritualism 1.25
Findlay Arthur On the Edge of the Etheric 4.50 Survival scientifically ex- plained and understandable. Paper-back Edition 1.50	Morgan, Cecil Lee This Psychic Age—The Psy- chic Element in Religion— Man's Psychic Channel to God—Man's Psychic Battle- field. "The Psychic Series ... 1.50 Unto Each His Own Tongue 5.75	Spiritualist Manual 6.00
The Rock of Truth 4.95 Spiritualism, the Coming World Religion discussed. The truth about the origin of various world religions. The Unfolding Universe 5.95	Morgan, Lee R. Are Forces From Another World Influencing Us50 The cornerstones for living.	Lyceum Manual 3.00
Fischer, Bertha Moments of Perception 2.00 Look Life in the Eye 2.00	Moses, Stainton Spirit Teachings 5.50 Automatic writings received from twenty-two spirit com- municators, among them philosophers and sages.	Annual Year Book 1.25
Gerling, Helene A. Spirit Awareness \$4.50 This book deals with spirit ex- periences, it is a balanced book for readers on all levels of in- terest and Natural Law. Healthy Intuitive Develop- ment \$4.50 An informative book on intuition, it offers the "how" and the "why" for the individual interested para- normal unfoldment.	Muldoon, Sylvan Psychic Experiences of Famous People 3.00	Minister's Service Book 1.25
Graves, Kersey The World's 16 Crucified Saviors 3.00	Peterson, Flora Culp Life and She 1.00 A book appealing to all ages.	Application for Membership Cards, 50 for 1.00
Greber, Johannes The New Testament 3.95 A new translation and ex- planation based on old manu- scripts Communication with the Spirit World 5.00	Sherman, Harold You Live After Death 4.50 A reasonable and reassuring message.	Membership Booklet, each 10¢ or per dozen 1.00
Hare, Prof. Robert SPIRITUALISM, Scientifically Demonstrated 6.00 Doctrine of the Spirit World respecting Heaven, Hell, Mo- rality, and God.	Stead, W. T. Blue Island 2.00	Constitution and By-laws each 1.00; per dozen 10.00
Karagulla, Shafica Breakthrough to Creativity A treatise on your Higher Sense Perception 5.95	Tester, M. H. The Healing Touch 5.95 An excellent treatise on healing.	Principles and Interpretation, per 100 1.50
Hull, Moses Encyclopedia of Biblical Spiritualism. 2 volume set ... 6.00	Titus, Justin The Lost Word 3.50 "Eternal Progression—The Way from Earth to Infinity" 4.00 Regressive Hazards, Progres- sive Helps and Spiritual Views along the Way.	Spiritualism, The Light of the World (8 Page Folder) 50 2.50 - 100 4.50
	Tuttle, Hudson Mediumship and Its Laws Its Conditions and Cultivation 3.50	Christening Certificates, each 25¢, dozen 2.50
	Todorovich, Thomas Centennial Memorial Book of Modern Spiritualism 1.00 A report of Centennial Cele- bration at Lily Dale, N. Y.	Healing Prayer with Interpretation15
		Spiritualist Hymnal 3.00 (Orders of 5 or more—\$2.00)
		Wedding Certificate :50
		Objects of Spiritualism 100 for 2.00
		Modern Spiritualism (purse size) 10¢ each; 100 for 7.50
		Dr. Barnes' "What is Spiritual- ism 10¢ each; 100 for 8.50
		Fire Mist To Man (A. J. Davis) .50
		Catechism (Coville)50
		Whys of Spiritualism50
		Pioneers of Modern Spiritual- ism. Vol. 1, 2, 3, 4, ea.50
		The Fundamental Facts of Spiritualism 1.50
		Wallis, E. W. & M. H. Mediumship Explained 1.50 A guide to mediumship & psychical unfoldment.
		Lyceum Literature BOOKS FOR BASIC TEACHING Order all Lyceum Books and Supplies from: THE NATIONAL SPIRITUALIST, BOOK Department, P. O. Box 128, Cassadaga, Florida 32706.
		Penny and the Kingdom By the Lake— Winifred Dwyer \$2.50
		Spiritualist Lyceum Manual 3.00
		A Child Speaks50
		Lyceum Spotlight, subscription 1.75
		The National Spiritualist, subscription 2.00
		Martin & Judy Books Vol. 1-2-3 ea. 2.95
		"Colored Memory Gems" 2¢ Ea.
		Lyceum Quarterly lessons:—
		Juvenile Series Primary Series
		Junior Series Senior Series
		Junior-Senior Series50 Ea.
		A. J. Davis Promotion certificate 25¢ Ea.
		Lyceum membership card, per doz. 50¢
		A Guide for Leaders and Teachers 1.00

