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This Months Front Cover
Warm Greetings From Florida
The Sunshine State

EDITORIAL

WHO ARE THESE SPIRITUALISTS

ADAPTED FROM THE BOOK BY DR. J. M. PEEBLES

Spiritualism is the philosophy of life—and the direct opposite of materialism. Spirit permeates and energizes the matter of all subordinate kingdoms, mineral, vegetable and animal. Spiritualism does not create truth, but is a living witness to the truth of a future existence. It reveals it-demonstrates it, describing its inhabitants—their occupations and characteristics. Through all the historic ages there were visions and voices from the land of immortality. Inspired mystics and philosophers testified alike to the reality of the appearances of angels and the fulfilment of dreams. An angel—a spirit being—appeared to Joseph in a dream announcing the coming of Jesus.

Patriarchs, prophets and seers in Abraham's and Isaiah's time conversed with spirits and angels according to the Scriptures. Apostles, disciples and the early Christians before and after John and Paul's time consciously communed with the spirits of those they had known on earth, and why should not we? Neither God nor His laws have changed. The wise man Solomon, said; "the thing that had been, is that which shall be, and that which shall be done . . . and whatsoever God doeth, it shall be forever." (Eccl. 3-14)

Is God dead?? Are angel lips padlocked? There were visions, trances, apparitions, spiritual gifts and conscious spirit communications all through past ages, and why not now? Have the heavens over us become brass and have angel tongues become palsied. These things did happen in the past, and they occur today and few if any, except the most illiterate, except the atheist, the impudent bigot and the creed bound sectarists deny it. When Jesus, the great Teacher of Nazareth preached His radical doctrines in Palestine and performed His astonishing mediumistic works, crowds followed Him, some of the doubting cautious conservatists of those times asked the question: "Have any of the rulers of the Pharisees believed on Him? "That is to say, have any of the reputed great and wise believed on Him? If so, we, the driftwood, we the putty-headed policy men, will fall in line. Human nature is the same in all ages and cowards are ever the same shrinking, apologizing, oily-tongued moral cowards.

Spiritualism must be differentiated from spiritism. Spiritism is a fact, a sort of modernized Babylonian necromancy. It is promiscous spirit commerce with a high tariff. It has its legerdemain, its tricksters, frauds and traveling tramps. They should be exposed and shunned as one would shun dens of adders. But Spiritualism, originating in God which is Spirit, and grounded in man's moral nature, is a substantial fact and infinitely more, a fact plus reason and conscience; a fact relating to moral and religious culture, a sublime spiritual truth ultimating in consecration to the good, the beautiful and the heavenly.

Spiritualism, a grand moral science and wisdon religion, proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient Faiths. It was the vitalizing soul of all past religions, it was the mighty uplifting force that gave to the world in all ages, its inspired teachers and immortal leaders. Rightly translated, the direct words of Jesus are "SPIRIT IS GOD" (John 4:24). The spiritual is the real and the substantial, the spiritually minded are revential, they are religious, their life is a prayer. "The fruit

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PREDICTIONS FOR 1965

By
CHEIRO
Delivered Through Rev. M. McBride Panton At The Church of Spiritual Philosophy and Vedanta Center St. Petersburg, Florida Transcribed by Mrs. L. F. Davis, at the church, Dec. 31st 1964.



Rev. M. MacBride Panton

Hello once again! It is good to be able to give you a peek into the year before you. If you have been keeping published accounts, I think you will be rather pleased at the accurate forecasts that have been shown over the years. You must realize that it is not always possible, in giving you prognostication, to confine it within narrow limitations of a year. Sometimes events that are indicated for 1964 actually take place in 1965. But many of the things which I told you last year are history now.

You remember I told you that the election in your country was almost a foregone conclusion—and it was. I told you also that there would be politically unstable government in England—and there was. I spoke to you about Italy and that the Commnists are growing in strength there, and the government extremely unstable—and it is. I told you of that contentious man, Charles de Gaulle and others. Again, this year, I say that although your present government is firmly entrenched in power, more so than any previous government, nevertheless, there is creeping into it an element of **caution**—and that is rather a pity, because these are times which call not so much for caution as for strength. There is one thing in which your government reflects **you**, as Americans, so perfectly that it becomes a danger. It is this: Although you have power to spare; although you have patronage to give; although you get your say in most things in your world; although you are dripping with wealth as a nation; muscular beyond any power on the face of the earth, you still want to be **liked!** It is an American trait. You simply can't understand that those who do not have wealth, don't like people who do; and those who are weak, do not like those who are strong. Being liked is not at all important—it is your heart that is important—and how you reach out with your heart into the world. Indeed, the desire to be liked may be your Achilles' heel. If there is any counsel I have to give in the year ahead, it would be this: Use your wealth with wisdom —you have the wisdom to do it. Use your power with mercy—you have the mercy and the heart to do it. But do not ask to be liked. You are not. And as long as you are the strong nation that you are, you shall not be liked. Accept the fact . . . and go your way in peace, for any other pathway does not lead to peace but to strife. **I have said something important.** I hope it lands where it is going to be appreciated and used.

Because of this situation, there is a danger that your government may start to withdraw its eyes from the world, and turn them more internally into your nation itself. That is like a man walking through a mine field, and being shot at by snipers at the same time as an airplane flies over his head about to drop bombs on him. It is as if that man were suddenly not to look out for his safety in the external world, but rather to start in to worry about his stomach ache. It would be rather foolish, would it not?

Whether you wish it or not, it is the destiny of America, at this time, to lead the world. And lead it she must. There is no lifting of struggle on the part of those who are at the heads of the Communist nations; the aim is identical today as it was twenty-five years ago. Methods are different; times are different; but the aim is exactly the same. It will continue to be. There will be a shifting, not of power but a shifting of agression, from Russia to China. And that is the only difference, with the exception that certain of the European satellites of the Soviet Nation become more seemingly independent in 1965. But this is only a seeming, and, if it were pushed to a decision, you would find every Communist government in the world united. Make no mistake.

Your year starts out mixed. On the surface, it appears as though there is peace and hope; at the same time, there are numerous contentions; numerous little brush fires starting here and there; most of which are quite capable of being snuffed out. But it will become increasingly difficult to snuff out some. But I warn you that those which are not snuffed out contain the potentials of becoming a tremendous conflagration.

Europe, poor Europe, is going back to her old tricks. Europe looks to balance of power and always when there is a balance of power, the balance soon becomes unbalanced. One would think that Europeans would have the clear-sightedness to see the folly. One can only attribute it to the greed of various countries. I told you last year; I tell you again—the salvation of Europe lies in its Common Market. It is the first time that Europe has had any chance

(Continued on next page.)

of becoming united—the first time that there has been a genuine concerted effort. Oh, foolish people of earth, it is not nations that make wars. Can you not see that it is not Germany, nor France, nor Italy, nor Holland, nor England, nor any other? It is rather the greed of men—whatsoever flag greed marches under. No, I tell you that there is grave danger that the Common Market be disrupted even further. And it is the desire of France for sovereign leadership that you can blame for this.

Regarding France, there will be another election this year. The power of Charles de Gaulle seems to be absolute, but it is not. There are cracks underneath the structure. He will be opposed. At this time, I cannot say whether de Gaulle will emerge victorious or not. There are other factors to be considered; factors which have to do not only with power and economics, but which are personal with de Gaulle. Although within the interior structure of France there is a stability that nation has not known for years, nevertheless there shall be such opposition that France will not be the same at the end of 1965. de Gaulle has strength in one thing and one thing alone—it is a tremendous power—**he believes that he has a mission!** It will take another who believes equally in **his** mission, to oppose de Gaulle. But there is such a one!

