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**THIS MONTH'S FRONT COVER**  
**May In the Olympia Mountains, Washington**

## EDITORIAL

# INTELLECTUALISM AND FAITH IN GOD

Intellectualism in religion is not a particularly welcome attribute. Religion partakes of the qualities of faith, found in the ceremonial beauty of presentation, majesty, color, theatre, impressive documentation pertaining to any particular denomination. Added together spiritual ecstasy fills the being of the faithful communicant, like the shining rays of the sun illuminating a dark and forbidding landscape. The leaders of all major religious denominations are superbly educated, brilliantly alive to

the shifts and movements on the world's scene. They are wise, sometimes witty, well informed men and women drawn from all strata of society they are in every respect aware of the world in which we live.

Intellectualism in lay members, is not encouraged, better for them to find religious beauty and apparent truth in eye filling spectacle emotional joy in beautiful music sonorous prose, spiritual fulfillment in the well worn path trod for so many years. It has been reported time and again that certain leaders of Orthodox Christianity do not believe such dogma as virgin birth, a personal god, the magic and mysticism of bread and wine communion. For the leaders this must remain a spiritual and intellectual exercise not to be shared with the rank and file of the church, and thus it will presumably remain so long as our present and successful way of life continues, as we devoutly hope it shall.

The beauty of the virgin birth is not peculiar to Christianity, it is a well known tale much needed in our shabby sinful world. Intellectually we do not believe it, but it has illumined the consciousness of mankind for some 10,000 years and as the supreme centre of religious systems East and West. We know it is not a truth, maybe more especially in these days of artificial insemination, test tube babies and in a day when the scientist carefully and methodically shows that the elements of physical bodies can be built and nourished in a vial in the laboratory.

Governments in many part of the world offer free advice and free equipment for contraception to control the population explosion. We become uneasily aware that motherhood and all the shining beauty of that ineffable state has been reduced to statistics, test tubes and animal potency. We can truly be forgiven a backward look on our world when it was young when we loved the intellectually foolish ideas of a personal god pulling the strings of our worldly efforts. The wisdom of ancient Greece in regard to their gods is a story of beauty, their gods were beings of great physical beauty dwelling on Mt. Olympus whose works were much as the human beings who loved them, the gods shared the same strengths and weaknesses of ordinary men and women albeit on a more magnificent and powerful scale. The beauty of that ancient day, its philosophy, its gods and goddesses still shines even though it is in retrospect and its appeal is purely sentimental.

Church leaders today struggle against the tide of materialism a tide that threatens the beloved myths and legends in Christianity, yet, man needs more than test tubes more than formulae for the needs of the body, he needs to raise his eyes to the sky to the stars, that he might find surcease in dreams of a better day. Many dogmas ARE going by the board, new

(Continued on page 24.)

# CLEARING THE HIGHWAY OF PROGRESS



Rev. Kenneth  
D. Custance

I have selected a text from the Gospel according to Wm. Shakespere's **Richard the Second and Hamlet**. The first is this, "I have wasted time and now doth time waste me." The second is, "Season your admiration for a while with an attent ear."

I can go to a busy thoroughfare and choose a position, if the police do not interfere, blocking the entire highway inside of ten minutes, without doing anything except standing and pointing upward. You can accomplish the same result.

A great many years ago someone had an idea that God was away off, somewhere up in the material heavens, and he (man) stopped doing everything else, and began to point upward. I think that the traffic of civilization was blocked for hundreds of years by this one act.

Out from that idea came the thought that heaven was away off, somewhere up yonder, that it was a **place**. It is indeed fortunate that we have come to understand that heaven is not a mere place, but that heaven is a soul-mind condition. We need not put off the enjoyment of heaven any longer than it takes to get ourselves **right** in the world in which we are now living—right with ourselves, right with Deity, right with our fellowmen.

With some of us this appears to be a tremendous task. It is a great thing to face, a large thing to accomplish, but it may all be accomplished by and through an unfoldment of the true-self, which is the **soul** and spirit-self.

We admire the man or woman who, by virtue of physical care-taking become physically strong. We have great respect for some of the methods employed in our schools and by society in general for the upbuilding of the purely physical body. Our late Pres. Kennedy brought to the country's attention the **need** for greater physical fitness. This is splendid; but **without** the unfoldment of the soul's spiritual selfhood along lines parallel with the development of muscle and brain, we have as a product an unbalanced individual and sometimes a mere brute!

Even the intellectual faculties may be misused, tremendously misused. Of course, we have no complaint to make against such systems as may be employed, having the purpose of unfolding the largest possible intellectuality. I desire to call your attention to the tendency

upon the part of some of us to unfold, or attempt to unfold spirituality by mere close adherence to Spiritualistic ideas. There is decidedly a danger of missing our way here. A great many people are earnestly seeking after the truth of Spiritualism, they desire it for themselves, and this is well; but it is highly important that these searchers after this truth be informed as to what it stands for, and to be instructed in all that is possible concerning the ways and means which are best to employ in the pursuit of an understanding of this important phase of universal truth.

The old idea of simply becoming familiar with, and a believer in, spirit return, does not always go very far, as we know by observation, in unfolding the great, large-self, the true spiritual man and woman. The Master of Judea discovered this same situation when he labored here among men. When many declared their belief in him, he replied, "Yes, the devils believe and tremble."

**The purely intellectual belief, while valuable, is not all that is demanded of one** who really desires that the revelation of this great truth be brought to his inner understanding. We must **personally** do our thinking. I have heard repeatedly from good, faithful souls, that as a minister I have but very little to do, since I am inspired by the spirit world. This is a too prevalent idea with respect to spirit growth and unfoldment. This thought is held about mediumship—that you simply open your mouth and the spirits talk through you. Inspiration does not imply that the one inspired is necessarily a fool, a thoughtless person. **The better intellectual and spiritual attainment means the better channel through which spirit can work.**

I suppose that Jesus the Christ said as little as any man could say under the circumstances in defense of himself when he was brought face to face with the ignorance of the time. It is manifestly true, as we may feel even though we were not there to witness, that he thought deeply upon these problems which objectors to his philosophy were constantly bringing before him and magnifying before the public eye. Shakespere says, "Season your admiration for a while with an attent ear."

Many Spiritualists, many people seeking to know the truths of Spiritualism, attend a seance somewhere; they really feel that they have received a message from some departed being, and their admiration for all which that implies becomes the one fixed idea in their mind. They can see nothing else but just messages from the spirit world. They dream about them. They

(Continued on next page.)

think that they must attend a seance at least once a week. Having become satisfied that there is an after-life and that Spirits do return to us from that land of the soul, **there is a far greater message for all.**

IS the only way to become conscious of the presence of the spirit world and the continuity of life to demand that someone of the spirit world be constantly speaking to us?

Is it not possible to find "soul reasoning" as well as intellectual reasoning, by and through which we may arrive at substantial and completely reliable results? For one, my soul consciousness knows a great deal that I cannot by any intellectual process convey to another. I am sure this is true with you. May we not come to an understanding that our loved ones are near us by some means **other** than dragging them out of the palace of their life into the hovels of our misery? Having obtained substantial evidence that they are with me, **I would invite their presence as they feel guided to reach me.** They can perceive our needs and our receptivity.

Oh, the proof of this great movement known as Spiritualism is to be found at last, and its story is to be told truthfully in terms which pertain to **human** life, and not in terms which pertain solely to those who have passed from the confines and limitations of human life. **Human life has wonderful capabilities.** Oh, this world in which we live is such a busy one. We seemingly lack the time to think about the one thing—**Spiritual evolution, our own unfoldment.** When we would have an hour of pastime, we often spend it going to a seance. How mistaken can you be? Spiritualism is far from a pastime—and you who think of it as such are like Nero fiddling while Rome burns.

The world is awakening to a new thought, a great idea concerning this wonderful, pulsating spiritual energy that is just percolating into the thinking part of humanity. We may

not speak all that we think, but if we think intelligently we "tune in" to the inspiration of Spirit and benefit in the solutions of life's problems. Think completely, therefore soulfully and spiritually. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven that there shall not be room enough to receive it" (Malachi 3:10).

I said in the beginning of this article, that someone many years ago stood on the highway of human traffic and pointed upward, indicating that God was up there, and that by so doing he stopped the progress of life by a great many years. I believe it; but **wait**, are we Spiritualists by any chance a part of the crowd, still standing there, gazing upward? Are our minds continually centered on **what is out there?** I would advise, if one would walk safely upon this material earth, that he occasionally look upon the ground, and I emphasize the necessity of keeping the head firmly set upon the shoulders and of holding the feet upon the ground as long as one has physical feet with which to stand upon it.

**Bring the high ideas of spirit to play their part in the everyday affairs of life.** When Jesus sent his disciples out to preach the Gospel he said, "Go ye into all the world and preach the Gospel . . . beginning at Jerusalem"—meaning by that beginning **at home.** And if we would begin with **ourselves** and live the spiritual way, how much more satisfactory would be our life and the lives of those we touch every day. Blessed is the man with a giant intellect, yet with faith like a little child.

Must I seek, over the roughest intellectual roads possible, for the brightest gem of help and love that God gives to humanity, since I can sit down and with the eyes of faith behold its scintillating rays all around me and cause those rays to build up within myself not a mere reflected light, but a light that radiates the truth, the strength and the beauty of the Spirit everywhere.

There are many investigators in Spiritualism today, and there always will be, I suppose, sitting in the seance room, observing. Ask them, "Do you believe in Spiritualism?" and the reply comes, "Well, I am not quite certain yet. I am an investigator." An investigator of

(Continued on next page.)

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what? Why, of the possibility of Spirit return.

What does it matter, concerning the higher aspects of Spiritualism whether a spirit comes back and talks or not, as long as within the self there has sprung up the truth of the great immortal fact that **God LIVES, I am a part of God, I live, and must live forever**, since God is eternal, I am but a soul of the great Over-Soul!

I know what some are thinking. You are thinking that I am condemning the return of spirits. We are now spirits, with a capability for unfolding what we really are into its greatest and most beautiful expression and full bloom of life and fruitage. I think I am right when I say that when a person trusts we will ultimately find that thing in which he trusts stalking into his life, as it were, and endeavoring to stay there as a companion. Trust is faith, and faith is trust. "Except ye become as little children, ye shall in no wise enter into the kingdom of heaven."

Faith is greater and more potent than intellect, but there can be no faith without thought, and there can be no thought without intellect. Pure intellect aids this faith by and through which we rise to the knowledge and understanding of truth. Someone says, This is not a scientific method of getting at the truth. . . this employment of faith. What do you or I care for the method, so long as we get the truth? I believe that any method which we may employ, by and through which we attain unto truth, is in the last analysis a scientific method.

It is just as possible for you to be an exalted, helpful, powerful spirit right here and now, while inhabiting the physical body, as it will be for you after you have passed out of the physical body. I am not satisfied . . . I do not believe that you are . . . with a mere observance of the phenomena, as they are expressed through the psychic. It is my desire (and I believe it is also your desire)—to become a part of this expression. Furthermore, I believe, I **know**, that it is my privilege, that it is your privilege, that it is everyone's privilege, to become a part of this great spiritual movement—which will clear life's highway for mankind, to promote him in Eternity to the high estate which is his birthright—namely Children of the Divine Parent—the King of Kings, heirs to the kingdom of righteousness and glory.

