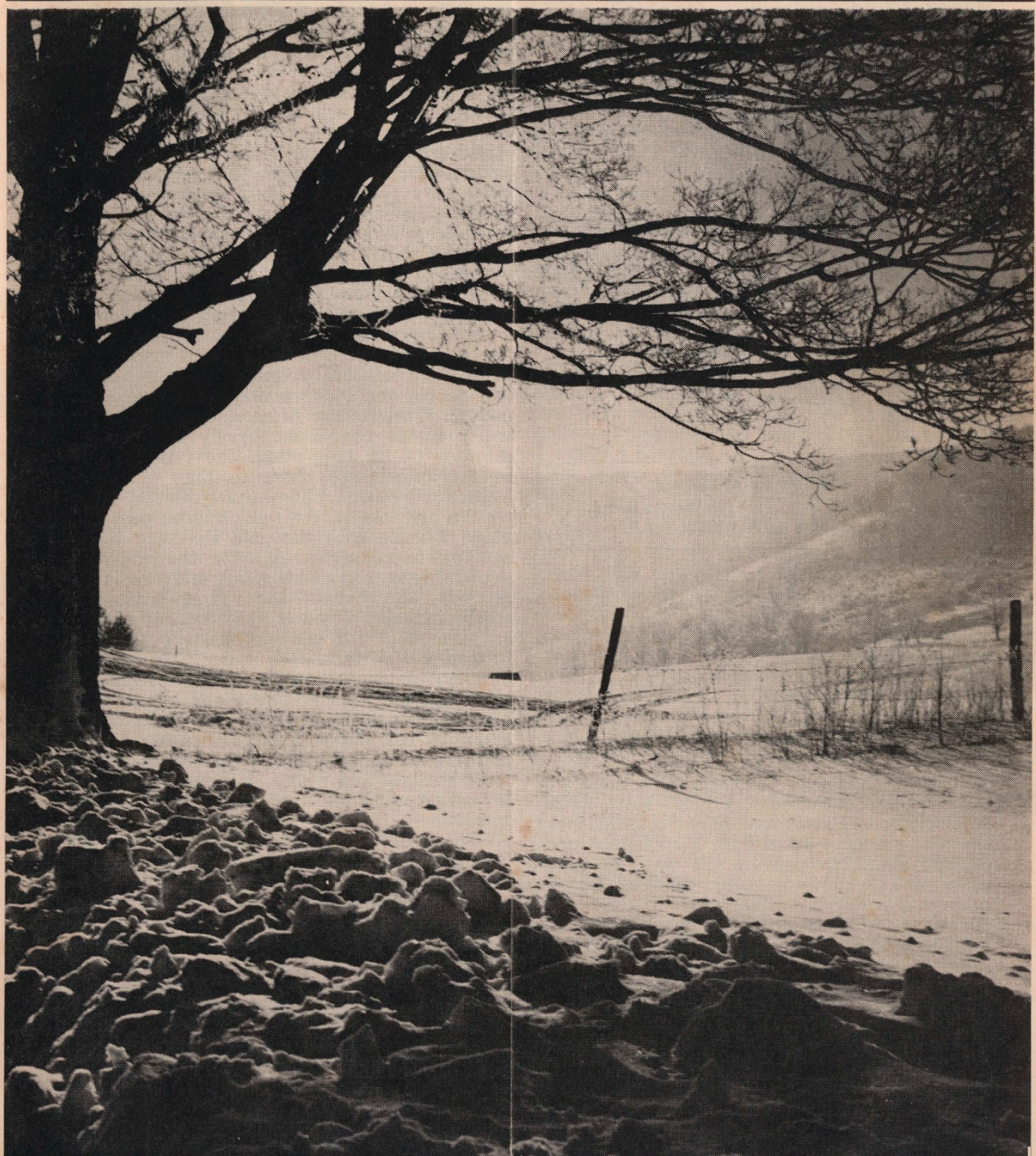
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This Month's Front Cover
Catskill Mountains, N. Y. in Winter Dress.
Wishing all a HAPPY NEW YEAR.

EDITORIAL

WHERE THE CARCASS IS

"For wheresoever the carcass is, there will the eagles be gathered together." Matt. 24-28. It is borne more and more on our consciousness that the words of Jesus have a strangely modern meaning. The path to the ways of world peace is as elusive as ever, national leaders come into power in various parts of the world, flex their muscles; glitter for a while but the light they shed seems to have an ever shorter life, it dies like the light of a candle in a high wind.

The murder of civilians and missionaries in the Congo tells us as no words can that determined temporal leaders of rebel factions care nothing for human life nor do they fear the consequences of their atrocities. Sudden death and defeat has been a daily event in Viet Nam for many months, the place has become a graveyard for the reputations of U.S. Ambassadors, all of whom — at first — offer us promise of success, until their recall tells the story of another failure. The plight of the helpless people in that country of disaster cannot be appreciated by anyone except those who live there. All of the principals in mass murder in Africa and Viet Nam are Christians or Buddhists (by and large) the value of religion, however, would seem to have small effect on the innate ferocity in the breasts of the participants.

Where the carcass is, is determined constantly by the organized mobs that chant their songs of defiance in the streets of many world capitals. The mobs have one purpose in mind and that is to devour the remnants of the dead body politic that only yesterday basked in the plaudits and praise of vociferous loyal followers. This is not a new phenomenon, the nature of man changes not at all with the slow turning of the centuries. The fierce nationalism seen in the new risen countries that were formerly colonies or protectorates of leading world powers is encouraged by men who see the opportunity to be leaders no matter how brief their temporal reign, or how unprepared the people for independence of thought and action. World communication is so immediate, we know of the latest bloody foray within minutes of its happening, the reporters and photographers are there to limn the grisly event for todays T.V. news program.

We are told that we are buying peace and valuable time with the gold that the U.S. is sending to countries all over the world, no doubt this is true so far as a world war is concerned, but what of the vicious little wars where innocent blood is spilled; death is just as permanent for the victims, the family is broken and all the hopes stilled. The world is hungry for good news, too long we have been told that our diplomacy or our armies were succeeding only to discover that there was an error in communications, we suffer from a plethora of reporters who do not have their facts straight and whose later reports on some important question revise our hopes—downward.

This month we start a brave new year and no matter how disillusioned we may be we face the new year full of hope and that is as it should be. Man is the greatest phenomenon in his restless world, he is both angel and demon, full of compassion and full of fiendishness, but if only a few of the peoples of the earth rise to the greatness of heart and mind of which man is capable we may one day learn to appreciate the many unsung teachers and heroes whose special mark on history is too often dis-

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IS THE SPIRITUALIST GULLIBLE?



Raymond A. Hamilton

From time to time, I have heard the remark that the Spiritualist must be a very gullible person. According to Webster, if you are gullible you are simple and credulous. Without giving it too much thought, you have the tendency to believe that which is told you. This accusation of gullibility on the part of Spiritualists, comes primarily from those who call themselves Christian but who have not taken the time to investigate Spiritualism or what it stands for. Spiritualists can substantiate their beliefs with proven practices and I submit to you that the orthodox Christian who accepts his beliefs without question is far more gullible than the Spiritualist who has laboratory facts on which to base his foundation.

As a rule, those who are born Protestants, will accept the beliefs of their parents and their church simply because the Protestant concept represents the beliefs into which they were born. There could be no reason for not believing them, simply—as the old hymn says "they were good for my father, good for my mother and they're good enough for me." Roman Catholic children are taught that the Church will give them the proper interpretation of the word of God, as the Church knows far more about religious concepts than the individual. Their fathers and mothers have always submitted to the Ecclesiastical decree. Roman Catholic children must accept without question what is taught by the Church.

As we study over what church dignitaries have incorporated into the history of Jesus,—as we reflect upon the gospel records which certainly must have been falsified to give credance to what has been injected into them, we read of many incidents which similarly occurred in the lives of other prophet-saviours. Because of the numerous similarities we must question these incidents and circumstances. Read the following list of circumstances in the life of Jesus, as we find it in the Gospels, and you can find the same circumstances in the lives of many Saviours preceding Jesus if you will take the trouble to read their histories.

1. born on or very near our Christmas Day.
2. Born of a Virgin-mother.
3. Born in a cave or underground chamber.
4. Led a life of toil for Mankind.
5. Called by names of Light-bringer, Healer, Mediator, Saviour, Deliverer.
6. Vanquished by the powers of darkness or the agents of evil.
7. Descended into Hell or the underworld.
8. Rose from the dead, and became pioneers for mankind in the Heavenly world.
9. Founded Communion of Saints, and churches into which disciples were received by Baptism.
10. They were commemorated by Eucharistic meals.

As an example, let us consider the Mithraic religion. Mithra was born in a cave on the 25th of December. He was born of a virgin. He traveled as a teacher and illuminator of men. His great festivals were the winter soltice and the spring equinox—our Christmas and Easter. He had twelve companions or disciples—corresponding to the twelve months of the year. He was buried in a tomb from which he arose again. His resurrection was celebrated yearly with great rejoicing. He was called Saviour and Mediator and his temples have been found with the carvings of the Lamb as his symbol. Sacramental feasts in remembrance of him were held by his followers.

If you were to read the history of Chrishna, of the Hindu trinity, and each time substitute the name of Jesus for Krishna, you might think you were reading from the New Testament, so corresponding are the incidents in the life of Jesus and Krishna. Krishna preceded Jesus by 1200 years. Histories of other Gods or prophets show many similarities.

With so many of the same conditions and incidents occurring in the lives of the various Gods and Saviours, it is only reasonable to believe that from a common source, these incidents must have been borrowed for incorporation into each individual history. We must endeavor to find the basis for the incidents in the life of Jesus which is accepted so fully in detail by our orthodox Christian friends. We ought to know why so many of the same conditions appear in the lives of various saviours. In thought, let us travel back to primitive man to discover fundamental reasons for acceptance of these conditions in the lives of so many.

The immense force of fear in the first conscious stages of the human culture is difficult for our modern minds to grasp. We can imagine that as soon as man began to think of himself —a frail phantom and waif in the midst of tremendous forces of nature of which he was at first entirely ignorant—he was beset by terror. He created an enormous number of taboos and propitiated every power that his primitive mind would conceive of as God, or forces of good and evil. Crafty observers of weather, nature and the changing position of the stars, assumed their places as witch-doctors and medicine-men, —later as astrologers, soothsayers and priests.

(Continued on next page.)