Again it will be the power, the wisdom of England that will strive to keep the lid on Europe. But England has her own troubles. Her economics are extremely shaky. Her new government is insecure. It is quite probable that there will be another election in England, in which case the party now in power will become stronger! Yet while the common Englishman has confidence in the Labor Party, there are strong forces that do not. England has her troubles and they are not all Beatles! Her salvation, if she can turn the trick, lies in atomic power. Not bombs, but **power.** Yet England emerges stronger than she enters into the year. Incidentally, look for some excitement amongst the nobility in England after the middle of the year.

There is a tendency toward strength and unity within Germany. When I say Germany, I mean the two Germanys. There may be a shift in government. If so, it will have great meaning for the future. Italy remains unstable. There will be other elections in Italy, also increase in the power of the Communist Party. Italy by no means is going to be stable politically, although economically she is in better condition than she has been in years. Significant events from Spain—and watch for a surprise relative to Portugal. Sweden, this year, plays a strong hand, but most of it is behind the scenes.

The Continent of Africa is seething, and there is little peace. There will be revolutions and counter-revolutions; there will be turmoil. There will be inability to compete in the modern world. Much of Africa will be controlled. But there will be no cessation of turmoil at any time. Incidentally, the Secretary General of your United Nations is not a well man. This is the only political body in the world that can bring cessation of actual nuclear strife, so you had best hold on to it. You will go a long way before you find a man anywhere near the stature of your present Secretary General. You have no idea how much he has done to bring peace into your world.

Nor is the Near East quiet in this year ahead. There is plot and counterplot and there is an actual threat of war. There is constant struggle and, indeed, there is firing of guns, and dropping of bombs in the Near East, with a deliberate plot of assassination with long range repercussions. Watch out for some fancy steps, or side steps—dancing steps—on the part of the Egyptian Nasser.

Nor is Asia quiet. Indeed, if America were to loosen her grip upon Asia, the entire structure will fall apart. For these are not political people, the people of South East Asia. Politics means nothing to them beyond local issues. And this, China knows only too well. China is directly, and indirectly, responsible for the fomenting of turmoil in Asia, and will continue to be; and would, if she could, embroil the entire world. China has tried before, and will try again, to get Russia to pull chestnuts out of the fire for her. There is nothing that China would like better than to have Russia and the United States or Europe engage in a tremendous nuclear conflagration, in which they would eliminate each other, so that she, China, could conquer the entire world, both ideologically and factually. That is what she wants. Her immediate needs are the rice bowl of South East

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Asia, for she cannot feed herself, although she has been doing better. She will not try to make any more direct feints at India, this year, although eventually she hopes to gobble India as the greatest prize of all! But in this she is deterred as much by Soviet Russia as by the European nations, including the United States. This is recognized within the Kremlin. Although the struggle for power within the Kremlin is not finished, and there will be further changes there, the significant facts remain. Russia possesses great military might. China knows it. But the Russian people are not aggressive and the Chinese leaders are. Within world Communism itself there is a gigantic struggle for leadership, with the Chinese playing a wily game. China would not hesitate to use atomic bombs, as does Russia. China does not use them because she cannot; she does not have the means nor will she for some years. But China would not in the least mind losing a large percentage of her population —there are so many of them that she believes she would emerge victorious.

Nor will South America be quiet. There will be at least three upturns in government; there will be an attempted assassination. There will be a semblance of peace and strength, maintained largely through military juntas. And this will leave the poor common man of South America just about where he has been for the last two hundred years. It may please you to know that there is a swing, very favorable, toward your United States on the part of Mexico in this year of 1965. Closer cooperation between United States and Canada also.

Now to turn to your United States. Politically it starts off extremely strong. Never has a President had the will of the people so solidly behind him. He will get just about everything he wishes in the first six months of the year; the last six months not quite as strong, but still strong. Economically your year is something like this: For the first six months, the economy will be quite strong, and toward the end of the year not quite as strong. I told you, last year, that 1964 would not be a good year to be buying stocks and bonds—nor was it. In 1965, those of you who are so inclined will have a stormy ride up and down, but it will be a satisfactory ride, at least up to the time of August. On the whole, you remain the strongest of the nations of the world. But be cautious. The danger of world conflagration is never missing. It can come at any time. Only wisdom and caution and the human heart can keep it as it is.

Your weather—very, very disturbing weather in 1965. Very chilly in the North, this winter, bitterly cold. I must congratulate you who are here in Florida, for you will escape virtually all of it. But in the North, painfully cold. There will be severe floods in the springtime, violent storms on both coasts, a whole raft of tornadoes will do unusual damage in the middle part of the country, both early and late spring. There will be a warming trend in the North, followed by a rather disastrous freeze, as far as crops are concerned. Summer will be somewhat short in the North, although what there is will be excessively hot. New England alone will have the most pleasant weather in summer. You Floridians had best be on your toes. There will be a hurricane of threatening proportions in July—one; several in August and in September. This is a year when hurricanes will be a distinct threat to the Peninsula of Florida. I am incapable of seeing, at this time, whether one will be close enough to where I now stand to cause damage, but I believe you will emerge in a congratulatory fashion.

There will be significant advances medically. The mosquito will again be found a carrier for yet other diseases. There will be a mysterious virus appearance in the springtime, which will cause great distress. There will be significant discoveries as far as cancer is concerned, certain types, and progress in various ways medically.

Rather less major airplane disasters in this year. But there will be, unfortunately, a few, and these will appear to be outstanding. And, incidentally, I want you please to watch for one bizarre episode that happens in an airplane while it is in flight—a bizarre incident. This is a commercial airplane I am speaking of. Quite fantastic, although I do not believe that it ends in tragedy. But it will have repercussions politically and internationally. I see five railroad catastrophies, three of which involve a number of people. There will be a major earthquake that will cause considerable damage. And the eruption of a volcano, long thought benign. Transition, unexpectedly, of three in high places. Transition, expectedly, of those who did hold high place. An amazing breakthrough in the realm of electronics—amazing; whereas there will be considerable success in the explorations of outer space.

There. I think I have covered your entire 1965 world. I believe that your leaders will have sufficient wisdom to maintain control and so I expect to see you one year from tonight!

God bless you all—and Cheerio!



Do not say all that you know, but always know what you say.—Claudius.

I don't suffer, my friends, but I feel a certain difficulty in existing.—Fontenelle.

RELIGION AND RELIGIONS



Rev. Enid S. Smith, Ph.D.

Religion, not religions, is the most important consideration in life and death; it is the motive Force of the world and the only Power all bow to in tragedy, cataclysm and death. The Spiritualists' Book, the Bible, tells us "We live and move and have our being in God." Our poets tell us "God is nearer than hands and feet, closer than breathing." Our dictionaries tell us that religion means a very close "relationship with God, a binding back to Him." Our mystics and philosophers tell us we are connected to God by the "silver cord" which also connects our physical and etheric bodies.

Victor Hugh, great French, 19th century writer, in his book THE MAN WHO LAUGHS, gives an example of the Power of religion over all types, races, conditions of people, on a large ship, carrying those from various countries and faiths, among whom were avowed agnostics and atheists. When the ship was sinking in mid ocean, all, including the agnostics and atheists, fell to their knees and prayed aloud to the Almighty in their own languages and with their own conception of their individual religion.

In the writer's own family, was an avowed and very militant atheist, but who when his wife suddenly passed to Spirit, fell to his knees at her bedside and cried violently to the Almighty God to give her back to him. Cases are numerous.