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**ETHEL McLAIN**

**Superintendent of Bureau of Lyceums, N.S.A.C.**  
**726 South Dettman Road**  
**Jackson, Michigan, 49203**

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

**HOW MUCH DO WE CARE?**

Those of us today who profess the Religion of Spiritualism have a great responsibility, perhaps more today than at any time. There are more teachers of religion today who realize that the traditional thinking of the past must give way to the Scientific unfoldment of mans mind existing in the world at the present time.

It is for this reason that we should give particular attention to the coming Conference at Lily Dale New York July 12th, 13th and 14th.

I had hoped to have heard from some of our Lyceum Leaders and teachers with suggestions from our young people, it is with some hope that they will bring out what their own thinking is regarding the Religious thinking of our teen agers and college students. In the meantime I have made it my business to visit some of our religious leaders of other Denominations, many of whom are realizing we are living in a changing World and who are teaching their children from a greater understanding of the greatness of a God throughout the World of Nature, oftentimes this is objectionable to the older members of their congregations.

I have been talking with young college students, brought up in the traditional thinking of the past, and it has rather amazed me that many cannot accept the thinking of the past and are reaching out for something greater.

The unfoldment of the mind is the greatest teaching we can give our children, the responsibility of "KNOWING THEMSELVES" is something they can learn when they are very young. Sure they must have the discipline and also the love of growing up in home where the parents understand the importance of the child, and the home is the place where religion should begin, it is very sad that too few parents realize this.

We could say "BLESSED IS THE CHILD WHO LIVES IN A HOME WHERE THERE

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IS PEACEFUL AND LOVING UNDERSTANDING," a child learns by example, and where is there in better place to give the example of spiritual and peaceful understanding than in the home, as we are often told on television a child is a mimic, how very true this is, a home therefore should be sacred place where God is demonstrated in the upbringing of the minds of the little ones. It is not a matter of how often we go to church, or how much we know our Bible, it is how much we can instill into the young mind of how we live our religion.

Should not this be our chief concern with our children, there are so many things to distract their attention, and so many times the glamour of things not so good for them is the more appealing.

God is important in the religion of Spiritualism, but not the God of tradition, but the God indwelling within everything that has life. Who is God? What is God? How do we see God? Is God everywhere? Let us show them God through the great Nature which surrounds us, we have been studying these lessons, children from eight to ten years, so we went out into the yard to see God, it was a beautiful spring day, the iris were coming up in the garden, and we talked about God, the daffodil had a bud on it, and as we saw the growth of the plant, we saw God, one of the children saw a ladybug and picked it up and put it in my hand, and Jimmy said "God is in the lady bug" the little thing looked as though it were dead as I turned it over in my hand, so I explained to Jimmy that I thought the little thing was dead and was explaining that after the little thing died God was no longer in it, all of a sudden the ladybug decided to start walking up my finger, and one of the children said "that was magic, you held it in your hand," I had to quickly tell them No the ladybug was either asleep or very cold and the warmth of my hand had awakened it. They saw two sparrows building a nest, they could not build a birdnest but they could learn that it was the life force or God that gave the little birds the instinct of how to build a nest.

Children are so very wonderful, and when we think that we have the opportunity to teach the little ones the greatness of our religion, and that through this teaching they may begin to understand the importance of their own growing with God, the importance of their own growing up, it is not too soon to implant in their minds that "We are punished by the errors we make and we shall be happy if we obey the laws of life." If they can be truly taught that there happiness depends upon how they live from day to day and how much God means to them in their living, and how blessed is the child whose parents can help him to understand through our own religious thinking we would have little to worry about when we think of the future. If every Spiritualist could under-

stand how important are children to our churches, every church leader would try to bring children into their ranks.

What a great privilege it is to be a Spiritualist and what a blessing that we can help these children, they are Gods precious gift and the future, not only of the world but of the great truths which Spiritualism can give.

Won't you try to help us in our Conference that together we may grow, that we shall have help and inspiration from these children as they present their own viewpoint as to how we can help them.

May God's blessing be upon us all as we strive and look forward to a greater day.

## ORDINATION

### MRS. GERTRUDE STEVENS

March 10, 1968 at the First Spiritualist Church of Brockton, Mass the ordination of Mrs. Gertrude Stevens was celebrated. State President, Rev. Gladys Worsencroft conferred the title upon Mrs. Stevens. Preceding the ceremony the Rev. Gladys Custance, State Trustee, rendered a lovely harp solo. Rev. Gladys Custance delivered the invocation and then a beautiful duet was offered by the song-birds of the Onset Church, Mrs. Laury Kirkpatrick and Mrs. Inez Vespers. The State Board members escorted the candidate to the altar and Mr. Paul Kingman, State Trustee Read the authorization from the N.S.A.C. for Rev. Worsencroft to ordain Mrs. Stevens. With a few gracious remarks concerning the accomplishments of Mrs. Stevens, Rev. Worsencroft officially ordained her and presented her with her diploma. The Rev. Kenneth Custance, Vice Pres. of the M.S.A.S. delivered the charge to the new Rev. reminding her of the many obligations connected with her station. Mrs. Muriel Karolides, Secretary of the M.S.A.S. presented Rev. Stevens with her clergy card. Then, Rev. Stevens gratefully acknowledged the love and help extended to her during her many years as a worker for Spiritualism, and her thanks to God and Spirit for the strength and ability to serve. Benediction was given by Mrs. Muriel Karolides. Many lovely gifts of a personal nature were presented to Rev. Stevens and remembrances of love were placed in a cut glass bowl as the receiving line of over two hundred congratulated her. Other state officials in attendance included Trustee, John Worsencroft, Pastors and Pres. of Churches throughout Mass. and many friends from other states in New England. Mrs. Hazel Upham was in charge of the guest book. A delicious buffet lunch was served upstairs in the dining hall, where three beautiful cakes graced the head table, in the form of a Bible, A sunflower and a White rose. Rev. Gertrude Stevens has been a long and hard worker for thirty years in the cause of Spiritualism. Since becoming the Licentiate Pastor of the Brockton Church much has been accomplished in its appearance, financial status and growing membership. This with the help of her willing husband, Mr. Kenneth Stevens, has been of great inspiration to her. The Good wishes of all go with Rev. Stevens in her many endeavors.

Any correspondence, including book orders, intended for the N.S.A.C. Secretary between May 15th and September 5th, 1968 should be addressed to Lily Dale, New York 14752.



\* \* \*

### "Quiz Corner"

SEND your questions on Spiritualist philosophy, The Bible, The History of Religions, history of mediums.

No personal questions, please.

— WRITE TO —

**ARTHUR A. MYERS**

P.O. Box 121  
Cassadaga, Florida

#### Question—

In the study of contemporary religions so many references are made concerning Mithra and Mithraism, what were its practices and how do they compare with the Christian orthodox teachings of our present day?

—B.L.J., Kent, Ohio

#### Answer—

The consideration of Mithraism is most interesting in that during the second, third and fourth centuries of the Christian era there existed a bitter fight between those two religious factions. The original beliefs of both of them were so similar in character that it was difficult to separate one from the other. Ultimately, however, they became so fused that although history relates that Christianity conquered Mithraism in the existing feud it develops also that it came to be a matter of absorption. The worship of Mithra was nearly universal in the then western world at the very height of the Roman Empire, since it appealed to all classes of citizenship. The supremacy acquired by the Christian Orthodox teaching seems to have been the result of current events and judicial demands rather than that of religious choice. Mithra quite possibly could have become the Saviour or the Redeemer of the people had not these trends of the times intervened.

Mithra was an ancient cultic god of Iran (Persia). Like so many of the leaders of religious forms he was supposed to have been born of an earth mother, his sire being a mystic god of power. We find him first as a lesser god in the teachings of Zoroaster and frequent mention of him is made in the Zend-Avesta, the accepted scriptures of that former Faith. However, some six hundred years before the birth of Jesus The Christ we find Mithraic teachings supplanting that of Zoroaster, thus Mithra became the religious leader of all Persians. He also became the chief of the Yazata or good spirits and ruler of the world. He was supposed to have slain the divine bull from

whose dying body sprang all plants and animals beneficial to man. In this way Mithraism became a certain nature worshiping cult whose minor gods represented the elementary forces existing in human life, the spread of this cult was fairly rapid. With the Persian victories over Assyria and Mesopotamia he became also the god of all light and of the sun. This appellation drew him to Greek culture which associated him with Helios the Greek god of like understanding, when Greek culture expanded toward Rome and with capture by Pompey of Asian pirates who were used as slaves by the Romans the belief spread rapidly and by some seventy years B.C. Mithraism was the religion not only of the Eternal City empire but by all its provinces as well.

Proof of this may be found in the many relics excavated in Great Britain and on the Continent of Europe which clearly show the spread of Mithraic worship. These relics show that for at least three hundred years before the Christian era Mithra was the god of the people. Archaeologists have discovered in Northumberland a sculpture upon which is an inscription "To the God, best and greatest, invincible Mithra, Lord of Ages." Similar quotations are found on monuments and stones throughout all Europe. One of the finest is to be found in the British Museum. On each side of the sculptured Mithra stand two figures, one holding a raised lighted torch, the other a lowered torch the ancient symbols of the death and resurrection of mankind itself. Besides these monuments of record there is still preserved the historic legends found in the Zend-Avesta. Thus the almost universal effect of Mithraism extended over centuries of religious culture.

Out of the strife between Mithraism and Christianity came the belief that the governmental STATE should control the religious developments in a nation. It is known that while Constantine was originally Mithraic in belief he became interested in the legends and sagas of the newer Christian history and beliefs. Its modernism interested Constantine. When as a young man he came into power a Christian separation from Mithraism was in order. The Council of Nicea was formed and the Christian Faith was defined and its position consolidated. Constantine ruled for twelve years following the Nicean Council and these years added to the spread of Christianity.

Twenty four years after the death of Constantine Julian became Emperor of Rome, he was Mithraic by religion and birth, his efforts to retrieve his favored religion were very slight since he ruled only for two years and he was killed on a battlefield in Persia, the first home of the very Mithraism whose religious tenets he sought to preserve. His defeat was thus taken to mean that The Christ had conquered Mithra. Julian's hatred of Christianity was

(Continued on next page.)

intense, as a child he witnessed the massacre by the Christians of most of his relatives and the cruelty they had inflicted upon his friends and associates. He himself was held captive for twenty-five years, he accomplished much in his short reign had that reign been longer he might have changed the modern declaration of "Father son and holy spirit" to that of Ormuzd (The Mithraic Father) Mithra (Son who represents the father) and Vohu Mano (Spirit Power, the two statements are that closely allied.

In so many respects we find Mithraism reflected in Christianity, namely, in the ideal of humility and brotherly love, the rite of communion, the use of holy water, the adoration of the shepherds at Mithra's birth, the adoption of Rest Days (Sundays) and December 25th as holy days, the belief in the immortality of the soul, judgment on the last day and finally resurrection. So many of the simple rites of the church especially those of the Roman Catholic church worship of today continue the simplicity of personal application, such as the marking of the forehead with a symbolic sign, sacred burning of candles and the ringing of bells, the repeating of sacred formulas, the chanting of music, bread and wine at communion and the power of priestcraft. These are but a few of the practices of ancient Mithraism, maintained by a church organization far younger in years but benefitted by a sacredness of belief instilled in the activities of human lives hundreds, perhaps thousands of years before Moses and the tablets of stone were ever dreamed of .

