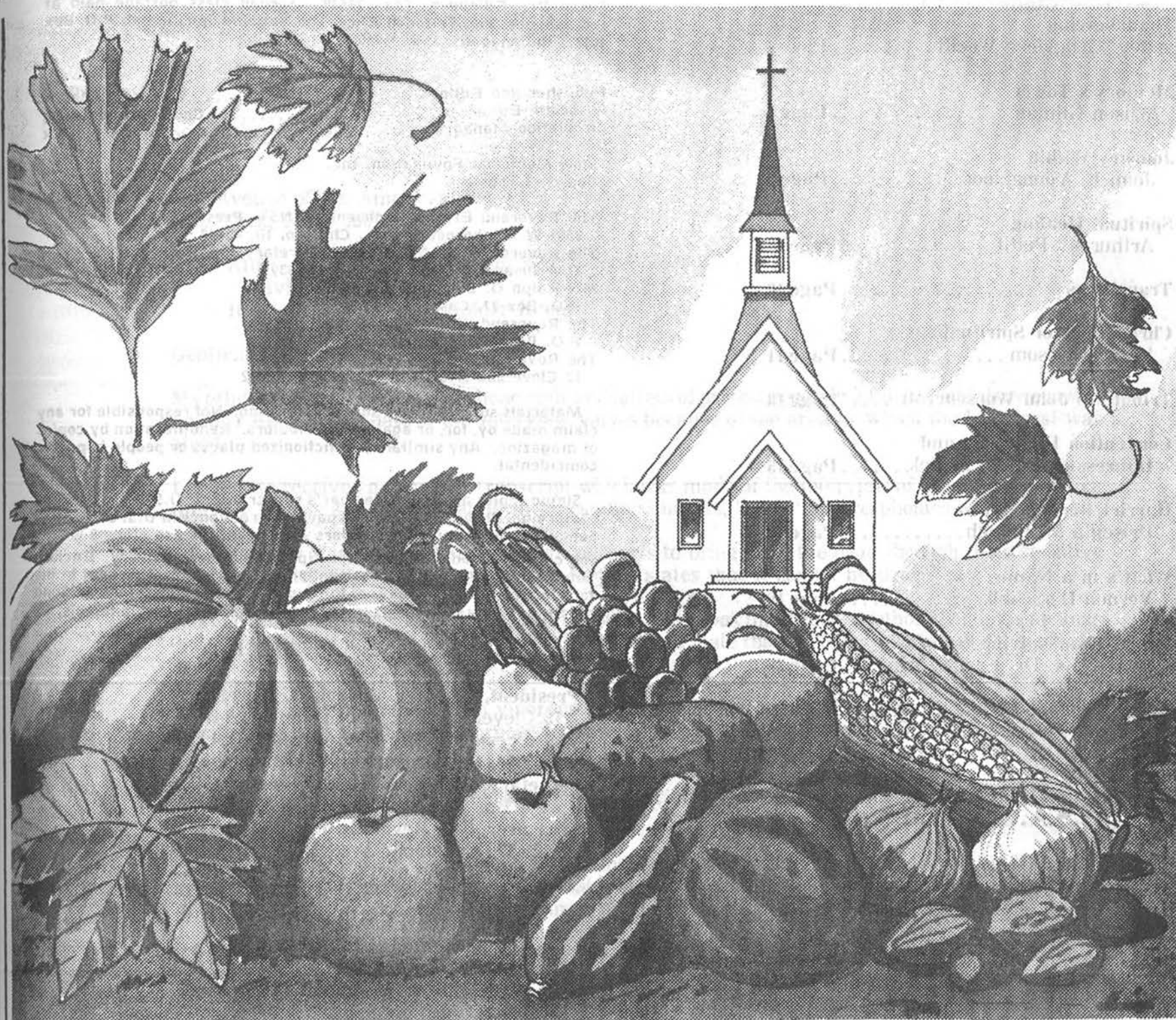


The National Spiritualist

40c

November 1976

"The Summit of Spiritual Understanding"



O Lord! that lends me life, Lend me a heart replete with thankfulness!
—William Shakespeare

Harriet Beecher Stowe

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Reformer or Spiritualist

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JOSEPH SAX
 9116 W. CONGRESS ST.
 MILWAUKEE, WIS.

