

The National Spiritualist

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"The Summit of Spiritual Understanding"

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ANNIVERSARY OF MODERN SPIRITUALISM

MARCH 31, 1976



The Origin of Modern Spiritualism
March 31, 1848



FOX COTTAGE, HOME OF THE FOX SISTERS
AS IT APPEARED AT LILY DALE, NEW YORK

Statements of Witnesses Regarding the Mysterious Noises Heard in the Home of John D. Fox in Hydesville, N. Y.

The following statements were made by the different persons whose names are signed to them, and taken down in writing as they made them; after which they were carefully read, and signed by them. They comprise but a small number of those who heard these noises, or have been knowing to these transactions; but they are deemed sufficient to satisfy the public mind in regard to their truthfulness.

Certificate of Mrs. Margaret Fox, Wife of John D. Fox, the Occupant of the House.

"We moved into this house on December 11, 1847, and have resided here since that date. We formerly lived in the city of Rochester, N. Y. We were first disturbed by these noises about a fortnight ago. It sounded like some one knocking in the east bedroom, on the floor; we could hardly tell where to locate the sounds, as sometimes it sounded as if the furniture was moved, but on examination we found everything in order. The children had become so alarmed that I thought best to have them sleep in the room with us. There were four of us in the family, and sometimes five.

"On the night of the first disturbance we all got up, lighted a candle and searched the entire house, the noises continuing during the time,

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The Hydesville Cottage

The Fox Cottage (formerly of Hydesville, N. Y.), as it now stands, was purchased by B. F. Bartlett of Cambridge, Mass., and moved to Lily Dale, N. Y., during the month of April, 1916, as a matter of preservation, and as a memorial to Spiritualism and the Fox sisters.

The cottage is furnished with old furnishings ranging in age from seventy-five to three hundred years, and includes the tin trunk which the peddler carried at the time of his murder, while in this cottage is also an iron bar made by John Fox in 1846, two years before the Fox sisters received the intelligent rappings relating to this tragedy.

Since the cottage has occupied the present site greater demonstrations have been manifested than was the case prior to its removal, the reproduction by the peddler of the same sounds as were emitted by him at the time he was murdered, and even the sounds of the digging in the cellar where the body was buried.

These demonstrations were received through the mediumship of Mr. N. Lutgen, a resident of Lily Dale, N. Y., in the presence of Mrs. N. Lutgen, his wife, and Mr. and Mrs. B. F. Bartlett, a party of four, who are ready and willing to make affidavit as to the truth of the above statement of demonstration.

Miss Floy Cottrell is the medium who received the same demonstrations as did the Fox sisters at the time when Modern Spiritualism

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THE LITTLE CORNER OF HISTORY IN SPIRITUALISM

The following is taken from "The Spiritual Record" Vol. 1, No. 3—published in Chicago January 18, 1879.

"SPIRITUAL DEFINITIONS versus MATERIALISM"

by
CORA L. V. RICHMOND—At Chicago, Ill.
Sunday evening, Jan. 12, 1879

"My theme this evening, friends, may require in itself some explanation: Spiritual Definitions versus Materialism.

The absolute theologian declares all things possible with God. The absolute materialist declares all things impossible that are not in accordance with natural law. The limit of natural law is not described; therefore it is never known what is impossible. But certain things are known to be possible in accordance with natural law, and from this premise the materialist presumes that other things are impossible merely because he does not know the law governing them. If it chance to be in a realm where the positivist has not extended his researches, or where the materialist does not recognize a realm at all, then he denies not only any possibility of occurrence, but any postulate upon which an occurrence can be predicated, and declares all that realm to be null, void, inactive, impossible and incomprehensible that is not within the measured province of what he terms "natural law."

You will readily understand, therefore, that this evening it is not a controversy between theology and materialism, but it is spiritual definitions, and in what manner these effect the two extremes that are in the world of thought to-day.

The theologian is correct in the largest and divinest sense—in a sense that the materialist will be very slow to recognize, but that will be forced upon him, inch by inch, until he will at last exclaim that natural law as meant by him included everything, not only supposed possibilities, but supposed impossibilities.

The experiments in Berlin recently, under the manipulation of Profesor Zollner, prove that things entirely contravening natural law are possible (that is, the supposed realm of natural law); that disintegration of solid substances is possible; that things which appear under the dominion of natural law, as realities disappear and reassume their position again as appearances; and all this takes place without mechanical appliance, without any chemical or other arrangement for consuming the articles, and without any method for their restoration. It is not known in the domain of the materialist how these things can transpire, and therefore the ultra-materialist is satisfied with saying that

they do not appear, that simply because he considers it impossible, it can not take place. Mr. Huxley once remarked, "If some one should tell me that a man arrived in London by telegraph, I would certainly know that they were mistaken, because it is impossible;" but because that absurd proposition is impossible, or seemingly so, he then presumes that other things equally unusual are likewise as absurd and impossible.

This sophisticated method of reasoning is presenting a palpable fallacy first, and then comparing other things that are not fallacies with this predicate. It is a favorite method of evading the issue and of avoiding that which conflicts directly with established opinions and called facts. But as in the logic of the universe nothing is impossible that does occur, and every step in spiritual manifestations, is a fallacy.

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WHAT HAS BEEN GAINED?

Rev. Joseph M. Merrill

The following article was read and presented at the International Spiritualist Federation's Tenth Triennial Congress in London last October.



Rev. Merrill, Pres.

In the one hundred and twenty-seven years of Modern Spiritualism we have come a long way from the persecution, scoffing and ridicule of its mediums, and in this 10th Triennial Congress it is hoped that sufficient will be gained that the seeds planted here will bear fertile fruit in the days and years ahead.

Spiritualism is an equilateral triangle, the base of which would be science, the

link which binds Man to the Divine, and the two sides—philosophy and religion, when properly understood and practiced makes for an abundant life—the kind of life that the great Nazarene Teacher told us about. The great triangle of the three aspects of Spiritualism point to Infinite Intelligence, the creative force of all things—physical and spiritual.

Those three aspects are so linked together that one phase cannot function without the others, and when the phenomena is used without the religion there is a lack of cohesion that weakens the structure of Spiritualism.

The teachings coming from higher spirit beings breaks down the concept of an anthropomorphic Deity, and the miraculous birth of the Nazarene; and, gives to humankind a more acceptable belief that the man we know as Jesus did not die on the cross for the sins of the world but rather because he came to fulfill the Judaic law as he divinely understood it, and places the responsibility for the wrongs of the world squarely on the shoulders of the individual. To believe in the dogmas and creeds of the past all the while accepting the entirety of Spiritualism is a contradiction of one's belief.

Spiritualism has been a voice in the wilderness of mankind—but an effective voice. The Spiritualist has invaded the field of science, religion and philosophy which is a kin to religion. Orthodox Christianity is being revolutionized, and the doors to the spirit are being opened.

Physical scientists of the past investigated the manifestations of the spirit intending to scoff, but they stayed to pray at the altar of truth.

The psychic stream, to use the words of the late Arthur Findlay, has cleansed the rivers of

the world muddied by blood in the name of religion.

Savants who have delved deeply into the study of psychic phenomena are reporting more and more favorable findings of mediumship. Modern Spiritualism is moving away from the realm of early physical mediumship and is moving into the realm of the mind and mental phenomena. Extra-Sensory Perception and Parapsychology are opening the doors of man's consciousness to the realization that mind is energy, a part of Divine energy, the life force of the individual.

Sensory Perception is not "extra" and the word is a mis-nomer. Everything that has come into existence in the form of technological and scientific advancement has come from an extension of the five physical senses, and it was not Parapsychology that allowed Theresa to see her parents who were in spirit—nor that allowed Bernadette to see the vision of the beautiful lady she termed "the Blessed Mother"—nor for Joan of Arc to hear the voices outside herself which directed her to lead her armies to battle. It was purely the workings of spirit.

In the early days of Modern Spiritualism the advocates were purists, taking the teachings and manifestations of the spirit and threw from their shoulders the shackles of fear, superstition and ignorance. With this new knowledge of Spiritualism a new day of reason prevailed and their concept of religion was no longer creed and dogma but more of a practical philosophical religion.

The purists, still among the Spiritualists are disturbed because of the infiltration of reincarnation which is not a part of Spiritualist teachings any more than astrology and numerology. The latter two are sciences in themselves and apart from religion whereas reincarnation is a theory, not as yet proven even in the spirit world. The basic teachings of Spiritualism is a knowledge of, and a belief in, the continuity of life in progressive stages, and the scientific proof of the communication between the two worlds. Too much in the areas of genetics, biology, the time concept of the old soul taking over a new soul, and hypnotism where spirit control plays a part, all make for supposition instead of reality.

In the study of mental phenomena, toward which the mental phenomena in Spiritualism is moving it has been theorized that our bodies are continually throwing off thought rays just as they give off heat rays, and these thought emanations are not lost but enter a reservoir

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CONTINUATION OF 83rd N.S.A.C. CONVENTION

WHAT ARE WE DOING AND WHERE ARE WE GOING

Rev. Edythe B. Meader

It is a privilege to be asked to speak to you today and I am grateful for this opportunity. During these past few years I am sure all of us who are truly interested in the progress of our religion of Spiritualism are in the process of doing some soul searching. The question seems to be what are we doing and where are we going? In the early days of my public work in Spiritualism, I wrote an article for our NSAC magazine in which I asked the questions "why are we not progressing more rapidly" and challenged us to arise from our lethargy. Today, after these many years of seeking and searching for the answers I feel it is time to speak frankly and honestly about us all.

The NSAC is the only Spiritualist organization I would really want to be a member of because we are known throughout organized Spiritualism to have the highest standards of any organization. However, there are always weaknesses in any organization and until we recognize those weaknesses, we cannot grow in the proportion which we should.

Today, my memory goes back to my early days in Spiritualism and I recall the crowds that would attend our camps and churches in the New England area. I also recall that in those days unless you were an avowed Spiritualist you did not admit to being one because the idea of Spirit Return and the demonstration of mediumship was ahead of those times. Those who suffered the ridicule of the many were truly the pioneers of our day. Today, the world has advanced to the point where our young people want to know more about what we believe and they come to us seeking the answers. Our churches must be ready for this challenge and we as individuals must also keep abreast of current thinking and current ideas. In this way we may be able to relate to the young seekers in a way that is meaningful to them.

After having visited many churches throughout the U.S.A. I feel I should make the following suggestions and it is my hope that the NSAC Board will look upon these suggestions in a favorable way and decide if they warrant action.

1. First of all our great lack is a Theological Seminary. Until such time as we have a Seminary we cannot demand nor receive the respect given to most ministers. If the Morris Pratt Institute is unable to

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HOW MISSIONARIES CAN HELP IN THE PROMOTION OF SPIRITUALISM

Rev. Larry Clark

One first must ask who is a missionary and what are the duties of a missionary?

Is the missionary one who has been appointed by an organization as such?

Are the duties of the missionary to go and give lectures and messages in other churches?

My personal opinion is that a missionary is each and every person who knows the beauty of Spiritualism and goes forth giving this truth to mankind. So, this makes all of us who have the burning desire to enlighten mankind true missionaries.

The duty of the missionary is more than just serving a church with a lecture and a few messages. The missionary should be a spokesman for the betterment of the cause of Spiritualism; for the betterment of services as to platform decor; better presentation of lectures; encouragement of the leaders and workers and to help new workers and to show them the right direction.

But how much can a missionary accomplish except suggesting? In order to make Spiritualism grow, we need better educational systems; better communion between churches, state and national organizations. Many states only want their workers to work within their own state ignoring the problems and needs of the neighboring state.

It is time that the examinations be put on a uniform basis, that all people receive the same examinations and that the examinations be given by qualified individuals. Let me ask, what is the incentive for new workers studying for the ministry of Spiritualism when many of the leaders and examiners of many states have never taken the courses of study themselves? How can these examiners properly correct the examinations when they have never taken the courses?

It is my opinion that Spiritualism is at a cross road, going straight ahead as we are now progressing, or regressing and accomplishing very little or nothing. Going straight ahead with our true teachings and increasing our efforts, and moving at a greater rate of speed, are to me, going in the positive direction. Regressing and leaving out the true teachings of Spiritualism for the new thoughts that can be bought in some paper back books will take us to the final destruction of the Spiritualist movement.