There is no way to determine from the archives of history which religious system is the oldest. The same religious exercises are exhibited to some degree in all major systems be it Jewry, Mithraism, Christianity, the wisdoms of Confucius, or the barbarisms of a pagan Babylonia, the identical practices, rites and rituals seem to find a kindred meaning in all of them.

London clubman's definition of the country: damp sort of place where all sorts of birds fly about uncooked.

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## COMING EVENTS

The Indiana State Association of Spiritualists will hold their annual convention this year on May 9, 10, 11, and 12 at the Holiday Inn on West Washington Street, Indianapolis. An evening public service will precede the convention, business sessions Friday and Saturday with a public meeting on Friday night. A banquet will be held on Saturday night. Group meetings Sunday morning and afternoon with a public service on Sunday night will close the convention. The featured speaker and guest medium will be Joseph H. Merrill, N.S.A.C. Secretary and the Reverend Harre C. Milesi, Indiana, certified mediums will aid in the services. The Reverend Virginia Leach Falls will preside at the meetings and welcomes everyone to attend the convention services.

The 72nd Ohio State Spiritualist Association Convention will meet in the Southern Hotel, Columbus, Ohio, June 20-21-22, 1968. Annual Banquet will be held Friday, June 21st at 5 P.M. Rev. Maudella Jane Rowe, P. O. Box 59, Ashley, Ohio, is Chairman of the Banquet Committee and in charge of sales.

Rev. Robert A. Macdonald, president, N.S.A.C. is guest speaker and medium for the Convention. Religious services held each evening, public invited. O.S.S.A. president, Rev. Amy Pearce, invites all who are interested to attend.

The Michigan State Spiritualist Association of Churches will hold its Annual Convention on June 7, 8, 9 at the Pantlind Hotel in Grand Rapids. Business sessions on Friday and Saturday, with Religious Services each evening and Sunday afternoon. A Banquet will be served at 6:00 on Saturday Evening; and the Joint Lyceum Session on Sunday Morning. The Rev. Robert Macdonald, President of the N.S.A.C. will be the Guest Speaker at the Religious Services, and assisted by the Association mediums.

The Seventy-third annual convention of The Massachusetts State Association of Spiritualists will be held at the Parker House, Boston, Mass. on May 1, 2, 3 1968. On the Wednesday Evening at 7 p.m. a Banquet will be held. Rev. Gladys Custance, Box 105, Onset, Mass. is Banquet Chairman. Business Sessions will be held on Thursday and Friday mornings and afternoons. The guest speakers on Thursday and Friday Evenings will be the Rev. F. Reed Brown of Baltimore, Maryland and the Rev. Lee Neiman of Rockland, Illinois. Rev. Gladys Worsencroft, State President invites all to attend and enjoy the fellowship which Massachusetts Spiritualists extends.

The California State Spiritualist Association will meet in seventy-third annual convention in the Biltmore Hotel, Los Angeles, California. Convention will open with a banquet, Tuesday evening, June 25th at 7 P.M. Business sessions and Evening devotional services will be held June 26, 27, 28. The C.S.S.A. board of directors, cordially invites all interested people to attend the evening services.

**NORTHERN LAKE MICHIGAN  
SPIRITUALIST CAMP**

**June 23 thru September 1, 1968**

Sun. 10:30 A.M. and 2:00 P.M., Wed. 7 P.M.  
Leave US 31 just east of R.R. Underpass, half-way between Petoskey and Charlevoix, Michigan and 1 mile west of Bay Shore. Follow blacktop (old 31) 1/2 mile west to Camp.

For more information write

**Evelyn E. Lessard  
R. 1, Box 249, Boyne City Mich. 49712**



## SPIRIT HOMES ARE GOOD AS WE MAKE THEM



Rev. Enid S.  
Smith, Ph.D.

A Persian mystic says, "This life is a bridge; build no house upon it." It is a preparation, a school. "By their fruits ye shall know them," said the Master Jesus, the Christ. And by their fruits people who pass from earth are assigned their place in the Spirit World.

We learn much from our Spiritualist pioneers who have spent much time and effort in studying conditions while in this life, and after so-called death in doing research work on the Spirit side of life. Such worthy ones as Doctors James M. Peebles and Andrew Jackson Davis, Judge Edmonds, Rev. William Stainton Moses, and others are among the researchers in this field of investigation. A few examples of their findings will shortly be given, from which the types of lives lived and what they led to can easily be foreseen.

Most people in these modern days are learning that the dead have never died. Even the ministers and bishops of orthodox churches many of them have awakened to this fact. As the poet says, "Never the spirit was born. Spirit shall cease to be never." Everything possesses spirit; nothing ever perishes, but simply changes its clothes like unto a cocoon, or changes its function—it may, however, destroy itself to lose its identity. One reaps as he sows. The soul is developed and ripened by enduring strenuous endeavor, quite as the arm grows strong by exercise.

Time's noblest offspring is a good character—that which gives splendor to youth, beauty to wrinkled skin, and grandeur to gray hairs. The true harvest of life comes from right sowing and reaping. How true are the words of Saint Paul, as to the doctrine of cause and effect, common to all religions, "Brethren, be not deceived, God is not mocked, for whatsoever a man sows, that shall he reap." For the first few centuries of Christianity, this universal law remained a cardinal belief, until man-made doctrines and creeds were introduced in its place, forgiveness, the doctrine of the Trinity, and the worship of idols and statues in the churches, and the medium and the prophet of the early churches were removed, as they stood in the way of the growing materialism and commercialism of the man-centered church and his use of religion. Man began to sow the wind and to reap the whirlwind. None could expect to reap grapes from thorns, or figs from thistles.

Some enter the Spirit World and are too lazy even to think or to care about a home. Peebles tells of such a spirit who was satisfied to lie down and go into a stupid sleep. But behold one day a thunderbolt in spirit struck him, and he was aroused into mute amazement, while he heard a voice exclaim, "We have no idlers here!" He thought this was rough treatment, since he had never succeeded in getting much lazy comfort on earth, and he thought he now should have his fill undisturbed. But later he was told by spirits that only action and much of it for others could give him real comfort. Finally, he was induced to help some one lower than himself, and a new consciousness began to awaken within him. He gained the peace of self-approval, and found also that the very effort made tended to remove the morbid accumulation of crude magnetism with which he was laden, and thus to make other efforts pleasant and easy.

Many people, especially in the orthodox churches speak about dying as passing to everlasting rest with never any more work or special purpose in life. Some time ago, the writer was in a seance when a spirit who had recently passed to the other world returned to tell how he was getting along. He said, "If you ever thought you really worked in the earth world, you know nothing about work until you come here—it beats all you could imagine. Here in spirit you really do work, and you do not need rest—there is much that must be done."

Because of ignorance and lack of training and because people forget that life is a school and not a playground or a pleasure resort, much suffering comes when they reach the other side of life and are confronted with the various retribution of the sowing and reaping of ill spent lives, and often they have paid no attention to God's eternal laws, or the pattern life of the Master Jesus, or of his words and teachings. They forget that the Bible has plainly stated many truths that they have neglected that would help them at such times. For example, they forget that "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow the way that leadeth unto life, and few there be that find it." (Matthew 7:13, 14.) The Christ's words.

Many are the beautiful dwellings and temples in Spirit, and many of the advanced souls of earth passing on, Peebles reminds us, that keep the Christ alive in the hearts of millions. He says, "In our temples of worship we see the picture of Jesus as the brightness of the Father's glory. He was so exalted and divine from the sphere of wisdom. Our religious tem-

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ples are the homes of inspiration and profound gratitude to God the Giver of life. Entering their flower-wreathed gates, the delicate lily-like blossoms seem to sway and drop tremendous notes of melody. All is alive everywhere, of course, but noticed more in heavenly realms." He goes on to say that our mediums and sensitives, high spirits, occupy the centers of these temples upon great occasions. Often the saintly souls of ancient times come into these temples as heavenly teachers, leading and uplifting our minds into the diviner calm of holy love.

A few words about Dr. Beecher's home and transition into spirit life will here be given, after a little knowledge of his earth life. Incidentally he was one of Nettie Maynard's spirit helpers, President Lincoln's medium. Dr. Henry Ward Beecher, American clergyman, in the writer's early days was very well known. He passed to spirit the year of her birth, 1887. He was known as a revivalist of great power and as a preacher of delightful humor and originality. At one time he had charge of the Plymouth Church where he remained for 40 years. Most of the time the church was not only the mecca for the vast class seeking in those days, of the upheaving of religion, to retain Christianity, (while forced to discard much of the way of theology), but the fountain of a stream of influence sitting powerfully on the moral and social and sometimes the political tendencies of the age. He preached on whatever related to the public welfare, probed ever the evil and championed every reform, especially of intemperance and slavery. His outspoken courage, strength of thought, and felicity of expression, his exhaustive wealth of eloquent rhetoric, humor, and pathos, dramatic force and apt analogy and illustration, not only drew to him one of the largest permanent congregations in the United States—his immense church of seating capacity of some 3,000 being constantly crowded—but made his pulpit one of the most famed and influential of the English-speaking world. His utterances formed a basis of action for many. He gave his whole soul to the work of preaching, often delivering several discourses in a day.

According to Dr. Peebles' book IMMORTALITY and what 100 souls say of their homes in spirit, Dr. Beecher tells us he was ill but for a few days and died suddenly. His passing was a momentary loss of consciousness. He could hardly believe at first he had died. He was still in his familiar apartment. He felt he had experienced a change that he could not comprehend. He never felt more alive than then. He knew that when a child is born, preparations are made for its reception, and so with the higher birth, he says, his father met him, and then almost immediately his wife and daughter approached. This for a moment added to his confusion, but they extended hands of welcome, but he could not readily speak. Others whom

he had known in the body came awakening memories of bygone years. Then he cast his eyes toward earthly friends weeping over the body he had left. He thought he would make himself known to them that they might understand that death was only transition—the new and the better birth. But he could not make them see or hear. This was a sad disappointment, as he was thoroughly himself, clothed—an individual man with consciousness, reason, and memory of worldly experiences.

After a time Dr. Beecher tells us, accompanied by his father, he moved out of the room and off through the atmosphere, his father being his first teacher. Soon, however, in harmony with the law of adaptation, his father brought a spirit guide far in advance of him. His presence was commanding and his lessons divine. He looked up to him with reverence, and his teachings thrilled him with ecstasy. The teacher gave him instructions about atmospheres, impalpable auras, and the interlacing belts that enzone planetary worlds, and so on; told him stars were born like mortal man, have their youthful time—then old age, and death. He was told that the earth he had left was becoming more and more etherealized during each revolution, and ultimately would be seen by more materialized dwellers of other planets and worlds. Stars said to have vanished, have only become too ethereal, too sublimated for the eye to behold. Also over earthly cities as spiritual cities, yet the great multitude of spirits are not in one place but in many places corresponding to spheres and states. They are divided by purposes, languages, dress, and tribal prejudices, but gradually approach through effort and the law of progress.