September 10, 1976

ABC-TV
 1330 Avenue of the Americas
 New York, N.Y. 10019

Attn: Office of the President and
 David Hartman
 Ref: Interview with LaMarr Keene

Gentlemen:

My office is receiving many telephone calls and letters of protest regarding the recent interview with LaMarr Keene. The date of the interview varies because of the area in which the broadcast was aired.

I have also received a copy of a transcript which was made of the interview of August 19, at which time Mr. Keene stated, in relation to "these Spiritualists," that "all are phonies."

The interview also stated, that a Medium purports to bring back the dead through their sensitive instrumentality as a spirit medium, and further states that it cannot be done.

It is one thing to go on a television program to publicize a book that one has authored and it is another thing to make statements covering a broad subject and state that All Spiritualists and All mediums are fakes.

This letter from my office is to vigorously protest and defend the religion of Spiritualism and Spiritualists and it is not our purpose to defend individualists but to defend the religion and the countless numbers of people who believe.

This letter is to protest and demand an equal time period to counter statements made by this LaMarr Keene.

I am sure, by the copy of the transcript of the interview, that I do not have a transcript of the entire program and I request this, as well as a statement of apology from your program "Good Morning America" and this apology should be aired publicly since the damage was done publicly.

Will you please send a copy of the transcript and a notice of any arrangement that will be made for an equal time period to my office listed above and have this in my hands on or before September 30.

I request this because the above organization will be meeting in convention for our national convocation at the Westward Ho Hotel, Phoenix, Arizona, the week of October 4 and as President of the organization I will be faced with questions as to what is being done about that interview and I must have the answers.

Better still -- to compensate for the damage done, in part, that your office send, or attend in person, a representative to publicly apologize to those Spiritualists who will be attending the convention from all parts of the United States and who are outraged by the aired interview with Mr. Keene.

I shall expect a favorable reply to this letter and should you not be able to reach me personally (I shall be leaving my home in two weeks and shall be enroute to the convention), you can reach our Secretary, address listed above, at Cassadaga, Florida.

Sincerely,

Joseph H. Merrill,
 President

Thanksgiving

by Rev. Genevieve Woelfl, N.S.T.

'The First Thanksgiving Day--1621
"And therefore, I, William Bradford,
(by the grace of God today, and the
franchise of this good people)
Governor of Plymouth, say — through
virtue of vested power — ye shall
gather with one accord, and hold in the
month of November, thanksgiving unto
the Lord."

Thus, 'Thanksgiving Day' was born.

For their preservation and an abundant harvest, the Pilgrims knelt together to give thanks to God. These courageous founders labored well to bring forth corn, grains and yellow squash from recently cultivated land. They offered their friendship to the native Indians. In turn, these Redmen showed them how to work the hard, barren soil.

In true brotherhood, they sat together before a feast of wild turkey... its sides bursting with fragrant stuffing. The golden brown pumpkin pie promised a perfect finale to the sumptuous spread.

Had they not prayerfully nurtured and coaxed tiny green tendrils into sturdy vines crawling between the rows of corn? Almost with an iron clasp these entangled twiners held their gourdl-like fruit straight through to maturity.

For a whole year the friendly Chief Massasoit, feathered headdress almost touching the good earth, brought his people to trade with the whitemen at Plymouth. It was this tribal leader's name that would cling to this section of New England.

The Indians were the aborigines of America. It was their land before the tilling of the soil gave the white man his food. No forests were cleared until the Redman felled the trees. They carved the first paths through the vast wilderness of pines, spruce, and hemlocks. In their search for food, Indians lived close to nature, and they discovered the medicinal value of many herbs, leaves and barks. For the Pilgrims, these pathfinders proved trustworthy guides and healers.

Bell-shaped wigwams of the Redman were ingeniously constructed. In warm seasons birch bark formed the perfect covering. Tightly fitted reeds wove a close protection against winter's frigid blasts swirling snow around the great and little teepees. The Pilgrims listened gratefully to the Indians.