As a missionary traveling several thousands

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THE LOVE OF TRUTH

Herbert F. Schneider

People are motivated throughout life by many different inclinations. Many of them can be classified as selfish. They become a love of our life because each success in a chosen aspect of life gives us delight. Continued delight becomes enduring love for that which we cherish.

It can be the mere acquisition of money or of the possessions that wealth can buy. It can be prestige as the result of wealth or even the false pride of poverty. It can be the prestige of outdoing others in some skill. It can be the pride of success in a chosen vocation. It can be the pride of pushing our children or grandchildren ahead of other children. It can be the pride of outmaneuvering competitors in business deals. It can be the pride of political influence or the love of power over other people.

We can indulge in resentment through envy and hold on to it as if it were a way of life. We can have a love of criticising everyone else. All these desires and others can become a self-obsession and being the thing most desired from life they become the ruling love of a person's life. Obviously they are selfish.

How can we guard against such self-indulgence? Obviously the influence is insidious and worms its way into our lives without we becoming aware of the deleterious nature of our learnings.

First of all we must become alert to the existence of that trend in most peoples' lives. We must continually check ourselves to see if we have unknowingly slipped into one of them.

We must substitute good for that which is not good by setting up a more constructive pattern of thinking for ourselves to follow. We must choose a predominating desire or love to

become a principle interest in our life. Consequently it must be one with which we can abide. We must then struggle to keep it uppermost in our thoughts so that it enters our sub-conscious mind and eventually becomes a part of our spiritual consciousness. By this time it is 'second nature' to us and not as difficult to maintain. However in times of stress we will need to continue to assert ourselves within, so that we do not lose a grip on ourselves.

What does it all amount to? It amounts to a discipline. We do not need to apply special breathing, distort our physique, make affirmations or assert decrees. We need only to exert our will to a constructive theme and determine upon one which is adequate.

Truth Is An Ethic Derived Of Infinite Intelligence. It is something that is not apparent to most of mankind. It has been obscured from the perception of man by the false teachings of those who are responsible for unfolding truth to the benefit of mankind.

Would not dedication to the seeking of Divine Truth for unfoldment be worthwhile? Would not a dedication to revelation of truth wherever it is found be meritorious? The finding and understanding of truth for its own sake would be virtuous.

The master Jesus is quoted as saying, "The Truth Will Make You Free." That is to say that the shackles of ignorance will be struck from you. All mankind would be the beneficiary if truth prevailed.

What higher aspiration can one have than to love Truth and become its exponent. We might pray, "May The Love Of Truth Predominate In My Life. HFS



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SUNSET IN EDEN

Wilson C. Gilman

Every man has his Garden of Eden buried somewhere in his soul. It is usually presided over by his dream girl, or a god, a hero, or a goddess. Sometimes now and then, a man realizes his dream and his Eden. Such a man was Tommy Garland. As a boy, living on the farm at the foot of a big hill, Tommy was small, and shy, and when life seemed overwhelming or his parents too strict, he would run up on the hill where there was a small meadow encircled by big trees, birches, elms, maples and pines, and there he could pour out his heart to the stars, and come back down the hill feeling calmer and much better to cope with the problems that a small boy has. To him, the meadow was a magic place, indeed.

He went away to the city to school, and in his last year in high school he was assigned to the room of Miss Laura Lowe, teacher of English. It was during the first few classes that he noticed Miss Lowe kept glancing at him, as though she were trying to convey a secret message. He felt embarrassed, constantly checked his clothes to see if anything was out of order. Nothing was.

It was late in September of that year, when he was passing the high school late one Friday afternoon, when he noticed a light in Miss Lowe's room.

Struck by a sudden impulse, he let himself in through the north door, and climbed the stairs to her room. He heard sounds of laughter and two of his schoolmates were sitting in the front seats talking to Miss Lowe. When they saw Tommy, they realized that it was nearing supper time, so, giggling, they left and Tommy was about to follow them, when Miss Lowe waved him to a seat in front of her desk.

She leaned on her elbows on her desk and gazed out at the setting sun, and began to say so softly, "The magical end of the day—the slanting rays, the splendor of our Sungod Apollo—as he seeks the horizon of the other side of the world."

Then, suddenly rousing herself, she motioned for Tommy to come and sit beside her, that, he, too, could watch the western skies. He sat down in awe of Miss Lowe, as she resumed her dreaming. "Tell me, Tommy, why is it, that out of all my pupils there is something about you that attracts me to you—it is as though we had known each other somewhere, sometime—and yet, it escapes us in our present memories."

Tommy was enchanted—seeing the spiritual side of Miss Lowe. He stammered that he, too,

had felt that sense of attraction, that he dreamed of her nights—she was the most beautiful woman in the whole world.

Miss Lowe laughed, a musical sound of joy and contentment.

"Lots of boys fall in love with their teachers," she whispered. "It's a beautiful world while it lasts, but it cannot endure, Tommy; you must make our ways in life in different directions—but while it lasts, it is like living on cream and cake—," and Miss Lowe's hand stole over and covered his on the desk with its green blotter.

The sun was sinking lower and the golden hour was over when Miss Lowe said suddenly, "Gracious, Tommy, we must go home—time is like a swift wind from the sea—it is always in a hurry, heading for the far places—and strange destinies."

Tommy stood up suddenly, aware of the golden glow in his body—and he looked down into the smiling upturned face of his teacher, with her mouth slightly pouted. As though controlled by a mind stronger than his own, he slowly bent down and kissed her. It was a world of iridescent splendor that he had entered, one long moment, and then he was apologizing for his deed, when she pressed a long white finger across his lips as she whispered, "This is your secret and mine—we'll never tell another soul in the whole world—I'll see you Monday—" and Tommy turned at the door for a last look by the dying sun, as she waved her fingers with a conspiratorial air.

The rest of the year passed without any further communication between them; she was impersonal at all times and treated him exactly as she did the other students. He was grateful for that, in their secrecy there was a certain kind of divine glory.

On graduation night, Miss Lowe emerged from the crowd of parents and relatives at the ceremony, and grasped his hand, gazed into his eyes for a long moment, then said to his parents, "Thank you for raising such a fine son." She turned away and was gone amongst the admiring girls in white dresses, some of whom were weeping at the idea of parting from one whom they considered wise and kind and their favorite teacher.

In later years Tommy retained his two dreams, the magic meadow, almost up to the clouds, and Miss Lowe who was like a beacon in his dreams—lighting the way through the

(Continued on next page.)

perils and problems of life in the big city. His family grew and married, his wife left him, and business became so complex, that one day he resolved to go out and find that meadow and see if he could find himself at the same time.

He started out that morning, and drove furiously, as if he had a date with destiny. He must reach that meadow before sundown. He was thinking of that golden hour in high school, when a truck loomed, there was a sudden crash and a jab of pain, and he found himself out running in the street, with that meadow on his mind as his destination. It didn't seem odd that he should be walking—and in a few minutes he passed through the old farmyard, and on into the field, and then up the road to the meadow.

As he entered it, he was amazed—it was beautiful—light, fountains, pools of water, and flowers everywhere, all bordered by giant ancient trees that had been growing for centuries. And coming out from the many people that were scattered everywhere, was a woman—wearing white, and holding out her hand—

Tommy stopped—it was Miss Lowe. "What a beautiful dream," he exclaimed, as he ran up and seized her hand and gazed at her lovely flowing white gown, with the ribbon in her hair—"You haven't grown old a bit," he was saying, and she pressed a white finger across his lips. "That's because how you see me in this world—" she said softly,

"Oh, but this is a dream," Tommy said quickly, "and I'll wake up and—"

She was shaking her head, "No, Tommy, this is real, it was yesterday that is the dream—" and suddenly from the lovely gayly colored underbrush, there came a couple dozen children, who clustered around them, clutching their hands with their tiny fingers.

Miss Lowe was explaining—"Oh, yes, we have teachers here for the little ones who did not remain on earth very long; so we have a whole new concept of principles to teach. And I could use an assistant," as the children began to sing, "Miss Lowe has a beau, Miss Lowe has a beau."

Tommy was explaining he must go back to work—he had heard of her passing some years ago, and now to see her as he remembered her—this was only a dream. Miss Lowe said there would have to be many explanations, but in the meantime, here were his parents, and lo and behold, Tommy turned and was greeted with outstretched arms of his mother, who said, "We thought Miss Lowe should be the one to greet you—welcome home, son."

Miss Lowe was laughing softly, "You see, Tommy, you really took something from me, long years ago, or was it only yesterday—and I think you should return it, don't you agree?"

"Seems to me he's taking a long way around," said his father. "When a guy has got to die to pay a debt—wow, what a thought!"

In the midst of the laughter, as the group turned away towards the seats by the fountain and the flower trees, Tommy was still protesting that this was only a dream, until Miss Lowe said, as the children jostled her in glee, "Now you know Mr. Simms, your neighbor—he's reading the paper, and let's look over his shoulder at this item—" and slowly emerging into their vision, was Mr. Simms reading the morning paper, and the item said:

"As attendants removed the body of the fatally injured Thomas Garland from the badly smashed car, they noted the strange smile on his face as though he had found his own private world. Some folks call it Paradise, others Mt. Olympus where the gods dwell, others just call it Eden." WCG

TREASURE TROVE

Priscilla M. Clough

What do you keep in your treasury of memories? Are your memories pure gold, silver or base metal? No life is complete unless it is rich in memories whether they are emblems of poetic life or a prosaic one. A hazardous career proves a source of excitement for another generation. A noble example leaves its mark on civilization.

Scientists claim that the more we learn the more we forget. Some people live so fast that they cannot remember what they did the day before. Others dwell so entirely in the past that they are apt to forget the demands of the present. The happy medium is reached by him who employs the past as an aid or background for the present or future.

Every day you are making memories. Memories which you may regret, memories which are poignant and self-compelling. The more vividly you are impressed, the greater will be your capacity to remember. But then somebody may say, "Suppose I want to forget?" Happily the average mind remembers the things it wishes to remember and forgets easily the unpleasant.

Memories should have meaning, not the meaning so generally made use of in the rock and roll type but something vital and urgent. Memories of the hot-house variety may be well enough for hearthside purposes but they would hardly be valuable in a battle for life.

Association with a noble mind is perhaps, one of the finest memories a man or woman can have. The outcome very often finds expression in eulogies and biographies. The stronger the influence the better the memory. A man may be judged by his memories. Does he remember the dregs or does he recall the best in everything and everybody. Rosemary for remembrance. Don't neglect your memories. They will inspire, they will rebuild and renourish.



Spiritual Healing



HEALING AND THE INDIVIDUAL

Paul D. Wilson



Rev. Paul D. Wilson

The human being is often referred to as a Triune Being. Physical body, Soul (Spirit body and you), Spirit as separated from the two bodies. All of this is best understood as a product of design by the creative Force. It is assisted by the parents with heredity and environment. Design makes more clear the difference in individuals particularly those born of the same parent but widely

differ in many ways. The design varies as shown by the size, shape, coloring and even in the state of health. Individuals who have little resistance to the things that affect the health are not as physically resistant to pathologic conditions.

Where and how we live will have its effect. What we take into the body will help or hinder well being. Also the use and disuse will effect the general condition, mentally and physically.

The design of the body can result in the demonstration of personality and the Life Force. Personality may be defined as, "That part of you that is expressed."

The capabilities are infinite and can be developed with effort and training. It is believed that all capabilities are in every individual but that only the strongest are expressed or made use of.

The Life Forces begin at conception and vary at all times by the many factors which generate and use the energies. Life may be defined as "Spirit in manifestation."

There are two systems of the body which make life possible.

First the one which causes growth and maintenance. This is not under the control of the will or desire but can be influenced by much that the individual does or doesn't do. The Heart, blood systems, digestion, growth and other functions go on endlessly during the physical life.

The voluntary part of our bodies respond to us through the Spirit body exercising the will and desire of the individual. We learn how to use it beginning at birth and it is interesting how babies try to operate their physical body in the beginning.

The physical body is, probably, the greatest chemical laboratory known. Many substances are changed and converted to other substances and forces. The efficiency of this largely determines the strength of the life forces of which Healing is constant and usually sufficient to maintain health. This is the normal state of being. This is, in part, renewal of worn parts. Body maintenance, regulation of growth and others necessary to maintain life in the physical body.

There is much evidence of Intelligence in these two systems.

Growth, for example, enables one to reach maturity as we know it and stops apparently when that is finished by the design of the person. It then manifests in the maintenance. Injuries stimulate growth which replaces lost cells and stops when normal tissue is replaced. Some think that cancer is the continued growth of cells after normal growth is accomplished. This would account for the extra cell growth which is often seen.