FLORIDA

CASSADAGA—Cassadaga Spiritualist Camp, Services in the Auditorium every Sunday, 2:30 P.M. Lecture Spirit Messages, Healing, Mr. J. Buchanan, President.

HOLLY HILL—Little White Church, 1531 Center Ave. 32017. Sunday Services, 11 A.M., 7:45 P.M. Thursday, 7:45 P.M. Flower Message Service. Minister, Enid Brady Williams, Telephone 672-0520.

FORT PIERCE—Trinity Spiritual Church, 704 South 5th Street: Sunday. Divine Worship and Message Service: 7:30 p.m. Thursday: Divine Healing and Message Service 7:30 p.m. Pastors Revs. Flora and Charles Petteplace. Phone 461-2480.

ORLANDO—Spiritual Research Society, Inc., N.S.A.C., 2500 Conway Road, Orlando. Sunday services, Lyceum 10 a.m.; Healing Service, 4 p.m. and 7 p.m. Church Service 4:30 p.m. Healing Service, 7 p.m. Wed. 7:30 p.m. Minister Rev. B. Anne Gehman.

MIAMI—Metaphysical Science Church (N.S.A.C.) 601 S.W. 7th St. Sun.: Healing Service 7:30 P.M., Lecture and E.S.P. Demonstration 8:00 P.M. . . . All Message Service: Wed. 7:30 P.M. and Thurs. 1:30 P.M. Rev. Sophie Busch, Pastor.

ST. PETERSBURG—Church of Spiritual Philosophy and Vedanta Center, NSAC, 216 19th Ave. S.E. Services Sun. 11:00 A.M. Minister, Rev. M. MacBride Pantan.

TAMPA—Co-Operative Spiritualist Church, 115 South Packwood Avenue, Worship and Healing Services, Sunday, 2:30 p.m. Wednesday Message Service, 7:30 p.m. Mrs. Alice Leon Knight, Pres. 1714½ North A. St., Tampa. Phone 258-0411.

WEST PALM BEACH—Spiritualist Church Of Divine Life, 205 North A St., Lake Worth. Divine Worship, Sun. 7:00 p.m. Classes 7:30 Tue. and Thur. The Rev. J. Martin and The Rev. Krauel. Ph. 965-0684.

ILLINOIS

Illinois State Spiritualist Association—Pres. Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave., Chicago 60647. Treas., Joseph Buechel, 1519 Fargo, Chicago, 60626. Sec. Bernard Powell, 4118 W. 24th Pl. Chicago, 60623.

AURORA—Christabelle Spiritualist Church, service at 7:00 p.m. Sun. in Masonic Temple East Room, ent. South Door, Ben D. Jones, Jr. Pres. 200 Willow Ave., Joliet, Ill. 60436.

BURNHAM—Puritan Spiritualist Church, 13906 Greenbay Ave., Burnham, Illinois 60633. Anna Gross, Pastor, Services, Sunday 2:30 p.m. Thursday, 7:30 p.m. Message Service.

CHICAGO—Church of The Spirit, 2651 N. Central Park Ave. Chicago's oldest Spiritualist Church. Sundays, Family Worship Hour, 10:30 a.m.; Wed., All Message Services, 7:45 p.m. Rev. Ernst Schoenfeld, Pastor.

CHICAGO—Louis Uher Memorial Church, 2614 North Austin Avenue. Services Sunday, 11:00 A.M.; Friday, 7:30 P.M. Pastors, Rev. Emily U & Rev. Fred C. Ludmann. Phone Berkshire 7-0210.

Spiritualist Church of Truth, 3349 W. North Ave. Services every Sun. at 7 p.m. Healing, Lecture, Messages. Mrs. Kathryn Duha, Pastor; Mrs. Clara Hardt, Secretary.