So there is greatest Force and Power of Religion paramount in all; and there are religions that have in their time been necessary and efficient in barbarism and in civilization for the capacities of the people they served. The writer found this true in her work among head-hunters of India. Later, however, everywhere, with God's constant revelations, according to man's capacity to receive, the outworn, outmoded faiths become a staff of broken reeds. Religions that do not grow or change or help man toward union with God do not perpetuate themselves. It is a law of the universe that what does not serve humanity, as religion, ways of living, customs, and the rest, ceases to exist, or to be taken seriously, or become a plaything or fun. An example of this is "All Saints' Eve" of the time of our ancestors that now has become our Hallowe'en—an occasion formerly very sacred. This also we can see in our own day and with some modern "isms," movements, "fads," and so on. They seemed to start well, but lacked some of the fundamentals of spiritual Truth. We have seen them wane, lose their former life, vim, and vigor, and show signs of the way out; some failing to put God first, and the purpose of all religions, to become one with Him—have forgotten the eternal law of retribution, "As a man sows, so he reaps, and the words of the supreme last Way Shower, "Apart from me, ye can do nothing."

Of course, it is natural with humanity in their formulations of creeds, their statements of principles, affirmations that bind, to forget eternal change and progression, to tick-tock on throughtlessly, until the Cosmic Clock alarms for the next step forward; then, failure to change can mean inactivity, or elimination. Truth must march on, continually changing its face. All this is something like the Oriental fable teaching a lesson, about a monkey who

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was very much devoted to his master. The master one day was asleep under a tree with flies on his face that disturbed his rest. The attentive monkey felt he must kill those flies, harming his master's rest; so, he picked up a large dry branch, and with all his might bore down upon his master's head, killing all the flies and his master also. One may add that the monkey was sincere, considerate, but how stupid!

It is true with many of the churches of Christendom that were at first like the salt of the earth, but now have lost their savor. Why? The reason is expressed well by many able thinkers, especially by Rev. Alson Smith in his recent book, IMMORTALITY, where he says, "The declining power and authority of the Church can only be restored from the psychical side. Only now as they see signs of the supernatural will they worship; or, only as they see the sick healed before their own eyes will they believe . . . and begin to live as though in Eternity." He goes on to say that these are the former signs and wonders that brought forth the new religion in the Master Jesus' time. However, we will need to remember in all our changes, not to throw out the proverbial "baby with the bath." There are certain proved Truths that exist in all religions, down the ages, that should be conserved, if the new is to live.

May we now, as space allows, take a mere glimpse at a few of these great world religions that have stood the test of time. They are all most interesting and the writer knows them from personal experience, in the countries in which she has worked and lived. Zoroastrianism was founded in Persia by Zoroaster called also Zarathustra, "star of light," who was a wonder child of 660 B.C., immaculately conceived, and who came to earth because religion was low and the priests corrupt and used black magic. It was feared they would destroy the child whom they knew would grow up to destroy evil and black magic. They tried to kill him, but he was miraculously delivered. His father sent him early away to study with Wise Men all the learning of the time, including farming and healing. When 15, dedicating himself to religion, he went about healing. The problem of suffering, of good and evil disturbed him, so he went to the top of a mountain to live as a hermit and seek wisdom. A great Being of Light appeared to him that told him to go down and teach the people a new religion of three words—of good thoughts, good words, good deeds. He taught there is one God only, the Creator, Ahura Mazda, the Good; and that there is Ahriman, the Evil Principle. But people did not want to change and made it difficult for him—even the king came, asking him to explain all the laws of the Universe, including those of Nature. He handed the king a grain of wheat, and said, "All the laws are in that." Later a sage of India heard this and went and studied with Zarathustra in his garden. Then the king commanded the knowledge to be written down as the religion of the people. This appeared in the book, the Persian Bible, **Zenda Vesta.** The good will win, but the lives on earth will be contests between good and evil. Free-will leaves men open to Evil and the Kingdom of Darkness. The 16 good graces of the invisible world are Creator, Preserver, Eternal Life, Wisdom, Work, Love, Peace, Power; and the good of the visible realms are the sun, water, air, earth, food, health, man, and joy. Of the Dark Forces invisible are Despoiler, the Destroyed, Death, Ignorance, Idleness, Hatred, Violence, and Weakness; those Dark Forces visible are Darkness, Impure Water, Impure Air, Barrenness, Impure Food, Disease, Inferior Man, and Sadness.

There is also retribution for all, the good going to Paradise, and the evil to the hells they make by their cooperation with the Dark Forces; but if they will there is a chance for them to be purified in time. Growth, or progress, evolution, by work is the most important thing. He who does not desire to learn and to study is "no longer a servant of God." Purity is next to life for man, and the good life "abhors a lie."

Each person makes his balance sheet every week to test his progress, telling how he has cooperated with God, by thoughts, words, deeds. If he were sad and failed to radiate joy, he was considered "to be following the Evil." The Zoroasterians of India, called "Parsees," are the best educated, cleanest, most cultured, most beautifully clad, of excellent manner, lovely personalities, best of all peoples. They are leaders in business, political life, in charitable work, and the rest.

Very briefly, Buddhism is also a wonderful religion, with its 8-fold and 24-fold paths of good living. The former path lists as virtues: right knowledge, right aspiration, right speech, right behavior (not to kill, lie, steal, or be unchaste, or drink intoxicants)—right livehood, right effort, right mindedness, right absorptions (meaning concentration and meditation). This religion, a revolt against Hinduism with its surplus of gods and goddesses representing the different qualities of God or Brahma, puts in the place of all this, the emphasis on the Great Higher Self within, with a life of love, effort, self-denial, tolerance—Gautama Buddha, the founder. India became electric with his message, including the solving of the problem of suffering by elimination of desire, detachment, and asked who he was. Buddha (meaning enlightened one) replied, "Not a god, angel, or saint, but the man who woke up!" While others were dazed, dozing, or dreaming, he left all, including his family, for the search of Truth.

(Continued on next page.)

Under the Bo tree, meditating, he was shown that all desire, attachment to things, causes suffering. By leaving all these, seeking the Great Higher Self within, he had become transformed. In Oriental terms, symbols, the awakening was cosmic; all creative things rejoiced; the earth quaked six times with wonder, and ten thousand galaxies shuddered in awe, as lotuses bloomed on every tree, turning the universe into a banquet of flowers, sent whirling through the air. Buddha trudged the paths of India for nearly half a century, preaching the ego-shattering, life-redeeming elixir of his message and of an intellectual religion, difficult for Occidentals to refute. He founded and carried on an order of monks, challenged the deadness of Brahmim society, taught, counciled, preached, comforted the distressed; then finally about 480 B.C., he withdrew for meditation, and the gates of Nirvana opened for him, the compassionate one. This religion that spread all over, even to parts of America, was one of self-effort, free from ritual, authority, or theology.

Taoism (Chinese), taught by Laotse, is the religion of THE WAY, of gentleness, humility, quietude, self-denial, of the simple virtues, isolation, detachment, free from desire—the goal of life being the mystic union with God, or Tao.

In Hinduism there is one Reality, Brahma, whose qualities are represented by numerous gods and goddesses. Many paths lead to God! they are tolerant of them all, even to Americans and their beliefs. The Hindu prayer is:

Lead me from darkness to Light,
From the unreal to the Real,
From death to Immortality

The Hindu trinity is the Creator, Preserver, Destroyer. The soul of man is a spark of Deity. "Never the soul was born, never the soul shall die." There is karma, retribution, reincarnation. The main principles are generosity, compassion, and self-control. "An injury to one is a concern of all." The purpose of Hinduism is to seek union with God, or Brahma.