Health is the normal state. We aid or interfere with the body processes which maintain life and use the healing force we generate constantly to assist. Trouble develops when our life forces are not strong enough to maintain normal health and help is needed. This help takes many forms all of which use the forces of the body to accomplish results.

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N.S.A.C. Healing Center
Miss Catherine Schneider
P.O. Box 6042
Wheeling, WV 26003

PRAYER FOR SPIRITUAL HEALING—

I ask the great unseen healing force to remove all obstructions from my mind and body and to restore me to perfect health. I ask this in all sincerity and honesty and I will do my part.

I ask this great unseen healing force to help both present and absent ones who are in need of help and to restore them to perfect health. I put my trust in the love and power of God.



Rev. E. L. Muse, NST

LYCEUM DEPARTMENT

Rev. Evelyn L. Muse, National Superintendent
Bureau of Lyceums, N.S.A. C.

ANNUAL LYCEUM CONFERENCE

Plan now to attend the Annual Lyceum Conference at Lily Day, New York.
July 9, 10, 11, 1976

Greetings to all Lyceumists:

Tie a string around your finger and remember we're looking for **Y O U** July 9, 10, 11, 1976 in the Annual Lyceum Conference at Lily Dale, New York. It will be so nice to stand up and be counted in this conference during the Bicentennial Celebration of our country. We're planning on the largest attendance and the most constructive meeting ever held. There's so much to be done for the Lyceums and to build new interest in the Lyceum Department.

"BEGINNER KITS" have been assembled for the aid of new organized Lyceums and to help the Conductors and Teachers. If, you are one of the new Lyceums organized in 1975-1976 and you're in need of material and assistance please get in touch with your National Lyceum Superintendent, Mrs. E. L. MUSE and we shall assist you in every way possible.

We strongly urge representatives from every Lyceum in our Organization to cooperate in this program and to get in touch with this office. We are very anxious to learn the exact number of Lyceums and members that we have in the U.S.A. Our Lyceums are under attack from individuals in and out of our Organization. We are the first to realize that mistakes have been made toward the promotion of this great cause. We are constantly working to improve and progress as time goes along. We must accomplish and create interest in the Lyceum for the welfare and future of Spiritualism. We have been drawn into the vortex of catastrophe and we shall overcome and go forward.

New material is being printed and we're striving to set up a complete program for our Lyceumists. We need the help of all who are interested in this movement; we need a Lyceum in each of our chartered churches; we need to band together to hold the interest of our youth and keep them in our Spiritualist Churches for the future of Spiritualism. **HOW CAN WE ACCOMPLISH THIS?** Simply by working together, planning every move and staying ahead of yesterday and today.

In our Annual Lyceum Conference in Lily Dale, New York we shall have daily classes, not only Spiritualism taught but recreational ac-

(Continued on Page 14.)

Elsie Butler Bunts



Elsie Butler Bunts

The Spotlight was adopted as the official organ of the Lyceums of The National Spiritualist Association of Churches. Elsie Butler Bunts was editor from 1947 until 1972. (Now being published by Audry Cutlip).

As we present the following salute for your birthday past and the many happy days ahead, we do thank you for your service, devotion, and hard work in

promoting Lyceums and publishing the Lyceum Spotlight.

A SALUTE TO ELSIE BUNTS!

We give a salute to you this day,
You are most deserving, for in your generous way,
You have given your life to helping others,
Bringing Light of Life to your sisters and brothers.

We need more like you, Elsie my girl,
You are a rich gem, a special pearl.
A pioneer, foraging on, unafraid,
A pillar of strength, our arcade.

We thank you for your support in days gone by,
You helped us to reach out to those on High.
You taught us the meaning of Spiritualism at its best,
And now dear Elsie, good job done, it's time to rest.

Sit back and watch others carry on your work,
Some will earnestly strive, some will shirk.
But all in all, you have taught us well,
In salute to you, I would like to ring a large church bell.

We thank you Elsie, for your help all through the years,
You've shown us how to rid ourselves of haunting fears.

We love you and bless you—how can we repay?
Our best wishes to YOU, on this—YOUR BIRTHDAY!

HAPPY BIRTHDAY, ELSIE! September 14, 1975
Jeanne Slauson

STATEMENTS (Cont'd. from Page 1.)

and being heard near the same place. Although not very loud, it produced a jar of the bedsteads and chairs that could be felt when we were in bed. It was a tremulous motion, more than a sudden jar. We could feel the jar when standing on the floor. It continued on this night until we slept. I did not sleep until about twelve o'clock. On March 30th we were disturbed all night. The noises were heard in all parts of the house. My husband stationed himself outside of the door while I stood inside, and the knocks came on the door between us. We heard footsteps in the pantry, and walking downstairs; we could not rest, and I then concluded that the house must be haunted by some unhappy, restless spirit. I had often heard of such things, but had never witnessed anything of the kind that I could not account for before.

"On Friday night, March 31, 1848, we concluded to go to bed early and not permit ourselves to be disturbed by the noises, but try and get a night's rest. My husband was here on all these occasions, heard the noises, and helped search. It was very early when we went to bed on this night—hardly dark. I had been so broken of my rest I was almost sick. My husband had not gone to bed when we first heard the noise on this evening. I had just lain down. It commenced as usual. I knew it from all other noises I had ever before heard. The children, who slept in the other bed in the room, heard the rapping, and tried to make similar sounds by snapping their fingers.

"My youngest child (Cathie) said: 'Mr. Splitfoot, do as I do,' clapping her hands. The sound instantly followed her with the same number of raps. When she stopped the sound ceased for a short time. Then Margaretta said, in sport: 'Now do just as I do; count one, two, three, four,' striking one hand against the other at the same time, and the raps came as before. She was afraid to repeat them. Then Cathie said, in her childish simplicity: 'O, mother, I know what it is: tomorrow is April-fool day, and it's somebody trying to fool us.' I then thought I would put a test that no one in the place could answer. I asked the noise to rap my different children's ages, successively. Instantly each one of my children's ages was given correctly, pausing between them sufficiently long to individualize them until the seventh, at which a longer pause was made, and then three more emphatic raps were given, corresponding to the age of the little one that died, which was my youngest child. I then asked: 'Is this a human being that answers my questions so correctly?' There was no rap. I asked: 'is it a spirit? If it is, make two raps?' Two sounds were given as soon as the request was made. I then said: 'If it was an injured spirit, make two raps,' which were instantly made, causing the house to tremble. I asked, 'Were you injured in

this house?' The answer was given as before. 'Is the person living that injured you?' Answered by raps in the same manner. I ascertained by the same method that it was a man aged thirty-one years; that he had been murdered in this house, and his remains were buried in the cellar; that his family consisted of a wife and five children, two sons and three daughters, all living at the time of his death, but that his wife had since died. I asked: 'Will you continue to rap if I call my neighbors that they may hear it, too?' The raps were loud in the affirmative. My husband went and called Mrs. Redfield (our nearest neighbor). She is a very candid woman. The girls were sitting up in bed clinging to each other and trembling with terror. I think I was as calm as I am now. Mrs. Redfield came immediately (this was about half past seven), thinking she would have a laugh at the children; but when she saw them pale with fright, and nearly speechless, she was amazed, and believed there was something more serious than she had supposed. I asked a few questions for her, and was answered as before. He told her age exactly. She then called her husband, and the same questions were asked and answered. Then Mr. Redfield called in Mr. Duesler and wife, and several others. Mr. Duesler then called in Mr. and Mrs. Hyde, also Mr. and Mrs. Jewell. Mr. Duesler asked many questions, and received answers. I then named all the neighbors I could think of, and asked if any of them had injured him, and received no answer. Mr. Duesler then asked questions and received answers. He asked, 'Were you murdered?' Raps affirmative. 'Can your murderer be brought to justice?' No sound. 'Can he be punished by the law?' No answer. He then said: 'If your murderer cannot be punished by the law, manifest it by raps,' and the raps were made clearly and distinctly. In the same way Mr. Duesler ascertained that he was murdered in the east bedroom about five years ago, and that the murder was committed by a Mr. _____ on a Tuesday night, at 12 o'clock; that he was murdered by having his throat cut with a butcher knife; that the body was taken down cellar; that it was not buried until the next night; that it was taken through the buttry,

(Continued on next page.)

NOTICE OF ERROR

The article "Our Spiritual Home" by Dorothy Kuehnert, published in the January issue, was concluded in the February issue under the title "Chappel of Awareness". We apologize for this and other miscues past and future; and, we the Editors and Printer thank you for your Patience with us as we adjust to our Transition in Publication. WFM

down the stairway, and that it was buried ten feet below the surface of the ground. It was also ascertained that he was murdered for his money, by raps affirmative. 'How much was it, one hundred?' No rap. 'Was it two hundred?' etc.; and when he mentioned five hundred the raps replied in the affirmative. Many called in who were fishing in the creek, and all heard the same questions and answers. Many remained in the house all night. I and my children left the house. My husband remained in the house with Mr. Redfield all night. On the next Saturday the house was filled to overflowing. There were no sounds heard during the day, but they commenced again in the evening. It was said there were over three hundred persons present at the time. On Sunday morning the noises were heard throughout the day by all who came to the house. On Saturday night, April 1st, they commenced digging in the cellar; they dug until they came to water, and then gave it up. The noise was not heard on Sunday evening nor during the night. Stephen B. Smith and wife (my daughter Maria) and my son, David S. Fox, and wife, slept in the room this night. I have heard nothing since that time until yesterday. In the forenoon of yesterday there were several questions answered in the usual way, by rapping. I have heard the noise several times today.

"I am not a believer in haunted houses or supernatural appearances. I am very sorry that there has been so much excitement about it. It has been a great deal of trouble to us. It was our misfortune to live here at this time; but I am willing and anxious that the truth should be known, and that a true statement should be made. I cannot account for these noises; all that I know is, that they have been heard repeatedly, as I stated. I have heard this rapping again this (Tuesday) morning, April 4. My children also heard it. I certify that the foregoing statement has been read to me, and that the same is true; and that I should be willing to take my oath that it is so, if necessary.

(Signed) "MARGARET FOX.
"April 11, 1848."

Statement of John D. Fox.

"I have heard the above statement of my wife, Margaret Fox, read, and hereby certify that the same is true in all its particulars. I heard the same rappings which she has spoken of, in answer to the questions, as stated by her. There have been a great many questions besides those asked, and answered in the same way. Some have been asked a great many times, and they have always received the same answers. There has never been any contradiction whatever.

"I do not know of any way to account for these noises, as being caused by any natural means. We have searched every nook and corner in and about the house, at different times, to

ascertain if possible whether anything or anybody was secreted there that could make the noise, and have not been able to find anything which would or could explain the mystery. It has caused a great deal of trouble and anxiety.

"Hundreds have visited the house, so that it is impossible for us to attend to our daily occupations; and I hope that, whether caused by natural or supernatural means, it will be ascertained soon. The digging in the cellar will be resumed as soon as the water settles, and then it can be ascertained whether there are any indications of a body ever having been buried there; and if there are, I shall have no doubt but that it is of supernatural origin.

(Signed) "JOHN D. FOX.
"April 11, 1848."

Credit for reprint to
HYDESVILLE IN HISTORY
M. E. Cadwallader

HYDESVILLE (Cont'd. from Page 1.)

was first made manifest in this cottage, and she, while in charge of this cottage, in 1916, received demonstrations as to independent voices and other manifestations to many in fact to enumerate. (Cottage later destroyed by fire).

MY PRAYER

I would be an inspiration,
To every one I meet,
The weak and the discouraged
I would set upon their feet
Counseling them with loving
kindness,
Bring light in place of
blindness,
Teaching truth the best by
living,
Finding love by just the
giving.

—Myrtle Wright

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NOTES from the FIELD

IN MEMORIAM

Nichols—Malcolm A., passed to the higher life on December 2, 1974. He was born in Indiana on October 22, 1904, but spent most of his life in Detroit, Michigan. He has made his home in Dearborn Heights, Michigan for the past twenty-two years.

Mr. Nichols was founder and President of his own corporation, the Manco Products, Inc. of Melvindale, Michigan. He retired from active business to carry on the international interests he had developed for the former corporation, under the name of Nichols International, Inc.

He was widely travelled in the interests of his business ventures, and had formed associations in England, Germany, and Mexico. In addition to business trips, he travelled for personal pleasure, and his slides bear witness to the keen interest he held in other peoples and in other places.