The more active thinkers preyed on the gullibility of the slower-acting mentalities. As observers watched the sun sink below the visible surface of the earth, it was easily imagined that the sun had been overcome by the evil forces of darkness. As the sun again emerged from the underground or from the cave below the surface of the earth, we can visualize the imagination of man transferred from the re-birth of the sun to the emerging of a man from the underground cave or tomb. The yearly phenomena of nature in vegetation suggested the resurrection of the soul,—a saviour, the Sun-god, bringing warmth and nourishment to life, a saviour who must again give up his life in the fall so that he would redeem the world as he emerged in spring in his glory.

The twelve signs of the zodiac were indicative of the number of disciples in each history. The Eucharist was suggested to the primitive mind by the eating of various animals which had been tabood or worshipped. To be sure, some of the animals were represented in the symbols of the zodiac. If natives ate of the sacrificed bull and drank of his blood, they would be sure to partake of his great strength. In Athens, there was a record of a sanctified feast of a holy or dedicated bull. You may read of these customs in Frazer's book, "The Golden Bough." Because of the movement of the sun in the region of the constellation, Aries, at a critical time of year when the days became longer, the Lamb became the symbol of the Risen Saviour, and also the symbol of his passage from the underworld into the heights of heaven. In Exodus, we read of the passover and the slaying of a he-lamb whose blood was to be sprinkled on the door-posts of the houses. This period of the passover— about March 25th —was to be the beginning of a new year, the sacrifice of the lamb and its blood was to be the promise of redemption. This was about the time of year when the Lord—the Sun—"passed over" the equator and obliterated the constellation of Aries, the Lamb. This was the Lamb of God—slain since the foundation of the world. Later, the saving power of the blood of the Lamb, as we read St. Paul's epistles, assumed a greater sacrificial import. When Sirius, the star from the east, by coming to the meridian at midnight, signalled the Sun's new birth, Virgo, the virgin, was seen rising in the eastern sky—the horizon line passing through her centre. This astronomical fact could very easily be the basis of the wide-spread legend in each religion having a virgin birth as a part of its history. Just as we traced the possible originating influence to the stars or nature in these instances, we feel that there is some taboo, some original superstition, some astrological or astronomical basis for each circumstance which we find recorded similarly in the lives of Jesus and the various saviours preceding Him. No church-father of any consequence seemed to want to remove the falsely-constructed pedestal of supernaturalism from beneath the man-made God—Jesus, and reduce him to the lovable brother He claimed to be as a son of man. "In vain do they worship me, teaching for their doctrine the commandments of men" prophesies Jesus in Math. 15-9v.

In closing, may we once more submit to you that the Spiritualist's faith is not founded on gullible acceptance of the general outline of the incidents found in the lives of most saviours as recorded by enticing words of man's wisdom. The Spiritualist believes in the demonstrations of the man Jesus as a Great Teacher through whom the spiritual power of God flowed and because his deeds (to use the expression of Paul) "we are in demonstration of the Spirit and of power."

PRAYER FOR THE NEW YEAR

May the Merry Christmas Spirit
Fill our Hearts with Cheer
And when the Holidays are over
May we start a bright New Year.
May our days be bright and sunny
May our work be light and gay
May our troubles all be small ones
As we journey on Life's Way.
May we hold no Fear, no Hatred,
May our Hearts be Full of Love,
May we keep the Christ in Christmas
And be Blest from Heaven Above.

—Marie Jirak
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OUR BLESSED INDIAN HELPERS



Rev. Enid S. Smith, Ph.D.

Many of us feel that we could not carry on alone or would not even be alive with our tens of thousands of miles of yearly travel, together with other problems and difficulties, were it not for our gracious, efficient, and dependable American Indian helpers. When a clutch gives out or a gear shift of a car fails to move, what a blessing to have this always occurring opposite or within a few feet of a garage or filling station where one may phone for the ever dependable AAA. Or, if one has a punctured tire, it is so heartening to be told about it by a person driving near one, just before one passes a gas station. Or, again, when some thoughtless youth of the modern age has turned round the road signs to confuse and misdirect the stranger, and one comes to four corners without even a ghost of an idea as to which road in the wilderness to take, and simply draws aside, prays and waits— but only for a few moments, for a driver of a truck, comes past and stops, and when asked the way, says, "Oh yes, I had to come out this way just now—just follow me until you come to the next right—that's the way."

Other similar incidents will be briefly mentioned later, but let us consider for a moment, our wonderful Red Indians themselves. At heart the Indian has always been a true Spiritualist, honoring the Great Spirit, communicating with the Spirit World, believing in immortality, strict in morality, in prayer, in justice and service to neighbor, and in rewards of good and evil. When the Indian, in times past isolated himself with fasting and prayer, he was actually in a séance with his invisible helpers. Invariably he followed the dictates of his vision to the utmost detail and often with amazing results.

Not many realize how much we owe to our Indian brothers. We really are indebted to them for practically everything, for we owe them our country which our people stole from them and have never paid for. Without the Indians the early discoverers and settlers could not have succeeded. Without the friendly Indians, the Pilgrims could not have survived the first winter, neither could the Lewis and Clark expedition have reached the far northwest without them. They also made possible the settlements of Virginia, Pennsylvania, and New York, and many other places of North America. If it were not for the Indians we could well be living under the Spanish, French, and English flags. Again, we are told that more than 80% of our most important and valued foods and medical plants were used and cultivated by Indians, and were absolutely unknown to Europeans in pre-Columbian days.

Certainly we would also miss such Indian products as turkeys, sweet potatoes, corn, pop corn, baked beans, brown bread, puddings, corn bread and fritters, succotash, cranberry sauce, buckwheat cakes and maple syrup, as well as root beer—all of which were popular foods at Indian feasts. Besides these, the Indians gave us lima beans, squashes, peppers, eggplant, peanuts, tapioca, cocoa, watermelons, cashew nuts, butternuts, black walnuts, pecans, pineapples, blueberries, strawberries, and many tropical food plants and fruits. One might add that they gave us the most comfortable of footwear, the mocassin. We could remember also that the term applied to the white man is not "paleface" but "whiteskin" more appropriate. Moreover, the "how" is incorrect. The Indian greeting is "a-hau," meaning, "Peace be unto you," or, "All is well."

Dependable and truthful was the primitive Indian, 1600-1700 B.C., and up to the time and after the coming of the white man, never knowingly telling a lie, never intentionally breaking his word or being dishonest. If one reads such scholarly reports on the Red Men as THE REAL AMERICANS by A. Hyatt Verrill, and **America's Ancient Civilizations**, one learns how facts have a way, often after hundreds of years of silence, of penetrating propaganda and the veneer of popular history and giving us the truth.

One may read further about the Red Man's customs and religion in such books as MY EXPERIENCES WITH INDIANS, by John James, who lived more than 60 years among the Choctaw Indians of Texas, in Ernest T. Seton's THE GOSPEL OF THE RED MAN, and in Grey Owl's books on Northern Canada, and especially THE MEN OF THE LAST FRONTIER.

Grey Owl interestingly describes a forest fire and the way rain was produced to extinguish one of those white-man made fires that had devastated Canada's unrivaled forests. The conjuror in the party was a psychic called the "Little Child," a leader in bush technique. Since he did not work, he was asked why he did not do something about the fire, to which he replied that he was there not to fight the fire but to put it out, and that they would have to wait and see.

For several days the fire burned both night

(Continued on next page.)

and day and got continually worse. Then "Little Child" left, but said first to Grey Owl, "I go to put out the fire—maybe take two, three days —wait and see. A mile away he secreted himself on a hill, and for two evenings and the whole of two nights, the party heard "Little Child's" drum, with never a break in its rhythm. The nights being calm, nothing prevented their hearing also the high-pitched ululations of a three or four note chant, continuously repeated. "Little Child" came down the hill on the noon of the third day, put his drum away into a highly decorated case, and asked for food—he has not broken his fast for three days. After he had eaten, he announced, "I will sleep. Tonight it will rain. Tomorrow there will be no fire. Meheu! It is finished." Everybody woke a little after midnight to hear the torrential downpour that streamed over the dry earth and under the tents to soak the sheets and blankets of those watching the fire and in the vicinity. But nobody cared about that. The fire was out!

Space fails to speak of the marvelous medicine men, save to say that the medicine man, the tribal holy man, has also to deal with the mysteries of life which extend beyond medication, as well as with the discovery and application of unusual plants aud healing herbs. His title is broad, including being the tribe's minister, philosopher, singer, ritualist, artist, physician, prohpet, seer, and so forth. In the field of therapeutics, he made contributions to sweat baths, sun bathing, spiritual manipulations, and counter irritation, zone and reflex therapy. He set broken bones, pulled teeth and bandaged wounds. He prescribed diets as well as fasts. All this was done in Central America 2000 years before Columbus—they even fitted false teeth, and applied artificial limbs. Surgical instruments were fine enough to open skulls by trepanning. They also practiced the Caesarian type of delivery long before the birth of Julius Caesar. Indians used the power of music, art, religion, psychology, and philosophy in their treatments. They also used, not only herbs and powders, but amulets, fetishes, charms, dreams, visions, prophecies, and have their medicine dances, medicine houses, medicine bundles, medicine weapons, medicine societies and medicine mocassins, as well as their medicine sticks.

Though there are good and bad, and indifferent Indians, as among the whites and other races, where can we find any other group of people than the red Indians, with such allegiance to the Great White Spirit, with such a lofty system of training of its youth in virtue and integrity, such marital faithfulness and true social concern for the care and welfare of one's neighbor, with freedom from vices until they were contaminated and degraded by the white invaders who stole their lands and possessions, tortured and murdered their families in most inhuman ways? When the Indians were treated as human beings, as they were by William Penn and the Quakers there was never any trouble. The Indian has a religion that he follows. The Red Man has a pure religion with a lofty conception of the Great Creator, has no priests, idols, no sacrifices, but he goes directly to the Great Spirit and worships him who is invisible, and seeing by faith he adores him in spirit and in truth, this Spirit who has planted a similar spirit in his creatures that there might be communion between the two. Many are the testimonies to these facts, as that of Chiyesa, a Sioux Indian, who once said, "There is only one inevitable duty in the life of the Indian, the duty of prayer and daily recognition of the Unseen and the Eternal. The Indian's daily devotions are more necessary to him than his daily bread. Perhaps this is the reason, with all that has been against him, why he had been able to make great and rapid progress.

Confession of our faults is the next thing to innocence.
—Publilius Syrus.

He who lives only to benefit himself confers on the world a benefit when he dies.
—Tertullian.

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No personal questions, please.

— WRITE TO —

ARTHUR A. MYERS
P.O. Box 121
Cassadaga, Florida

Question—

Will you please explain the teachings of the religion of Spiritualism regarding the Trinity and its doctrine? (I am in receipt of several inquiries concerning this subject and am not giving credit for it to any single individual. A.A.M.)