Skins of wild beasts, masterfully trapped by the Redskin braves, were an interesting study for the Colonists — young and old. They would gather with Indian youths to hear tales of hun-

ting, often explained by sign language. They even learned how birch canoes 'ran' the river rapids, and marked lines through the bluest of lakes. American Indians were intelligent as well as industrious.

They were a spiritual people. They spoke of 'The Great Spirit' known to the settlers as God. They believed that, at the end of life here, man went on to 'The Happy Hunting Ground' — the 'Spirit-World' or 'Heaven' to the newcomers at Plymouth.

And in pottery-making even the squaws were outstanding. They molded clay into jars and bowls. Then, they placed artistic designs upon them. Their basket-weaving was time for friendly gossip as they squatted upon the ground in comfortable positions. Making their hands into busy machines they soon put finishing touches of color on the original and decorative containers.

These were the warm, friendly people who greeted the 'Mayflower' — landing at Plymouth Rock on a "stern and rock-bound shore." A new land — this very old country of the American Indian. And as brothers of one great family all joined in humble gratitude to celebrate the first Thanksgiving Day.

Every year it is right and proper to commemorate the courage of our pioneers in 1620. All kinds of hardship stalked their heels with lack of food, sickness, and bitter cold of a winter such as they had never known before. But nothing could deter these dauntless settlers from their foothold on American soil. Publicly they gave thanks for the spiritual help they had received.

Our New England fore-fathers would never have believed that during the next three hundred years near-annihilation would befall the great American Redman.

However, today, the long-suppressed Indian is rising in new dignity. He will attain his rightful place in the eyes of the world.

Although Thanksgiving had been celebrated throughout the various Colonies, it was first officially announced in 1631 by Massachusetts. In 1789 America's first President — George Washington — designated November as the time for this observance. New York State's proclamations began in 1817. And the Southern State of Virginia followed suit in 1855.

It fell to President Abraham Lincoln to set the last Thursday in November for this national day of thanks. Annually it was so declared by all successive Presidents until Franklin D. Roosevelt occupied the White House. America had just passed through a great 'depression.'

continued on page 10

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, No. 6-100 S. Dora, Oddfellows Temple Bldg., pastor Rev. Marvin A. Day, Serv. 11:00 a.m., Pres. Ann Hicks, 1130 Naval, Secy. Marie Day, 615 Eleventh 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 No. 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 Assoc. (Way Memorial Temple) Broadway and Maryland St's. (Island) Sunday, Lyceum 9:30 a.m. Church Ser. 11:00 a.m. Wednesday Message Serv at 8:00 p.m.,

WISCONSIN

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

WEST ALLIS—1st Psychic Science Church, 6228 W. Washington. Sun. Devotional Ser. 10:30 a.m. Lyceum, 10:30 a.m., Manila Kochanski, Sec. 9143 W. Custer St., Milwaukee, 53214.

3rd Spiritual Science Church, corner S. 81st & W. Becher Sts. Sun. 3:00 p.m., Devotional Service, Mrs. Gladys Scharner, Secy.

List your Church

Send your church listing to Marge Melick, Circulation Manageress, P.O. Box 40172 Indianapolis, Ind. 46240 \$6 buys 12 listings: a full year. First change free. Each additional change must accompany a check for \$1.00.



Joy Of Living

I dreamt I was lost in darkness
Alone, and with no one to care;
Around me confusion and conflict,
And I cried "I despair! I despair!"

I seemed to be in a tunnel
Groping, stumbling, dismayed.
No hand in the darkness to guide me,
And I cried "I'm afraid! I'm afraid!"

Then on a turbulent ocean
My frail craft tempest-tossed.
The waves seemed about to engulf me
And I cried "I'm lost! I'm lost"

And I called out for help and guidance -
I had come to the end of my rope.
Then I heard a voice in the tempest.
It cried "There's hope! There's hope!"

No longer the walls of a tunnel,
Walls I myself had made,
No longer a turbulent ocean
And I cried "I'm no longer afraid!"