For many years he was actively interested in Spiritualism, and currently was serving as Organist for the Spiritual Life Center of Dearborn Heights, a School of Esoteric Science. Mrs. Nichols, who is the Founder of this Center officiated at his memorial service.

TRANSITIONS

Way—Henry G., Elizabeth, New Jersey, made his transition to the next life during his sleep the morning of November 24, 1975. He was born in Martins Ferry, Ohio, August 16, 1904, was 71, a life-long Spiritualist, and was a member of the Way Memorial Temple, Wheeling, West Virginia since his birth. He was the eldest son of the late Rev. George W. and Mrs. Mayme H. Way. He was preceded to the Spirit World by his wife Helen Wilma, August 23, 1974. He is survived by a son George H. Way, Severna Park, Maryland, and a brother Durbin H. Way, Fort Myers, Florida. In Mr. Way's early years he was a student of the late Mr. William E. Hammond and taught a young man's class in the Way Temple Lyceum. He was graduated from West Virginia University with a degree in chemical engineering in 1927 and established expertise in the inorganic chemical industry. He was instrumental in perfecting several orthodontic plasters, and improvements in gypsum wallboard manufacture.

Beckley—Mrs. Lillian Bigoness, of Rose Hill Ranch, Portland, Connecticut, passed into spirit on December the 8th, 1975 at Hartford Hospital. She was the wife of Kenneth Beckley. Mrs. Beckley was affiliated with the Hartford Spiritualist Temple for many years and held the office of its president in past years. She was also the treasurer of The Connecticut State Assoc. until the past year and at the time of her passing, was the Second Vice President of the CSSA. Services were held on December the 11th, 1975 at the Rose Hill Memorial Park with the Reverend Calista Rita serving at the services. Her passing is mourned by all here in Connecticut Spiritualist Churches.

Hill-Holstein—Dorothy H. (nee Stoneman) in Venice, Fla. passed to the Higher Expression of Life on Dec. 31, 1975 at the age of 63 years. Beloved wife of William J. Hill, dear mother of Karen DiPazza of Scottsdale, Ariz. and Richard (Karen) Hosten of Sheboygan, Wis. Surviving also are 3 grandchildren; her mother Mrs. Myrtle

Holland of Englewood, Fla; a sister, Gertrude Wilford, a brother, Robert Stoneman and other relatives and friends. Services were conducted by Mr. Joseph S. Licenciate Minister of the First Psychic Science Church of West Allis, Wis. Mrs. Hill was a member of the First Psychic Science Church of West Allis and of the Western Wisconsin Camp Association at Wonewoc, Wis. Entombment, Wisconsin Memorial Park.

Appleby—Mrs. Avis, formerly of the Burkett Church and for the last few years a member and worker of the Fifth Spiritualist Church in St. Louis, Mo., made her transition Nov. 13, 1975. She served many and will be missed.

Buss—Mrs. Sophia, mother of the Rev. Dorothy Buss who is pastor of the Fifth Spiritualist Church in St. Louis, Mo., made her transition Nov. 18, 1975. A member of the Church for many years, she was a gentle lady. Rev. Buss had the privilege of conducting an inspiring funeral service for her dear mother on Nov. 21.

Miller—Mrs. Ruth, past to the higher life November 21, 1975. She had been ill about a year. Was survived by husband, Lester L. Miller and son Malcolm Leen, and three grandchildren, several nieces and nephews. Funeral private.

GRANITE CITY, IL United Spiritualist Church

The United Spiritualist Church, 3800 B Street, Granite City, formerly of East St. Louis, held its first service of the Bi-Centennial Year, on Sunday Jan. 4th, 1975 with George Ortgiar as the speaker. The topic was, "The Good Samaritan." We had the pleasure of having as guests, people from out of town, who joined with us for potluck supper. New members were admitted to our church group. The outlook seems prosperous for the coming year. Rev. Dyroff, the Pastor wishes all a good year ahead.

LOS ANGELES, CA Spiritualist Church of Revelation 60th Anniversary

All present at this 60th Anniversary Meeting were welcomed by our Pastor Rev. Wm. C. Donovan on this 14th day of December, 1975.

It was a very joyous day for all attending. Instead of the regular lectures Rev. Donovan spoke of the many famous people who had graced our platform during these 60 years.

First of all were Dr. W. Q. and Rev. Minnie Sayers the beloved people who founded this Church.

One famous gentleman, Dr. J. M. Peebles at the age of 99 sat in a wheelchair and lectured.

Numerous National Presidents who have served the Church of Revelation were as follows: Joseph Whitwell, Charles Smith, Robert Macdonald, Thomas Grimshaw, Harold Courtney, Joseph Merrill and Dr. Victoria Barnes who was NSAC leader in Education for so many years.

After acknowledging these wonderful ones Rev. Donovan introduced the CSSA guests present, Rita Faubel and Lois Lee, and then introduced the present Board of Directors of our Church.

When Mary Morse was introduced, having been a member almost 45 years, the Pastor said she IS the Church not just a member. Mary furnished two large beautiful bouquets for this service.

On the Platform serving the Church was Rev. Wm.

(Continued on next page.)

C. Donovan, Pastor, Mrs. Mary Morse, Chair Lady, Rev. Lillian Smith, Frances Scher, Kelly Quinn, Mary Sturgeon and Cecil Peets. Patricia Smith conducted the healing service assisted by Lois Lee, Orene LaFayette and Cecil Peets.

Rev. Donovan concluded this portion of the service by inviting all to attend our 1976 anniversary either here or Beyond the River.

Circles were held and appropriate refreshments were served.

LOS ANGELES, CA Spiritualist Center

On December 7, 1975, the Spiritualist Center in Los Angeles held a special service at which a Healers' Certificate was awarded to one of our students, Saul Weiss. Saul is our sixth student to receive a credential in 1975. The service was conducted by Lee Jones, President of the Center. The presentation was made by Rev. Edmund Foard, Past President of the California State Spiritualists' Assoc. After the presentation of the certificate, Rita Faubel, former President of the Center and a member of the Board of Directors of the C.S.S.A., gave a few remarks on the requirements for a healer and conveyed the Boards congratulations to Saul.

This Ceremony was a particularly joyful occasion for the Center, since Saul Weiss is one of the best-known and most effective healers in this area. Cases are referred to him by the Society for Psychical Research and from other sources. Saul maintains a special healing phone in his office on which he takes calls from as far afield as Mich., Chicago, New York, and London. Saul credits his success to his healing guide, Madame LeClaire, and the results of their co-operation can be seen in the stack of affidavits and testimonials received at the Center from those who have benefited. We are tremendously pleased and excited by Saul Weiss' great gift and we look forward to many years' association with him.

Saul is a Charter Member of the Center.

PLATFORM POINTERS FOR THE PERFECT SPIRUALIST SERVICE

1. Take your place on the platform as quietly and unobtrusively as possible. The Spiritualist Church Service ought to be like a gently moving picture, each part blending with the rest in a beautiful harmonious whole.

2. In giving the Invocation remember that you are a Spiritualist asking the co-operation of Spirit, not begging favors of a Personal God.

Comment: Invocations ought to be brief. Let the speaker give the address.

3. Read the Declaration of Principles slowly and distinctly. All reading in unison lacks dignity if hurried.

4. Addressing everyone on the platform is a waste of time and detracts from the religious dignity of the service. In a devotional service it is correct to step forward, address the congregation and begin your work.

Comment: Addressing the highest dignitaries can be saved for banquets and Conventions.

5. Respect your co-workers by keeping absolute silence while they work.

Comment: A well-ordered service is planned beforehand, a list of hymns including the

special choice of guest workers, given to the chairman and the musician. This eliminates a whispered conference about hymns.

6. When introducing guest workers, recognize special offices, not personalities.

Comment: For example, "The Reverend John Smith, National Missionary"—Never "Mr. Smith, a very popular worker."

Remember the title Reverend is used with the full name only, never under any circumstances used alone.

Example: WRONG—Mr. Brown is our Reverend.

RIGHT—The Reverend Joseph Brown is the pastor of our church.

WRONG—Good morning Rev. Brown.

RIGHT—Good morning Mr. Brown (or Dr. Brown if he is entitled to the title of Doctor.)

7. When you are the speaker have a subject and stick to it, Let there be no doubt about the point you wish to make.

Comment: The congregation wants spiritual food; save your personal experiences for your friends in private life.

8. Apologies have no place in religious services. Respect the spirit friends who are helping you, by refraining from disparaging your work. Your best is good enough.

9. It is bad manners for the chairman or any worker to praise or otherwise comment, from the platform, on any worker's part in the service.

Comment: You can tell them how much you liked their work, after the service.

10. In giving Spirit Greetings remember that a brief message, restricted to exactly what you receive from Spirit, has more spiritual value than a long flowery one embellished with the figments of your imagination. Also remember that Spirit does not ask any questions at all. If you receive something that you feel you should not give out, do not mention it.

11. All mannerisms invite unfavorable criticism.

Comment: Playing with a handkerchief, fingering the altar cloth, snapping the fingers, pounding the Bible, twisting coat-buttons, swaying backward and forward, are objectionable and unnecessary. Trance workers, remember that an intelligent spirit operator never causes the medium to go through any contortions or facial distortions, so watch yourself and do not blame such mannerisms on your spirit control.

12. Special attitudes and motions are not necessary to healing affirmations.

13. "Do not thank your audience; they ought to thank you."

14. Confine the closing prayer to a few well-chosen words, leaving the congregation with a

(Continued on next page.)

good thought for the coming week.

Compiled by Katharine F. Tobey. Number 6 was suggested by Rev. Paul D. Wilson. Thanks to Mr. Frank Colby, author of a widely syndicated newspaper column and author of several books on the correct use of words, for the information on the correct use of the title Reverend.

LYCEUM (Cont'd. from Page 9.)

tivities, such as can be satisfactorily arranged under supervision of State Superintendents, Conductors and Teachers, who are our most competent teachers.

Come prepared to join in the Lyceum Parade on the eve of our Conference (JULY 8th.) Bring your Costumes, horns, drums and flags.

We shall have fun at the "Bicentennial Lyceum Country Fair". The usual attractions of assorted Booths: Candy, Cakes, Maple Syrup, Jellies, Orange-ade, Hotdogs, Hand crafts, old and new Jewellery with games of all kinds and other attractions to make for a joyful occasion.

Any donations toward the Bazaar Table or items for the Country Fair will be appreciated. If you are unable to attend this Lyceum Conference, perhaps you can help in sending a Lyceum student or a Teacher from your group. Will you help us to help you and your Church and Lyceum?

We know that the help of sending a child or teacher to this Conference will pay the biggest dividend to a church or individual that could be realized anywhere.

Will you help by sending a representative to this very important Lyceum Conference?

Mrs. Elvelyn Muse, N.S.A.C.
Superintendent of the Bureau of
Lyceums

THE Q & A COLUMN

Question:

Why do the evil spirits go to the spirit world, where the good go?

Answer:

The law of continuity is fundamental; therefore it knows no good or bad.

In other words, it is the highway over which we pass from one sphere to another. It is like the great transcontinental highway through our country—it is there, and used by all men alike. You cannot have public highways and then discriminate as to who shall use them. Democracy is the principle of nature, as it is supposed to be of this nation.

Again all men are God's children. In other words, all men are spirit entities, evolved from the one spirit, destined for the one goal, which is self-mastery and enjoyment of all nature's opportunities, both seen and unseen. Good and

bad are but relative conditions, and are not known except as we compare one condition with another. Essentially there is no evil spirit or spirits. There are vicious expressions of spirit as there are calm and merciful expressions.

There are people that as yet live only in the physical expression of their real self, and that give expression to the lower emotions and faculties. We have them all about us here in this world, but we do not have to associate with them, and each sphere of expression centers in itself here. Thus the old saying, "Birds of a feather flock together."

The laws in their continuity do not change in essential character, only in degree of expression. So in the spirit world there are the spheres of undeveloped; there are the more developed—all will yet ascend; and there are the strong who are climbing the stairway of progression. One does not hinder nor interrupt the other, but, all together, linked in the one great law of continuous growth and progress, we march steadily forward, mingling only with that which we draw to ourselves by the certainty of cause and effect, and our desires to be helpful and useful in real life.