When Dr. Beecher was taken to the temple of self-examination, he was left alone. His life passed before him like a panorama. He seemed to see everything, especially himself—his being was as glass, all his acts, motives rising up before him. He knew it was the judgment. While he was bewailing the past, his guide came bidding him to look rather on the golden future and to press on to perfection, and he was to pursue the study of medicine and of moral philosophy. He was taken to the temple of consecration, set apart for his work, and told that he should endeavor to find a medium to control. He found a Mrs. Hamilton, a clairvoyant, and for a time was her attending guide.

People are as they were when they pass on—not changed by death or the mere passing to spirit. Dropping the earthly garment does not change moral character. Sin is deeper than the skin. The selfish person is still selfish, heartless, cruel; the miser comes to spirit and to his terrible abode cursing his fatal appetite and sometimes God for the fatal propensity which binds him in the metallic chain forged by

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his own avarice, and all other money-minded suffer the same for which the nature of spiritual existence furnishes no satisfaction. The sensualist lives in the agonizing retrospect of lost delights for which there is nothing in the spiritual existence. Dr. A. J. Davis tells of spirits "morally deficient and affectionally unclean, that their chief business in this world is jugglery, trickery, witicisms, invariably victimizing others, secretly tormently mediums, causing them to exaggerate and falsify by acts, pointing their feet in wrong paths, and far more." Others report that evil spirits organize bands of brigands, elect a head, or a king and carry on a kingdom of evil, a deleterious moral malaria. Paul refers to such, saying, "For we wrestle not against flesh and blood, but against principalities, powers, the rulers of the darkness of this world, and against wicked spirits in high places." The book **Immortality** tells about evil spirits, their doings and their destinies, about horror Camps and Hells on the other side of life—too terrible to relate for the most part. But they are there just the same. Rev. Stainton Moses, in **More Spiritual Teachings**, tells of certain souls that evidently experience the Biblical second death, those that descend below the seventh hell cannot apparently ever be reached for reclamation—never have been according to investigation—evil destroys itself.

In the Spirit World there are large regions where there is no light, no flowers, no bird, no child, no peace, nothing but despair and suffering. Life is a serious business as to how it is lived.

Just a few words in conclusion of the passing of a friend of the writer's, a Baptist missionary living in the same province of Assam as the writer at the beginning of the first part of this century. We called this lady "Auntie B. her husband Uncle B. They were very good and did a great deal of good. After we returned from foreign lands we were visiting neighbors in America for many years. After I had learned something about spiritual truth, I shared my knowledge with Auntie B. Her husband would not be interested. She was much older than I, but I told her what happened when one passed on to the Spirit World, and she was interested. After she had gone to the other side of life she came back and told me about it, in the words that I took down. She said, "It all was a shock to me that I hardly could believe it—that I had died, for I felt more alive than ever—yet I could not at once quite adjust to the new conditions. There had been preparations made to meet me, for white robed relatives came, and others also that I had known spoke to me graciously, awaking memories of former days. But there were those around my bed weeping over my passing. I thought I would tell them it was all right with me—no need for weeping. I tried to get a message to them, but apparently they could not see or hear

me. This for the moment added to my confusion. But you had given me many pointers and that death was just a transition from one place to another, and not to be feared by the well prepared. I had done my best as a good Christian. I was sorry also for those weeping—I was so disappointed I could not comfort them."

Auntie B. when on to say that her husband did not meet her. Perhaps he still thought she was in the ground waiting until Gabriel sounded his trumpet, or maybe he was reading his great authority, Hastings Bible Dictionary, "that you asked his about once after he had passed over." "He said it was as good as ever, and he was in some little orthodox church. But I didn't think as he did. I knew better. Perhaps women are smarter along religious lines. It is the women that mostly carry on religion, you know." She then said that after a little time, and accompanied by many friends, and remembering what I had told her about following help that would come, a Spirit Guide came and got her out of the room. "All the things you told me," she said, "came true, and now I am happy, and am working, studying, and teaching. I am very grateful to you for helping me."

Sometimes the most important things in life are neglected in our educational systems, as preparation for the passing from this life, a thing all of us need to know about. It seems apparent now that in the not-too-distant future there will be special instruction, not only in Sunday Schools but in day schools regarding so-called death and the passing to Spirit realms.

## CHRISTENING

### KRITSCHMER SON

Richard Norman Kritschmer, infant son of Mr. and Mrs. Richard Kritschmer was christened in a naming ceremony in the First Spiritualist Church, Lily Dale, N.Y. March 24th, 1968 at 11 A.M. Sponsors and God parents of Richard are Miss Roxanne Lang and Mr. Donald Sears. Martha Rusbuldt, Treasurer, Lily Dale Assembly and N.S.A.C. Licentiate Minister, officiated at the rite.

### LEMP DAUGHTER

On Feb. 4, 1968, Elizabeth Anne Lemp, baby daughter of Mr. and Mrs. Herman Lemp, was christened in the First Spiritualist Church of Salem by Rev. Gladys Worsencroft. The Godparents were Mrs. Sophie Karolides and Mr. Thaddeus Falkowski. Mrs. Lemp has been a Spiritualist all her life and was married in the Church. Her mother, Mrs. Muriel Karolides, is the Assistant Pastor in the Church. Mrs. Lemp attended the Church Lyceum, when she was a child, and is now a certified medium. Many relatives and friends were in attendance.

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One reason they put men's faces on money is that women are satisfied just to get their hands on it.



# NOTES from the FIELD

## ROCHESTER, NEW YORK

Plymouth Spiritualist Church, Rochester is enjoying a greatly expanded church program, with new success in the church fellowship. Six new members were recently accepted into membership by the pastor, the Rev. Harry W. Bender. His study and unfoldment classes continue to enjoy success and growth; there are sixteen earnest members in the classes. March 3rd of this year, Rev. Bender was invited to speak to the senior high fellowship group of Gates Presbyterian Church, it was a most successful and enjoyable meeting and Mr. Bender received a letter of thanks from the church with an invitation to again address the group at a later date, the question and answer period was most enlightening to the youthful students and new knowledge on the subject of Spiritualism was revealed to them. Mr. Bender carried much literature received from our N.S.A.C. Headquarters to further assist the students in their understanding of comparative religions. Rev. William Aldred served the Plymouth Church in recent times and it was a revelation to the congregation for it seemed that this gifted speaker and medium reached new heights of oratory as he addressed the people and then went on to demonstrate his matchless mediumship. Church secretary Ruth Bender is filled with new enthusiasm as the Spring season advances and the church continues to grow in influence and in fellowship.

## AUSTIN, TEXAS

First Spiritualist Church of Austin were blessed in the service of N.S.A.C. Missionary Rev. Janice R. Baynes on the evening of February 17th and on Sunday morning February 18th. last. Rev. Baynes is not alone a welcome visitor to the church but her free Missionary services are greatly appreciated and her work adds to the all round program for the people of Austin.

## GEORGETOWN, WASHINGTON, D. C.

September 1967 marked a milestone in the work of a group of churches in Georgetown, the oldest and most picturesque section of Washington, D. C.

Sponsored by St. Anne's Guild of Christ Church, Georgetown, an Episcopal Church, a meeting was called to which the 18 churches in that area were invited to send representatives. Ten of them responded. Freda D. Egbert, Secretary of the Church of Two Worlds and Kathryn Irwin, Church Librarian attended this meeting. Miss Marjorie Lincoln, of Christ Church, acted as Chairman.

She outlined the purposes of the meeting, as follows:

1. Knowing one another better in the Georgetown community.
2. Sharing ideas and experiences.
3. Developing cooperative activities and studying problems of common concern.

That first group brought together representatives of Catholics, Methodists, Baptists, Christian Scientists, Episcopalians, Lutherans, Spiritualists, Presbyterians and the Jewish congregation, it was hoped, could attend future meetings.

After discussion, the group recommended that the initial project should be a jointly sponsored news-letter, giving current events from these various churches month by month. This proposal, it was agreed, should be presented to the respective memberships, and if ap-

proved, be followed by a joint committee on this publication. The name chosen was the "GEORGETOWN INTERFAITH NEWS LETTER" thus avoiding the usual term "Ecumenical"; a term, it was pointed out, that many people do not understand. An artist in the group volunteered to design a title page. An editorial committee was appointed, and so the new venture was launched. Up to date, there have been regular monthly issues, enough distributed to each church to use on the bulletin board and to be in the hands of the ministers and church leaders. Since there were no available funds, an appeal for postage went the rounds. Supplies and the work of editing were all contributed by volunteers.

Looking through these last numbers of the "Interfaith News Letter," it is interesting to note the variety of activities among these churches, and the general theme of social action running through them all. The purpose of the News Letter was stated:

"We seek to interest our fellow citizens in continuing development of a vigorous, religious community by an exchange of ideas and information."

In the last three numbers of the News Letter, there are short articles on a Film Festival of Short Subjects; a symposium on "Youth in Georgetown" where "some of the deeply disturbing problems of youth and their elders were discussed and debated;" a Red Cross First Aid and Care Unit, to establish volunteer neighborhood units in cooperation with the churches; and a discussion program on "Great Decisions," part of a nation-wide movement to study critical issues in American foreign policy.

A bazaar and a Family Style Dinner at the Church of Two Worlds Spiritualist, were reported in the News Letter, and a welcome to the weekly Sunday services was included. Items on Catholic meetings for prayer, Bible study and discussion carried the statement, "We all know beyond any doubt now that our several religions converge. We should all undertake the divine obligation of discovering more and more common ground."

It is to further this common purpose that the "Interfaith News Letter" was launched, and so far, has provided a much-needed channel of information among the religious groups in Georgetown.

Hilda W. Smith

## MILWAUKEE, WISCONSIN

On March 14 the N.S.A.C. Secretary spent a few hours away from the office but for a good purpose. It was to accept an invitation from Mrs. Marion Anselmo, instructor of a class on religion at the Holy Angel's Academy for Girls in Milwaukee, to talk to one of her classes on Spiritualism. This came about from a visit by two students to the N.S.A.C. office seeking information to compare religions. The class, normally twenty-five students, was augmented by several students from other classes who had heard of the scheduled talk and the class room was filled. Each student received a packet of literature published by the N.S.A.C. and contained a copy of The Summit, the cards Objects of Spiritualism, Why Investigate Spiritualism, Dr. Barnes' booklet What Is Spiritualism, the eight page pamphlet, the purse size booklet with the Declaration of Principles and Interpretations. The question period surprised the speaker for instead of having the expected questions on ESP (which is so popular right now) he was asked questions on the religious aspects of Spiritualism and this gave evidence of comparing Spiritualism with their own religion. The talk did much to clear the minds of the students that Spiritualism is definitely a religion and

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not a form of fortune-telling. At the conclusion of the talk and question and answer period, Mr. Merrill was invited to return next semester to talk to another class.

### CAMP ETNA, MAINE HISTORIC ETNA MAINE HOTEL BURNS By C. Harrison Engel

A century old landmark, the Camp Etna Hotel, burned to the ground on a bitter cold day in January. The cause was an over-heated furnace. Roomers and eight family groups were all evacuated safely. Formerly known as The Wayside Inn (and later Welcome Inn) it served during the Lincoln, and civil war period, as a stage-coach stop on the International road between Bangor, Maine and Quebec, Canada, now Route No. 100 and Route No. 2. The Spiritualists acquired the hotel ninety-two years ago. Early Camp Etna records show that as high as ten-thousand gate tickets were sold on a single Sunday. Folks came mostly by horse drawn wagon and buggy. Tenting was the order of the day. In the early turn of the century another devastating fire swept thru the Camp. It took the auditorium, store, several lodging houses, and more than half of the cottages. The hotel, and club-house which now houses the Harrison D. Barrett Church, was saved. During this period Mary Pepper Vanderbilt was camp president. Camp Etna was rebuilt and is now more beautiful than before the fire.