There are many more religions of note, but most briefly be it said the last revelation of God to man in a great religion was that of Christianity, Jesus' religion; but not Churchanity, so-called, the reconstruction of his religion by the murderous Emperor Constantine, 325 A.D. at Niacea, or of man-made creeds. These forced Jesus the Christ into the customary religious pattern down the ages; hence, the over-emphasis on his death rather than on his life—his death being the result of his refuting the old, and presenting, in many particulars a new Way—he the example of this new Way that if it would be followed by all men they could accomplish the same as he had demonstrated by his life. He was an Essene prepared especially for, during many centuries, lived in an Essene colony as did his parents, John the Baptizer and all his people, as ancient historians indicate, the Essene Scrolls, the reading of the akashic records by the late Edgar Cayce, the Aquarian Gospel by Levi, and numerous other sources—some of which will later be revealed when the "secret chamber" is opened in the passage way between the Great Pyramid and the Sphinx. Then people will read the Master's own writings, among other paramount material, most amazing. The Master emphasized, as did all the other religions, the good life of sowing and reaping, detachment, the becoming one with the Father, "Even as I and the Father are One." We of the modern day are so prone to forget the great purpose of all religions, God first, and base our lifes on attachments, and on communications with relatives and friends; but Jesus said, when his mother and brethren came, when he was preaching to the multitudes, "Who is my mother and brethren?" And stretching out his arms over the multitude, said, "Behold my mother and my brethren, for whosoever shall do the will of my Father in heaven, the same is my brother, sister, and mother." And on another occasion when one asked to be allowed to go first and bury his father, the Lord replied, "Let the dead bury the dead; come and follow me. His was a religion of love, peace, humility. A new commandment I give you, "Love one another as I have loved you." Also a simply started religion, with "all the law and the prophets contained" in his words, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," and this with his life as the pattern for men to follow.

Dr. James M. Peebles, in his book IMMORTALITY says, "Genuine religious Spiritualism is in perfect accord with Christianity as taught and lived by Jesus. Truly could he say, "I and the Father are One."

An finally says Ella Wheeler Wilcox:
So many gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.

Hand Made Aluminum Trumpets

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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.

Lyceum teachers:

Continuing the lesson of instructions begun last month, we come now to spontaneous activity of children.

Spontaneous activity is inborn in every young creature: e.g., the gamboling of the lamb, the frolicking of the kitten, the restiveness of the young horse, the love of rollicking fun in childhood. A child's activities are the only index by which one can judge of his interests. In order to be able to help a child to advantage, the natural activities should be watched, directed, made use of in every possible way, but never quenched.

A young child has not achieved the power of concentration; his center of attraction is continually changing; it is necessary therefore to cater for this quality in child life.

A little child has a good deal of patience and endurance of a certain type. It is also true that he has a liking for novelty and variety; that he soon wearies of an activity that does not lead into new fields and open new paths for exploration.

The peculiar problem of the earlier grade is how to get hold of the child's natural impulses and to utilize them so he is carried on to a higher plane of concentration and judgment, and equipped with more efficient habits.

Curiosity is the result of special sensitiveness to new things; a desire to approach and examine anything new in the environment. Plato says, "Curiosity is the mother of all knowledge." Curiosity is one of the greatest stimuli for effort.

A child may take more interest in one thing than another, because he likes one thing more than another; and this preference is decided upon by temperament and environment. Only by watching and seeing the attitude a child adopts towards suggestions can one tell whether they are tending to further the child's growth.

It has been said that children are animated question marks. They are mentally hungry and crave satisfaction. The true value of educational interest is not that which pleases and amuses, although for young children even this is of use, but that kind of interest which causes effort to be put forth, so that the hunger after knowledge may be satisfied.

The aim of the leader should be to impart knowledge for its own sake, and not try and induce children to learn for reward or prize. Knowledge influences both conduct and character.

A leader should make the most of curiosity, should guide it, and where necessary restrain it; though, within limits, a healthy curiosity should be encouraged.

Recognizing the power of imitation, teachers should be very careful that they present to and before children only that which will bear constructive imitation. Almost from the moment of birth, children possess the power of imitation. Imitation in children is spontaneous and not the result of thought. It is a strong factor in the education of children; to imitate, a child must concentrate attention. A child will imitate what he cannot understand, e.g., the moving of a train or the flying of a bird, etc.

Next month, we will begin with imagination, which is far from the word hallucination as some believe, and is indeed the doorway to the six senses.

TRANSITIONS

Brew—Harry Brew (76) Wichita, Kansas, December 9, 1964. Survived by wife the Rev. Marie Brew, his mother Mrs. Mary M. Brew, three sisters, two brothers, he was a member of Peoples Spiritualist Church, Wichita, serving as president of the church for the past 15 years. He was also a member of the American Legion. Funeral services from Cochran Mortuary, Chapel Of The Roses. The Rev. Sophia McNabb and the Rev. Grayce Diller, officiated. The American Legion members held graveside services ending with a gun salute.

Dickens—Leonard H. Dickens, Amesbury, Mass., November 20, 1964, survived by wife, one son, one daughter, two brothers, two sisters, six grandchildren. Mr. Dickens was president and long time member of First Spiritualist Church Amesbury, also Chaplain of Richard O'Brien Post, V.F.W. Funeral services from Pillsbury Gale and Rogers Funeral Home, interment, Raymond, N.H. The Rev. Gladys LaLiberte of Portsmouth, N.H., officiated.

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* * *

"Quiz Corner"

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

No personal questions, please.

— WRITE TO —

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

Question—

Will you please explain the word Jehovah? Is it synonymous with the name God? What is its relationship to the teachings of Spiritualism? B.C., Kansas City, Mo.

Answer—

The basis of every known form of religious philosophy is attributed to Creative Force—Power—God. The main difference between the ancient and modern viewpoint is the character of approach. It becomes a matter of a personal God who is finite or a spiritual law which is infinite. While the present day orthodox teaching tends toward the former belief, the trend in thought by modernistic teachers is one based on Natural Law and Cause and Effect. This modern philosophy has been one of slow development and can be traced throughout the various cycles of religious philosophies in every era of its growth.

Jehovah is the name of the God of the Hebrew peoples as we discover from the Massoretic Hebrew texts. The word is made up of the consonants J.H.V.H. or J.H.W.H. with the vowels making a separate word Adonai which in turn is transliterated into the word LORD. Just what the original vowels were is a matter of speculation because of a certain peculiar interpretation of such texts as we find in Exodus, 20:7—"Thou shalt not take the name of the Lord thy God in vain" and in Leviticus, 24:11—"And the Isralitish woman's son blasphemed the name of the Lord, and cursed Him." Thus we learn that in ancient teaching the word Jehovah came to be regarded as too sacred for expression. For this reason the scribes and teachers substituted the word Adonai (Lord) in the reading of their sacred manuscripts. We can find this substitution all through the old Testament, for instance in the place of Jehovah we find in Psalms 68:4—"Sing unto God; sing praises to his name; extol him that rideth upon the heavens by his name JAH and rejoice before him." Thus we find many evidences that the Greek translators shortened the original Hebrew form to that of JAH, it also indicates that the word "Jaweh" or "Jahwe" being too sacred for expression outside the temples of worship demanded such substitutions. As a result in this modern age we find these many expressions of the original word Jehovah, such as Jah-Wah and Jawah all referring to the original Creative Force which motivated their world of action.

Etymologistically it is interesting to note that these various spellings are derived from the third person singular (probably impersonal) of the Aramaic verb "hawah" which signifies TO BE. Thus from the Aramaic down through the Hebrew and on to the Greek language the succeeding translators explained the word in a purely metaphysical and abstract sense; the "I AM" is "HE WHO IS" and becomes "EXISTENCE" in the absolute. It is interesting to note further that always there have been evidences of a belief in a triune being existence such as is found in all modern interpretations of religions whether they be of Jehovah, or Father, Son and Holy Spirit.