For I felt a power within me,
Heard a voice say "Peace! be still!"
And no longer chained by "I cannot!"
I cried "I can and I will!"

Alice Stuart, Danvers, Mass.

A Dream

Let God's Sun shine thru
To really find the True you
Let the joy of living be
That now you really see
The world that God has made
The road to him He laid
To find that through His Law
Each and every door
Will open in your heart
To bring you to a land
Where sorrow had no place
For with Love, God gives you Grace
To start a new tomorrow,
To close the door,
So drink in God's Sun
And the joy of living
You have won.

by Rev. Renee Linn

Memory's Tower

by Wilson C. Gilman

For several minutes Mitchell had been watching the two women as they lunched at their table near the window. He was at the sandwich bar, and his sense of interest was rising as he noted that the younger one laughed quite frequently, always looking upwards as she did so.

During the past twenty years he had been looking for one woman like this one. Her likeness matched the memory of his mother, who had succumbed to the ravages of pneumonia at a young age. Memories' pages mullied through his mind as his attention focused on her last words, "I'll come back, Paul--I promise, somehow, I'll come back!" All these elements seemed to reach a climax as the younger of the two women, laughed and looked upwards, to reveal her long, slender neck. Her face also bore a faint resemblance to his mother. On finishing his lunch, he pulled out his billfold, got up and walked towards them.

The two women, one obviously older than the other looked up at his approach. As he reached their table, he thrust his billfold with the picture ahead of him. He then excused himself and asked their opinion of the resemblance.

The two women stopped laughing, and admitted that there was a vague resemblance. Then the younger girl asked with a mischievous smile, "Well, mister, you have a novel approach--I must say. What's the proposition?"

Mitchell was taken back slightly, but knowing that the younger generation spoke a different language, he replied by describing his mother's loveliness, comparable to her mannerisms, and a little of her girlhood. He said he often wondered if there was any way for her to return to earth. As he was excusing himself, he remarked that she had been raised in an old fashioned white house with a tower. Just then the younger girl said "Pardon me, I have often dreamed of a house with a tower--funny thing," she mused. Anyway, this is my aunt and my name is Iris Graham. What was your mother's name?"

Delightedly, Mitchell turned back and said, "It was Linda Lowney--does the name sound familiar?"

"Not to me," said Iris. "Mitchell, do you know of any houses around here with towers? We live over in Centerville-- there are none there."

"Yes, there is one in Martindale. That's forty miles from here. I pass it quite frequently. It was where my mother was born."

The aunt spoke up and said with a laugh, "It's absurd, but why, sometime, don't we journey over and take a look at it."

Mitchell was happy to say that he would like to any time they might name. So after more laughter it was decided that on a Sunday afternoon, coming up. the three would go with

Mitchell. They gave him their address, and the date was set.

That next Sunday, Mitchell called for the ladies. On the road over to Martindale, all three laughed at their apparent foolish remarks in light of the twentieth century. Anyway, for the time being, they were enjoying each other's company.

Mitchell soon felt the strange but familiar similiarity as he watched and listened to Iris Graham. She was nineteen, headed for college in the fall, and her head was full of the ideas of today's youth. Talk of the past only stirred her to laughter. Sometimes he wondered if it was to conceal that certain sense of similiarity which even she dared not admit to herself.

The old house was there... it's tower as defiant as if a quarter century had not lain seige to its woodwork... the large, round porch fronting on two sides of the structure still aired its painted surface.

The three got out of the car at the curb, and slowly walked up the driveway, gazing upward soberly. Mitchell walked along the cement while thinking of Linda, perhaps the long lost girl who was still a colorful image in his memory. His throat tightened, and his eyes felt misty, as a man dressed in suit pants and a short sleeved shirt came out on the porch and asked what they were doing. Mitchell hastily explained his connection with the house and that he was showing it to two of his very good friends. The man accepted his explanation.