Answer—

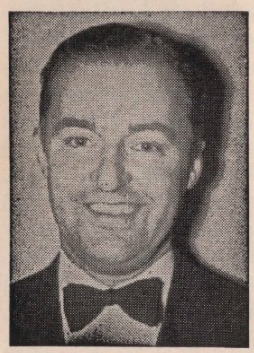
The doctrine of the Trinity is a doctrine of theology which declares that there are three persons in the God-Head or Divine Nature, namely the Father, the Son and the Holy Ghost (it is noted that some orthodox Christian churches now use the term Holy Spirit, where once Ghost was used)—and to quote from the orthodox explanation—that these three are the one eternal God equal in power and glory although distinguished by their "PERSONAL PROPERTIES." The most elaborate development of statement in this doctrine is to be found in the creed of Athanasius a Greek philosopher probably born in Alexandria about the year 293 B.C. He was most active in the affairs of the Church long before the great theological struggle which led up to the Council of Nicaea, he appeared to be the main opponent of the presbyter Arius, he was intimately connected with the Arian controversy and he was by far the most formidable antagonist of this heresy. Athanasius advocated the homologous doctrine according to which the Son of God is of the same essence or substance as the Father, whereas Arius maintained that the Son was of different substance than the Father but the FIRST of that creation and more than man. These differences of opinion resulted in the decrees of the Nicaean Synod. The arguments, pro and con, resulted in the various opinions found in the different schools of religious thought and it is to be found even today in the various churches of Orthodox Christianity.

We must also remember that the recognition of this Triune approach toward life was not a new theory, it descended from the pagan rites of various systems most noticable in Brahamanism were the three headed god—Brahma-Vishnu-Siva; ruled supreme over the lives of men. The idea was not new to this religion since we find traces of the same approach in moralisms pre-dating Brahamanism. The God of this understanding was a God of consummate power ruling the lives of men through fear, doom and demand, submission to this God led to the reward of Elysian fields and a life utterly devoid of the trials of this mundane world.

Now let us refer to the statements made in the orthodox explanation as mentioned above, "Personal Properties," "Substance and Essence"—leading to the idea of a personal God, an entity of parts and passions as many catechisms declare. In the original Aramaiac and later Greek translations of the Bible the references to God were impersonal and the original Lords Prayer began—"Our Father WHICH art in heaven," but many adherents of a personal God state "WHO" in place of "WHICH." The word "who" implies that God is a personal entity. We Spiritualists do not adhere to this belief. The term TRINITAS was first used by Tertullian in 150 A.D. but the concept took form only in the debates on Christology. It was not until the progress of opposing parties sought on one hand to degrade the divine dignity of The Christ or on the other hand to confound the personality of Jesus with God the Father that the church was led to define the Niacene Creed, the relation of the Son to the Father and further the relation of the Spirit to the Father. The Niacene decision formulated the orthodox acceptance of the Trinity Doctrine as taught in the Christian churches of today. The terms essence and substance become the major difference in the teaching of the Trinity Doctrine by the modern theologians of orthodoxy.

In Spiritualism we recognize a Trinity and our Trinity is—spirit, the spiritual body or soul and the physical body. At the death of the physical body, spirit and the spiritual body continue to function maintaining the quality of memory identity and characteristics developed while in the physical existence. We believe that in Natural Law there is no retrogression; death changes the state but not the personality of the individual; that progression is a natural procedure ever seeking new fields and experiences. Thus spirit becomes the innermost principal in our existence, the soul is encased in the etheric body, while the physical body is the earthly vehicle made up of earthly elements. All three conditions—spirit—soul—body—are controlled by the mind; mind is a faculty of the spirit rather than an entity unto itself. It is the bridge over which UNIVERSAL SPIRIT (GOD) is able to communicate with finite spirit (individual spirit). At death the etheric body (soul

(Continued on page 24.)



Lyceum Department

CLYDE A. DIBBLE

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

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

Fellow Lyceumists:

As we enter this new year of 1965, we have high hopes and aspirations it will be a "new life" for many who, finding the spiritual truths of our wonderful philosophy perhaps for the first time, will as they apply these principles in daily living, and through patient spiritual exercise, become acquainted with their invisible friends, God's ministering angels, and thus build a new foundation for better health of body, mind and soul. Spiritualism does so much more than to prove survival after the change called death. It teaches and demonstrates a better way to think and live, a natural way, closer to the laws of God and the Universe. It offers an inner peace and strength, and security, which many millions of people of today cannot find because their lives, however many still go to their own church, are lived in an unnatural way of fear, tension, irresponsibility without the inner harmony of their own spiritual faculties.

We hope this new year will spell much progress for our Lyceums. As has so often been expressed, one of our greatest needs is for qualified teachers. It has been found that it is not always the school trained teacher who is best adapted to teaching the Lyceumists, particularly if they are not first a complete Spiritualist. It is so easy to hedge on our basic teachings, and lean on Jesus, and vicarious theology, often just to please new students or new parents to Spiritualism.

But our message, which has come lo these many years direct from the world of spirit, is not only natural and reasonable, and demonstrable, but it works in daily living, as witness the responsibility of our young people with Lyceum backgrounds. It has not yet been possible to have a course or a seminary for Lyceum teachers, but you have noticed that at last, there has been started, first last summer at Lily Dale, and now this winter at Cassadaga, Florida, an educational Morris Pratt Seminar. We have talked to the leaders of this seminar, and before long, it is hoped there will be incorporated into them sessions directed to those who would become Lyceum teachers.

In the meantime, until this is accomplished for potential Lyceum teachers, the following series of instruction will be offered in the Lyceum column of the Summit:

The aim or purpose in organizing group lessons in Lyceums is to offer opportunity for personal knowledge to be obtained on subjects and matters that are of educational interest to the whole group.

The number of children in each group should be about ten or twelve. The children should be as near as possible about the same age and of like interests, if possible.

The leader should endeavor to become acquainted with the characteristic qualities of each child, for each child is a unit in himself, and possesses his own individuality, which should be known and understood by the teacher.

Child study helps us to understand and appreciate child life. The old idea was to train a child as a miniature adult; the new idea is to guide a child in his development.

Opinions should never be forced upon children, but they should be allowed free expression of their own thought. These should be guided and gently corrected, but never crushed.

A child reflects the mind of the people with whom he associates therefore, before a true knowledge of the child can be gained, it is necessary to know something of the child's home life, and the environment in which the child lives. The mind of the child possesses the capacity to develop to almost any degree.

In attempting to train young children it is well to become acquainted with some of the characteristics of childhood. A child from his earliest infancy, tends to adapt himself to his environment, to yield himself like clay in the potter's hands, to be moulded day by day by the habits, the tastes, the passions, and the ideals of those with whom he associates, to be impressed either for good or less by all he sees and hears, "Wax to receive and marble to retain."

Leaders of Lyceum Groups have the whole range of modern as well as ancient literature from which to cull brief lessons for the members. All poetical and prose works are filled with appropriate and complete verses, sentiments, proverbs and pleasing embodiments of useful truths. All philosophers have written important short sentences conveying great principles in few words.

An intelligent and affectionate Leader-one who **loves** children and takes an interest in their unfoldings-will never lack for a topic of conversation. **Order** and **system** in a Leader are of the first importance to true progress. Per-

(Continued on page 24.)

MYSTERIES OF MITHRA

By ERNST A. SCHOENFELD

It is said there are none of the Ancient Mysteries which afford a more interesting subject of investigation to the Masonic scholar than those of the Persian God Mithra.

History tells us that in the year of 134-63 B.C. King Pontus when but 13 years of age succeded his father. He was known as Mithridates the Great, because in his youth he displayed extraordinary daring and tact which distinguished him through life. He diligently cultivated his mind by study and travel, and is said to have been master of more than 20 languages.

After 163 B.C. his followers formed what was known as the Mithras. The student of Greek Mythology knows that during the Pagan Era there were as many Gods as there were people worshiping them. Thus Mithra became the Persian God of Light of the middle zone between heaven and hell, the defender of Truth and the chief helper of Ahura-Mazda in his struggle with the power of darkness.

Many cults arose in Greece and Rome, involving myths and legends of the birth, adventures, death, and resurrection of a youth representative of the sun, life or light.

As the old cults died out, that of Mithra gained in importance. Purer and more ethical than other mysteries, it was particularly attractive to the Roman soldier and the intelligencia. The cult was introduced to Rome about the middle of the first century, becoming a serious threat and rival of Christianity in the whole Western world. Originally a Persian deity, Mithra was supposed to have been born of a virgin, the birth being witnessed by only a few shepherds, so Ahura Mazda had made him the deity of truth and light, a Sun-God equal in majesty to the Supreme Being himself, and his chief supporter in the fight against Ahriman, the spirit of evil. His life reached its climax in the great bullfight, a struggle against a great bull, allegorically representing the forces of darkness. By slaying the bull and letting its blood, Mithra symbolically fructified the earth.

As Mithraism moved westward, it proved a fertile ground for the addition of mystic meaning. Practically all the symbolism of Osiris was added to the Mithric cultus, even to the fact that Isis became the virgin mother of Mithra. The Persian distaste for idols was lost during the western exodus, and we find many idols in the West. A common element of Mithraism was that its rites were carried on in caves. They believed that on the Day of Judgment all nonbelievers would perish, and that the initiate would inherit the world in peace forever.

Since Mithra was a Sun-God, Sunday was automatically sacred to him—the "Lord's Day" —long before Christ. On December 25th, just after the winter solstice, there were elaborate rituals and celebrations. Bells were rung, Hymns were sung, candles lit, gifts given, sacrament of bread and water administered to the initiate.

Between December 25th and the Spring equinox (Easter, from Estra, the Latin form of Astarte) came the mystical forty days search for Osiris, which later was the origin for Christian Lent. On Black Friday (Good Friday) the taurobolium or bull-slaying was represented. Mithra worn out by the battle was symbolically represented by a stone image lain on a bier as a corpse. He was mourned for in liturgy and placed in a sacred rock tomb called "Petra" from which he was removed after three days in a festival of rejoicing.

Initiation into the Mithraic mystery was an elaborate ritual, probably lasting twelve days, as remains of monuments show twelve episodes. This initiation was no simple process but sometimes involved painful trials by fire, water hunger, thirst, cold, scourging, bleeding, branding and mock menace of death. A sacrament of bread and water was given(water was used before wine in the Christian movement).

With these august rituals and promise of immortality, it is easy to understand why this cult spread quickly throughout Europe. The Mithras became Christians easily, for whereas Mithra was always soluble into a mysterious abstraction. Christ was literally humanized, and in religion the concrete always carries more force than the abstract.