The present auditorium can seat twelve-hundred people. Mrs. Vanderbilt's appearance would fill it to capacity with folks standing at all entrances. It was during this period that Mrs. Vanderbilt was called to Europe where she appeared demonstrating her spiritual gifts before the crown-heads of Germany, England, Russia, and some smaller nations. While in a seance with the Russian Czar and Imperial family she gave the now famed message of the impending national disaster and uprising of the Russian people if the thousands of prisoners and serfs of Siberia were not freed. Her warning, not obeyed, brought on the world deprecation of Communism. Her gift was the priceless pearls of the Spirit. Her fame was international. For the Spiritual pearls she gave to the Royal heads of Europe she returned bearing her gifts to her of emerald, ruby, diamond and gold, fashioned in brooch, necklace, and rings. These she later passed on to her dearest friends. When the Russian Czar and Czarina pleaded with her to stay on for a time with them, she replied that 'I must return to my New England. It is near Campmeeting time at Etna, Maine; it is the place I love the best.' And because she loved Etna so, and the Maine folks loved her so much, they placed a great boulder of Maine granite on a high point on the Etna Camp Grounds. Engraved on the stone is the name 'Mary Pepper Vanderbilt.' Though in the prime of life her mission on earth was ended; she left engraved in the record of Spiritual progress and Spiritualism a torch of light that will forever burn.

A Mary Pepper Vanderbilt day will be featured during the Etna Camp-meeting. And a pilgrimage will again take place to Canaan, Maine and to the new Harrison D. Barrett Park. A wreath will be placed at his monument, not for Mr. Barrett alone, but to honor all our early pioneers. And to give credance to our present leaders and lay members as they hold the banner high. "Spiritualism The Light Of The World."

### DETROIT, MICHIGAN

The Rally Day at the First Spiritualist Temple, Detroit on March 3rd was a most interesting and enjoyable one. Mrs. Alice Buechel of Chicago, Illinois, who is Secretary-Treasurer of the Illinois State Association was the featured speaker. Both morning and afternoon services were well attended and the between services luncheon was enjoyed by many members and friends. We look forward to having Mrs. Buechel with us again.

### McKEESPORT, PENNSYLVANIA

The First Spiritualist Church of McKeesport, Pennsylvania was again blessed with having Rev. Wm. R. Aldred from Muskegon, Michigan. Rev. Aldred gave a very inspiring lecture which was followed by outstanding billet reading. His various seances were a great inspiration to all who attended. As usual the church was filled to capacity.

### FIRST SPIRITUALIST CHURCH, SALEM, MASS.

On Feb. 17, the Church Guild put on a fried chicken supper. Under the supervision of president, Mrs. Evelyn Grant, it was a most successful affair. A very able committee, consisting of Mrs. Lillian Manuel, Miss Alice Willet, Mrs. Ruth Silva, Mr. and Mrs. William Humphrey, Mr. George Grant and Mrs. Virginia Beesley and Mrs. Grace Pendleton assisted her. Many people, from various communities, were there to partake of this delicious supper. A church service was held afterward, with many mediums giving of their services. It was very rewarding, spiritually, as well as financially.

On March 9, 1968, this same group served a corned beef and cabbage supper. This, too, was a delicious supper. Our president, Mrs. Evelyn Grant, is known for the wonderful suppers she serves. Following, an all message service was held completing a most enjoyable evening.

Virginia Beesley, Sec'y

### SAN BERNARDINO, CALIFORNIA

On March 3rd, 1968 the members and friends of the Temple of Spiritual Truth, N.S.A.C. celebrated the First Anniversary of their Direct Charter with the National Spiritualist Association of Churches in their new location in the American Legion Post 14 Building at 732 No. Sierra Way in San Bernardino. The Rev. Lillian R. Courtney the Pastor and President had planned a special program for this wonderful day. Coffee and cake were served after the Service to all those who attended.



Rev. Bert Carter, Rev. Lillian R. Courtney,  
Mrs. Ann Carter.

This is the only N.S.A.C. Church in San Bernardino at this time, also serving Riverside, Redlands and Colton and other small communities.

### CHERRY VALLEY SPIRITUALIST CAMP ASSOC., INC.

Post Office Box 114  
Cherry Valley, Illinois

Dates open—Sundays only—June 9th thru Aug.

Service 12:00 Noon - Potluck Dinner -  
Service 4:00 P.M.

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## TRANSITIONS

**Olle**—Mrs. Martha Olle (71) Chicago, Illinois, March 20, 1968. Survived by three children, six grandchildren, three great grandchildren, one brother. A native of Austria-Hungary she came to this country as a young woman and devoted her life to helping others, she was a long time member of the Spiritualist Church Of Truth, Chicago a Missionary for the I.S.S.A., she was for many years a speaker and medium of the conventions of the association. Mrs. Olle was a loyal and devoted friend of Sarah Lord Hall a noted medium who was a native of England. Former I.S.S.A. president Dr. Charles Burgess was



always proud to make Mrs. Olle Chairman of the fund raising committee of the conventions. Mrs. Olle was a direct member of the Society Of Spiritualists, Chicago, also a direct member of The Church Of the Spirit, Chicago a member of Cassadaga Spiritualist Camp, Florida. Funeral services were held from Henry W. Mueller, Funeral Home, Chicago, interment in Acacia Park Cemetery. Her pastor and long time friend, Rev. Theodore Siers, officiated. Many of her dear friends and many of those she had assisted in her ministry were present to pay their last respects to the physical remains of a beloved worker in the Cause of Religion.

**Hopkins**—G. Harold Hopkins (80) Plymouth, Maine, January 27, 1968, survived by one son and several grandchildren. Mr. Hopkins was a regular attendant at Camp Etna, Maine. Funeral services from Farnham Funeral Home, Newport, Maine, interment in Newport Cemetery. Alice L. Mooers officiated.

**Salvador**—Anthony Michael Salvador (79) Glassport, Pennsylvania, February 22, 1968. Survived by his wife Laura, many years president of First Spiritualist Church, McKeesport, Pennsylvania, two sons, two daughters, one sister, nine grandchildren. Funeral services from Charles R. Lorenzo Funeral Home, interment in Penn Lincoln Memorial Park. Rev. Sara Ackard and Rev. William Shaw, officiated.

**Cudney**—Minnie Drayer Cudney, Buffalo, N. Y. March 8, 1968. Survived by husband, Rev. Raymond C. Cudney, assistant pastor of the Church Of Eternal Brotherhood, Mrs. Cudney was a member of the church and also of Chapel O.E.S. 619. Funeral services from Link Fox Company Chapel, Mildred Sherwood, a friend of many years, officiated.

**Lillman**—Baby Anna Mary Lillman. Lived 30 hours. Born at the Passaic General Hospital, March 10. Daughter of Barbara Ann and Edward Lillman. Services conducted at the Moore's Home For Funerals on Thursday Mar. 14. Rev. Emily M. Hewitt, great Aunt of the baby conducted the services. Interment at Laurel Grove Cemetery. Beside the parents there are two sisters and a brother. Two Great Grandmothers, many other relatives

**Lamping**—Katherine Lamping, Milwaukee, Wisconsin, March 27, 1968. Mother of Frank Lamping and Mrs. Lorraine Dykstra. Survived by a daughter-in-law, son-in-law and 4 grandchildren. Funeral and commitment services at the Harder Funeral Home with the Reverend Harre C. Milesi officiating. Cremation followed at the Wisconsin Memorial Park. On Friday evening the Nettie Y. Kenny chapter No. 268 O.E.S. held services.

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Even though the tongue weighs practically nothing, it's surprising how few people are able to hold it.

## BONNIE WEST A Minnesota Medium by Joseph A. West

The room was dark yet she could see it and hear it and communicate with it. I could see nothing! "She" in this case is my wife Bonnie whose Psychic Powers enable her to see and converse with the spirits of entities the world calls "Dead." And this while fully awake!

Early in 1965 I met my wife whose remarkable qualities continue to amaze me. We soon discovered that we had many mutual interests. For many years we'd both been fascinated by the study of religion, Oriental Philosophy, Yoga Psychic Phenomena and all manner of strange mysteries. Bonnie and I had rooms in the same building, on the second floor and right next to each other. Opportunities for study, discussion and simple pleasures such as movies and visits to Art Museums were plentiful. Our times together were most rewarding and a bond of love eventually developed. All went well for us until mid-January when a new and completely unexpected element developed in our lives. Weird and wonderful things began to happen to us with amazing frequency. We had, it seemed, inadvertently become involved in the World of Spirits.

The attic was situated directly over our rooms and had a carpeted floor, some chairs, a chest of drawers, all in good repair, and a few packing boxes. Little else occupied the lonely attic space. One cold January night, Bonnie awoke to hear a strange sound from above. It sounded like soft furtive footsteps up in the attic. Like some nocturnal intruder creeping about. It was spooky! The next day when Bonnie mentioned these disquieting sounds, I admitted that I too had heard them a few times. That day, and the days and nights to follow, I went up into the attic to investigate to no avail.

There were no signs of any man, woman or child having been in the attic during day or night. The sound of somebody or some THING walking back and forth in the attic continued and my repeated investigation of the place solved nothing. There just wasn't any sign of a restless or mischievous person or animal. Bonnie and I were indeed faced with a strange and unnerving situation. The spooky footsteps continued frequently at night. Then they occurred during daylight hours. No one else in the house noticed anything or mentioned it if they did. We decided not to speak of it to anyone else for fear of being considered odd.

We soon realized that things were just beginning as a variety of unexplainable mysteries developed. At least, they were as yet unexplained. Pictures began to be lifted off of their wall hooks and gently placed on the floor in Bonnie's room. This happened several times

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and we knew that we hadn't done these seemingly pointless pranks. We had no reason to suspect the other inhabitants of the house. In addition to all this, we began to hear knocks. Knocks on the attic walls, it seemed. I first heard these weird knocks when I went up into the attic to rummage through some of my old books and papers. Bonnie and I didn't know what to make of it all. For three nights thereafter I spent about thirty or forty minutes alone in the attic hoping to solve the mystery of the strange knocking sounds. It was eerie up there alone with just a dim light burning and waiting for the unknown. Each of the three nights there came three sets of three knocks or nine knocks in all. For the three nights a total of twenty-seven knocks. In spite of her fears, Bonnie finally agreed to sit with me at night up in the attic and wait for the knocks. She hadn't heard them down stairs in her room but believed that I had heard them as described in the attic.

We sat quietly for perhaps fifteen minutes with nothing happening. With just a dim light on, the silent, shadowed garret was none too cheery. Then it happened—a sudden and frightening thing neither of us anticipated. A strong but invisible hand grabbed Bonnie by her right ankle. She screamed and tried to shake free from this unseen terror. We both left for our second floor rooms, shaken and filled with dread. During the following days, Bonnie shunned the attic as I found the courage, and curiosity, to return to the strange place. I felt compelled to look further into the mystery. My mind was eager to learn more, if possible. The others in the house were still oblivious to all the weird manifestations and we still felt no desire to inform them. The knocks continued but I didn't understand their meaning, if any. Knocks, pictures removed from the walls, footsteps in the night and invisible hands. What else would happen? We soon found out!