The idea of these sacred utterances used only in the Temple was not new to the early Hebrews. Their very earliest associations is to be found with the ancient Egyptians and Brahaman moralistic religious approach, that which was SPIRIT was never mentioned outside the Temples of worship. A survey of the few records at hand finds this to be an early custom. Thus it was easy for the early Hebrews to follow the same pattern and establish a sacredness in their religious philosophy which has reflected down through the centuries. Not only in the services of the Christian communion, but in the rituals of some of our better established brotherhood lodges.

The Pentateuch (a Greek word meaning a five volumed book) denotes what the Jews call "The Law" or Torah, they are the first five books of the Old Testamant. The authorship of the Pentateuch is not affirmed in the books themselves but became a tacitly established fact in Christian orthodoxy and those who doubted were generally held to be hostile to Christianity. The Books were first introduced to the Western world by Jerome, the idea of the "essence" of Jehovah, whether a personality or a law caused a difference of opinion among teachers and scribes thus paving the way toward Christian developments we find in the New Testament. Out of the varied considerations among the Hebrews two schools of thought developed; the Elohists and the Yahists, a single approach which refers respectively to God as Elohim and Jahwe. One defined as finite or personal, the other Infinite or Spirit; a discussion as controversal in an-

(Continued on page 24.)

LETTERS FROM A DEAD MAN

A Series of 12 Letters
Received Through Inspiration

By
Wilbert Beauchesne

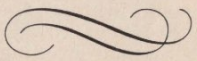
2nd letter

Here, in this fresh, limitless universe of thought, we still hunger, but it is not a hunger for food, but rather for knowledge, a climb towards the All-Knowing, and it is pathetic to see those who little thirsted for knowledge while in the flesh. They cling to the things of earth, still thinking themselves in the body, unable to let go, to look up, to absorb, remaining in confusion, steeped in their own intrigues and lusts, creatures of the jungle, seekers of the flesh, and not finding it. Sometimes, in this journey towards Insight, I come across such a poor, empty soul, the look in his eyes imploring to be made free. He will eventually be freed, love. Time is of no measure, and there will be gladness at morning for such a one, beginning the instant he realizes that he is no longer earth-bound. Education begins the moment the mind accepts the dawing of Thought. This has not been too difficult for me to do, for meditation and books on things spiritual have always been a major part of my days. I have always held great promise for the Hereafter, and I have not been disappointed.

Last evening, I flitted through your slumber, but the impression of my visitation was not deep enough for you to remember. This mere flash of thought transported me back to that summer of our meeting at your father's cottage. You were at the cottage door, framed in sunlight, a glass girl, for your beauty was a precious, fragile beauty, though incomplete. You were too young with years to know the etching trace of experience. But you were breathless in that gossamer pink summery dress, your hair the color of winter wheat haloed in sun, and I paused for the slightest glimpse, and went on my way. I did not turn to see if you were a mirage. My heart was too wild, frantic not to be disillusioned. Your eyes followed me, I sensed, and I was deluged with a strange happiness. The wonder of love was finding surface, and the weeks following were weeks of splendor and haunts and fears. Daily, trying to be casual, I would stroll by the cottage, in hope of seeing you again, but not daring to lift up my eyes and not see you there. The summer ended, and we both returned to our separate lives, as if we had never met, as if we had never been.

It is still difficult for me to concentrate on one thought, giving undivided attention and absorption to it, but the growth is encouraging and sure. At my first coming, I mentioned a sunburst creature, and it is he who has taken me under wing. He refers to himself simply as a Sage, one of the many in this exciting, eternal land of Truths. He had been burned at the stake for his spiritual convictions, and, at his moment of transition, he had forgiven his enemies, as the Christ had done. He carries his vast knowledge without pride, but humbly. We have long, vivid talks together, speaking of many things, things still too new for me to fully grasp. He radiates me with his infinite patience and I want so desparately to emulate him. I shall speak to you of my talks with him when I am more surefooted mentally. He has much to teach, and I do so want to be an apt student.

I hand you a rose, love. And, for the moment, I must depart.



Weddings

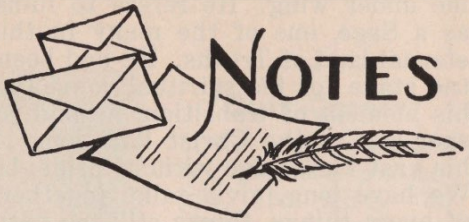
BROWN-BROWN

December 4, 1964 at 7:30 P.M. at the home of Rev. Velma Dickson, Mr. Ivan Brown and Mrs. Rebecca Brown were united in marriage. Both bride and bridegroom live in Mishawaka, and will make their home at 3514 York Street. The Bride looked very lovely in a pink lace dress. She has been a Spiritualist all her life.

EVON-ZIEMBA

December 26, 1964 at 2:30 P.M. in a new Spiritualist Church located near a small settlement called Springville, Indiana, Mr. Edmund I. Ziemba of LaPorte and Bernice Evon of Union Mills were united in marriage by the Pastor of the First Spiritualist Church of Gary, The Rev. Velma Dickson. The couple will make their home on a farm near LaPorte. The bride was dressed in white and gold and wore an orchid.

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NOTES *from the* FIELD

SAN FRANCISCO, CALIFORNIA

A "Forecast of 1965" was given through the trance mediumship of Rev. Florence S. Becker, Pastor, Sunday Evening, December 27, 1965, in the Golden Gate Spiritualist Church, 1901 Franklin Street, San Francisco.

This Service marked the 52nd consecutive year that Rev. Becker has given an annual Forecast of trends and events to be expected in the months ahead. Since this annual event of the Church calendar is looked forward to with such interest, people were already waiting when the doors of the Church were opened at 6:00 P.M. that Sunday evening. Within an hour all the seats in the Church auditorium were taken so that as many seats again had to be placed in the Church Chapel and upstairs in the Social Hall to accommodate the large congregation which waited eagerly for the 8:00 o'clock Service.

After her beautiful and inspired address on the topic "What! Why! When?" Rev. Becker yielded in trance to the influence of her guide and teacher, Dr. E. J. Briggs, as the lovely music of "The Lord's Prayer" by Malotte was played softly on the piano.

After a personal greeting to Mr. Samuel Allison, a pioneer worker for Spiritualism who with Rev. Becker was the only charter member of the Church present and after speaking of a visit to Mr. Al Neil, another Charter member absent due to illness, Dr. Briggs proceeded with the Forecast of events to come naming country by country and giving special mention to many particular states and areas of our own United States. The quiet and rapt attention of the large congregation throughout the giving of the Forecast testified to the great respect felt for this greatly-loved teacher and pastor.

A selection by the Church Quartet, "Over The River," sung in tribute to Dr. Briggs, was followed by Spirit Greetings given by Rev. Becker through her well-known phase of blind-fold billet reading.

Beautiful floral arrangements graced the rostrum and Chapel adding to the impressiveness of this Special Church Service, together with the music of the Church Quartet accompanied by Julie Burr, the piano music of Greta MacGregor and the organ prelude and offertory by Dorothy Haddick.

Rev. Clyde Dibble, Co-Pastor, gave the Invocation and acted as Chairman for this Special Service.

SALEM, MASSACHUSETTS

A state ways and means affair was held at the First Spiritualist Church, Salem, on October 16, 1964. Under the very capable supervision of state chairman, Mrs. Hazel Lothrop, it was a most successful evening, spiritually and financially.