PROMOTION OF SPIRITUALISM (Cont'd. from Page 4.)

of miles across the country in the past three years, I personally feel that our only hope for the promotion and growth of our great truth is through the teachings of Spiritualism with uniformity and continuity. We must have classes for beginners and classes for those that have already sat in classes. We must start the student with a good firm foundation and build each class by adding to the subject matter with continuity and not jumping from one subject to another subject. At all times the student should be motivated and interested or soon the students will lose interest.

Not only should the missionary encourage the student, but the teachers and the ministers. It is also up to the missionaries to take a long look at our blending of all ages. Whether it be a babe in the mother's arms or a 102 year old, we must all strive together. Only by blending

THE SOUL'S SYMPHONY

"Heaven speaks through man's pen and tongue. Earth, dulled to the clamors of hate and war and all mortal unloveliness, hears through the lifted voice of a hundred yars, spiritualism esinging triumphantly the promise of the revelation; God shall wipe away all tears and there shall be no night there."

Ollah Eloise Top

WAITING MID THE SHADOWS

"Spiritualism is God's message to his children on earth. Death is the most blessed gift of God to man. I approach death without fear. The fact that my transition day is near fills me with joy. I have fulfilled my earthly mission and am glad to go."

Rev. E. W. Sprague

PROMOTION OF SPIRITUALISM (Cont'd.)

together can we grow. I know every year this subject comes up and that every one feels this is not the problem in his church. Take a good look at your congregation and you may find that you have a full church, but if they are all approaching the 70's, where is your church going to be in a few years?

The missionary can only help with suggestions. It is up to each of you to make Spiritualism grow. Each church should take a long look at itself and ask what kind of image is it setting, how can each church better its services, its teachings, and motivate people of all ages?

The teachers should ask themselves—is what I am teaching based on a good foundation, is there motivation to keep the interest of the student, do I have continuity in my courses, am I giving the students the opportunity of expressing the student. We can always learn from the students also.

The Mediums and Healers should ask themselves,—are we using our abilities to promote Spiritualism or are we using mediumship to build up our own ego and our own personal gain?

To the leaders of the state organizations I ask—are you trying to progress and are you setting the example for your own workers? Do not expect people to progress and to go ahead with their courses if the leaders of the organization have never bothered or show little or no interest. Are mass meetings in established churches promoting Spiritualism or should this energy be used in areas where there are not established churches?

And let us not forget the National Board. It is time for changes. We need strength to grow. It is time that we realize that age does not make any difference. It is the ability of the individual that counts. Don't forget that we are living in a fast-moving world today, therefore, our leaders must move fast with the times to bring the truth of Spiritualism to mankind.

It is imperative that when we vote at our conventions and approve certain steps to be taken that we don't wait for another year without any action being taken. We need strength and backbone. Let's forget the age-old crutch "The doorway to reformation is always open." This is OK for individual growth but is not applicable when it interferes with the growth of an organization. When an example is set by our National Board, then this example will be followed by each individual and each church. In other words Think before you act. Think before setting bad examples.

The missionaries have their jobs to do but only thru continuous efforts of all young and old members of the organization can the beautiful truth of Spiritualism grow and stand in its rightful place among the men of today and in the years to come. L.C.

WHERE ARE WE GOING (Cont'd. from Page 4.)

- accomplish this important function, I would strongly recommend that the NSAC Board take the leadership for this idea since Morris Pratt has to be an auxiliary or a part of the NSAC. Undoubtedly the combination of many good minds can bring a Seminary into being.
2. I would suggest that the NSAC Missionaries become more useful to the NSAC Board and that they be asked to perform tasks. With Missionaries in each state where we have churches, there is much they could do to help those churches if the leadership of both the churches and the members of the NSAC Board would ask for such help.
 3. It is also suggested that the NSAC designate missionaries to go into our churches to help them with platform decorum, and church organization to make certain NSAC standards are maintained. In our churches where we have strong leadership, this help may not be needed but it is needed in many of our churches.
 4. It is strongly suggested that the NSAC standards of church management be spelled out by the NSAC Board and that a copy of these standards be mailed to each church secretary. These standards can then be used as guidelines for our churches.
 5. There seems to be a lot of controversy over exactly what our churches are teaching in their class work and unfoldment classes. It would appear that many ideas that are not pure Spiritualism are being included in class work. Because of this, our students are not properly prepared to do platform work. Until we declare exactly what we believe and demand that our church leaders who teach follow our theological concepts, we will not have young workers who maintain our standards. It is suggested that the NSAC Board either prepare such standards themselves or select a group to do this important work. Once the guidelines were established, it would be the responsibility of the NSAC to ascertain that our students are being properly taught. Where there is a State Organization, the responsibility could be delegated to them and a report given to the NSAC periodically.
 6. The young people in our organization are crying out because they feel we are not allowing them to take a more active part in what we do. When I was the age of these young people, I well remember that I too felt there did not seem to be a place for me. I finally came to the realization that I had "to do my own thing" so my suggestions to the young are:

(Continued on next page.)

- a. Be willing to do whatever your church leadership may ask of you.
- b. Do not expect to be the leader until you have learned what we stand for and how to follow.
- c. Serve in any capacity that you are able. Usually the leader of your church has done all the smaller tasks and may still be doing them. Do not be hesitant to ask if you can help with cooking a meal, doing the dishes after a supper, clean the church and do all the many things that make up the functions of a good church.

In the meantime those of us who are church leaders must come to the full realization that one day we must step down and a wise leader trains his young people in every aspect of church management so that when the leader retires, there will be those ready to take over. Too many of our churches have been built around one personality in the past. We must try to eliminate this and the only real way to do it is for that leader to train young people. It would seem to me that this would be a fulfillment for the young and would guard against chaos when the leader is no longer effective as a leader.

These are my suggestions. We are strong organization and the best organization in this country. As we grow older and are no longer able to do our work as well, let us be willing to step down and let others do your job who can better do it. Many of our leaders have passed away in office. This is not always good management. It is my hope and prayer that when I am no longer effective as a speaker and message minister, that I will realize this and not want to work where there are others who may do better work.

Fellow Spiritualists, these suggestions have been given in love and for the good of the many. Let us study them well and accept whatever is acceptable. Let us move forward with more vigor than ever knowing that it is a struggle but that as we discipline ourselves to new endeavors, we are making a stronger Spiritualism. EBM

HISTORY IN SPIRITUALISM (Cont'd. from Page 2.)
and not a theory, and as these facts one by one accumulate, in contravention to the supposed order of natural law as seen by the materialist, there will come a time when schools of materialistic thinkers will be obliged to revise their decision, even though they adhere to their present position as long as possible, and even though they find themselves at the last in recognizing the facts the very hindmost of human intelligences who do so recognize them.

To-day a certain class of materialistic mind perhaps not overburdened with the prophetic nature of discoverer, and not belonging to the grand school of which Herschel, Kepler, and other scientific minds, have been the leaders and prophets, consider it their province to keep science forever in the bondage of the limitations prescribed, and therefore keep watch and ward each of them, over an individual idea, albeit the idea is one of their own devising; and lest some encroachment shall be made upon their province, each of these ideas is made to include the whole scheme of the universe; so that the Huxleyan, the Spencerian, and the school of philosophy to which Tyndall belongs, constitute the center around which modern philosophy of a certain kind is prone to revolve, calling that the universe. We remember that history recalls that in former times the earth was supposed to be the center of the universe, and that planets (not many of them discovered) were supposed to revolve around the earth in glass tubes or spheres, the sun and moon being among the number thus assigned to be tributary to the earth. When it was discovered that the sun is the center and that the earth occupies an inferior position, it was certainly a shock to those over-zealous and egotistic minds who considered that the earth was the only creation whereon man existed, and that all the planets thus far discovered were tributary to it. In the same way, these schools of scientific and material thought, to-day, consider that each of their particular theories and schemes, each formula devised, must be the center, as the earth was the center of the solar system; that all other systems are tributary to theirs, and that all these, the central luminary of truth itself, only are satellites to their theory, revolving around and shining upon them by permission of the Infinite Purpose.

By and by it will transpire that the central point of truth is far other than they imagine, and that theirs, if satellite at all, is but one of the smallest of the orbs revolving around that potential center and sun of truth in the universe. By and by, they will find that the whole solar system has left them behind and is marching on—the whole solar system of truth, in constellated orbits of its own entirely independent of their particular theory or line of demarkation, and without once pausing to question whether such and such is impossible, or whether such and such is in accordance with what is considered the comprehensible or permissible theory of the hour. In this manner the world of modern thought is marching on to-day."

(Continued Next Month.)

The honeymoon is over when your wife starts complaining about the noise you make when you are getting breakfast.

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SAN LEANDRO—The Church of Two Worlds, NSAC, 660 Broadmoor Blvd., San Leandro, Calif., 94577. Rev. Connie C. Smith NST and Rev. Eli Goodreau, Co-Founders and Co-Pastors. Services—Sunday 2 p.m.

SANTA BARBARA—Summerland Spiritualist Association, Church of the Comforter, 1028 Garden St. 93101. Sun. Worship Ser. 11:00 a.m. Healing, Lecture, and Spirit Greetings. Social Hour following 4th Sun. Ser. Each Month. Wed. 8:00 p.m. class instruction. Rev. Peggy Kann, Rev. Lillian Smith, Rev. Edmund Foard, Pres. Florence Atherton.

SAN BERNARDINO—Temple of Spiritual Truth, N.S.A.C., 732 N. Sierra Way, Rev. Lillian R. Courtney, Pastor; Healing 9:30 a.m. Devotional Ser. 10:30 a.m. each Sun. Mrs. Helen J. Broadwater, Sec., 8778 Larkin Ct., Riverside, Calif. 92503.

SAN ANSELMO—Serenity Spiritualist Association, American Legion Log Cabin, Sun. services 10:00 a.m. Tel. 415 924-7475. Pauline Leonard, Secy. 445 Sausalito St., Corte Madera, CA 94925. Richard P. Goodwin, Pastor.

VACAVILLE—The Spiritualist Chapel of Awareness, Veterans Memorial Building, 549 Merchant St. Devotional Ser., Sun. 10:00 a.m. Spiritual Healing. Lyceum Instruction Classes, Address, Spirit Communication. Betty R. Clair, Licentiate Minister, Pastor. Donna M. Hansen, Sec. P.O. Box 69, 95688.

COLORADO

Centennial State Spiritualist Association—Rev. Robert J. Haskins, NST, Pres., 2810 Cherokee, Englewood, 80110.

COLORADO SPRINGS—The First Spiritualist Church of Colorado Springs, 730 N. Tejon. Services at 2:00 p.m. Sun. Acting Pastor, Robert J. Haskins; John Shropshire, Pres., Salea Larson, Sec. Tel. 303 473-7258 or 392-6530.

DENVER—The Temple of Harmony Church, 3375 S. Dahlia St., 80222. Ser., Sun. 10:30 a.m., 7:30 p.m.; Thurs. 7:30 p.m. Rev. Allen J. Miller, Pastor; Rev. Robert J. Haskins, Co-Pastor.

CONNECTICUT

Connecticue State Spiritualist Association—78 Terryville Ave., Bristol, 06010. Mr. Francis D. Owens, Pres., 785 Terryville Ave., Bristol, 06010. Mrs. Mary Ann Noddin, Sec., 174 Daley St., Forestville, 06010.

HARTFORD—The Hartford Spiritualist Temple Inc., YWCA, 135 Broad St., 06101. Sun. 2 p.m. (203) 569-1428.

NEWINGTON—The Church of The Infinite Spirit, Masonic Temple, 80 Walsh Ave., 06111. Sun. 2:30 p.m. (203) 582-7385.

NEW LONDON—New London Spiritualist Temple, 60 Blackhall St., 06320. Sun. 2:30 p.m.

OLD GREENWICH—Albertson Memorial Church, 293 Sound Beach Ave., 06870. Sun. 11:00 a.m. (203) 637-4615.

STRATFORD—The Temple of Divine Truth, Inc., N.S.A.C. Boothe Memorial Park, "Old Homestead," Old Putney Rd. Serv. 8:00 p.m. on the 2nd and 4th Sat. of each month. Healing after ser. Mr. Donald L. McCausland, Pres., (203) 734-8374, Mrs. Judith McGuire, Sec., 14 Cedric Ave., Derby, Conn. 06418.

WILLIMANTIC—The First Society of Spiritualists, Inc., N.S.A.C. 268 High St., 06226. Sun. 2:30 p.m.