There were many points of similarity in the two religions; and where differences did appear, the Christian often absorbed the Mithraic ritual. They had the same Holy Day (Sunday), similar Christmas and Easter festivals, a similar sacrament in the Mass and many instances of similarity in vocabulary and litany. Both Mithra and Christ were described variously as "the Way," "the Light," "the Life," "the Word," "the Son of God," "the Good Shepherd." The Christian litany to Jesus could easily be an allegorical litany to the Sun-God.

(Continued on next page.)

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Mithra is often represented as carrying a lamb on his shoulders, just as Jesus is. Midnight services were found in both religions. The virgin mother Isis was easily merged with the virgin mother Mary. Petra, the sacred rock of Mithraism became Peter, the foundation of the Christian Church. (New Testament Matt. 16:18 Thou art Peter and upon this rock I will build my Church).

The robe of Mithra, absorbed from the older Osiris cult was always described as in one piece source for the seamless robe of Christ, worn at the time of the Crucifixion. Thus Mithraism made the way easier for the spread of Christianity. It had all the beauty of ritual and liturgy of the ancient cults.

THE SECOND OF OUR DECLARATION OF PRINCIPLES

By Chester Mahaffie

We Believe that the Phenomena of Nature, Both Physical and Spiritual are the Expression of Infinite Intelligence.

The manifestation of Life, in both nature and in physical and spiritual man is God. What is this phenomena of Life? Life itself is not seen, but the manifestations of Life are clearly seen. Really Life is not a phenomena, but the resulting manifestation of applying a fixed Law of God. The natural result of a Law of God. The actual Life itself is God. God is not seen, but is felt. Not touched not held in the grasp of your hand: but is felt as in spiritual healing, in comforting the mourner, in inspirational writing, in our aspirations and in our inspirations. One can actually feel God's presence when close to a man or woman that is so filled with spirituality, that the presence of this God Power emanates from his or her personal being. I have met both men and women who expounded this Power of God. Just to be near them was actually a spiritual healing. Their spirituality shown forth in their every thought and deed. It does seem to be phenomenal. But it really is the result of the persons' spiritual progress, attained by living God, or in other words, living according to God Law. Not a phenomena, but a natural way of Life. The Life God meant each one of us to live. Really there is no such thing as supernatural phenomena, for everything is according to Law, God Law, the natural way of Life. It is natural to be God-like, and must certainly not be natural to be un-God-like. Because man is a part of God, yes, you are God in your own universe.

Now you take the Laws of Nature, they are under the Laws of God, but not God. God is over nature, in nature but nature is not God. Natural Law is exact and eternal, yet you can manipulate nature to suit the need. For example:- You get water to the desert land and you can have a flower garden, you supplied the missing element and the result is a fertile land. You can help nature by supplying the missing chemicals.

But that is not true with regards to God Law. You cannot manipulate God Law to suit any occasion. God Law is exact, eternal, changeless and ever-operative. Even Nature has to comply to God Law. The wonder of the color and shape of a flower, a seed planted in the ground and cared for will grow into a beautiful flower. How the colors blend, seems almost a miracle, yet we know it is all according to Law, natures laws working under the law of God.

So it is with spiritual man. When God breathed the breath of Life into man, he was endowed with all the faculties of being. We have to awaken them and nourish them so they can flower into full manifestation in our being. Our Life can be beautiful, like a flower, if we develop our faculties of Being. We can blend our lives into beauty, as a flower is blended into a thing of beauty. The color of our life is very comparable to the color of flowers and can be blended so as to awaken and use our faculties of being. And we do this by learning God Law and putting God's Laws to work in our lives HERE and NOW. You don't have to wait until after death to gain spirituality. Some people think that the things of Spirit are for after death. That is not so. We are living in ETERNITY right NOW, as much as we ever will be. ETERNITY IS THE ETERNAL NOW. So you not only can but should gain spirituality while on the earth plane. The real You is Soul. Man is soul, man does not have a soul. Soul is the personal spiritual part of God manifest in the flesh. Spiritual man is soul. Physical man is so many chemicals and as such is temporal, subject to change, decay and death. Spiritual substance, which is spirituality, is all you take with you at death (so called).

You take the miracle of mediumship, or the phenomena of mediumship. It does seem a strange phenomenon, doesn't it? Yet we KNOW it is the result of proper conditions being present at the right place at the right time. Under such conditions we can see, talk and feel the people from the other side of Life.

Likewise healing, by the laying on of the hands and by prayer, seems to be a miracle, yet we know it is the Law of God manifest in our lives. If we learn these laws of God these so called miracles become a natural way of Life.

LIFE is really the only phenomena or miracle, and the time may come when we will know what Life is. As it is now we only know and

(Continued on next page.)

see the manifestations of Life. The mediumship of a really good medium is as natural as Life itself. They see and hear the things of the other world and prove to us that Life on the other side is as natural to the spirit people there as our ways of Life are natural to us on the earth plane. They work, have homes, schools, colleges, etc., must progress same as we. So while it seems to be a phenomena, yet it is all according to natural law, spiritual law or both. The power of LOVE seems almost phenomenal. Have you ever seen a gardener who loved his work? Actually loved each flower, vegetable or fruit tree. The beautiful results he gets from the LOVE he pours out in taking care of his garden. Beauty in all things is a result of effort. of learning God Law, awakening ones faculties of Being, which are a birthright, and using them in our own life here and now. Oh!, the beauty of the shining light of an awakened soul, (man).

Not a miracle nor phenomena, but the result of God Law being understood and demonstrated in Life. So we see the TRUTH of the Laws of God. That of personal responsibility, cause and effect, attraction, attachment, the Law. It is your responsibility to manifest these (so called miracles) in your life and as you do manifest them they become natural, not a phenomena nor miracle, but a natural way of Life.

As these Laws of God are learned and applied, the phenomena becomes a proven natural law of God, and really are but the natural expression of INFINITE INTELLIGENCE. As God expresses himself in natural ways, the laws of Nature, always under God Law, become but a way of Life and the miracle is no miracle.

Lots of things that we do not understand seem to be miracles, super-human or phenomenal. But as we learn the principle of the thing and are able to gain a workable knowledge of it, we see it in its real light, the result of a fixed law. INFINITE INTELLIGENCE, GOD, is the power behind all manifestation of Life. And MAN, having the power of the faculty of CHOICE, can at will manifest these God qualities in his Life. There is only one requirement to be able to manifest God like qualities, you must know God Law. So as we spiritualize our thinking we take the phenomena out of our lives and the result is a natural way of Life.

The present day religion is made possible by the mystery that the clergy have placed around God, and the mystery of spirituality. Really God is no mystery, nor is spirituality a mystery. The orthodox Church has made God a person, because they know you cannot see God and cannot prove a personal God, so the whole realm of Spirit is surrounded in mystery. You can see how easy it is to lead people in blind faith when you can't prove any of their teachings. Believe because I believe, they say. And if you become too nosey and ask too many questions they call you a doubting Thomas. They say this has been the belief for hundreds of years, so it must be true. Anyway you can't prove Spirit, they say.

We as Spiritualist's can and do prove Spirit and spirit life thru our mediums, guides and teachers on the other side of Life. Here is where so many churches make a mistake, in their blind belief they ask their personal God for this or that in prayer. Now really, how can a prayer to a personal God asking for material things be answered, it can't. Jesus left no writings, and the Life of Jesus as put forth by so many churches is hearsay. From 100 years after Jesus there is very little record of the history of the religion which became Christianity available.

There is grave doubt that the City of Nazareth existed at the time of Jesus. There are many doubtful passages in the Bible. We of Spiritualism don't say you must believe God's Law, no, we say take these laws, try them, and prove to yourself they are true, you alone be the judge. Remember, you never have to prove TRUTH is true, but we do have to prove our understanding of TRUTH is true.

When we prove a thing true, we call it TRUTH. So learn these Laws of God, prove them true to your own satisfaction and they become a truth. Just any man made creed, ritual, dogma that the clergy say is true is not necessarily true. If they can't prove their creed true, it is not true. Any science that says I believe isn't much good. Science must prove its statements. Religion is a science, or should be. Spiritualism is a science and a religion. It proves immortality, God and God Law, by giving you not a blind belief but facts about God and God Law which is Life, your Life. We don't ask you to believe, we give you proven facts, TRUTH, and you probe them and prove them true to your own satisfaction. You LIVE Spiritualism, you Live God, for God is Life. The Life you live shows the understanding you have. You can live without knowing anything about God or God law, because God endowed you with his Spirit, Life, at conception. But you gain no spirituality without learning God Law.

There are a lot of things attributed to God, both good and bad, that have nothing to do with God. Like eternal punishment. All children are God's. They belong to the God-head.

To know is not enough. You must know you know, then no doubt can creep in to cause you to falter. Here is a fine example of what I mean. Three boys were going to take an examination in mathematics. The professor asked the first boy to go to the blackboard and work a certain problem. The boy stepped to the blackboard, took a piece of chalk and started to work out the problem. He was about half way thru when the Prof. said stop. You are not working that right. The boy stopped, put down

(Continued on next page.)

the chalk and sat down. Then the Prof. asked the second boy to go to the blackboard and work out the problem.

The boy stepped to the blackboard and started to work the problem. When he was about half way thru the Prof. said stop. You are not working that right. The boy stopped, put down his chalk and sat down. Then the Prof. asked the third boy to step to the blackboard and work the problem. The third boy stepped to the blackboard and started to work the problem. When he was about half thru the Prof. said stop, you are not working that right. But the third boy kept right on working the problem. Stop, stop, the Prof. cried but to no avail, the boy kept right on until he finished the problem. The Prof smiled and said, You have the right answer. The first and second boy protested and said we were working it out the same way and you stopped us. That is right, you knew how to work out the problem, but when I said stop, you stopped. You let doubt creep in and sat down. But the third boy knew how to work the problem and knew that he knew. So he kept right on until he finished the problem. That is the lesson I am trying to put over. WE MUST KNOW THAT WE KNOW. That is the KEY to spiritual growth. Know that you know. Spirituality is knowing that you know but not knowing how you know.

EVERY DAY MAN CRUCIFIES HIMSELF ON THE CROSS OF IGNORANCE AND SUPERSTITION.

IS YOUR GEIGER COUNTER WORKING?

by

Octavine L. Curtis

What is your soul's desire? Not your mind's desire. Just what do you want from this earth life? Know your soul's desire and reach out for it. Perhaps in the divine plan the achievement you are after will come and in an easy way if you rely upon the eye of the soul. That eye may be encased in many layers or coverings but if you dig as if you were sure you could find that pot of gold it can be found. Thereafter you know your direction—your compass is set and your path is straight, for unto every man is given according to his worth.