The sound of bells, light tinkling bells became audible to us. Bonnie and I began to hear them at odd hours during the night. Often we'd both hear them simultaneously but sometimes one or the other of us would hear them individually. These bells sounded quite loud and were unmistakable in character. For a while we thought that Bonnies' Sarna Bells from India, which hung from her wall, were in some way involved. I took them down, wrapped them in a blanket and put them on a chair in my room. This didn't alter anything as the sound of jangling bells continued to be heard as unexpected times. After a few days the bell sounds were joined by a new eerie sound. The sound of a soft sizzling whistle reached our ears. Further investigation provided no explanation of the uncanny bell and whistle sounds. Also, the sounds of footsteps up overhead in the attic and the movement of wall hangings remained an unsolved mystery. Then

a turning point was reached in our lives. A new element entered into the pattern of strange events.

Bonnie started to have very unusual dreams which soon became frequent and meaningful. From the beginning and always thereafter she dreamed of my father. She recognized him from several old photos of him I'd shown her. He'd been dead for almost forty years, having been killed in an auto accident in Miami, Florida in 1926. In these dreams, he greeted Bonnie with warm and affectionate friendliness. He told her that he'd waited many years to contact her. It was his desire to help both of us. Time and again the same dream of my father and his message came to Bonnie. The other manifestations kept up and their meaning, if indeed they had any meaning, eluded me. After a few more days of all this, a clue was given which soon helped us to understand and know the meaning.

In another dream my father informed Bonnie that I should count. I should listen to the knocks and COUNT! I immediately made a chart of all the letters in the alphabet with a number under each letter. Under the A no. 1, under the B no. 2 and so on throughout the entire alphabet. Then the next night I went alone up into the attic with paper, pencil and my chart of letters. After about ten minutes the knocks came but not as before in sets of three. Instead, they came in much longer sequence. Longer series of knocks followed by a brief pause. I counted them in this way the first of many "Knock Messages" came through. The first message was stunning—it read,

"Son, we led her to you!"

We seemed to have arrived at a vital breakthrough. Our fantastic psychic life moved forward rapidly and we were almost daily faced with the weird and wonderful world of spirit communication. Though unseen, these disembodied spirit entities communicated with us and imparted most remarkable information. The knocks continued and by means of my counting and using the alphabet chart, I received many messages. I was informed that Bonnie is a marvelously gifted psychic with very great potential. Her spirit guide (my father) even stated that she was capable of Cosmic Consciousness and needed no medium as she is a powerhouse of psychic ability. It was shown that I am her control and that she and I together form a psychic blend. The death of one of Bonnie's childhood friends was predicted two days in advance via a knock message. We were awed by this accurate reading of a future event. In the days to come we were to be awed by much more.

Soon after this, I was told by Bonnie's spirit guide that she was capable of trance. My first attempt at putting Bonnie into trance was surprisingly successful. As she reposed on her bed

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face up and in a comfortable relaxed state, I talked to her in a soft, slow manner. I urged her to relax and free her mind of all turmoil. Quickly, she was in a Cayce-Like trance. In a strong, sure voice, her guide spoke out through her and we'd found a new and better means of communication. The "Knocks" method of communication had come to an end. We were making progress in our psychic development.

As the weeks and months passed, our lives became more involved in Psychic Phenomena. Thick notebooks were filled with many recorded trance messages. Marvelous information about the Astral Planes and the life of the spirits of the so-called dead. Bonnie had numerous vivid dreams, from time to time, in which her guide appeared to her and discussed pertinent topics. These dreams were not like ordinary dreams, vague, mixed up fragments difficult to understand, but clear and definite and remembered in detail.

In August of 1966, Bonnie and I were married and moved into a new apartment. The Psychic Phenomena followed us and continued to show us the amazing existence of a very real, though unseen, world of spirit entities. Frequent communications through Bonnie's trance states remained with us. Many dealt with personal matters while others imparted information about people and conditions on the Astral Planes. Various objects such as books, heavy ash trays and plates were mysteriously moved and thrown about. Thumps and metallic

clicking sounds were still heard—usually at night in our bedroom. One night several small objects on a nightstand beside our bed jiggled and rattled in an unexplained manner and one night Bonnie saw a weird ball of light hover near the foot of our bed.

On two different Saturdays, when Bonnie and I were both home and busy at cleaning up the apartment, we witnessed the movement of heavy objects which we couldn't possibly have touched ourselves.

On Saturday in February of 1967, I was in the kitchen removing some milk from the refrigerator while Bonnie was in the bathroom brushing her teeth, when we both heard a dull thud. We both rushed into the hallway near the telephone and looked at each other in surprise. "What was that noise, we asked?" Upon entering the livingroom, we SAW the answer to our question. On the floor was a heavy ceramic lid to an ornate ash tray—broken! It had been lifted off of the ash tray, moved about six feet and dropped on the carpeted floor. Now, keep in mind these facts: We were alone and locked in—The windows were all down and no wind blowing in the apartment—We had no pets or children—It was daylight and we were both awake, sober and NOT in the room where the heavy lid was moved and broken. The simple fact was that the weighty object had been lifted, moved, dropped and broken by some unseen force. Weird indeed!

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President—Rev. Robert J. Haskins, 2810 South Cherokee, Englewood, Colo., 80110

Secretary—Harry Thetford, 957 So. Corona, Denver, Colo., 80209

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

## CONNECTICUT

**Connecticut State Spiritualist Association**—

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

Secretary—Francis D. Owens  
785 Terryville Ave., Bristol Conn., 06010

**HARTFORD**—The Spiritualist Temple, Inc. (N.S.A.C.) SHORHAM OAKS HOTEL, 440 Asylum St., Hartford, Conn. Services: Sunday 7 P.M. Sept. thru June. Arthur R. Francis, Pres. New Haven, Conn. Olive C. Francis, Sec., New Haven, Conn. A CORDIAL WELCOME TO ALL.

**NEW LONDON**—New London Spiritualist Temple, 60 Blackhall Street. Services, Sunday 3 P.M., Healing, Lecture, Spirit Greetings, Mrs. Jane Chapman, President, Mr. George Brewster, Secretary.

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

## DISTRICT OF COLUMBIA

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

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

## FLORIDA

**CASSADAGA**—Cassadaga Spiritualist Camp, Services in the Auditorium every Sunday, 2:30 P.M. Lecture, Spirit Messages, Healing. Rev. Arthur A. Myers, Pastor.

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

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

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

## ILLINOIS

### Illinois State Spiritualist Association—

President—Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave., Chicago 60647.

Secy-Treas.—Alice M. Buechel  
1519 Fargo, Chicago 60626.

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

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

**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. Rev. Theodore Siers, Pres.; Mrs. Mildred Berge, Secretary.

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

**Spiritualist Church of Divinity**, 6146 South Ashland Ave. Services, Sunday 7 P.M. Mary E. Novak, President.

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

**DECATUR**—1st Spiritualist Church of Truth, 993 N. Edward St. Sun. 7:30 p.m. Wed. 7:30 p.m. Rev. Grace Peters, P. O. Box 132, Matoon, Illinois 61938.

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

**FREEPORT**—First Spiritualist Church, West on 20, Route No. 4, Freeport, by THE FLANENBURG CROSSING. Services every Sunday, 7p.m. President, Mrs. Leona M. Nickel, Licentiate Minister. Telephone, 232-1629, Freeport.

**LEROY, ILL. 61752**

**J. T. & E. J. Crumbaugh Spiritualist Church.** Lyceum 1:30 p.m. Adelle Dunkin, Supt. Service Sundays 2:00 p.m. Rev. Daryl Winters, pastor, 313 E. Center, LeRoy, Ph. 962-2066. Mrs. F. M. Phillips, Secy., LeRoy, Ph. 962-5751.

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

## INDIANA

### Indiana State Association of Spiritualists—

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

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

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

**MICHIGAN CITY**—First Spiritualist Church, 220 W. 10th St. Services Sunday, 10 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.; Thur. 2 and 7:45 p.m. Special Service 1st and 3rd Sun. of month, 3:00 p.m. Dinner at 5 p.m. Rev. Bernice Brock, Pastor, 1604 Andrew St., phone 742-4564; church phone 422-8600.

**FRANKFORT**—First Spiritualist Church, Magnolia & Green Streets. Services, Sunday, 2:30 P.M.. First Sunday of each month, 2:30 P.M. Dinner at 5:00 P.M. Rev. Geneva Carter, Pastor; Billy Joe Gregory, Pres.; Mildred Silverthorn, Secretary, 752 N. Jackson, St., Frankfort 46041.

**GARY**—First Spiritualist Church, Inc., N.S.A.C. 2430 West 11th Ave. Services: Sunday, 2:30 p.m., Wednesday, 7:30 p.m. Pastor, Rev. Velma Dickson; Pres. Mrs. Inez McGinnis; Sec'y Reba S. Weaver, 228 Ellsworth St., Gary 3.

**HAMMOND**—1st Progressive Spiritualist Church (K. P. Hall) 5454 Hohman Avenue. Healing Service every Sunday, 7:15 P.M. Services 7:30 P.M. Pastor Mrs. Helen Schaller 1518 173rd Place, Secretary, Mrs. Jean Fleener, 230 Hobart St., Gary, Phone 949-1298.

**INDIANAPOLIS**—Psychic Science Spiritualist Church, 1415 Central Ave. Sun. Ser. Healing, 7 p.m.; Church Ser. 7:30 p.m.; Tues. Message Ser. 2 p.m.; Thurs. Ser. 7:45 p.m. Pres., Glenna Clark, phone ME 4-6673. Mrs. Ruby J. Melick, Sec'y, 1802 East 66th Street, Indianapolis, Indiana 46220.

**Progressive Spiritualist Church**, St. Clair and Park Ave. Sunday service, 7:30 p.m.; Tuesday services, 7:30 p.m. Edith Wade, President.

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

## IOWA

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

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

## KANSAS

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

## MAINE

### Maine State Spiritualist Association of Churches—

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

**AUGUSTA**—The Augusta Spiritualist Church, Court and Perham Streets. Sunday Services, 2:30 and 7:30 p.m. Pastor, Margaret Stevens, 61 Water St., Hallowell. Pres., Bertha Stone, 229 Cony Street, Augusta, Secretary, Gladys F. Porter, R.F.D. No. 2, Augusta.

**BANGOR**—Bangor Spiritualist Church, GAR Memorial Home, 159 Union St. Sun., 3 p.m. and 7 p.m.; Mon. 7:30 p.m. Bernice Damon, Paston, Brewer Maine; Pres. Sadie Harriman, Bangor, Maine Secy. Mary Ebberson.

**DOVER-FOXCROFT**—First Piscataquis Spiritualist Church. Sun. services 2:30 and 7:30 p.m., Legion Hall, North St. Mrs. Gladys Dickison, Sangerville, Me., Pres.; Miss Myra Burgess, 41 Vaughn St., Dover Foxcroft, Sec'y-Treas.

**ETNA**—Harrison D. Barrett Memorial Church, Sunday Lyceum 1:30 p.m., Services, 2:30 p.m. May through October. Alice Thurlow, Etna, Maine, Pres.; Wilson C. Gilman, Etna, Maine, Sec'y-Treas.