DISTRICT OF COLUMBIA

WASHINGTON—Church of Two Worlds, 3038 "Q" St., N.W., Georgetown, 20007. Sun., Healing Serv. 2 p.m. Lecture & Messages 2:30 p.m. Mrs. Ola Sheekells, Sec.

FLORIDA

CASSADAGA—First Spiritualist Church. Ser. in the Auditorium every Sun., 2:30 p.m. Lecture Spirit Messages, Healing, Mr. J. Buchanan, Pres.

HOLLY HILL—The First Spiritualist Church (Little White Church), 1531 Center St. 32017. Sun. 11:00 a.m. 305 672-0520.

ORLANDO—Spiritual Research Society, Inc., N.S.A.C. 2500 E. Curry Ford Rd. 32806. Sunday Service, Lyceum Serv. 7:30 p.m.; Tues. 1:30 p.m. Circle; Wed. 5 to 7 p.m. Healing Clinic: Wed. Message Service 7:30 p.m.; 305 461-2480.

WINTER PARK—Spiritualist Church of Awareness, 863 S. Orlando Ave., 32789, Services Sunday 10:30 a.m. Wed. 7:30 p.m., Healing, lecture, and messages. 644-1018 if no ans. Call 851-3675.

MIAMI—Metaphysical Science Church (N.S.A.C.) 601 S.W. 7th St. Sun.: Healing Ser. 3:00 p.m., Worship and Messages 3:30 p.m. All-Message Service, Wed. 7:30 p.m. and Thurs. 1:30 p.m. Rev. Bernard L. Cusmano, Pastor. (305) 822-5711.

ST. PETERSBURG—Church of Spiritual Philosophy and Vedanta Center, N.S.A.C. 216 19th Ave. S.E., Ser. Sun. 11:00 a.m. Rev. M. MacBride Pantan 896-9840.

ILLINOIS

Illinois State Spiritualist Association—Mr. Bernard B. Powell, Pres., 4118 W. 24 Pl., Chicago, 60623. Ms. Patricia C. Heller, NST, Sec., 1608 S. 51 Ave., Cicero, 60650. Mr. Joseph Buechel, Treas., 1519 Fargo, Chicago, 60626.

AURORA—Christabelle Spiritualist Church, Service at 7:00 p.m. Sun. East Room of Masonic Temple, 104 S. Lincoln Ave., ent. South Door. Ben D. Jones, Jr. Pres. 200 Willow Ave., Joliet, 60438. Tel. 815 722-2378.

BURNHAM—Puritan Spiritualist Church, 13906 Green-bay Ave. 60633 Anna Gross, pastor, Ser., Sun. 2:30 p.m. Thurs. 7:30 p.m. Secy., Dell Carpenter, 438 W. 107th St., Chi., IL 60628.

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

Spiritualist Church of Divinity, 4118 W. 24th Pl. Ser., Sun. 7 p.m. Rev. Mamie Fors, Pres., (312) 873-6663.

CHICAGO—Spiritualist Church of Truth, 3351 W. N. Ave. Serv. Sun. 7:00 p.m. Mrs. Ellen Pfursich, Pres., Mrs. Anna Hobenecht, Secy.

Tucker Smith Memorial Spiritualist Temple, 6146 Ash-land 60636. Sun. Ser. 11 a.m. until 1 p.m. First Sun. of each month. Communion Ser. Louise Washington, Pastor; Ruby McNeely, Sec.

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

ELGIN—First Spiritualist Church, 77 Villa St., 60120, Church Serv. Sun. 7 p.m. Mrs. Marie Wulff, Pres., (312) 337-1517.

FREEPORT—N.S.A.C. Chapel of Prayer, West on 20, Route No. 4, by The Flianenburg Crossing. Ser. every Sun. 2 p.m. Pres. Mrs. Leona M. Nickel, Licentiate Minister. (815) 232-1629.

LE ROY—J. T. & E. J. Crumbaugh Memorial Spiritualist Church, 102 S. Pearl St., Worship Ser. Sun. 2:00 p.m. (309) 962-2066. Elsie L. Phillips, Secy. (309) 962-5751.

GRANITE CITY—United Spiritualist Church, 8800 "B" St., Granite City, IL. 62040 Serv. Sun. at 2:30 p.m. Pastor Rev. Otilie S. Dyroff, Tel. 931-4953.

INDIANA

Indiana State Association of Spiritualists—Rev. William F. Melick, Pres., 1806 E. 66 St., Indianapolis, 46220. Lena Walters, Sec., 200 Eastern Dr., Chesterfield, 46017.

EVANSVILLE—Union Spiritualist Church, Michigan and Third Ave Ser. Sun. 2:30 p.m. and Thurs. 7:30 p.m. Rev. Sadie Temme, Pres. Gilbert C. Burke, Sec'y. 2524 Vista View Dr. 47711.

FORT WAYNE—Spiritualist Church of Divine Science, 1615 Wells St., cor. Spring. Every Sun. Lyceum Classes 10:00 a.m. Philosophy Class 6:00 p.m. Regular Ser. 7:45 p.m. Midweek Ser. Thurs. 7:45 p.m. Spec. Ser. 1st and 3rd Sun. 3:00 p.m. Sept. thru May. Dinner 5:00 p.m. Rev. Bernice Brock, Pastor, 1604 Andrew St. (219) 422-8600. Res. (219) 743-9866.

FRANKFORT—First Spiritualist Church of Frankfort, Inc., Magnolia & Green Sts. Ser. each Sun., Lyceum; 1 p.m. Church ser., 2:30 p.m. First and Third Sun. each month, Dinner at 5 p.m. Message Circle, 6 p.m. Pastor, Rev. Geneva Carter, Pres., Della Howe, Sec.-Treas. Frederick Phebus, Box 808, Monon, Indiana 47959.

GARY—First Spiritualist Church, Inc., N.S.A.C. 2480 West 11th Ave. Ser., Sun. 2:30 p.m., Wed. 7:30 p.m. Pastor, Rev. Velma Dickson; Pres. Jesse James Jr., 1301 Pennsylvania Ave., Sec. Jeanette Markley, 7187 Schneider, Hammond, 46323.

HAMMOND—1st Progressive Spiritualist Church (K. P. Hall) 5454 Hohman Avenue. Healing Ser. every Sun., 7:15 p.m. Ser. 7:30 p.m. Mrs. Helen Schaller, Pas-tor; Mrs. Jean Fleener, Sec., 6928 Alabama St. 46323.

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, (317) 634-6673. Mrs. Ruby J. Melick, Sec'y, 1802 E. 66th St. 46220.

Progressive Spiritualist Church, Latvian Community Center, 1008 W. 64th St., 46260. Sun. and Wed. Ser. 7:30 p.m. Paul Keller, Pres., Neva Daubenspeck, Sec'y.

MICHIGAN CITY—First Spiritualist Church, 220 W. 10th St. Services Sun. 7:00 p.m., Wed. 8:00 p.m., Rev. Amelia Hullinger, Pastor; Gertrude Rachor, Sec. 1-872-1618.

MUNCIE—Unity Spiritualist Church, Cor. of Ninth and Mulberry. Sun. Healing Ser., 2:30 p.m. Church Ser., 2:45 p.m. Dinner, 5 p.m. Last Sun. of each month. Rev. Virginia L. Falls, Pastor, Rev. Lee Bridges, Asst. Pastor. 284-2494.

PERU—First Psychic Science Spiritualist Church, 62 S. Miami St., 46970. Serv. Sun. 2:00 p.m. Mr. Charles L. Branch, Pres., 1376 E. Jefferson St., Kokomo, 46901. Virginia E. Hoover, Sec.-Treas., 504 Tanguy St., Logans-port 46947. 732-0270.

IOWA

CLINTON—First Spiritualist Church of Clinton, 541 Sixth Avenue South. Services Sunday 2:00 p.m. followed by Spirit Greetings. Edward E. Ridyard, President. Georgia W. Parmer, Sec., 732 9th Ave. So. 243-3233.

DAVENPORT—Spiritualist Harmony Church, 1502 W. 7th. 52802. Sat. 7:00 p.m. phone (319) 126-3453.

DES MOINES—Third N.S.A. Church, 2733 Thompson, 50317. Sat. Serv. 2 p.m. and Mon. 7 p.m. (515) 266-5824. Pastor Rev. Janice Rosalia Baynes, Asst. Pastor Huey S. Smiley, Sec., Mrs. Lillian Grief, Mercer, MO.

MAINE

Maine State Spiritualist Association of Churches—
President—George Hall, 41 David St., Bangor 04401.
Secretary—Florence S. Carr, Tasker Rd., Augusta
04330. Treasurer—Bernard R. Langley, 130 Conant Ave.,
Auburn 04210.

AUGUSTA—Augusta Spiritualist Church, Corner of
Perham and Court Sts. Service at 2:30 and 7:00 p.m.
Sunday. Pres. Mrs. Blanche Taylor, Wayne Rd., Win-
throp. Co-Pastors, Mr. William R. Ellis, Readfield
Route 1, and Mrs. Barbara Holcomb, 17 Kinderhook St.,
Randolph. Secretary, Mrs. Florence S. Carr, Tasker
Rd., 04330.

BANGOR—Bangor Spiritualist Church, YWCA, 17
Second St., 04401.

DOVER-FOXCROFT—First Piscataquis Spiritualist
Church, VFW Hall, Summer St., 04426. Sun. 2:30 p.m.,
7:00 p.m. Tel. 207 564-2837.

ETNA—The Harrison D. Barrett Memorial Church,
Sun. 2:30 p.m. and 7:30 p.m., May through Oct. Robert
Patton, Pres. Wilson C. Gilman, Secy-Treas.

PORTLAND—First Portland Spiritualist Church. 176-
178 Sawyer St., South Portland. Services Sun. and
Wed. at 7:00 p.m. Ruth Estes, Pres., 7 Jackson St., S.
Portland 04106; Louise Mangiavas, Sec., 68 Fellows
St., S. Portland 04106; Dr. Herbert Hopkins, Pastor, 24
Portland Ave., Old Orchard Beach 04064.

MARYLAND

ARNOLD—The Golden Light Chapel, 839 Clifton Ave.,
21012. Sun. 2:30 p.m. (301) 647-2713.

MASSACHUSETTS

Massachusetts State Association of Spiritualists—Rev.
Gladys Worsencroft, Pres., 28 Riverside St., Danvers,
01923. Mrs. Muriel Karolites, Sec., 70½ Liberty St.,
Danvers, 01923. (617) 774-2753.

BOSTON—First Spiritualist Ladies Aid Society, 354
Longwood Ave., 02215. Ser. Sun., 3:00 p.m. Mr. Lawrence
F. Hilton, Jr., Pres., 253 N. Central Ave., Quincy,
02170. Mrs. Susie Coffin, Sec., 12 Trinity Ave., 01605.

BROCKTON—First Spiritualist Church, 54 Glenwood
St., (Cr. of Green St.). Sun. Lyceum Classes 10:00 a.m.,
Service 4:00 p.m. social hour and lunch 5:30 p.m.,
Healing and Service 7:00 p.m. Thurs. mid-week service
7:30 p.m. Pastor, Rev. Gertrude Stevens, 68 Perkins
St., 017 586-7671 — Church 587-5107.

EAST LONGMEADOW—The Church of Spiritual
Awareness N.S.A.C. Grange Hall, 30 Somers Rd.,
01028. Sun. 6:30 p.m.

METHUEN—The Church of Spiritual Life, Red Men's
Hall, 9 Center St. Healing, 2:30 p.m. Service 3:00 p.m.
Pres. Mrs. Anne P. Boulanger, 78 North St., Andover,
MA 01810.

NEWBURYPORT—First Spiritualist Church, Y.M.C.A.
Civic Center, CR. State and Harris St., Ser. Sun. 3:00
p.m. Pastor & Pres. Mrs. Norma Sargent, 14 Beacon
Ave. Sec'y. Mrs. Hilda Metcalf, 38 Warren St.

NORTH PLYMOUTH—First Spiritualist Church, 131
Standish Ave., 02360. Sun. 2 p.m. (617) 746-4630.

ONSET—First Spiritualist Church, Highland Ave.,
Sun. Healing 6:30 p.m., Services 7:00 p.m. Rev. Ken-
neth and Rev. Gladys Custance-Co-Pastors, 86 High-
land Ave., Onset 02558. Tel. 617 295-1441.