LETTERS FROM A DEAD MAN

A Series of 12 Letters
Received Through Inspiration
By
Wilbert Beauchesne

1st letter

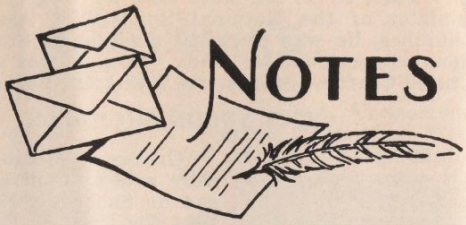
Many times before I have tried to reach out to you, to touch you, to comfort you, but I could not, the time was not ripe, my strength was not great enough to penetrate the barrier between the departed and the living. But, in agony, in torment, I have been aware—acutely aware—of what you have been going through, my love. If only it would not have happened so suddenly!—that very morning, I was aglow with health, pressing you tenderly to me, my eyes rare with the wonder of you, and by noon the awful terror at my heart—and the darkness—that terrible darkness—separating me from you. And you were alone, too stunned, too shocked, to comprehend. You were totally and excruciatingly alone, surrounded by emptiness and shadow, a groper among your yesterdays. Slumber would not come, and in disbelief you would claw for me in your dreams—the half-twilit, half-awake dreams—searching for the promise of our youth, almost on the edge of it, yet not quite capturing it. You were animal in your desperate need, and I do not blame or reproach you for this. You were merely returning to the beginning—to the first enchantment. Now, my love, I have come to you, for the waiting is over, and I joy in being with you, for we have shared so much together, the rainbow and the shadow, the evening and the dawning. Do not fear. No harm shall come to you. Be tranquil. And I shall unlock my heart to you.

While we are of earth, we seldom give thought to our own passing. We shun, if possible, the talk, the contemplation of it. We blanch at the mere mention of it. I was such a one—but no longer. Dying was as a new birth, nothing more ominous than this. The breath left my body, and I was dead. This may seem stark and merciless, but, love, it was not. There was no pain. It was a quiet experience. All about me there was a luminous blueness, as if sunlight on the sea, and I felt unburdened, as if the flesh had been a mountain miraculously removed. My thoughts of the moment were not of what I had left behind, but, rather, of what awaited me ahead. My senses were in future, and the past was a leaf in an autumn wind. My eyes were anchored on stars. I was overwhelmed by peace.

How long I remained in this luminous blueness I do not know, for Time had fled, and the wings of it were nowhere to be heard. It is perfectly safe to say that there was no suffering, only a serene waiting, no tinge of pressure or anxiety. The blueness was a balm.

Finally, someone came. A man in a robe the color of vivid sunflowers, the robe twirling about him as if agitated by wind-burst grass. The blueness lifted as a mist, and his radiance shown through. He was like a sun—beyond the limp of words, a creature of Light upon Light. For a long moment, he was a feast to my eyes and heart, and I brooked a thought that he must be an illusion, for someone as beautifully intense in fire must surely be unreal. He spoke a single word: Come, and stretched out his hand. He had written a majestic poem in one single word: Come! And, as if from night, I arose, and followed him.

I'll return soon, my love. Take heart.



NOTES *from the* FIELD

SOUTH BEND, INDIANA

Your editor received a very welcome letter from Rev. Velma Dickson, Secretary of Indiana State Association Of Spiritualists. Rev. Velma has been very ill since convention time and she underwent surgery for removal of a blood clot which was the result of a fall some time before. So many people have sent cards and telegrams to Velma that she is just unable to answer all her well wishers, she asked me to do it for her via this page and I was so very glad to do it, we are assured that her recovery is now complete.

BUFFALO, NEW YORK

The Spiritualist Church Of Eternal Brotherhood, Buffalo, had its most successful fall Bazaar Nov. 4th, 1964, the weather was perfect and the tables were loaded with all manner of good things to delight the eyes of the many purchasers. Coffee and snacks were served all day and at the close of it the workers were delighted to discover that they had realized $550, for their building fund and the many other church funds for the welfare of the membership.

CASSADAGA, FLORIDA

Rev. Ralph A. Whitney of Columbus, Ohio, is happily settled for the Winter in his home at Cassadaga. He and Mrs. Whitney want all their friends to know that they will be glad to see anyone of them from time to time, they send their kindest thoughts to all for a wonderful New Year of health and happiness. Mr. Whitney fills a most important part on the Camp Cassadaga program.

MUSKEGON, MICHIGAN

Sunday November 29th, 1964 was a day of celebration, which fulfilled a waiting period of three and a half years, for the First National Spiritualist Church when Rev. Goldie Dodd of Detroit, secretary of Michigan State Spiritualist Association of Churches presented the National Spiritualist Association of Churches Charter to the Official Board.

Mr. Charles Youngs, trustee of the Michigan State Spiritualist Association of Churches and Mrs. Youngs of Royal Oak, also attended the presentation.

Rev. Wm. R. Aldred, pastor of the church has been active in the movement in Muskegon for more than twenty years. He has organized churches through the state and served as pastor in several local groups. For the past year he has traveled throughout the United States and Canada as Missionary-at-Large for the National Association.

ST. LOUIS, MISSOURI

The Fifth Spiritualist Church was blessed on Nov. 17 by being served by Rev. Wm. Aldred. In the afternoon he held a Trumpet Seance at the home of Rev. Ordrop. As many as 4 or 5 voices could be heard plainly and distinctly at once. In the evening, at the church he demonstrated by reading billets. Everyone present received a message, even to calling of names, some of which were very difficult to pronounce. After the service the entertainment committee of the church served cake and coffee to those who wished to partake. A very enjoyable day was had by all.

CASSADAGA CAMP MEETING

The Southern Cassadaga Spiritualist Camp Meeting Association moved into it's seventy-first annual winter convocation December 24 and will convene thru April 4, 1965. The opening Sunday honored the National Spiritualist Association of Churches, with N.S.A.C. president Robert J. Macdonald giving the key-note address.

The season offers an interesting and diversified program with speakers from seven states. Each Sunday will be an Honor Day. Recognizing the speakers state and church groups. Florida is a tourist state and the Cassadaga publicity committee supplies Chambers of Commerce and Newspapers with camp brochures. Local radio stations weekly announce camp news data. It will be of interest to the reader that at a Sunday afternoon meeting, last season, twenty-eight states and three foreign countries responded to a roll-call.

Highlights of the 1965 season are:—An Educational Seminar sponsored by the Morris Pratt Institute of Milwaukee. This is a teachers and students seminar based on the Science, Philosophy, and Religion of Spiritualism. The sessions will be held in the Auditorium on the days of January 11 thru the 22nd. The classes will have morning and afternoon periods of one hour duration led by Dr. Helena and Rev. Charles Alldredge, pastors of the Way Memorial Temple of Wheeling West Virginia . . . This year there will be a George P. Colby Founders Day. Mr. Colby donated thirty-five acres of land for establishing a Spiritualist center, and named it Cassadaga after Cassadage township in New York, the home of Lily Dale . . . This year there will be a Womans Day, and an International Day . . . Feb. 22 marks the Annual Mardi Gras Festival: An evening of Masks, Costumes, Floor-show, and dancing. King and Queen of the Mardi Gras and Miss Cassadaga will be crowned. All social activities and entertainment will be sponsored by the Cassadaga Ladies Auxiliary with Inez Babcock as leader. The ladies are commended for their good work and fund-raising activities.

Many people now visit Florida resorts in the summertime, including Cassadaga. And it is of interest to note that the Temple is open year around on Sundays. The local First Spiritualist Church, with Rev. Arthur Myers as pastor, deserves much credit for keeping the torch burning during the Florida summers.

We are happy to list our camp talent as they appear on the 1965 winter program. Rev. Robert Macdonald, N.Y. — Rev. Evelyn Muse, Texas, — Rev. Ralph A. Whitney, Ohio — Rev. C. Harris Engel, Fla. — Rev. D. Mona Berry, N. Y.—Rev. Elizabeth Giberson, N. J. — Rev. Betty Possehl Putnam, N. Y. — Rev. Marta Mallory, Penna. — and Rev. Gladys Elmquist, Mich. Rev. Marta Mallory, former European star of opera will again appear as soloist, and Mrs. Beatrice White will preside at the organ.

The Cassadaga Hotel, long a popular mecca for Spiritualists and local civic and club gatherings, remains open until April 15. It operates under American plan. Mildred Bowling, who has been a popular desk receptionist at Silver Bell and Chesterfield Camp hotels, will serve the hotel this winter. Brigham Hall and Harmony Hall apartments, with their spacious verandas, offer seasonal rentals or year around rates. Those wishing camp brochures please contanct C. Duncan Beck, secretary.

ORDINATION

Raymond C. Cudney long time assistant pastor of the Church Of Eternal Brotherhood, Buffalo, N. Y. was ordained in the church Sunday, October 11th, 1964, in impressive services at 7:30 P.M. The church was beautifully decorated with lovely fall flowers in glowing

(Continued on next page.)



Rev. D. Mona Berry, Rev. Raymond C. Cudney

Autumn tints. The flower decorations were the gift of First Spiritualist Church, East Aurora, N.Y. in honor of Mr. Cudney who has been called as Pastor of this progressive church, and where he entered upon his duties as Pastor the first Sunday in September.

The candidate for ordination was escorted to the altar by Mr. George Balkwill, who also sponsored Mr. Cudney for ordination. Rev. D. Mona Berry, pastor of the Church Of Eternal Brotherhood, acting as agent for the National Spiritualist Association Of Churches delivered the address to the candidate after which she received his responses, she then solemnized the rite of ordination, she then gave the charge to the new minister. Rev. Cudney was presented to the congregation and he delivered a short address touching on his long service to the Cause of Spiritualism and expressing his hopes for the future. Rev. Berry concluded the services with benediction after which church president Mr. Eben T. Farnham led the board and membership in offering felicitations to Rev. Cudney. Mrs. Irene Ross was soloist for the day and Mrs. Eben T. Farnham presided at the organ. The church was filled with many old friends of Rev. and Mrs. Cudney, from Buffalo and surrounding cities and towns. After the religious services Rev. and Mrs. Cudney were honored guests at a sumptous dinner served in the church dining room. Rev. Cudney was the recipient of many cards and gifts in honor of this special occasion.

TRANSITIONS

Foster—Daniel E. Foster (69) Grand Haven, Michigan Nov. 10, 1964. Survived by his wife, four sons, six daughters, two step sons four step daughters, 53 grandchildren, 15 great grandchildren. Mr. Foster was a member of First National Spiritualist Church, Muskegon, Michigan. He and his wife and two youngest children were very active in church affairs. Funeral services from Van Zantwick funeral home, Grand Haven, services conducted by Rev. William R. Aldred.