**PORTLAND**—Portland Spiritualist Church, 574 Congress Street. Services, Sunday, 7:30 p.m. Mrs. Rose Shaw, Pres., Mrs. Helen Carr, 70 Winter Street, Portland, Secy.

## MARYLAND

**BALTIMORE**—Sanctuary of Truth, Inc. Young Women's Christian Assoc. (Y.W.C.A.) Room 108 Franklin St., Cor. Park Ave. Services: Sun. 3 p.m.; Minister: Teresa A. Fecher; Marie Gorsuch, Pres.; Raymond A. Hamilton, Healer; Healing Service, Sunday 2:30 p.m. Sec'y: Hannah A. Bright, 1541 Kingsway Road, Baltimore 21218.

## MASSACHUSETTS

**Massachusetts State Association of Spiritualists—**

President—Rev. Gladys Worsencroft  
28 Riverside St., Danvers, Mass.  
Secretary—Mrs. Muriel Karolides  
70½ Liberty St., Danvers, Mass.  
Telephone 774-2753

**BOSTON**—First Spiritualist Ladies Aid Society of Boston, 88 Exeter St., Boston. Services Sun., 7 p.m. Mrs. Wilhemina Crane, Pres., 58 Ship Ave., Medford, Mass., 02155.

**BROCTON**—First Spiritualist Church, 54 Green Street. Church Services Sunday, Lyceum 11 A.M., Afternoon Service, 4 P.M., Healing Service 6:45 P.M. Evening Service 7 P.M., Thursday, Mid-Week Service, 7:30 P.M. Pastor, Mrs. Gertrude Stevens, Licentiate Minister, 68 Perkins St., Brockton, Mass.

**LAWRENCE**—The Church of Spiritual Life (Spiritualist), 113 Haverhill Street, Lawrence, Mass. Services Sunday: 3 p.m. Rev. Edythe B. Meader, Pastor.

**MIDDLEBORO**—First Spiritualist Church of Middleboro, Red Man Hall, Everett St., Middleboro. Mrs. Alberta Denham, Secy., Rose Point Avenue, W. Wareham, Mass.

**ONSET (CAPE COD)**—First Spiritualist Church, Highland Ave. Services, Sun. 7:00 p.m. Wed. Class 8 p.m. at the parsonage. Rev. Kenneth and Rev. Gladys Custance, Co-Pastors.

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

**SPRINGFIELD**—First Spiritualist Church, Inc., 33-37 Bliss Street. Services Sunday, 3 P.M. President, Mrs. Ruth Aggerup, Secretary, Mrs. Marion Hitchcock.

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

## MICHIGAN

**Michigan State Spiritualist Association of Churches—**

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

**BAY SHORE**—Golden Rule Spiritualist Church of Petoskey, one mile west of Bay Shore on old Route No. 31. Services, Sunday 2 P.M. Sept. through June. Nellie Harris, President; Aletha Arnold, Secy. 106 Green Ave., Charlevoix, Mich. 49720.

**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, Detroit 48202.

**LESLIE**—Flower Memorial Spiritualist Church, West Bellvue St. Lyceum, 10:30 a.m.; Church service, 7:30 p.m. Rev. E. McLain, Pres.; Irene Smith, Sec'y, 613 Rice Street, phone JU 9-2731.

**MUSKEGON**—First National Spiritualist Church, Port Room, Occidental Hotel. Sunday Evening Healing 7:00 p.m. Church Service 7:30 p.m. Marvel Francisco, Pres. Lenore A. Schleeter, Sec'y, P.O. Box 427, Grand Haven, Michigan 49417.

**ROYAL OAK**—First Spiritualist Temple, 114 Pingree, Sunday, Lyceum, 10 a.m. Church Service, 11:45 a.m., and 7:30 p.m., Joseph Brandt, President, Edith A. Thornbeck, Sec'y, 1865 Beech Lane, Troy, Mich. 48084.

## MINNESOTA

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

**MINNEAPOLIS**—2nd Spiritualist Church, 23rd & Lynedale Ave. N., Consultations Thursday 1-4 p.m. Services Sunday 3:00 p.m. Rev. Howard C. Lemire, President, Mrs. Kay Paul, Secretary, 2302 17th Ave., So. Minneapolis 55404, Phone 729-4298.

## MISSOURI

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

**KANSAS City**—Ninth Spiritualist Church, Rev. Frances R. (Maude) Tucker, Founder, 4510 Prospect Ave., Sun. Services 7:30 p.m.; Healing Service 7:45 p.m.; Spirit Communication Service Tues. 2:30 p.m. and 7:30 p.m. Church Phone Wabash 1-3679; Miss Loreen Morgan, Secretary, 836 West Gregory Street, 64114

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

**Burkett Spiritualist Church, Inc.**, 2653 Natural Bridge Ave., St. Louis 6, Mo. Sundays, Lyceum 9:30 a.m., Devotional and Healing Service 10:30 a.m. Mrs. Minnie Boschen, Licentiate Minister.

## NEW JERSEY

**New Jersey State Association—**

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

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

**CAMDEN**—First Spiritualist Church, 524 Stephens St. Sun. 2:30 p.m., Wed. 8 p.m. Mrs. Mary Rhodes, Sec'y, 30 Lincoln Ave., Collingswood 7, N. J.

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

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

**Second Spiritualist Church**, 176 W. Broadway. Church Services Sun. 3:00 p.m. and Fri. 7:00 p.m. Medium, Miss Nora Nitsche.

## NEW YORK

**New York State Conference of N. S. A. Churches—**

President—Margaret Tice  
208 Boulder Rd., Solvay, N. Y. 13209

Secretary—Vera Weaver  
317 Merriman Ave., Syracuse, N.Y. 13204

**BINGHAMTON**—1st National Spiritualist Church, 47 Front St., Sun., Lyceum 10 a.m. Church Service 11 a.m.; Wed., 7:30 p.m., Robt. Howell, Pastor.  
Robt. Howell, Pastor.

**BUFFALO**—Spiritualist Church of Eternal Brotherhood, 1980 Bailey at Hazel. Service: Sun., 7:45 p.m.; Wed. 2:30 p.m. Rev. D. Mona Berry, 262 Dartmouth Ave.

**Center of Psychic Science Spiritualist Church**, 695 Elmwood Ave. Sun., 2:30 p.m. Rev. William G. Turner, Pastor. Sec'y Lucille M. Turner, 105 North Main St., Cassadaga, N. Y.

**FREEVILLE**—Harmony Center Church, Freeville Camp Grounds, Freeville, N. Y. Services, First and Third Sundays each month, 2:30 p.m. Pastor, Mrs. Mildred Stevenson; Mrs. Ruth Craft, Sec'y, 11 Charles St., Cortland, N. Y.

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

**ROCHESTER**—Plymouth Spiritualist Church, 889 S. Plymouth Ave. Sunday Services, 3:30 p.m. and 7:30 p.m. Dinner served every Sunday, 5 p.m. Circles, 6 p.m. Healing at all services. Rev. Harry W. Bender, Pastor, William C. Woelfle, Secretary.

**SYRACUSE**—First Spiritualist Church, 535 Oakwood Ave., Services, Sun., 3 p.m. and Wed., 7:30 p.m. Margaret H. Tice, Pastor and President, phone HO 8-5638; M. Frances Morse, Secretary.

## OHIO

**Ohio State Spiritualist Association—**

President—Rev. Amy Pearce  
544 W. Glenaven Ave.,  
Youngstown, Ohio

Secretary—Ralph D. Cutlip  
5465 Main Ave., Ashtabula, Ohio.

**AKRON**—Home Spiritualist Church, 155 Rhodes Ave. Sun., Lyceum 6:30 p.m.; Devotional Service 7:45 p.m. Message Service, Thurs., 8 p.m. Rev. Mattie Failor.

**ASHTABULA**—1st Spiritualist Temple, W. 43rd and Main. Sun. and Thurs. 7:30 p.m. Lyceum, Sunday 6:00 p.m. Ralph D. Cutlip, Pres., 5465 Main Ave.

**CLEVELAND**—Spiritualist Temple of Truth. Services, Tuesday 7:30 p.m. Development Class immediately after Services. 3540 Bainbridge Road, Cleveland Heights 18. Juliet G. Goldberg, Pastor. YE 2-3532. Josephine Hudec, Secy.-Treas., 663-7161.

**COLUMBUS**—Spiritualist Church of Spirit Revelation, 241 W. Hubbard Ave. Sun. and Wed 7:30 p.m.; message service, fourth Fri., 8 p.m. Rev. Edgar Smertz, Pres.; Rev. Elizabeth M. Lannon, Pastor; Miss Enid Mitchell, Secretary.

**The First Spiritualist Church**, State and Sixth Streets. Church phone Ca 8-112. Services Sun. 3:00 p.m. Rev. Ralph A. Whitney, Minister.

**First Spiritualist Church of Linden**, 1751 Aberdeen Ave. Devotional Services, Sun. and Wed., 7:30 p.m. Last Sunday in month from Sept. through May, 3:30 p.m. Public Healing all services; Lyceum Sun. 6:30 p.m. Children & Adults and 7:30 p.m. Services. Dinner, 5:00 p.m. Pres. John Rowe; pastor, Maudella Rowe, Box 59, Wooley Park, Ashley, Ohio. Phone 747-4402.

**DAYTON**—Central Spiritualist Church, YWCA Bldg., W. Third and Wilkinson Sts., Sunday Service 7:30 P.M. Asst. Pastor, Ralph E. Bradford, 233-3347. Pres. Wm. C. Cates, 253-5791.

**EAST LIVERPOOL**—1st Spiritualist Church, 404 Walnut Street. Services, Sun. and Mon., 7:30 p.m. Sara H. Bowersock, Pres.; Mary M. Martin, Sec'y, P. O. Box 501, East Liverpool, Ohio.

**KENT**—1st Spiritualist Church, 146 West Oak St. Services, Sunday 2:30 p.m. Emily K. Barriball, President, 15791 Hemlock Road, Chagrin Falls, Ohio 44022. Mary W. Schimmoeller, Secretary, 911 N. Mantau St., Kent, Ohio 44240.

**LIMA**—Spiritualist Church of Truth, 1637 E. High St. Rd. Sunday Service 2:30 p.m.; Healing Service 3:00 p.m. Lecture and Message. President, William Pratt, R.R. No. 5, Phone 223-1107. Secretary, Mrs. Ruby Pratt, R.R. No. 5, Phone 223-1107.

**MASSILLON**—First Spiritualist Church, cor. of North Ave, and Third St., N. E. Sunday evening service at 7:30. Public Message Circle 1st and 3rd Saturdays, 7:30 p.m. Telephone at Church 832-9764.

**STEUBENVILLE**—First Spiritualist Church, 207 No. 6th Street. Services, Sunday and Thurs., 7:45 p.m. with Healing Services. Isabella Harding, 505 North 6th Street.

**TOLEDO**—National Spiritualist Church, 2114 Allenby Road. Services Wednesday Evenings, 8:00. Pastor, Orlyss Ballmer.

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

## OKLAHOMA

**Oklahoma State Spiritualist Association—**

President—Lester C. Scoles  
4448 Woodedge Drive, Del City

Secretary—Mrs. Alta J. Scoles  
4448 Woodedge Drive, Del City

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

**OKLAHOMA CITY**—Central Spiritualist Church, 1005 N. Harvey. Sunday and Wed. 7:30 P.M. Pastor, Alta J. Scoles, 4448 Woodedge Drive, Del City, Okla., Ph. OR 2-1507.