CHICAGO—Tucker Smith Memorial Spiritualist Temple, 6146 Ashland, Chicago, 60636. Sun. Services 11 a.m. until 1 p.m. First Sun. of each month. Communion Service. Louise Washington, Pastor; Ruby McJeely, Sec.

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

EAST ST. LOUIS—United Spiritualist Church, 51st St. & Ohio Ave. Services Sun. at 2:30 p.m. Pastor Rev. Ottilie S. Dryoff, 700 N. 85th St., East St. Louis 62203.

ELGIN—First Spiritualist Church, 77 Villa Street Elgin, Church services Sun. 7 p.m. William Riley, Pres. 9 North State St., Aurora, Ill., 60505. Ph. 898-3266.

FREEPORT—N.S.A.C. Chapel of Prayer, West on 20, Route No. 4, Freeport, by The Flanenburgh Crossing. Services every Sun. 2 p.m. Pres. Mrs. Leona M. Nickel, Licentiate Minister. Tel. 232-1629, Freeport.

LEROY—J. T. & E. J. Crumbaugh Memorial Spiritualist Church, 102 South Pearl Street. Lyceum, 12:30 p.m.

Worship Service, Sundays 2:00 p.m. Phone 962-2066. Elsie L. Phillips, Secy., LeRoy, Ill. Phone 962-5751.

PEORIA—Spiritualist Church of Harmony, 1110 North Sheridan Rd., Peoria, Ill. Church services Sun. 10:30 a.m. The public is invited. Rev. Ethel Phillips Weltz, Pastor, 3118 N. Prospect Rd., Peoria, Ph. 682-9597.

INDIANA

Indiana State Association of Spiritualists—President, William F. Melick, 1806 E. 66th St., Indianapolis, Ind. 46220, Secretary Lena Walters, 911 Hilltop Blvd., Anderson, Ind. 46014.

EVANSVILLE—Union Spiritualist Church, cor. Michigan and Third Ave. Services Sun. 2:30 p.m. and Thurs., 7:30 p.m. Rev. Sadie Temme, Pres., Gilbert C. Burke, Sec'y.

MICHIGAN CITY—First Spiritualist Church, 220 W. 10th St. Services Sunday, 10 a.m.; Lyceum 10 a.m.; Evening Worship Service, 7:30 p.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 6:00 p.m. Service, 7:30 p.m. and 7:45 p.m. Special Service 1st and 3rd Sun. of month, 300 p.m. Dinner at 5 p.m. Rev. Bernice Brock, Pastor, 1604 Andrew St., phone 742-4567; church phone 422-8600.

FRANKFORT—First Spiritualist Church, Magnolia & Green Streets. Services each Sunday, Lyceum, 1 P.M. Church services, 2:30 P.M. First and Third Sunday each month, Dinner at 5 P.M. Message Circle, 6 P.M. Pastor, Rev. Geneva Carter, President, Della Howe, Sec.-Treas. Patricia Gregory, Rt. 1, Frankfort 46041.

GARY—First Spiritualist Church, Inc., N.S.A.C. 2430 West 11th Ave. Services: Sun. 2:30 p.m., Wed. 7:30 p.m. Pastor, Rev. Velma Dickson; Pres. Jesse James Jr., 1301 Pennsylvania Ave., Gary. Sec. Jeanette Markley, 7137 Schneider, Hammond, Ind. 46323.

HAMMOND—1st Progressive Spiritualist Church (K. P. Hall) 5454 Hohman Avenue. Healing Service every Sunday, 7:15 P.M. Services 7:30 P.M. Mrs. Helen Schaller, Pastor; Mrs. Jean Fleener, Secretary, 6928 Alabama St., Hammond 46323. Ph. 845-2310.

HAMMOND—First Spiritualist Church, Odd Fellows Hall, 403 Highland St. Hammond. Healing Service, Sun. 7 p.m. Church Service, 7:30 p.m. Pastor & Pres. Emma M. Paul, 234 Hollywood Ave., Munster, Ind. Ph. T.E. 6-5564 (code 219) Sec. John H. Paul, same address.

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. Mrs. Ruby J. Melick, Sec'y, 1802 East 66th Street, Indianapolis, Indiana 46220.

Progressive Spiritualist Church, 3721 N. Delaware St., Indianapolis, Indiana 46205. Sunday service, 7:30 p.m.; Wednesday services, 7:30 p.m. Edith Wade, President.