Kelly—Rev. T. John Kelly (65) Eastaboga, Alabama, Nov. 18, 1964. Survived by wife and one son, one daughter, three stepsons, three sisters, seven grandchildren. Rev. Kelly was the founder and pastor of the Church Of Life, Buffalo, N.Y. until his retirement some years ago, a native of Wales he was known on both sides of the Atlantic as a most excellent medium, he was the chief medium at the Spiritualist Assembly, Lily Dale, N. Y. for more than 20 years. An ordained minister of the National Spiritualist Association Of Churches, he was principal medium at State and National conventions for many years, he was a member of United Craft Lodge No. 931 F & A.M., Buffalo, N.Y.

ANN ARBOR, MICHIGAN



Graveside Memorial services were held at Centreville, Michigan on Saturday, November 28, 1964 for Fred F. Brueck. Born March 9, 1874, Died August 23, 1940 and his beloved wife, Rev. Anna E. Brueck. Born November 19, 1878, Died January 31, 1961 at Ann Arbor. Services were held at the time of passing and cremation followed at this time. Surviving are the son John R. F. Brubeck of Ann Arbor, Mrs. Lloyd (Faythe) Gates of Kansas City, Mo. and Mrs. William E. (Hope) Jennings of Fort Huachuca, Arizona, three grandsons, five granddaughters. Rev. Anna E. Brueck was an ordained Minister of the N.S.A.C. and the M.S.S.A.C. The Ashes were taken to the Cemetary by their son John and services were conducted by Rev. Ethel McLain of Jackson, Mich. Several members of the family were at the Cemetery. Rev. Brueck is remembered by her many friends with love and a deep gratitude for the truth and comfort she inspired them with through the religion of Spiritualism.

FLINT, MICHIGAN

Grampp—William F. Grampp, Born August 12, 1888; Died November 16, 1964. Survived by his wife, Rev. Amy Grampp and daughter Mrs. John Mieb of Mt. Pleasant, Mich. Services from Mt. Vernon Chapel, 1:00 P.M. Brown Funeral Home, Flint, Mich. Rev. Ethel McLain Officiating. Final Resting Place, White Chapel Memorial, Troy, Mich.

TO OUR MOTHER

Rev. Anna Brueck

Let the morning star forever glow
In our lives, and remind each other
That in our loss we may thereby know
A more lasting life was given to Mother.
For the passing of a cherished one
Is but assurance He
Has summoned forth a mortal one
To live in Immortality.

—By John Brueck.

MORRIS PRATT SEMINAR

Arrangements have been completed for the M.P.I., educational arm of the N.S.A.C. to conduct a 10 day Seminar in the Auditorium at Camp Cassadaga, Florida

January 11th through 22nd, 1965

Teachers are Rev. Charles and Dr. Helena Alldredge of Wheeling, West Virginia. Both teachers have had long and successful careers as educators.

Classes In

1—Religions in many lands
2—Religious customs and the meaning of them
3—Comparative religions
4—The future of mankind

Weddings

WILLIAMS-MILLER

The First Michel Church in Bristol, Connecticut was the scene of a lovely wedding September 27th, when Mrs. Agnes E. Williams and Mr. Percy Miller were joined in marriage. Their attendants were Mr. and Mrs. Bion Carl.

Rev. Clifford Doucette of Stafford Springs performed the ceremony. The bride wore a gown of blue, with a corsage of pink rose buds. There were ninety guests present, representing the various churches (Spiritualist) in Connecticut, and some from distant California and Massachusetts, all of whom showed the deepest affection for the newlyweds, with a shower of gifts, singing and recreation.



Rev. Clifford Doucette, Mr. and Mrs. Percy Miller

The ladies of the church and the brides development class and friends contributed the delicious wedding feast.

Mrs. Olive Francis played the piano for the soloists, among whom were Estella Bouchard, the grooms niece and Bernice and Emily Flechner.

Mr. and Mrs. Miller are both mediums of long standing. They are making their home at 324 South Colony St., Wallingford, Connecticut.

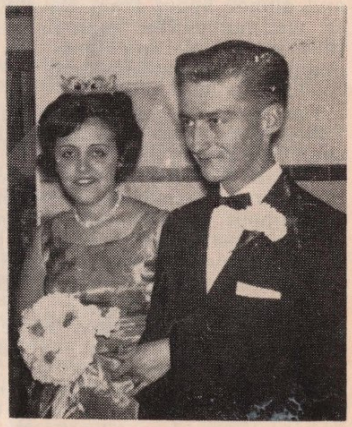
PROVOST-NORTON

The First Spiritualist Science Church of 114 Maplewood Ave., Portsmouth, N.H. was the scene of the recent Wedding of Janice Yvonne Daley Provost to Clarence Junior Norton. Mrs. Provost is the daughter of Mr. & Mrs. Floyd Daley of 114 Maplewood Ave., Clarence Junior Norton is the son of Mr. & Mrs. Clarence A. Norton of Rushville, Illinois.

The double ring ceremony was conducted by Rev. Frank Daley (Grandfather of the bride). Miss Elizabeth Virgil played the Wedding March.

The bride given in marriage by her father, wore a green satin dress with blue bouqued flowers. It had a scooped neckline and a bell shaped skirt. A crown of green seed pearls covered a matching veil. She carried a bridal bouquet of white Carnations and pink sweetheart roses.

Miss Gail Daley, sister of the bride was maid of honor. She wore a white and green nylon dress and carried a bouquet of yellow carnations.



Mr. and Mrs. Norton

(Continued On Page 24)



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SAN FRANCISCO, CALIFORNIA

Heralded by the joyful refrain of "Come To The Fair" played by the Church organist, the doors of the Winter Fair in the theme of "The Winter Wonderland" opened to a happy gathering of friends and members at the Golden Gate Spiritualist Church, 1901 Franklin Street, San Francisco, on Friday afternoon at 2:00 P.M., December 4, 1964, extending through the day and evening hours of December 5.

Welcomed by Rev. Florence S. Becker, Pastor of the Golden Gate Church since its founding forty years ago, the guests thronged into the Social Hall of the Church to do their shopping for gifts at the "Guild Workbasket" where many beautiful items of needlework were so attractively displayed, the Craftsmen's Club Gift Table, the booth of colorful and appealing "Lolly Dolls" made by Julie Burr of the Golden Gate Church, and the booth where candy, cookies, preserves and other packaged gift suggestions were available as well as the delicatessen table of prepared meat dishes, salads, cakes and other food.

Home-cooked meals were served during the lunch and dinner hours from the "'Round The Clock Diner" as well as coffee, sandwiches, salads, cake and pie throughout the day from the moment of the Fair's opening to its closing hour.

The holiday mood in the "Winter Wonderland" theme was expressed in the huge dancing white snowflakes and other decorations in the Social Hall and the Church.

From the "Pot O' Gold" a cash prize was given on the hour to someone holding the lucky door ticket and throughout the two-day Fair many prizes were given out with particular interest centering on the nine pieces of hand carved furniture with floral needlepoint cushion which were awarded during the closing hour of the Fair on Saturday night.

In gratitude to Rev. Florence S. Becker and the Golden Gate Church, many gifts were received from friends and members of the Church which added to the proceeds of the Winter Fair for the continuation of the work of the Golden Gate Church in the name of Spiritualism.

ON EDUCATION AND TRAINING

by
Octavine L. Curtis

There are many articles written with great pains describing the dire side of mediumship and Spiritualism. They are written by people of education so-called. This makes us wonder what the meaning of education is. There are people who can be educated but there are also people who can only be trained. This leads us to the question—are some of our so-called scientists educated or are they just trained? Original and independent thought is rare. Trained minds must run on the road that has been mapped like a train on its track. They have mechanical ability as a machine. Clean and pure unbiased thought and opinion must come from the inspired person. He rises above the limits of regulations. He is the one who wanders into the bypasses, the fields and rivers of the countryside for his focus is not fixed on one distance only. There is an old saying that "charcoal ruins a cistern and education a common mind." We find that in Spiritualism are many indipendent thinkers as well as just normal people who refuse to be forced into the routine paths of thought. We also find primitive people with no oppor tunity for bigotry but who accept nature's law without question. The primitive knows just because he does know. He does not question his psychic sense. The average person knows but does not accept because he has been trained and conditioned. Perhaps only the Cosmic Conscious person has the power of the combined attributes. Personal experience has more power to convince than all the theory one can muster. One dream of a loved one who brings a message, a glimpse of the future, a warning or to be touched by a Spirit in any way is the best and surest way of convincing a mortal of the continuity of life. The concept of a new idea is as painful as a mother's firstborn. It makes one wonder why some are touched by these experiences and others are left as if dumb and blind: as if the Sun does not shine on them.

One may wonder about such things and never find an answer; there is one positive answer to all of the seeming inconsistencies of life. Man's faith is glorified by knowledge, he grows by knowledge and experience and no matter how hard the road of life is; how dark the day, he knows that the sun does shine; he feels the warmth, his inner sense tells him that there is a larger and greater life open to him through education of the mind, education of the hand, education of the eye, education of the soul through the lessons of life.

MAKE THE NEW YEAR HAPPY

You wonder what the New Year holds for you?
It gives to all precisely what is due.

The Master taught that heaven lies within
And if we follow lessons learned from Him,

The good things that we do will all return;
We're sure to ge exactly what we earn.

Let us resolve to make the future bright,
Believe that good will come with morning light;

Give greeting to each coming day with cheer,
And know that there is nothing we need fear.

The greatest precept came to us from heaven—
"Seek first the Kingdom," all else will be given.

—Harold G. Hopper

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President—Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave., Chicago 47.
Acting Sec'y—Alice M. Beuchel
1519 Fargo, Chicago 26.
AURORA—Christabelle Spiritualist Church, service at 7 p.m. Sun. in Room "C" YMCA Bldg. Ben D. Jones, Jr., Pres., Jeannie H. Jones, Sec'y; 200 Willow Ave., Joliet, Illinois.

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

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

Spiritualist Church of Truth, 3349 W. North Ave. Services every Sun. at 7 p.m. Healing, Lecture, Messages. Rev. Theodore Siers, Pres.; Mrs. Mildred Berge, Secretary.

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

Sunlight Circle Spiritualist Church, 4539 Oakenwald Ave. Services Sunday, 4 p.m. William A. Young, President.

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

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

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

EAST ST. LOUIS—United Spiritualist Church, 51st St. and Ohio Ave. Services Sunday and Wednesday, 7:45 p.m. Pastor, Rev. Ottilie S. Dryoff, 633 N. 87th St., East St. Louis.