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

## OREGON

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

## PENNSYLVANIA

**Pennsylvania State Spiritualist Association—**

President—Rev. Clara Senior  
R.D. No. 4 Lititz, Pa. 17543

Secretary—Rev. Reba Fasnacht  
7200 Whitaker Ave.  
Philadelphia, Pa. 19111

**ALLENTOWN**—First Spiritualist Church of Allentown, 1123 Oak St., 18102. Between Chew and Turner St. Services Sunday 2:30 P.M. Healing and Worship 7:00 P.M. Sermon and messages. 1st and 3rd Saturday of each month at 7:30 P.M. all message service. Bertram C. Frace Pastor. Res. 2044 Ridgelawn Ave. Bethlehem 18018; Phone 868-5476. Mrs. Florence Herr, sec'y, 318 Wilkesbarre St., Easton. Phone 252-2989. All Welcome.

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

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

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

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

**The Fourth Spiritualist Church**, 4964 Rising Sun Ave., Philadelphia 19120. Services 3 and 7 p.m. Fri. 8 p.m. Miss Mary Ann Drewny, Pastor, 4964 Rising Sun Ave. Telephone Gladstone 7-3375.

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

**PITTSBURGH—First Spiritualist Church**, 256 Boquet Street, Pittsburgh 15213. Service Sunday and Thursday, 7:30 p.m.

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

**WILKES-BARRE—Second Spiritualist Church**, 22 Public Square (Second Floor). Church services, Sunday and Wednesday at 8 P.M. Mrs. Augusta E. Ridler, Pastor and Medium.

## TEXAS

### Texas State N.S.A.C. Spiritualist Churches

**AUSTIN—First Spiritualist Church**, 4200 Ave. D. Sunday Services, Lyceum 9:00 a.m., Church Service 10:00 a.m.

**CAMERON—First Spiritualist Church**, South College. Sunday, Lyceum, 9:45 a.m. Devotional and Message Service, 11 a.m., H. Bryson Kelly, Pastor.

**DALLAS—First Spiritualist Church**, 5334 Forney Road. Services; Sunday, 7:45 P.M. Rev. Elmer L. Actkinson, Pastor, TE 8-8248, Ft. Worth, Mr. James F. Bradley, Pres., DA 7-3625, Dallas. Mailing Address, Sec'y 111 North Aeres Dr., Dallas 75217, AT6-4962.

**Second Spiritualist Church of Dallas**. Hotel Dallas. Devotional and Message services each Sunday at 10:30 a.m. Rev. Maude Conner, Pastor; Mrs. Marie Schiller, Secretary. Phone, Davis 7-9280.

**EL PASO—1st Spiritualist Church**, 2328 Grant Avenue. Devotional and Message Service, Sun. and Wed., 8 p.m. Rev. Lena Halstead, Pastor.

**HOUSTON—First Church of Divine Science**, N.S.A.C., 3523 Beauchamp Street, Phone UNDERWOOD 4-0474. Rev. Willie B. Dearmin, Pastor, phone UN 4-3723. Sunday 2:30 P.M. Devotional, Healing and Clairvoyance; Wednesday 7:45 P.M. Psychic demonstrations, Healing and Clairvoyance.

**St. Paul's Spiritualist Church**, 5510 Creekbend, Houston, 77035. Pastor and President, Rev. Leonard Parsons, Phone: JA 9-7776; Assistant Pastor, Mrs. Cecil Worcester, Phone: MI 9-0716. Services: Sunday—Lyceum 10 A.M.; Devotional, 10:30 A.M. Healing Service, Thursdays, 7 P.M. Clairvoyance, third Friday of each month, 8 P.M.

**SAN ANTONIO—Louise Scholtz Memorial Chapel**, 1627 Pan Am Express Way N., Services Sunday, 7:30 p.m., Garrett H. Scholtz, Pastor; Mrs. C. L. Jones, Secretary, Phone Ed 3-0958.

**TAYLOR—American Spiritualist Church**, W. 4th St. Sun. Services 7:30 p.m., Lecture, Messages. Mrs. Evelyn Cervin, Sec'y.

## VIRGINIA

**NORFOLK—Christian Metaphysical Chapel**, N.S.A.C., 307 W. 37th St., Lyceum, 11:00 a.m. Sunday. Devotional Services Sun., Wed. 7:30 p.m. Secretary, Miss Florence Siebert.

## WASHINGTON

President—William E. Muzzy  
1920 7th Ave. S. E.  
Puyallup, Wash. 98371

Secretary—Lillian Schachterle  
R.R. 2, Box 539  
Tacoma, Wash. 98424

**BELLINGHAM—The First Spiritualist Church**, Girard at "D" St. Sunday Services, 11:00 a.m.; Healing, 10:30 a.m.; Mary Evans, V. Pres., 2130 King St., Phone

733-4361. Marie Johansen, Secy., 1637 James St., phone 733-0479.

**BREMERTON, Harmony Chapel**, N.S.A.C., 1345 Warren Ave. Sunday service 11:00 A.M. followed by social hour and circle. Pres. C. E. Cottrell, 1343 Warren Ave., Marie Eden, 1609 Perry Ave.

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

**SEATTLE—Universal Spiritualist Library**, 323 Jones Building, 1331 3rd Ave. Seattle Library open daily, Books for rent, Periodicals for sale. Mediums in daily attendance. Ada B. Johnson, Pres., Sunset 3-0449; Librarian, Sec'y of Board. Marian Jorgensen, Sec., 621 First Ave. West.

**The Church of Spiritual Unity**, Concert Hall, Fisher Studio Building, 1519 3rd Ave. Devotional services, Sunday 2P.M.; Healing and Message circles, 3:30 P.M.; Emma English, Pres.; Bernice H. Brown, Sec'y of Board.

**Tower Spiritualist Church**, 2116 West Dravis Street, Seattle, Wash. 98199, Services, Sunday 11 A.M. Effie A. Goben, President MA 4-1529, Edna Brewer, Secretary PA 2-2467.

## WEST VIRGINIA

**WHEELING—Way Memorial Temple**, Broadway and Maryland Sts., Wheeling. Sun. Lyceum 9:30 a.m.; Church Services 10:45 a.m. Rev. George R. Gordon, Pastor.

## WISCONSIN

**GREEN BAY—First Spiritualist Church of Green Bay**, cor. Webster and Pine Sts. Devotional Services Sun., 7:30 p.m. Phone Hemlock 2-8597.

**MILWAUKEE—Kraft Memorial Spiritualist Center**, Plankinton Hotel, Milwaukee. Sunday Devotional Services, 10:45 a.m.

**Pilgrim Psychic Science Church N.S.A.C.** 1239 South 15th Street, Milwaukee. Devotional Service Sunday, 10:00 A.M. Mrs. Jennie Scholz, 1621 So. 84th St., West Allis, Secretary.

**WEST ALLIS—3rd Spiritual Science Church**, Cor. So. 81st West Becher. Sunday, 3 p.m. Devotional Service. Rev. Harre C. Milesi, Pastor; Mrs. Gladys Scharner, Secretary.

## N. S. A. C. ORGANIZATIONS

### Ministerial Association

Rev. Amelia Hullinger, Pres., 220 W. 10th St., Michigan City, Indiana 46360.

Rev. Goldie Dodd, Sec'y-Treas., 89 Delaware Ave., Detroit, Mich. 48202.

### N. S. T. Club

Rev. Sadie L. Temme, N.S.T., Pres., 2525 Vista View Dr., Evansville, Indiana, 47711, Rev. Margaret L. King N. S. T. Secretary, 2100 Connecticut N.W., Washington 20008, D. C.

### Missionaries Club

Rev. Kenneth D. Custance, Pres., 86 Highland Ave., Onset, Mass. 02558.

Rev. Florence S. Becker, Treas., 100 Robinhood Dr., San Francisco 27, Calif.

Rev. Janice R. Baynes, Secy., 2733 Thompson, Des Moines, Iowa 50317.

### Spiritualist Healer's League

Rev. Lillian R. Courtney, Pres., 897 W. Marshall Blvd., San Bernardino, Calif. 92405.

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

### Licentiate and Certified Mediums Society

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

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

(Continued EDITORIAL)

truths new light on the path no longer permits their serious consideration. Still, tramping with positive knowledge march our dreams of Elysian Fields to cushion our feet worn on the hard pavement of reality.

All birth IS immaculate, God so ordains it whether through artificial insemination or through the mystery and beauty of physical love and union the dictates of Natural Law is fulfilled in precise and intricate detail. Man does change, his religious outlook broadens but the coldly intellectual view can never supersede serene faith in God held by man in every age. Through triumph and disaster through flood and fire, God IS. We are aware that God the Supreme Power in the Universe is to many an intellectual absurdity, to the believer HE is an ever steady hand guiding him through all the storms of life.

BONNIE WEST (Continued)

Several weeks later—in March—a similar event occurred. Bonnie and I were again at home on a Saturday morning busy cleaning up our apartment. This time I was in the kitchen sweeping the floor while Bonnie was in the hallway dusting the table on which we keep our telephone. We heard a loud crash! We looked at each other in surprise, wondering "Now what's going on?"

Looking into the living room, we saw the floor covered with broken glass. It was the remains of a large, conical shaped candy jar lid. This object had been lifted from its proper place, carried about seven feet and thrown down on the floor hard enough to shatter. The identifiable Gold Colored handle was found intact but the remainder of the glass was scattered over a wide area of the carpet. As in the case of the ash tray lid, we were alone, locked in, the windows were down (cold weather) and there were no playful pets about.

The months that followed brought further Psychic Developments. We continued to have Trance Communications and Bonnie experienced more waking state manifestations. Her Spirit Guide and a recently transcended friend (RM) appeared and imparted a personal message. A few of Bonnie's Trance Messages were recorded on tape by a couple of friends keenly interested in Parapsychical Research. One Trance Message consisted of a BOOK TEST. The entity speaking through the entranced Bonnie mentioned three Books, by three different authors, three page numbers and three brief quotes. A single quote from each book. These books and authors were unknown to the medium. A check on this material proved to be 100 per cent correct. We were pleased and impressed and are at present hopeful for continued revelations of this nature.

## Declaration of Principles

### National Spiritualist Association of Churches

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

#### N.S.A.C. Officers

President \_\_\_\_\_ Robert J. Macdonald  
P.O. Box 147, Cassadaga, Fla. 32706  
Vice President \_\_\_\_\_ H. Gordon Burroughs  
3720 Ingomar St., N.W., Washington, D.C. 20015  
Secretary \_\_\_\_\_ Joseph H. Merrill  
11811 Watertown Plank Rd., Milwaukee, Wisc. 53226  
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## Spiritualist Healers League

### National Spiritualist Association of Churches

#### Secretary

REV. JANICE R. BAYNES

2733 Thompson

Des Moines, Iowa 50317

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

#### HEALING THOUGHT FOR MAY

No glory is greater than the realization  
That God fills the whole of my being  
Darkness is banished.  
The tears I have shed in useless regret  
That stained my cheeks and filled my soul  
With sadness are now ended  
My time of grief is an holy meditation  
I am cleansed, the chalice of my soul  
Is filled with light, I am well