A delicious ham and bean supper was served by guild president, Mrs. Evelyn Grant and her efficient committee, consisting of Mrs. Elizabeth Crampsey, Mrs. Irene Renwick, Miss Ruth Harsnett, Miss Alice Willet, Mrs. Blanche Grant, Mrs. Beatrice Leblanc and Mrs. Virginia Beesley.

A most enjoyable penny sale followed, under the direction of Mrs. Hazel Lothrop, with the assistance of her daughter.

Members of the Brockton, Quincy, Onset and Springfield churches were present to help make a memorable evening for all attending this function. Much hilarity was shared, with many renewing old friendships. All agreed that most appropriate for this joyous occasion was the slogan, "Togetherness."

On Nov. 28, 1964, at the Salem Church, A Christmas Bazaar was held. This function was extremely successful financially as well as socially. Many beautiful articles were donated to the fancy work table, supervised by Mrs. Elizabeth Crampsey, who was assisted by Mrs. Mary Maguire and Mrs. Kathleen Crampsey. Delicious home baked goods were predominant on the pie and cake table, with Miss Ruth Harsnett, Miss Alice Willet and Mrs. Beatrice Leblanc in charge.

The Dear Little Mignonette's table, presided over by Rev. Worsencroft, did a flourishing business. Mrs. Muriel Karolides sold home made candies.

Karen and Jeffrey Ayers, grandchildren of Rev. Worsencroft, who were visiting from New York with their parents, assisted in various ways. Jeffrey was unbelievably successful selling chances on a beautiful hand-painted picture, donated by member, Miss Nellie Holden from Toronto, Canada. Mrs. Virginia Beesley was in charge of a lovely tablecloth, given by another member, Mrs. Alice Taylor.

The Supper Committee, under the leadership of Guild president, Mrs. Evelyn Grant, were most efficient. In addition to names previously mentioned, Mrs. Irene Renwick, Mrs. Audrey Santorella, and Mrs. Blanche Grant helped to make this Bazaar a huge success.

ROYAL OAK, MICHIGAN

The Michigan State Spiritualist Association of Churches held a brief but most productive one-day Special Convention at the First Spiritualist Temple, 114 Pingree St., Royal Oak, on Saturday, November 21, last. Delegates came from all around Michigan despite very inclement weather.

The assembled delegates pledged themselves and their groups anew to the advancement of their National and State Associations, especially through the planned development of their churches for even greater service to the peoples of their communities.

The administrative program and actions of the Association's officers and trustees who had been elected at the emergency membership-called Special Convention of March 24, 1962, were unanimously approved and they were authorized to press for early completion of the necessary legal action instituted in 1962 against a rebellious group on the Association's Board of Trustees of that time for their abortive effort to divorce the Association and its churches, etc., from a traditional auxiliary status with the National Association.

The invitation of the recently restored First National Spiritualist Church, 2501 Jefferson St., Muskegon Heights, to the Association to hold its 1965 Convention there, was accepted and the 1965 State Convention will therefore be held in Muskegon or Muskegon Heights next May 14, 15 and 16.

Preliminary planning also was undertaken to assist the NSAC in its recently announced decision to hold its 1965 Convention in Michigan at Detroit's Statler-Hilton Hotel, October 4th through October 8th, next. The last NSAC Convention held in Michigan was at Detroit's now slated-for-dismantling Tuller Hotel in 1960. That Convention was most successful and there was at the time no hint of the disturbing disagreement between the NSAC and its Michigan regional auxiliary and administrative agent by a newly elected State Association president who, as events later revealed, was

(Continued on next page.)

wholly unprepared for the heavy responsibilities and wise decisions required in his office. The disastrous aftermath is history—a history we'd like to forget.

During 1961 and early 1962 this president and several other members of the Association's Board of Trustees badgered the National Association with unreasonable demands and eventually illegally appropriated to themselves the power of decision over the sovereign membership of the Michigan Association and its member auxiliaries and voted to withdraw the State Association and its auxiliaries from their National denomination. The rebellious Board members, however, only succeeded in voting themselves out of the denomination, and thus out of all offices and memberships thereunder.

It has taken a great deal of time and several court decisions to fully confirm and sustain this fact. A final appeal by the ousted officers and their supporters is now pending, but a proper turnover of the Association's records and assets to its legal officers and governing Board should not be long delayed.

The strong loyalties of the Michigan church groups to their traditional denomination will greatly facilitate the reuniting of the misled groups with their loyal fellow Spiritualists. Michigan therefore confidently anticipates presenting a united and harmonious face to its friends and fellow delegates from all around our great country as it welcomes them to the NSAC 1965 Convention in Detroit next October.

PONTIAC, MICHIGAN

The First Spiritualist Church of Pontiac reopened on Sunday, November 15, last, following complications arising from the abortive attempt in 1962 of a former MSSAC President to withdraw the Michigan Association and its member churches, etc., from their traditional auxilary status as a part of the National Association and which eventually brought about the suspension of activities in the church by its rebellious group.

It was most unfortunate that this busy and beautiful church, dedicated to Spirit, the state Association and the National Association by the Rev. Mable Barnes and her sister Nellie was maneuvered into a position of seeming revolt against the NSAC by "rejecting" its new uniform form of NSAC charter provided to it in December, 1961, by the NSAC.

Shortly thereafter the church's president, Mr. Floyd Simmons, newly elected trustee of the MSSAC, was notified that due to his loyalty to the NSAC and his election to the new Board of the MSSAC, his more than 20 years of membership in the church was being terminated. The MSSAC's new Board disagreed, promptly assumed custody of the church and named Mr. Simmons as its agent-in-charge, responsible to it for all activities of the church until the situation could be resolved and peace restored therein. The church's secessionist leadership promptly padlocked the church —and occupancy and use was lost to its loyal members.

Last September the church was found open by the Pontiac City Police. Mr. Simmons was called—and the apparently abandoned and greatly run down church is once again in the possession of its loyal and still waiting membership. Its grand piano, however, and its newest lectern, chairs, hymnals and dining tables and much of its kitchen equipment were missing. Extensive repairs and refurbishing were necessary before the church was sufficiently restored so that religious Sunday and midweek services could be resumed.

The loyal church group quickly reorganized and applied for a restoration of its illegally rejected NSAC charter. The MSSAC Board promptly approved and the NSAC as promptly restored the church's charter. The restored charter was presented to the church's officers and members on Sunday, November 22, last, by MSSAC Secretary Goldie M. Dodd. The church is again on its way to future progress and to greater service to its denomination and community.

Present church officers are: Floyd Simmons, pres.; Dorris Harpool, vice-pres.; Mary Mayer, Secretary; Theresa Harpool, treasurer; Lucius Davis, Lester Reed and Earl M. Thornton, trustees.

The church is being enthusiastically supported. It obviously is very much needed in The City of Pontiac.

SEATTLE, WASHINGTON

The Church of Spiritual Unity, Seattle, has had a very successful year under the leadership of Rev. Genevieve Seidler, who has again been elected President for 1965. Attendance has greatly increased as has the Church membership, 12 new members have joined the church recently and a number of names are now being considered by the board and membership at this time. The social activity of the church is not neglected. Each month there is a coffee hour at which new contacts are made and old friendships renewed and strengthened.



Board of the Church of Spiritual Unity, Seattle, Washington.

The board consists of Pres. Rev. Genevieve Seidler; First Vice President, Ed Freedlund; Second Vice President, Ada Johnson (who has been an integral part of the church for the past 25 years and who has always served as church musician); Secretary, Emma English; Treasurer, Bertha Larson as she has been for 20 years. Trustees, Verne Weber, Edith Martin, Bernice Brown, Louise Kenny and Georgia Lamar. The assistant church pastor is Glenna Weber.