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

SPRINGFIELD—First Spiritualist Church, Inc., 33-37
Bliss St. Sun. Ser. 3:00 p.m., Healing 4:45 p.m. Mes-
sage Ser. third Thurs. each month 7:30 p.m. Arthur H.
Cosby, Pres., Coy Hill Rd., Box 348, Warren 01093. Mrs.
Alma Cosby, Sec., Coy Hill Rd., Box 348, Warren 01093.

SALEM—First Spiritualist Church, 34 Warren St.,
Salem. Sun. healing 7:00 p.m., services 7:30 p.m. Pastor,
Rev. Gladis Worsencroft Sec., Virginia Beesley; 745-
2098.

SWAMPSCOTT—Swampscott Church of Spiritualism,
Ser. held in the Unitarian Universalist Chapel, Bur-
rill St. Sun., Church Ser. 6:45 p.m. Pastor, Mr. Robert
Simpson, 20 Putnam Lane, Danvers; Pres., Dorothy
Thurlow, Batchelder Rd., W. Newbury. Sec'y, Mrs.
Kathryn Gamble, 18 Hayes Ave., Beverly, Mass. 01915.

MICHIGAN

Michigan State Spiritualist Association of Churches—
Mr. Arthur Beesley, Pres., 1474 Pontiac Trail, Walled
Lake, 48088. Rev. Goldie M. Dodd, NST, Sec., 89 Dela-
ware Ave., Detroit, 48202.

BAY SHORE—Golden Rule Spiritualist Church, one
mile west of Bay Shore on old Rt. 31. Ser., Sun. 10:30
a.m. Sept. through June. Nellie Harris, Pres.; Elsie
Mayhew, Sec'y, 1102 E. Division, Boyne City, Mich.
49712.

BAY SHORE—Northern Lake Michigan Spiritualist
Camp, one mile west of Bay Shore on Route # 31. Serv-
ices: Sunday, 10:30 a.m. & 2:00 p.m. June 7 - Sept. 5.
Tel. 616 347-9470.

DETROIT—Royal Oak Ministerial Association of
Spiritualists. Meetings 3rd Thurs. each month, Sept.
thru May, 8:00 p.m. First Spiritual Temple, 114 Pine-
groe, Royal Oak. Rev. Goldie Dodd, Pres.; Kate Finnie,
Sec'y, P.O. Box 121, Utica 48087. (313) 731-8507.

DETROIT—First Spiritualist Temple, Room 209 Y.W.C.
Building, 13130 Woodard Ave., Highland Park; Sunday
School 10:00 a.m. Church 11:00 a.m.; Rev. Goldie M.
Dodd, Sec. phone 875-3787.

LESLIE—Flower Memorial Spiritualistic Church, West
Bellevue at High St. Lyceum 10:00 a.m. Church Ser.
10:45 a.m. Donald Weichner, Pres. Rev. Lillian Gleiser,
Pastor. Irene Smith, Sec'y. JU 9-8849. Elda Goddard,
Sec'y. Pro Tem. 676-1923.

MUSKEGON HEIGHTS—National Spiritualist Church
of Muskegon; 2101 Jefferson St., Muskegon Hts. 49444.
Healing, 10:00 a.m., service, 10:30 a.m. Mrs. Emma A.
Eich, 10747-158th Ave., West Olive, Mi. 49460. phone
(616) 842-1067.

PONTIAC—First Spiritualist Church, N.S.A.C., 576
Orchard Lake Ave. Pontiac. Church Ser. 7:30 p.m. Sun.,
Lyceum, 6:30 p.m. For information call, (313) 334-3715.
Catherine Welch, Pres.; Cindy Saul, Sec.

ROYAL OAK—First Spiritualist Temple, 114 Pingree,
Sun., Lyceum, 10 a.m. Church Ser., 11:45 a.m., and 7:30
p.m., James Golden, Pres.; Marjorie E. Kwapich, Sec'y.
2120 Sonoma, Ferndale, Mich. 48220.

MINNESOTA

DULUTH—First Spiritualist Church, 1414 E. 9th St.
Sun. Service 11:00 a.m. Conference every third Sun.,
pastor, Rev. F. W. Hutchinson. Sec. Julia Jackson. phone
724-6654.

MINNEAPOLIS—2nd Spiritualist Church, 2300 Lyn-
dale Ave. N., Sun. ser. 3 p.m. Healing 4:30 p.m.:
Coffee hour 5 p.m.; Lyceum circle 6 p.m. Wed. 7:30
p.m. Students Ser.; Sec'y Chrissy Olsen, 3253 31st Ave.
So., 55406.

SAINT PAUL—Spiritual Science Church, Y.M.C.A.
Bldg. 9th. & Cedar Streets, Sun. Ser. 10:30 A.M. Ly-
ceum 10 a.m. Sec'y, Edward Yankovec, 488 Wabasha
Ave.

MISSOURI

KANSAS CITY—Church of Two Worlds, N.S.A.C. 4501 Fairmount, Serv. including healing ser. Sun. 7:30 p.m. Wed.. Spirit Communication 2:30 and 7:30 p.m. Rev. Bessie Childress, Rev. Leota Childress, co-pastors. Phone WE1-1044, Secy Robert Willet 8206 Wayne, Ph. 361-9580, Kansas City, MO 64131.

KANSAS CITY—Ninth Spiritualist Church, 2301 Van Brunt Blvd. 64127 Lyceum Sun. 5:45 p.m. Sun. Serv. 7:30 p.m.; healing 7:45 p.m.; Spirit Communication Ser. Wed. 7:30 p.m. Rev. Florence Anderson Pastor. Rev. Bryan McCotter, Assistant Pastor. Church Phone 483-5499; Mrs. Loreen Morgan, Secy, 836 W. Gregory Blvd, 64114. Rev. Frances R. Tucker, Founder.

ST. LOUIS—Fifth Spiritualist Church, 6026 S. Kingshighway, St. Louis 9. Sun. Lyceum, 9:30 a.m.; Devotional Ser., 10:30 a.m. Rev. Dorothy Buss, 1856 Switzer Ave., St. Louis 63147.

NEBRASKA

OMAHA—Spiritual Science & Philosophy Church; N.S.A.C., 321 Hascall on So. 4 St. Devotional, Healing, Message Services each Sunday evening at 8:00 p.m., followed by fellowship hour. Unfoldment class each Tuesday and Wednesday afternoon at 2:00 p.m. Pastor and Sec., Alace J. Fanslau, (402) 345-4397. Virginia J. Jansa, Treas., (402) 345-8042.

NEW HAMPSHIRE

Derry—The First Spiritualist Church of Derry, 66 W. Broadway Ave., 03038. Sun. 7 p.m. (603) 485-9758.

NEW JERSEY

New Jersey State Association—Mr. Howard Hewitt, Pres., 142 Carroll St., Paterson, 07514. Miss Diane Trombino, Sec., 793 11 Ave., Paterson, 07514. Miss Mary (Pat) Kelly, Treas., 793 11 Ave., 07514.

CAMDEN—Fourth Spiritualist Church, 28 N. 26th St. Sun., Lyceum 10 a.m.; Wed. 8 p.m.; Sun. 11 a.m. Rev. Elizabeth Giberson, Pastor, 350 W. Granisbury Ave., Audubon, 08106.

PATERSON—First Spiritualist Church, 142 Carroll St., Ser., Sun. Morning Lyceum, 9 a.m. Sun. Morning Ser. 2 p.m. Wed. Afternoon Ser. 1 p.m. Wed. Evening Ser., 6:30 p.m. Every Second Wed. of Month, Progressive Circle, 1 p.m. and 6:30 p.m. First Fri. of each month, Students Test Night (Members Only) Pastor, Rev. Emily M. Hewitt.

NEW YORK

New York Conference of NSAC Churches—Martha Rusbuldt, Pres. 5 Second St., Lily Dale, NY 14752. Rita Castetter, P.O. Box 123, Endicott, N.Y. 13760.

BINGHAMTON—First National Spiritualist Church, 97 Riverside Dr., 13905. Sun. 11 a.m. (607) 723-0695.

Spiritualist Sanctuary, N.S.A.C., 196 Main St., 13905. Ser. Sun., 11 a.m., Lyceum 12:30 p.m. Wed. Communications and philosophical discussions, 7:30 p.m. Pastor, Clyde Yoder, Sec'y, Linda Russell.

BUFFALO—Spiritualist Church of Eternal Brotherhood, 1980 Bailey St., 14240. Sun. 2:45 p.m.

Center of Psychic Science Spiritualist Church, 695 Elmwood Ave., 14240. 2:00 p.m. (716) 876-9230.

EAST AURORA—First Spiritualist Temple, 29 Temple Pl., 14052. Sun. 7:30 p.m. (716) 492-1567.

LILY DALE—Lily Dale Spiritualist Church, Healing and devotional, 10:30 a.m. each Sun., Sept. through June. Wed. evening services at 7:30 p.m. Sept. through June. Mary Vargo, Pres. Marion W. Nowinski, Sec. Robert Bens, Lyceum Director, Gretchen Meyers, Asst. Dir. Lyceum classes—Sun. 9:45 - 10:30 a.m.

LONG ISLAND—Temple of Metaphysical Science (N.S.A.C.) 340 Old Farmingdale Rd., W. Babylon 11704. (516) 587-3041. Ser. Sun., 11 am. Alternating Sun. Rev. Edna C. Clausson, Pastor. Classes, Tues. 8 p.m. Thurs., 8 p.m.

LONG ISLAND—Chapel of Spiritual Truth, Bethpage Ser., Sun. 2 p.m., (Sept. until June) Rev. Henrietta Cox, Pastor, Mrs. Edith M. Connor, Sec'y. (516) 586-3190 or (516) 221-8450.

ROCHESTER—Plymouth Spiritualist Church, 680 Plymouth Ave. S., 14603. Sun. 3:30 p.m. (716) 235-5000.

SYRACUSE—First Spiritualist Church, Meadowbrook Dr. and Scott Ave., 13224. Sun. Ser. at 7:00 p.m. Wed. Philosophy, Healing and Messages at 7:30 p.m. Rev. Larry Clark, Pres. and Pastor., 478-7705, Pauline Jesse, Sec.-Treas., 315 469-0552.

OHIO

Ohio State Spiritualist Association—Rev. Amy Pearce, Pres., 544 W. Glenhaven Ave., Youngstown, 44511. Edward H. Nixon, Sec., 823 West Main St., Louisville, Ohio 44641.

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

ASHTABULA—First Spiritualist Temple, Corner 43rd and Main Ave. Sun. ser. at 2:30 p.m. Healing and clairvoyance. Pres., Charles J. Benes, Williamsfield, 44093. Sec'y, Irene Garoutte, 3600 Lake Ave. Apt. 609, Ashtabula 44004.

COLUMBUS—Spiritualist Church of Spirit Revelation, 5022 Hibbs Dr. Sun. at 7:30 p.m. Ft. Hayes Hotel, W. Spring St. For information on classes and Fourth Friday Message Service, please contact Rev. Elizabeth M. Lannon (614) 459-0545.

First Spiritualist Church of Linden, 1751 Aberdeen Ave. Devotional Ser., Sun. & Wed., 7:30 p.m. Public Healing at all ser. Last Sun. in the month from Sept. through May, Ser. at 3:30 and 7:30 p.m. with Dinner served at 5:00 p.m. Childrens and Adult Lyceum Sun. 6:30 p.m. Rev. Maudella J. Rowe Pastor and Sec'y, John R. Rowe Pres. Wooley Park, Ashley, Ohio. Tel. (614) 263-1631.

DAYTON—Central Spiritualist Church, 848 Clover St. at St. Paul Ave., Sun. Ser. 2:30 p.m. Pres. Rev. Fred Slocum, Sec'y Gertrude Frasher. (513) 254-6546.

EAST LIVERPOOL—The First Spiritualist Church, 631 Dresden Ave. 43920 Sun. ser. 7:30 p.m., Sara H. Bowersock, Pres, 324 E. 8th St., 385-1159.

KENT—1st Spiritualist Church, 146 W. Oak St., Ser. Sun. 2:30 p.m. Emily K. Barriball, Pres. 15791 Hemlock Rd., Chagrin Falls, 44022. Charles Brautigam, Sec.-Treas. 2466 Newton St., Akron, 44305.

LIMA—Spiritualist Church of Truth, New Location to be announced. Please send all correspondence to 522 W. Kibby St., Lima, Ohio 45804.