MUNCIE—Unity Spiritualist Church, Cor. of Ninth and Mulberry. Sunday—Healing Service, 2:30 p.m. Church Service, 2:45 p.m. Dinner, 5 p.m. Last Sunday of each month. Rev. Virginia L. Falls, Pastor; Rev. Lee Bridges, Assistant Pastor.

PERU—First Psychic Science Spiritualist Church, 62 South Miami St. Services every Sunday 2:30 P.M. Mable McKinney, President, Lois Fouts, Sec-Treas. R.R. No. 2, Galveston, Indiana.

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. H. S. Smiley, Assistant Minister. Sec'y, Mrs. Lilliam Grief, phone 243-2391.

CLINTON—First Spiritualist Church of Clinton, 541 Sixth Ave. South. Services Sun. 2:00 p.m. followed by Spirit Greetings. Edward E. Ridyard, Pres.; Grace L. Struve, Secretary, 2423 No. 3rd St.

DAVENPORT—Spiritualist Harmony Church. 512 East 12th St., 52803, Phone (319) 324-9659. Worship and Message Sunday Services 2:00 to 4:30 p.m. followed by a Social Hour. Open all year. Wm. E. "Bucky"

Buchholz, Jr., Pastor. Wm. & Anita Buchholz, Associate Pastors. Anita Buchholz, Sec., 1509 W. 7th St., Davenport 52802, Phone (319) 326-3453.

KANSAS

PITTSBURG—1st Spiritualist Church, 912½ N. Broadway. Services 2 p.m., Sunday. Rev. Eva. Bezinque, pastor; Mrs. Bertha Dechairo, Sec.; Mary Foster, Pres.

MAINE

Maine State Spiritualist Association of Churches—President—George Hall, 193 Thornton, Bangor, 04401. Secy.—Joyce H. Drukker, R.F.D. 3, Waldoboro, Maine 04572.

AUGUSTA—The Augusta Spiritualist Church, Court and Perham Streets. Sunday Services, 2:30 and 7:30 p.m. Pastor Richard Drukker, Rt. 3, Waldoboro, Maine. Pres. Major Paul R. Curtiss, Box 845, Augusta, Sec. Florence S. Carr, Tasker Road Augusta, Maine 04330.

BANGOR—The Bangor Spiritualist Church Y.W.C.A. Bldg. 17 Second St.; Pastor—Rev. J. Raymond Keith, 83 Forst St., Bangor, Maine-04401; President George Hall 193 Thornton Road, Bangor, Me. Secy-Treas. J. Raymond Keith.

DOVER-FOXCROFT—First Piscataquis Spiritualist Church. Sun. services 2:30 and 7:30 p.m., Older American Center, Main Street. Mrs. Gladys Dickison, Sangorville, Me., Pres.; Miss Myra Burgess, 41 Vaughn St., Dover-Foxcroft, Sec'y-Treas.

ETNA—Harrison D. Barrett Memorial Church, Sunday Services, 2:30 and 7:30 p.m. May through October. Pastor, Rev. Forrest Dinsmore, Wilson C. Gilman, Etna Maine, Sec'y-Treas.

PORTLAND—Portland Spiritualist Church, Free Street. Services, Sunday, 7:30 p.m. Ruth Estes, 17 Brackett St., Portland, Me. 04102, Pres., Secy. Theresa Preston, 15 Melbourne St., Portland, Me. 04106.

MARYLAND

ARNOLD—The Golden Light Chapel, 839 Clifton Avenue, Arnold, Maryland 21012. Healing: Sunday, 2:30 p.m. Services: Sunday, 3:00 p.m.—Conducted by Pastor Blanche Seader.

BALTIMORE—Sanctuary of Truth, Inc. Young Women's Christian Assoc. (Y.W.C.A.) Room 108 Franklin St., Cor. Park Ave. Services: Sun. 3 p.m.; Minister: Teresa A. Fecher; Marie Gorsuch Pres.; Raymond A. Hamilton and Leonard E. Blatchford, Healers: Healing Service, Sunday 2:30 p.m. Sec'y: Mrs. Roberta Miller, 210 Forest Spring Lane Baltimore, Md., 21228.