CASSADAGA, FLORIDA

First Spiritualist Church, Cassadaga, concluded a very successful church year December 20th, last. The church conducts services at 2:30 P.M. each Sunday in the Camp Auditorium while the Southern Spiritualist Camp Meeting Association meets in the same place on the last Sunday of any year continuing to the end of the official Camp Season at the end of March.



Board of First Spiritualist Church, Cassadaga. George Blodgett, Secretary; Edith Shannon, Trustee; Hazel Kopp, Trustee; Rev. Arthur A. Myers; Mas Graves, Treasurer; James Carper, Trustee; Roy Boatman, Vice President.



Rev. Arthur A. Myers, Pastor

The church board and membership is very proud of the church success during the past year. Pastor, the Rev. Arthur A. Myers, senior trustee, N.S.A.C. welcomed into the membership and gave the right hand of fellowship to 29 new members on this concluding Sunday of the 1964 year. This is the largest group he has had the honor to receive during the life of the church. N.S.A.C. president, R. J. Macdonald was asked to deliver the Charge to the new members an office he was proud to fill.

The Rev. Evelyn Muse, N.S.A.C. trustee of Edinburg, Texas is the missionary clergyman at the Auditorium during the first week of the 1965 official season at Camp. A very large and appreciative congregation was present to listen to her compelling and instructive address and her concise and positive clairvoyance. Her engagement at the Camp was for two weeks and two Sundays and her splendid work was greatly appreciated.

EL PASO, TEXAS

Greetings and a Happy New Year to all, wherever you may be. We here in El Paso call our city the land of sunshine and the most beautiful place of all. We have been a very busy church family these past few months, more especially the past six weeks. We would like to pass on some of the ideas we brought to a successful conclusion. In November, an Arkansas family became stranded on the outskirts of the city, the small son of the family sickened and died, there was no food, no money, no warm clothing. The pastor of the First Spiritualist Church asked for a special donation at the Wednesday evening service, in a few minutes $20 was raised and money for flowers, other friends assisted to see that there was money for a proper funeral, through the influence of other friends the husband and father got work, and there was plenty of food and money to tide the family over until things were settled.

The church held a benefit dinner under the auspices of Mrs. Jane Pemberton of the "'Herald Post," she is a reporter for that newspaper, and this kind of warm good work is a daily project with her. Jane also headed the annual "Little girl Christmas dress project"; more than a thousand little girls received new dresses, the First Spiritualist Church did its part raising $75 for this project along with nine lovely dresses for some happy little girls, the church also provided dinners for several families, the pastor and Mrs. Betty Pierce, also of the "Post" delivered the Christmas boxes. So much food came into the church that it was divided and Mr. A. H. Hauswirth took a big box of groceries and two large sacks of warm clothing to the City Rescue Mission for distribution.

Our pastor is affectionately known as "Mamma Lena" to all who know of her fine church and the good work she is called on to undertake for the many charitable projects organized for the needy, the First Spiritualist Church is known and respected by all in this fine city nestling at the foot of Mount Franklin, the members hope that all the readers of the magazine will have the same wonderful New Year that they hope will be the lot of all.

ARE WE EQUAL?

By Chester W. Mahaffie

The Bible says, "All men are created equal," created in the likness and image of God. That is true. But because of false teachings, most peoples idea of God is that of a personal God made in the image and likeness of MAN. That is Christianity's greatest error. They have personalized God. God is not personal, God is Spirit, Love, Law. GOD IS Spirit, God is not A Spirit. Man IS Soul, Man does not have A Soul. Soul is the part of God that Man is.

Are we equal? Yes, God did create ALL men equal. But men are NOT born equal. Neither the man Jesus nor the Bible states that men are born equal. They both say "Men are CREATED equal. God created the spiritual man equal and we are all spirit, NOW, as much as we will ever be. The environment under which men are BORN makes them equal or unequal. This is the material man, the spiritual men are all created equal. For example: John F. Kennedy and Dwight D. Eisenhower were CREATED equal, but they were not born equal. Different environments altogether. One had the best of life given to him while the other had little. Yet Eisenhower developed his faculties of Being and in the eyes of men he earned the right to be equal. "EQUALITY IS NOT A GIFT, IT IS EARNED." But in the eyes of God "ALL MEN ART CREATED EQUAL."

George Washington, our first president and George Washington Carver, a slave that made good were both CREATED equal in the eyes of God but were BORN unequal in the eyes of Men. George Washington Carver awakened his God given faculties of Being and EARNED his equality with mankind. There is a God Law of personal responsibility that effects us all. None are exempt in the eyes of God. There are 14 of the God given Faculties of Being.

One of which is the "Faculty of Choice." How we choose, so we are. Jesus said, "As a Man thinketh in his heart, So IS HE. We are all CREATED in the same environment, but we are not all BORN in the same environment. We are created equal, yet not born equal. But man can work out of his environment by developing his faculties of being, God's gift to

(Continued on next page.)

man, and EARN his equality: in the eyes of man. EQUALITY, like SPIRITUALITY IS NOT A GIFT, they both MUST be EARNED. There is no vicarious atonement, Jesus said no one can ATONE for another. There is a God Law of Cause and Effect and we are responsible for what we cause to come into our lives; because what we Cause, MUST come to an effect, good or bad. The born, material man is subject to Life and death, sickness and health therefore not equal, but the spiritual man is created equal because of SOUL: good, perfect, eternal in his Being, because God is good, perfect and eternal and man is made in his image and likeness.

I have ONE LORD, (the Lord is Law), ONE FAITH (TRUTH, when the object of one's FAITH is proven true, it is no longer FAITH it is TRUTH). ONE BAPTISM, (emerged in the Christ Truth, the principle by which we put God Law into effect).

Present day demonstrators would do well to think on these things. Once we EARN equality no one can take that beautiful character from us; we built it, yes EARNED it. EQUALITY AND SPIRITUALITY ARE NOT GIFTS; they are earned by you, no law, no force, no power can give equality EXCEPT, "THE POWER OF THOUGHT, YOUR THOUGHT." Thoughts are cause and deeds put your thoughts into action and you are responsible for both. So I say to the minority races and all men; "EARN your equality and it will be eternal through all time and in all universes."

"Wisdom is not hidden within; IT IS WITHIN. We need only to open the door of SOUL (you) to release it."

THE LAW OF POLARITY



Lucy Marie Lent

Understanding how and when the Law of Polarity affects our lives is essential for the purpose of preventing an adverse reaction from its negative aspect by rising to the higher dimension where it ceases to operate.

Everything in this world appears to have two poles, the positive and negative, Good and evil, Life and death, Day and night etc. called the pairs of opposites. However, spiritual understanding gained through Soul development, nullifies somewhat the negative part of the Law by knowing duality has no foundation in God. We are taught UNITY and ONENESS to be the invariable Law of the ABSOLUTE. The book "Kybalion" states clearly:

"Opposites are identical in nature, but different in degree. Extremes meet and may be reconciled at Center. For example, Love and hate are two different mental states, yet it is possible to change the vibrations of hate for the vibrations of Love."

Accordingly, the only way to neutralize the transitory Law of duality requires changing one's mental state by polarizing at the positive pole of true BEING. Unless we do so, we are definitely NOT immune or protected from negative experiences, notwithstanding affirmations to the contrary.

(Continued on next page.)



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Karma or Cause and effect can only be transcended by functioning from the Christ-state of Consciousness. We are advised to "put off the old man, and put on the New, which is renewed after the image of Him who created him" the choice is ours.