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

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church, 102 S. Pearl St., Youth and Adult Lyceum Sun. 1:15 p.m. Services Sun. 2 p.m., Worship, Healing Messages. Potlock dinner 4 p.m. Entertainment or seance 5:30 p.m. Rev. Daryl N. Winters, ph. 962-2066. Secretary Myrtie Phillips, ph. 962-3293.

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

INDIANA

Indiana State Association of Spiritualists—
President—Rev. Virginia L. Falls
1925 W. 9th St., Muncie, Indiana.
Secretary—Rev. Velma Hool-Dickson
410 Lincoln Way East, South Bend 46601

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

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

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

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

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

HAMMOND—1st Progressive Spiritualist Church, (YWCA Bldg.) 229 Ogden Street, Hammond, Ind. Sunday Services at 7:30 P.M. President & Licentiate Inez Shideler; Secretary, Betty Hammack, 5100 W. 25th Avenue, Gary Indiana—Phone TIlden 4-3348.

INDIANAPOLIS—Psychic Science Spiritualist Church, 1415 Central Ave. Sun. Ser. Healing, 7 p.m.; Church Ser. 7:30 p.m.; Tues. Message Ser. 2 p.m.; Thurs. Ser. 7:45 p.m. Pres., Glenna Clark, phone ME 4-6673. George Jackson, Sec'y, 6848 Evanston Ave., phone CL 5-2375.

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

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

IOWA

DES MOINES—Third National Spiritualist Church, 2733 Thompson, Des Moines 17. Services Sun. 2:30 and 7:30 p.m. Minister, Janice Rosalie Baynes, phone A.M. 6-5824. Anna W. Gaugh and H. S. Smiley, Assistant Ministers.

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, 115½ West 5th. Services 7 p.m., Sunday. Rev. Eva Bezinque, pastor; Margaret May, Co-Pastor; Clara G. Lawson, Sec.; Mary Foster, President.

The Peoples Spiritualist Church of Wichita, Kansas. Church services each Sunday 7:30 P.M., Labor Temple, 417 E. English. Building Fund Social every third Friday, 7:30 P.M. Pastor, Rev. Marie Brew, 614 E. Pine. Sec'y, Mrs. George Salisbury, 1401 So. Santa Fe St.

MAINE

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

AUGUSTA—The Augusta Spiritualist Church, Court and Perham Sts., Sunday Services 2:30 and 7:30 p.m. Monday seances when announced. Pres. Clarence E. Stewart, 18 Drew Street, Augusta; Sec'y, Dorothy E. Mason, 13 Florence Street, Augusta.

BANGOR—Bangor Spiritualist Church, GAR Memorial Home, 159 Union St. Sun., 3 p.m. and 7 p.m.; Mon. 7:30 p.m. Bernice Damon, Pastor, Brewer Maine; Raymond Keith, 13 N. High St., Bangor, Maine, Pres.; Ar. line Robinson, Secretary, RFD 2, Orrington, Maine.

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

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

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

WATERVILLE—Waterville Spiritualist Church, Elmwood Hotel. Services Sunday, 2:30 p.m., Seance, 7:30 p.m. Lila Paddock, 37 High Street, Waterville, Maine, Pres.; Marjorie Tantish, Bigelow Hill, Skowhegan, Maine, Sec'y.

MARYLAND

BALTIMORE—Sanctuary of Truth, Inc. Young Women's Christian Assoc. (Y.W.C.A.) Room 108 Franklin St., Cor. Park Ave. Services: Sun. 8 p.m.; Minister: Teresa A. Fecher; Marie Gorsuch, Pres.; Raymond A. Hamilton, Healer; Healing Service, Sunday, 7:30 p.m. Sec'y: Hannah A. Bright, 1541 Kingsway Road, Baltimore 21218.

MASSACHUSETTS

Massachusetts State Association of Spiritualists—

President—Rev. Gladys Worsencroft
28 Riverside St., Danvers, Mass.

Secretary—Mrs. Muriel Karolides
70½ Liberty St., Danvers, Mass.
Telephone 774-2753

BOSTON—First Spiritualist Ladies Aid Society of Boston, 88 Exeter St., Boston. Services Sun., 7 p.m. Miss Helen MacRichie, Pres.

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

LAWRENCE—The Church of Spiritual Life (Spiritualist), 113 Haverhill Street, Lawrence, Mass. Services Sunday: 5 p.m. Lyceum, Church Service 7:30 p.m. Rev. Edythe B. Meader, Pastor.

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

QUINCY—1st Spiritualist Church, 4 Maple St. Services Tues., 8 p.m. Pres., Bert DeYoung.

SPRINGFIELD—First Spiritualist Church, Inc., 33-37 Bliss Street. Services, Sunday, 3 P.M. Young Workers Night, First Wednesday of each month, 7:30 P.M., All-Message service, 2nd, 3rd and 4th Wednesday of each month, 7:30 P.M. Sunday, Lyceum and Nursery, 3 P.M. President, Paul Spencer, Clerk, Edna Kibbe.

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

MICHIGAN

Michigan State Spiritualist Association of Churches

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

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

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

DETROIT—First Spiritualist Temple, 14801 Fenkell, Detroit 27. Church Service, Sun., 10:45 a.m. Frayne Pansera Kluzak, Pres., Rev. Goldie Dodd, Sec'y, 89 Delaware, Detroit 2.

FLINT—Menton Memorial Spiritualistic Church, 613 E. Austin Ave., Flint 5. Sun. 7:45 p.m. Amy Bolton Grampp, Sec'y.

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 Universal Spiritualist Church, Blue Room, Occidental Hotel, Sunday Services 7:30 p.m. (Healing 7:00) Rev. Wm. Aldred, Pastor, 187 E. Grand Ave., Muskegon; Mrs. Kathleen Bayak, Secretary.

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

Royal Oak (Detroit) Ministerial Association of Spiritualists, 114 Pingree St., Royal Oak, Mich. Regular Meetings, second Monday of month, 8-10 P.M. Pres. Rev. Goldie Dodd; Sec'y, Margaret Blackburn, 1900 College Ave., Ferndale.

MINNESOTA

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

MINNEAPOLIS—2nd Spiritualist Church, 23rd & Lyndale Ave. N., Consultations Thursday 1-4 p.m. Services Sunday 3:00 p.m. Rev. Howard C. Lemire, President, 522-9210; William Miller, Secretary, 333-8405.

MISSOURI

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

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

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

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

NEW HAMPSHIRE

Portsmouth—First Spiritualist Science Church, 144 Maplewood Ave. Services, Sun. 3:30 and 7:30 p.m.; Wed., 7:30 p.m. Rev. Frank Daley, Pastor, phone Geneva 6-4270.

NEW JERSEY

New Jersey State Association—
President—Rev. Elizabeth Giberson
Church Road, R. O., Moorestown, N.J.

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

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

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

PATERSON—1st Spiritualist, 142 Carroll St. Services: Sunday morning services discontinued for July and August; Sunday evening service 7:00; Wednesday afternoon service 1:00; Wednesday evening service 7:00. Pastor, Rev. Emily M. Hewitt.

Second Spiritualist Church, 176 W. Broadway. Church Services Sun. and Fri. 7:00 p.m.

NEW MEXICO

ALBUQUERQUE—First Spiritualist Church of Light N.S.A.C., 131 Alcazar St., N.E., Albuquerque. Services: Sunday 10 a.m. Mrs. F. E. Blakeney, President. Telephone 299-0171.

NEW YORK

New York State Conference of N. S. A. Churches—
President—Robert G. Howell
47 Front St., Binghamton, N. Y.

Secretary—Margaret Tice
208 Boulder Rd., Solvay 9, N. Y.

BINGHAMTON—1st National Spiritualist Church, 47 Front St., Sun., Lyceum 10 a.m. Church Service 11 a.m.; Wed., 7:30 p.m., Women's Service Group, 8:30 p.m. Robt. Howell, Pastor; Hannah Yoder, Secretary.

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. William G. Turner, Pastor. Sec'y Lucille M. Turner, 105 North Main St., Cassadaga, N. Y.

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

ROCHESTER—Plymouth Spiritualist Church, 889 S. Plymouth Ave. Sunday Services, 330 p.m. and 7:30 p.m. Dinner served every Sunday, 5 p.m. Circles, 6 p.m. Healing at all services. Rev. Eleanor Gutzmer, Pastor, Dorothy Callahan, Secretary.

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

OHIO

Ohio State Spiritualist Association—
President—Rev. Alice Lamb Towner
Box 3, Brady Lake, Ohio.

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

AKRON—Home Spiritualist Church, Pine & Chestnut St. Sun., Lyceum 6:30 p.m.; Devotional Service 7:45 p.m. Message Service, Thurs., 8 p.m. Rev. Mattie Failor.

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

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

COLUMBUS—Spiritualist Church of Spirit Revelation, 241 W. Hubbard Ave. Sun. and Wed. 7:30 p.m.; message service, fourth Fri.., 8 p.m. Mrs. Helen Zang, Pres., phone 491-1591; Rev. Elizabeth M. Lannon, Pastor and Sec'y.

The First Spiritualist Church, State and Sixth Streets. Church phone Ca 8-112. Services Sun. and Thurs., 7:30 p.m. Rev. Ralph A. Whitney, Minister.

Boerstler Memorial Spiritualist Temple, 79 McDowell St. Services Sun. 7:30 p.m.; Thursday 7:30; Minnie Davis, Pastor, BR 4-8832.

First Spiritualist Church of Linden, 1751 Aberdeen Ave. Devotional Services, Sun. and Wed., 7:30 p.m. Last Sunday in month from Sept. through May, 3:30 p.m. Public Healing all services; Lyceum Sun. 6:30 p.m. Children & Adults and 7:30 p.m. Services. Dinner, 5:00 p.m. Pres. John Rowe; pastor, Maudella Rowe, 5019 N. High St., Res. phone 267-0857; Church phone 263-1631.

DAYTON—Central Spiritualist Church, Haynes and Hulbert Sts., Sunday Services, 7:30 p.m. President William Cates, 253-5791; Secy., Anita Mount.

EAST LIVERPOOL—1st Spiritualist Church, 245 W. 6th St. Services, Sun. and Mon., 7:30 p.m. Sara H. Bowersock, Pres.; Mary M. Martin, Sec'y, P. O. Box 501, East Liverpool, Ohio.

KENT—1st Spiritualist Church, 146 West Oak St. Sun., 7:30. Wed. Study Class and Healing 7:30. Rev. Alice L. Towner, Pastor, Brady Lake.