MARION—New Memorial Spiritualist Church, 667 Henry St., 43302. Services Sun. & Wed. 7:30 p.m. Irene Stafford, Pastor; Doris Randall, Sec. (614) 382-7262.

MASSILLON—First Spiritualist Church, cor. of North Ave. and Third St., N.E. Sun. evening ser. at 7:30. Public Message Circle 1st and 3rd Sat., 7:30 p.m. tel. at church (216) 832-9764. Denzil Crawford, 1030 Linwood Ave., S.W., Canton.

YOUNGSTOWN—First Spiritualist Church, 323 W. LaCleda Ave., Sun. Ser. 7:00 p.m. Fri. study class,

7:30 p.m. Rev. Amy Pearce, Secy & Pastor, 544 W. Glenaven Ave. 44511. Mark Fellows and Mary E. Burkett, Co-Pastors, 782-1090.

OKLAHOMA

Oklahoma State Spiritualist Association—Mr. Lester C. Scoles, Pres., 4448 Woodedge Dr., Del City, 73115. Mrs. Alta J. Scoles, Sec., 4448 Woodedge Dr., Del City, 73115.

OKLAHOMA CITY—Central Spiritualist Church, 1005 N. Harvey. Sun. and Wed. 7:30 p.m., Lyceum, Sun. 10:30 a.m. Pastor, Alta J. Scoles, 4448 Woodedge Dr., Del City, Okla., 672-1507.

TULSA—Tulsa Spiritual Light Church, 123 S. Xanthus St., 74104. Sun. & Fri. 7:30 p.m. 582-5945.

PENNSYLVANIA

Pennsylvania State Spiritualist Association—Rev. Clara Senior, NST, Pres., RD # 4, Lititz, 17543. Rev. Rebecca E. Fasnacht, NST, Sec., 7200 Whitaker Ave., Philadelphia, 19111.

ALLENTOWN—First Spiritualist Church of Allentown, 1123 Oak St., 18102. Between Chew and Turner St. Ser. Sun. 2:30 p.m. Healing and Worship 7:00 p.m. at 7:30 p.m. all message ser. Esther Bauder, Treas., 504 E. Main St., Emmaus, 18049.

HARRISBURG—First Spiritualist Church, 1221 S. 19th St. (rear), 17104. Sun. 2:15 p.m. 717 564-3721.

MCKEESPORT—McKeesport First Spiritualist Church, 809 Locust St. 15132 Ser. Sun. Healing 7:00 p.m. lecture & messages 7:30 p.m. Serv. Wed. Healing 1:30 p.m. Lecture and messages 2:00 p.m., Mrs. Laura Salvador, Pres., Mrs. Helen Banosky, Secy.

PHILADELPHIA—Universal Spiritualist Brotherhood Church, Rising Sun and Park Aves., 19140. Sun. 2:30 p.m.

PHILADELPHIA—Second Spiritualist Church, 423 S. Broad St. Sun. healing 3:00 p.m. Sun. Serv. 3:30 p.m., Wed. 7:30 p.m. Phone 215 232-9219.

The Fourth Spiritualist Church, 4964 N. Rising Sun Ave., 19120. Ser. 3 and 7 p.m. Fri. 8 p.m. Rev. B. C. Frace, Pastor, 2044 Ridgelawn Ave., Bethlehem, 18018.

PITTSBURGH—First Spiritualist Church, 256 Boquet St., 15213. Sun. 2:30 p.m. (412) 682-3878.

READING—First Spiritualist Church, Zion's United Church of Christ, Washington and Cedar Sts., 19603. Sun. 2 p.m. (717) 733-4547.

TEXAS

AUSTIN—First Spiritualist Church, 4299 Ave. D, Sun. Ser., Lyceum 9:00 a.m., Church Ser. 10:00 a.m. Mrs. W.S. (Frances L.) Brown, Pastor.

CAMERON—First Spiritualist Church, 802 S. College, 76520. Sun. Devotional & Message Serv. 11:00 a.m. H. Bryson Kelley, Pastor. Second Sunday of Each Month, Rev. & Mrs. Elmer Actkinson. Mrs. Verna Hentz, Pres., 406 E. 7th, (817) 697-3912; Mrs. Pearl Krenek, Sec., Rt. 1, Box 226, 76520. (817) 697-3027.

DALLAS—First Spiritualist Church, 5334 Forney Rd. Sun. Church Ser., 7:45 p.m. Developing Class, Thurs., 8 p.m. Pastor, James F. Bradley, 388-2668, 388-1402.

Second Spiritualist Church of Dallas, Milner Plaza Hotel. Devotional and Message ser. each Sun. at 10:30 a.m. Rev. Maude Conner, Pastor; Mrs. Marie Schiller, Secy. Res. 519 W. 10th Apt. 114. Tel. 214 942-7529.

EL PASO—Luz Y Verdad Spiritualist Church, 1014 S. Virginia St. Ser. 7:30 p.m. Tues. Secy, Mr. A. Rivera, 1014 S. Virginia, El Paso, TX 79901.

HOUSTON—First Church of Divine Science, N.S.A.C., 3523 Beauchamp St., (713) 864-0474. Mr. Charles D Jessup III, Pastor; Rev. Willie D. Dearmin, Secy., Sun. 2:30 p.m. Devotional, Healing and Clairvoyance; Wed. 8:00 p.m. Psychic Demonstrations, Healing and Clairvoyance.

SAN ANTONIO—Louise Scholtz Memorial Chapel, 1627 Pan Am Express Way N., Ser. Sun., 7:30 p.m., Garrett H. Scholtz, Pastor; Mrs. LeNelle Marsh, Secy, 139 Peach Valley Dr. 78227. Tel. 674-2476.

TAYLOR—American Spiritualist Church, West Fourth St. Ser. 2nd Sun. of each month, 2 p.m. Homer B. Kelley, Pastor. Social last Sat. each month. Evelyn Cervin, Secy, 1015 W. 7th St.

VERMONT

S. BURLINGTON—Church of Spiritual Light, O'Brien Civic Center, Patchen Rd., 05401. Sun. 2:30 p.m. (802) 878-2542.

VIRGINIA

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

WASHINGTON

State Spiritualist Association of Washington, Rev. Marvin A. Day, Pres., 615-11th St. Bremerton, WA 98310, 206 373-9825. Secy Georgia Hartman, Rt 2, Box 539, Camp Edgewood, Tacoma, WA 98424.

BELLINGHAM—The Church of Psychic Research. N.S.A.C. Charter No. 11, 710 Grand St. Sun. Service 11:00 a.m., Healing 10:30 a.m. Edna G. Purviance, Pres., Edward Dawson, Sec.

BREMERTON—Harmony Chapel NSAC, #6-100 S. Dora, Oddfellows Temple Bldg., pastor, Rev. Marvin A. Day, Serv. 1100 a.m. Pres. Ann Hicks, 1130 Naval, Secy Marie E. Day, 615 Eleevnth St. 98310, phone 373-9825.

PUYALLUP—First Spiritualist Church, 341 2nd St. S.E.; Sunday service, Friendly Hour 6:30 p.m., Evening service 7:30 p.m. Pres. Merton B. Boss, Tacoma, Washington; Secy, Theresa G. Boss, 1802 S. Adams, Tacoma, 98405. 759-7144.

SEATTLE—Tower Memorial Church, NSAC, 2116 W. Dravus St., 98199. Sun. Ser. 11:00 a.m. Effie A. Goben, 801 N. W. 54th-#9, 98107. Tel. 789-2214. Secy. R. Louise Bishop, 3457-14th W. Tel. 282-2683.

Church of Spiritual Unity, Concert Hall Fischer Studio Bldg. 1519-3 Rd. Ave. Ser. Sun. 2:00 p.m. Pres. LaVern Weber, Secy. Hazel E Kearns. Tel. 329-0305.

WEST VIRGINIA

WHEELING—First Spiritualist Association (Way Memorial Temple) Broadway and Maryland Streets (Island). Sunday, Lyceum at 9:30 a.m., Church Serv. 11:00 a.m.

WISCONSIN

MILWAUKEE—Kraft Memorial Spiritualist Center, Plankinton Hotel, Mil. Sun. Devotional Ser. 10:45 a.m.

WEST ALLIS—1st Psychic Science Church, 2103 S. 81st. Sun. Devotional Service 10:30 A.M. Lyceum, 10:30 A.M., Manila Kochanski Scty, 9143 W. Custer St., Milwaukee, 53225

3rd Spiritual Science Church, corner S. 81st & W. Becher Sts. Sun. 3:00 P.M., Devotional Service, Mrs. Gladys Scharner Scty.

Declaration of Principles

National Spiritualist Association of Churches

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

N.S.A.C. ORGANIZATIONS

Missionaries Club

Mr. Bernard B. Powell, Pres., 4118 W. 24 Pl., Chicago, IL 60623; Rev. Janice R. Baynes, Sec., 2733 Thompson, Des Moines, IA 50317.

Ministerial Association

Rev. Marvin A. Day, Pres., 615 11 St., Bremerton, WA 98310; Rev. Alice M. Hull, Sec.-Treas., P.O. Box 49, Cassadaga, FL 32706.

Spiritualist Healers League

Rev. Janice R. Baynes, Pres., 2733 Thompson, Des Moines, IA 50317; Mrs. Jeanne Ford, Sec., 1521 W. Edgemont Ave., Phoenix, AZ 85007.

National Spiritualist Teachers Club

Rev. Larry Clark, NST, Pres., 314 Oak St. #7 Syracuse, N.Y. 13203; Rev. Robert J. Hawkins, NST, Sec.-Treas., 2810 S. Cherokee St., Englewood, Colorado, 80110.

Licentiate & Medium Society

Huey S. Smiley, Pres. 2733 Thompson Ave., Des Moines, Iowa 50317. Phone 515 266-5824; Anna Gross, Secy-Treas. 10930 Avenue "M", Chicago, Illinois 60617. Phone 312 734-1979.

N.S.A.C. Officers

President _____ The Rev. Joseph H. Merrill
13 Cleveland Ave., Lily Dale, NY 14752
Vice President _____ The Rev. Ernst A. Schoenfeld, NST
3501 W. Shakespeare Ave., Chicago, IL 60647
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P.O. Box 128, Cassadaga, FL 32706
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Rev. Clyde A. Dibble
1260 Drake Ave., Burlingame, CA 94010
Rev. D. Mona Berry, NST
P.O. Box 177, Cassadaga, FL 32706
Mr. Joseph Sax
9116 W. Congress St., Apt. 5, Milwaukee, WI 53225

WHAT HAS BEEN GAINED? (Cont'd.)

of thought. This could account for the seeming flood of psychics thruout the world, particularly in the United States. And most psychics do not lay claim to mediumship for they know that they are not in touch directly with the world of spirit.

Spiritualism is a progressive and evolutionary religion not looking back to fading traditions but onward to a new experience. It bases its belief on proven facts instead of ancient traditions, thus reconciling science with religion.

Questions such as capital punishment, reincarnation, conscientious objection to war are all subjects that Spiritualists would, as individuals, take a stand on but from an organization standpoint should leave the individual to exercise his or her free choice and free will knowing that in the final analysis it is the responsibility of the individual to make his own happiness or unhappiness as he understands Natural Law. Modern Spiritualism sets the guide lines but in moral problems with which we are confronted thruout life here in the mundane sphere the individual is responsible, and no one else for his life and living.

Regardless of the avenue of life whether it be social, economic or political, the world is made up of individuals, for nations are but individuals, and leaders of these nations, if listening to the whisperings of the great statesmen of the past could move a long way toward shaping for mankind a better world free of wars and rumors of wars, and while Modern Spiritualism is not a panacea for a Utopia it would be a world of freedom from fear and superstition which has hung around the neck of humankind for so many aeons of time.

Spiritualism extends into every department of human thought, it has reached the man of science in his laboratory, it has walked into the churches thruout the world, it has proved a solvent of all religions and philosophies by correcting erroneous ideas born of imperfect, human interpretation of a future life and replaced it with knowledge.

To a materialistic and unbelieving age it has demonstrated and proven that when mortals close their eyes in seeming death they open them in another dimension of life, and when we think of the wisdom of the sages of the past can we not say the words of the great Cora L. V. Richmond, the first Vice-President of the National Spiritualist Association when she gave a lecture in Chicago, Illinois for the World Parliament of Religions in 1893 and said "Is not this the light that lighteth every man that cometh into the world?"

The average woman soon discovers that her ideal man isn't real and her real man isn't ideal.