True metaphysics recognizes mistakes must be perceived as such only for the purpose of correcting them, knowing their unreality in Truth. Cultivating an attitude of faith and serenity through spiritual regeneration will enable us to overcome the human for the divine, thereby avoiding the law of retribution. Fortunately for us GOD, in His ineffable Love and compassion has promised help through innumerable forces, among which are guardian angels every ready messengers to serve and inspire. Assurance is given in Psm. 91st:

"He shall give His angels charge over thee to keep thee in all thy ways" We may well ask why the negative seems stronger than the positive. It is because human beings do not accept the way of escape provided for their redemption by Jesus, Seers and Masters of all ages.

Fighting and closing our eyes to error of any sort is useless, and is NOT God's means to solve any problem. Evil gathers strength from opposition, giving it all the power it posesses. The first step to counteract evil consists in facing it with the Truth, obeying the command "NOT to be overcome with evil, but overcome evil with Good."

It is interesting to note, the Principle of RHYTHM is similar in operation to the one of Polarity. In this world, everything consists of a to-and-fro movement, a flow and inflow, Life and death, night and Day, an action and reaction resembling a pendulum swinging back and forth between two poles. The law of Cause and effect operates only on the lower plane. Knowing this, enables us to function from the higher dimension avoiding its consequence.

Krishna speaks of duality by the statement: God is above it" and Jesus: "GOD is the ONLY Power."

The Masters understood the game of Life, and knew how to rise to the next dimension through self-mastery and discipline, placing themselves in touch with the higher forces. Having learned to overcome their moods and lower emotions, they became movers of the game instead of pawns, causes instead of effects, the higher law prevailing over the lower. In simple language, aligning with one's divine nature will bring us gradually to the goal of perfection we are destined to reach eventually.

Let me add here, the greatest deterrent to advance on the path, consists of judging and criticizing maliciously. It is well to remember the Bible quotation: "With what measure ye meet, it shall be done unto you." Another statement: "I will give thee the fruits of thy thoughts" should be an awakening.

It is wise to watch the thoughts we entertain concerning others, for sooner or later, they will react upon us, inviting into our experience, whatever wrong was perceived in the other person. This will eventually place ourselves in the same wave-length of negative vibrations as well as those hovering in the ether.

W. J. Colville formerly of Lily Dale, brings out a vital Truth in one of his enlightened lectures when he wrote: "The quality of thought we entertain about others is unconsciously absorbed by them, and reflected back upon ourselves" Mozumdar writes as follows:

"Your condemnation binds you to the very thing you condemn, and yet, when you rebuke those who condemn their fellow-men, you fulfill the divine Law, for the divine Law rebukes those who condemn others."

Presenting it another way, evil of any sort may not be condoned but rebuked by seeing it for what it is, an appearance to be dissolved by Truth, having no reality in God. "Ye shall know the Truth and the Truth shall make you free' is the comforting promise.

However, care should be taken to be divinely guided when and how to help others by pointing out their mistakes to be corrected. Fault-finding and gossiping for their own sake should be sedulously avoided. Sending thoughts of kindness to all, forgiving those who would harm us, will often change their belligerent attitude to one of friendliness.

Maintaining a sweet and serene disposition in the face of any problem will bear much fruit and is the certain road to self-mastery. We read in Ps. 16:24—"Pleasant words are as a honeycomb, sweet to the soul, and health to the bones."

EVER WILLING TRUSTING THEE

Where thou lead me I will go
Asking not thy reason show
For in thee my trust shall be
Angel loved ones guiding me.
Through the turmoil of the night
When my path I know not right
Comes the answer to my prayer
Angel loved ones wait and care
When in doubt and troubles way
Pride and ego have their say
Selfless, humble all I place
Angel loved ones in thy grace.
Ever willing trusting thee
Angels of Gods love I see
Ever willing trusting thee
God's protection is with me.

—Richard P. Goodwin

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EAST ST. LOUIS—United Spiritualist Church, 51st St. and Ohio Ave. Services Sunday and Wednesday, 7:45 p.m. Pastor, Rev. Ottilie S. Dryoff, 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 (Y.W.C.A.) Youth Center 229 Ogden St., Hammond, Ind. Sunday Services at 7:30 P.M. Pastor Helen Schaller, 1518 173rd Place, Hammond, Ind.; Secretary, Jean Fleener, 230 Hobart Street, Gary, Ind. Phone 949-1298.

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

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

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

IOWA

DES MOINES—Third National Spiritualist Church, 2733 Thompson, Des Moines 17. Services Sun. 2:30 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.; Arline Robinson, Secretary, RFD 2, Orrington, Maine.

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

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

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

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 National Spiritualist Church, Port 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. Public Message Circle 1st and 3rd Saturdays, 7:30 p.m. Telephone at Church 832-9764.

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

TOLEDO—National Spiritualist Church, 3838 Watson St. Services 2nd and 4th Sundays, 2:30 p.m. Mr. Erwin O. Fosgate, Pres., 209 Marie Place, Perrysburg; Orlyss Ballmer, Pastor, 2114 Allenby Road.

YOUNGSTOWN—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., 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 Theresa Boss, 1802 So. Adams, Tacoma, SKG-7144.

SEATTLE—Universal Spiritualist Library, 323 Jones Building, 1331 3rd Ave. Seattle Library open daily, Books for rent, Periodicals for sale. Mediums in daily attendance. Ada B. Johnson, Pres., Sunset 3-0449; Librarian, Emma English, 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.

of the Spirit" said the apostle to the Gentiles, "is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance." Spiritualism, by whatever name known, without the fruit of the Spirit, without religion and moral growth, is the veriest rust and rubbish; and religion, by whatever name known, in any age, without Spiritualism and its accompanying spiritual gifts, is only an empty shell, an offensive creedal cadaved that should be buried without ecclesiastical formalities. Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of the races. They acknowledge the living Christ. They feel the influx of the Holy Spirit. They are richly blessed with visions and calm uplifting ministrations from angelic homes. Spirit is God, and man is spirit now his body bearing the same relationship as the husk to the corn, the outward appearance of the inner vital, ever living being whose real home is with God The Father.

cient times, it seems, as is today among modern religionists.

The main difference between ancient and Modern Spiritualism is this; the ancients believed that any demonstration from Spirit was a direct manifestation from a Master Being, whether he be Yah-Wah - Jehovah, God, or any of the many gods developed through physical relationship with the receiver. This thought was general in acceptance; Jehovah became just such an entity to the Hebrew people. He became a God of demand and absolute rule, an imperialist somewhere in the heavens whose personal domination judged every physical action. Since the Children of Israel lived constantly in fear and turmoil their Jehovah was demanding and cruel, we find this to be true in the many visitations of spirit to Moses all through the Pentateuch; in other words a super being created to judge the progress of the human family.

In Modern Spiritualism we do not accept this premise, we believe that Natural Law universal and unchangeable is a Law of Love and spirit contact is the right of every individual. Such spirit contact is never in the spirit of revenge or cruelty, but rather a natural procedure which proves the existence of Creative Force and the eternality of good and God in all things. Jehovah—God—Infinite Intelligence are synonymous in the sense that they represent Creative Force; however, their acceptance in each case is the result of the matter of approach. By any name the Fact of God Power is evident in all and every age.

Declaration of Principles

National Spiritualist Association of Churches

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

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Spiritualist Healers League

National Spiritualist Association of Churches

Secretary
REV. JANICE R. BAYNES
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 FEBRUARY

Oh infinite and supreme power God, open my spiritual sight that I be not blinded by the form through which thy love and truth are being expressed, then shall I know that thou art one, love supreme intelligently expressed through all.