MASSACHUSETTS

Massachusetts State Association of Spiritualists—President—Rev. Gladys Worsencroft, 28 Riverside St., Danvers, Mass. Secretary—Mrs. Muriel Karoliles, 70½ Liberty St., Danvers, Mass. Telephone 774-2753.

BOSTON—First Spiritualist Ladies Aid Society, 354 Longwood Ave., Boston, Mass. 02215. Services Sunday, 3:00 and 7:00 P.M., Tuesday evenings, 7:30. Mrs. Wilhelmina Crane, Pres. 58 Ships Avenue, Medford, Mass. 02155. Ernest A. Coffin, Secretary, 12 Trinity Ave., Worcester, Mass. 01605.

BROCKTON—First Spiritualist Church, 54 Green St. Church Services Sun. Lyceum 11 a.m., afternoon service, 4 p.m. Healing Service 6:45 p.m. Evening Service 7 p.m. Thur. Mid-Week Service, 7:30 p.m. Pastor, Rev. Gertrude Stevens, 68 Perkins St., Brockton, Mass.

METHUEN—The Church Of Spiritual Life (Spiritualist) Red Men's Hall, 9 Center Street, Methuen, Mass., Services, Sunday, 3 p.m. Pres. Mrs. Anne P. Boulanger, 78 North St., Andover, Mass.

NEWBURYPORT—First Spiritualist Church, American Legion Hall, cor. State and High St., Services Sunday 3:30 p.m. Pastor, Mr. Fred Davis; President, Mrs. Norma Sargent, 14 Beacon Ave., Newburyport; Sec'y, Hilda Metcalf, 38 Warren St., Newburyport.

ONSET (CAPE COD)—First Spiritualist Church, Highland Ave., Onset. Services, Sun. 7:00 p.m. Wed. Class 7:30 p.m. Rev. Kenneth and Rev. Gladys Custance, Co-Pastors.

QUINCY—1st Spiritualist Church, 34 Franklin St. Services Tues., 8 p.m. Pres., Bert. DeYoung.

SPRINGFIELD—First Spiritualist Church, Inc., 33-37

Bliss Street. Sunday Services 3:00 P.M., Healing 4:45 P.M. Message Service third Thursday each month 7:30 P.M. President, Arthur H. Cosby, Coy Hill Rd., Box 348, Warren, 01093. Medium Sec'y, Mrs. Alyce Andrews, 53 Burns Ave., Springfield, 01119.

SALEM—First Spiritualist Church, 34 Warren Street, Salem. Sunday, Lyceum 10:45 a.m. Evening First Service 5:30 p.m. Healing Service at 7:00 p.m. Second Service at 7:30 p.m. Wednesday Service 2:00 p.m. Pastor, Rev. Gladys Worsencroft; Sec'y, Mrs. Virginia Beesley, 261 Elliott St. Beverly.

SWAMPSCOTT—Swampscott Church of Spiritualism, Services held in the Unitarian Universalist Chapel, Burrell Street. Sunday Services, Lyceum, 11 A.M.; Healing Services, 6:30 P.M. Evening Church Service, 7:00 P.M. Minister, Mr. Robert Simpson, 20 Putnam Lane, Danvers, Mass.; Healer, Mr. Frank Whitcomb, 391 William Street, Stoneham, Mass.; Secretary, Mrs. Kathryn Gamble, 18 Hayes Avenue, Beverly, Mass. 01915.

MICHIGAN

Michigan State Spiritualist Association of Churches—President, Mr. Arthur Beesley, 1474 Pontiac Trail, Walled Lake, Mich. 48088, Secretary, Rev. Goldie M. Dodd, 89 Delaware Ave., Detroit, Mich. 48202.

BAY SHORE—Golden Rule Spiritualist Church, one mile west of Bay Shore on old Route No. 31. Services, Sunday 10:30 a.m. Sept. through June. Nellie Harris, President; Elsie Mayhew, Secy, 1102 E. Division, Boyne City, Mich. 49712.

DETROIT—Pontiac Ministerial Association of Spiritualists. Meetings 3rd Thursday each month, Sept. thru May, 8:00 P.M. First Spiritualist Church, 576 Orchard Lake Ave., Pontiac. Rev. Goldie Dodd, Pres., Rev. Lillian K. Gleiser, P. O. Box 07006 Arndt Sta., Detroit, Michigan 48207 Phone 568-2691.