LIMA—Spiritualist Church of Truth, 1445 E. High St. Road. Services Sunday 3:00 p.m., President Howard W. Lee, 421 N. Jameson, Phone229-4966; Secretary Doris Jenkins, 699½ N. West St., Phone 222-7301.

MASSILLON—First Spiritualist Church, cor. of North Ave. and Third St., N. E. Sunday evening service at 7:45. Mary J. Church, Pastor. Message Circle 1st and 3rd Saturdays, 7:30 p.m. Telephone at Church TE 2-4464.

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

TOLEDO—National Spiritualist Church, Commodore Perry Hotel (English Room). Services Sunday, 2:30 p.m. Mr. Erwin O. Fosgate, Pres., 209 Marie Place, Perrysburg; Orlyss Ballmer, Pastor.

YOUNGSTOWN—Grant St. Spiritualist Church, 228 Grant St. Services Sun., 7:00 p.m.; Mon., Study Class, 7:30 p.m.; Wed., Message Service, 7:30 p.m. Friday, Healing Service, 730 p.m. Rev. Amy Pearce, Pastor, 130 West Glenaven, Youngstown 7. Phone ST 8-7931.

First Spiritualist Temple, 323 W. LaClede Ave. Sunday Healing 2:30 p.m. Services 3:00 p.m. Message Service 2nd Wednesday. Gilbert Foster, Licentiate Minister, Pastor, 451 E. LaClede Ave., Youngstown 7. Phone ST 8-9298, Church Phone ST 8-9134.

OKLAHOMA

Oklahoma State Spiritualist Association—
President—Lester C. Scoles
4448 Woodedge Drive, Oklahoma City
Secretary—Mrs. Alta J. Scoles
4448 Woodedge Drive, Oklahoma City

ENID—Spiritualist Healing Center Church, 1020 East Maine, phone AD 7-1138. Sunday: 10 A.M. Lyceum, 506 West Iowa. Alice Marie Eppinette, Conductor and Healer. 10:40 A.M. Lecture and Class work, 11:10 A.M. FREE Public Healing, followed with Spirit Greetings. Alice Marie Eppinette, Pastor, A.S.P. Fields, Assistant Pastor.

OKLAHOMA CITY—Central Spiritualist Church, 1005 N. Harvey. Sunday and Wed. 7:30 P.M. Pastor, Carrie Hamblen.

TULSA—2nd Spiritualist Church, 919 S. Cheyenne St. Sun. 8 p.m. Healing, Devotional and Message Service. Rev. Adella Reynolds, Pastor; Mildred Arnold, Sec'y.

OREGON

GOLD HILL—Concord Spiritualist Chapel, N.S.A.C., 560 Second Avenue, Gold Hill. Services, Sunday, 7:30 p.m. Rev. Elvina Colburn, Pastor, Ruth Carbiener, Secy.

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

PENNSYLVANIA

Pennsylvania State Spiritualist Association—
President—Rev Clara Senior
R.D. No. 4 Lititz, Pa. 17543
Philadelphia 30, Pa.
Secretary—Rev. Reba E. Fasnacht
7200 Whitaker Avenue
Philadelphia, Pa. 19111

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

McKEESPORT—1st Spiritualist, 809 Locust. Sunday, Healing 7:15, Lectures, Messages 7:45. Mrs. Laura 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, 165 E. Albanus St., Philadelphia 20. Services Sun. 2:30 and 8 p.m., Wed. and Fri., 8 p.m. Pastor, Rev. Harry H. Brunning, 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. Revs. Melvin O. and Dorothy Smith, Co-Pastors; Charles McElwee, Pres., R.D. 1, Salem, N.J., Mary Mooney, Sec'y, 970 Allengrove St., Philadelphia 24, Pa.

PITTSBURGH—First Spiritualist Church, 256 Boquet St. Service Sunday and Thursday, 8 p.m. MU 2-3878, or Sarah Taylor, President, Phone HI 1-0131.

READING—First Spiritualist Church of Reading, Berkshire Hotel, Fifth and Washington Sts. Services Sun. 7:30 p.m. Rev. Clara Senior, pastor, Rd. No. 4, Lititz, Pa. Telephone 713-733-4547.

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

TEXAS

Texas State Spiritualist Association—
President—Rev. Evelyn Muse
404 North 8th St., Edinburg, Texas. 78539
Secretary—Rev. Willie Ben Dearmin
3523 Beauchamp Street
Houston, Texas 77009

AUSTIN—First Spiritualist Church, 4200 Ave. D. Sunday Services, Lyceum 9:00 a.m., Church Service 10:00 a.m. Miss Mary Louise Wilson, Pastor

CAMERON—First Spiritualist Church, South College. Sunday, Lyceum, 10 a.m. Devotional and Message Service, 11 a.m., each First and Third Sunday. H. Bryson Kelly, Pastor; Maude Pugh, Assistant Pastor.

DALLAS—First Spiritualist Church, 5334 Forney Road. Services; Sunday, 7:45 P.M. James F. Bradley, Pastor, DA 7-3625 Dallas, Elmer L. Atkinson, Assistant, MA 4-2368 Ft. Worth. Mailing Address, Sec'y 6818 Lovett Ave., Dallas, 27, EV 1-2416.

Second Spiritualist Church of Dallas, Hotel Dallas. Devotional and Message services each Sunday at 8 p.m. Rev. Maude Conner, Pastor; Mrs. Marie Schiller, Secretary. Phone, Davis 7-9280.

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

HOUSTON—First Church of Divine Science, N.S.A.C., 3523 Beauchamp Street, Phone UNderwood 4-0474. Rev. Willie B. Dearmin, Pastor, phone UN 4-3723. Sunday services, 10:45 a.m.; 7:15 p.m. with the exception of first Sunday in every month. First Sunday in every month Dinner 12:30 p.m., afternoon service 1:45 p.m. Wednesday service 8 p.m.

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 Church, N.S.A.C., 307 W. 37th St. Devotional Services Sun., Wed. 7:30 p.m. Secretary, Miss Florence Siebert.

WASHINGTON

State Spiritualist Association of Washington—
President—Rev. William L. Norton, D.D.
6202 48th Ave. South, Seattle 18, Wash.
Phone PArkway 5-3738
Secretary—Lillian M. Schachterle
R. R. 2, Box 539, Tacoma 22, Wash.

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

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

PUYALLUP—First Spiritualist Church, 343 2nd St. S. E.; Service Sunday Friendly hour 6:30 p.m., evening service 7:30 p.m.; Ruth Circle 2 and 4th Wednesday 12 p.m.; Pres. Merton Boss, 1802 So. Adams, Tacoma; Sec'y Rachel Baars, P. O. Box 395 Sumner, University 3-7080.

SEATTLE—Universal Spiritualist Library, 323 Jones Building, 1331 3rd Ave. Seattle Library open daily, Books for rent, Periodicals for sale. Mediums in daily attendance. Ada B. Johnson, Pres., Sunset 3-0449; Librarian, Emma English, Pa. 3-3229. Rev. Genevieve Siedler, ME 2-9095, Sec'y of Board.

Church of Spiritual Unity, 3009 Arcade Bldg. Devotional services, Sunday 2 P.M.; Healing and Message circles, 3:30 P.M.; Rev. Genevieve Siedler, President.

Mary A. Tower Memorial Spiritualist Church, 2116 West Dravis St., Services Sun. 2 P.M. Frank Goodale Pres. Effie Goben, Secretary., 1702 Melrose Ave.

WEST VIRGINIA

WHEELING—Way Memorial Temple, Broadway and Maryland Sts., Wheeling. Sun. Lyceum 9:30 a.m.; Church Services 10:45 am. Rev. Charles Alldredge, Pastor.

WISCONSIN

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

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

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

N. S. A. C. ORGANIZATIONS

Ministerial Association

Rev. Walter Holder, Pres., 516 North 10th St. Phoenix, Arizona.
Rev. Velma Dickson, Sec'y-Treas., 410 Lincoln Way East South Bend, Indiana 46601.

N. S. T. Club

Rev. Ruth L. Hirst, N.S.T., Pres., 450 E. Ross St., Lancaster, Pa. 17602; Rev. Margaret L. King N. S. T., Secretary, 2100 Connecticut N.W., Washington 20008, D. C.

Missionaries Club

Rev. Walter Holder, Pres., 516 North 10th St., Phoenix, Arizona.
Rev. Florence S. Becker, Treas., 100 Robinhood Dr., San Francisco 27, Calif.
Rev. Janice R. Baynes, Secy., 2733 Thompson, Des Moines Iowa 50317.

Spiritualist Healer's League

Rev. Paul D. Wilson, Pres., 1110 W. Washington Blvd., Los Angeles 15, Calif.
Rev. Janice R. Baynes, Sec'y, 2733 Thompson, Des Moines Iowa 50317.

Licentiate and Certified Mediums Society

President, Omer Brock, 1604 Andrew St., Fort Wayne, Ind.
Secretary, Margaret Tice, 208 Boulder Road, Solvay 9, N. Y., phone 8-5638. Treasurer, Gracye Holder, 516 No. 10th St., Phoenix 6, Ariz.

EDITORIAL (Continued)

covered long after they have moved on to another sphere of expression. We saw the eagles gather to pick the pieces of the carcass of our last political election but that is now ended and we face the new year full of hope that all of our choices will turn out to be the best ever; hope is wonderful to live with. HAPPY NEW YEAR TO ALL.

QUIZ CORNER (Continued)

body) becomes the only body for spirit and takes the place of the earthly body; it is an exact counterpart but more refined and perfect in essence and substance.

This then, is Spiritualism's belief and teaching of the Trinity, based not in any way upon man's conception of a God "with personal properties" but upon the Natural Law of progression and a sane logical, scientific application of those laws which tell us that the spark of life is indestructible. Our Trinity is—Spirit—Soul—Body, all three animated by Universal Spirit—Infinite Intelligence—GOD.

LYCEUM (Continued)

haps it should be mentioned, as a rule, verse is remembered when prose is forgotten.

Next month, more instructions and hints will be offered to Lyceum teacher and leaders.

A Happy New Year to all from the Lyceum Bureau!

WEDDINGS (Continued)

Miss Kim Provost, daughter of the bride, was flower girl wearing a yellow nylon dress and carrying a white nosegay.

James D. Arnot RD 3, USN was Groomsman.

Following the wedding a reception was held at the home of the bride's parents. The couple will make their home in Portsmouth.

NSA Bureau of Education

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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

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Ernst A. Schoenfeld,
3501 Shakespeare Ave., Chicago 47, Ill.

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 JANUARY

Dear hearts; enter into the silence of God's infinite plan. Be Still and allow God's plan to take shape within you and in your outside life. Dwell in the serene confidence that God IS and that all is well with your soul.