DETROIT—First Spiritualist Temple, 14801 Fenkell Detroit 48227. Sunday School, 10:00 A.M., Church Service 11:00 A.M. Frayne Kluzak, Pres., Rev. Goldie Dodd, Sec'y, 89 Delaware Ave., Detroit 48202.

LESLIE—Flower Memorial Spiritualist Church, West Bellvue St. Lyceum. 10:30 a.m.; Church service, 7:30 p.m.; Irene Smith, Sec'y, JU 9-2731.

MUSKEGON—National Spiritualist Church, 2101 Jefferson St., Muskegon Heights, Michigan 49444. Sunday School and Church Service 10:00 a.m., Evening Service 7:00 p.m. Marvell Francisco, Pres. Mrs. Loretta Farris, Secy, 1807 West River Rd., No. Muskegon, Mich. 49445.

PONTIAC—First Spiritualist Church, N.S.A.C., 576 Orchard Lake Ave. Pontiac. Church Services 7:30 P.M. Sunday, Lyceum, 6:30 P.M. for information call, 334-3715. Ralston Butts, President, Sharon Bucy, Sec.

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, Pres.; Marjorie E. Kwapich; Sec., 2120 Sonoma, Ferndale, Mich. 48220.

MINNESOTA

DULUTH—First Spiritualist Church 1414 East 9th St. Sunday Service, 11 a.m. Conference every third Sunday. Pastor, Rev. F. W. Hutchinson. Secretary, Mrs. Helga Ragan, 31 Willard Road, Duluth, Minn. 55803. Licentiate Minister, Mrs. Thelma Gesme, 702 Lake Ave., So. Duluth, 55802.

MINNEAPOLIS—2nd Spiritualist Church, 2300 Lynedale Ave. N., Sunday service 3 p.m. Healing 4:30 p.m.; Coffee hour 5 p.m.; Lyceum circle 6 p.m. Wed. 7:30 p.m. Students Service; Secretary Chrissy Olsen, 3253 31st Ave. So., Minneapolis, Minn. 55406.

SAINT PAUL—Spiritual Science Church, Y.M.C.A. Bldg. 9th. & Cedar Streets, Sunday Services 10:30 A.M. Lyceum 10 A.M. Secretary, Mrs. Menalinn Haberkorn, 1040 Laurel Ave., St. Paul 55104.

MISSOURI

N.S.A.C. Spiritualist Association Churches—**KANSAS CITY**—Church Of Two Worlds, N.S.A.C., 4501 Fairmont, Services, including Healing Services, Sunday, 7:30 P.M. Wednesday, spirit communication 2:30 and 7:30 p.m. Rev. Bessie Childress, Rev. Leota Childress, co-pastors, phone Westport 11044. Secretary, Mrs. Patricia C. Bynum, 8825 Riley, Overland Park,

EDITORIAL—Continued

SPIRITUALISM, which is "THE FATHERHOOD OF GOD, THE MOTHERHOOD OF NATURE, AND THE BROTHERHOOD OF ALL MANKIND" as well as proving that all creation is divine.

"There is a time and a season for all things." "A time to be born" into newness of life, of purpose, of greater spiritual awareness; and "A time to die", to all the negative, material expressions of the mind and body; "A time to sow" good thoughts, words, and deeds, and "A time to reap" the harvest of a life well lived; "A time to war" against the oppressions of the physical mind, and "A time to cease from war" when all erroneous attitudes of the self have been overcome; "A time for moving" from one plane of consciousness to another, and "A time for becoming still" when one has come into that greater awareness of the GOD-CONSCIOUSNESS; "A time to rejoice,; a time to love," always; a time to find truth in thy brother, thy sister, and thyself. "NOW IS THE ACCEPTED TIME!"

TRANSITIONS

Rankin—Eldon Lee passed to Spirit July 19th aged 92 at Ohio Valley Nursing Home where he had been a patient for over 2 years. He was born in Washington, Pa. but was a resident of Wellsville, Ohio for 65 years. Mr. Rankin was a member of the First Spiritualist Church of East Liverpool, Ohio for 48 years. He was a Licentiate Minister and Certified Healer of the O.S.S.A. He was also a member of Masonic Lodge 454 Burgettstown of Pittsburg Scottish Rite and Pilgrim Commandery 55, Knight Templar. Survivors are son Eldon Lee Jr. Wellsville, and 3 daughters, Mrs. Doris Castonquay, of Akron, Miss Delores Rankin, Wellsville, and Mrs. Dorothea Sebastian of Mayfield Hghts, Cleveland. Funeral services were conducted by Mrs. Sara Bowersock, President of the Church. Mr. Rankin was cremated.

Strider,—William R. of Anna, Ohio, suddenly passed to the Higher Side of Life, July 15, 1973. He was 71 years of age. Surviving are two sisters, Mrs. Halcey Ginaben, Xenia and Mrs. Allen Floyd, Delaware, Ohio. Funeral Service was held July 18, 1973 at Lima, Ohio, and conducted by Virgil Romick of Lima, Ohio.

Peterson,—Flora, Culp, at Seattle Wash. passed to the Higher Life June 11, 1973 at age 92. She was the author of "Life and She" writer for Psychic magazines, speaker, philanthropist, and taught in public schools for 15 years. She promoted the "Spiritualist Library and Reading Room" in Seattle, "The Tower Spiritualist Church", State Spiritualist Association, and "National Spiritualist Assn. of Churches, all gained her support and labor. She is survived by numerous cousins, nieces and nephews. Memorial service was conducted at Tower Memorial Church of which she was a long time member.

Westlund—Austin, Texas.

Mrs. Beda M. Westlund was a charter member of the First Spiritualist Church NSAC and she served as the Secretary since the church was organized. Preceded in death by her beloved husband, Lee. Their physical presence will be missed but their love and loyalty to their church will surely insure guidance day after day.

Mrs. Westlund made her graduation from the physical plane at the age of 71. She is survived by a Son, Burford Westlund—Austin, Texas. A Brother, Oscar Bengston—Round Rock, Texas. 3 Sisters—Hilda Butler—San Antonio, Texas. Thecla and Svea Bengston—New Sweden, Texas. 4 Grandchildren. Several Nieces and Nephews.

Funeral was conducted by Rev. Evelyn Muse on July 12, 1973.

Declaration of Principles

National Spiritualist Association of Churches

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

N.S.A.C. Officers

Acting President Joseph H. Merrill
13 Cleveland Ave., Lily Dale, N.Y. 14752
Secretary Ralph D. Cutlip, Sr.
P.O. Box 77 and P.O. Box 128, Cassadaga, Fla. 32706
Treasurer Edwin W. Ford
1521 W. Edgemont Ave., Phoenix, Arizona 85007

Trustees

Jeannette J. Knepprath
4721 W. Washington Blvd., Milwaukee, Wis. 53208
Evelyn Muse, 404 No. 8th St., Edinburg, Texas 78539
Ernst A. Schoenfeld,
3501 Shakespeare Ave., Chicago, Ill. 60647
William F. Melick,
1806 East 66th Street, Indianapolis, Ind. 46220
Clyde A. Dibble
1260 Drake Ave., Burlingame, Calif. 94010

N. S. A. C. ORGANIZATIONS

Ministerial Association

Rev. Marvin A. Day, Pres., 615-11th St. Bremerton, Wash. 98310; Rev. Goldie Dodd, Sec'y-Treas., 89 Delaware Ave., Detroit, Michigan, 48202.

N.S.T. Club

Rev. Margaret King, 2100 Connecticut Ave. N.W., Washington, D. C. 20008
Secretary—Rev. Connie C. Smith, 660 Broadmoor Blvd. San Leandro, California 94577

Missionaries Club

B. Anne Gehman, Pres., 2500 Conway Road East, Orlando, Florida 32806.
Rev. Janice R. Baynes, Secy., 2733 Thompson, Des Moines, Iowa 50317.

Spiritualist Healers League

Rev. Janice R. Baynes, President, 2733 Thompson, Des Moines, Iowa 50317.
Jeanne Ford, Secretary 1521 Edgemont Ace., Phoenix, Arizona 85007.

Licentiate and Certified Mediums Society

President, Huey S. Smiley, 2733 Thompson Ave., Des Moines, Iowa 50317. Phone 266-5824.
Secretary-Treas.—Ann Fisher, 6 South Lake Ave., Albany, N. Y., 12203.