All of a sudden Iris addressed the man on the porch. "Would there be a hole in the plaster in the upstairs south bedroom?" The man's facial expression changed, and he wanted to know what had prompted her question. She explained sweetly she'd had many dreams of an old house with a tower--she just wondered. He volunteered to go up and find out. He was back in three minutes with the word that there was no hole. However, a patch was in clear evidence. How could she know he asked. Iris laughed and said it was silly, but she had dreamed of moving furniture and dropping something that had punctured the plaster. She was sorry to have bothered him, but she wondered about one other thing. Was there a clothes closet just to the left of the big entrance hall?

The man's jaw opened, and he allowed there was. That was enough. He invited them in for a quick look, saying humorously he hoped they weren't casing the house for a future burglary.

They stayed for fifteen or so minutes. Mitchell felt that same strange tightness of the throat as he looked at Iris, who, for no apparent reason, was becoming more and more dear to him. She

continued on page 12

Spiritualist defined one letter at a time

Webster defines a Spiritualist as one who is a follower of Spiritualism, or who concerns himself with or is devoted to spiritual things.

There are 12 letters in the word Spiritualist. To some of us, each letter carries its own significance!

S means service. There are many ways to serve ourselves and others.

P stands for the people in Spiritualism from all walks of life.

I represents our ideals. Each has his own, but we are all part of the same -- the Creator.

R stands for the righteousness of one -- be it an individual or a nation.

I gives inspiration. It is from Him that all things come.

T shows truth. Natural law(s) is the truth

which makes all things possible.

U establishes our united stand against all who dare denounce us.

A marks the love of angels who keep the doorways open.

L stands for love, divine love.

I represents life that is continuous.

S stands for supply -- the endless supply of spiritual energy and love that comes from God.

T is for the temple in which we live.

In putting these letters together, we spell a word which we should be very proud to use. It's great to be a Spiritualist, to have a true religion, and to be free of doubt of life beyond this life.

Who's Who!

Do you know who the people in this picture are? When the photograph was taken, these

individuals held positions on The National Spiritualist Association of Churches board.



"Journey Within"

by Mrs. Joan E. Youngblood
Montclair, California

The spiritual journey is not an easy one! All who are trying to follow the spiritual path need to be reminded of this. It is fraught with frustrations, obstacles, regressions, plus struggles with self. One should remember that there are many lessons to be learned and many teachers to teach us. Some of the greatest teachings are the lessons that we find the hardest to learn.

One who is truly trying to progress in the spiritual realm must eventually gain the patience of a saint. There will be times when you are so restless and wonder if it is all worth the bother. I have found it so many times.

It is worth the time, troubles and frustrations. God did not promise us a rose garden. We must learn to help ourselves!

Some of you may say "I can't do it on my own. I need a teacher." When you are ready the master or teacher will appear. I have found this to be true at different periods in my life. We also have our wonderful spirit teachers to help us and we also have the greatest teacher of all, God! We need to learn how to communicate with God: I often wonder how God can be so patient with us earthlings when we keep him waiting so long. Reverend Anna Franz of the San Bernardino Valley Spiritualists Church has often said that we should not keep our spiritual teachers waiting. The same is definitely true of God.

People are so often the creators of their own difficulties. If only most of us would realize this. In the Bible God tells us that he will help those who help themselves. Difficulties are some of our greatest teachers... they are the stuff from which comes our personal growth. Therefore, we should welcome them.

I used to make the mistake that every time I had a problem I would immediately try to find a sympathetic ear for my difficulties. I even took this a step further. I would ask the person for advice. I would do this of many without following any of it. Still, I am not an expert! I have difficulties and get nervous, but I have learned, at least a portion of the time, to solve my own problems by reasoning them out and by listening to my inner soul for God's guidance.

The spiritual path is a lifetime journey. Forget

about looking for a quick and easy approach. It is a seven day a week 24 hour a day job. There is no being away from it. You can't say I am going to be spiritual one day and not the next. It involves total commitment. It is a constant battle to do and think right.

The spiritual path must come first.

The decision is not to be taken lightly! I can verify this from personal experience. As a child I was raised in a religious home. Sometimes, too religious! I felt there were many incongruities. First my parents were Methodists. Then at about age nine or ten my family began attending the Baptist Church. Now let me tell you that was an experience in itself.

Later my parents returned to the Methodist Church. My grandmother, who I love more dearly than anyone, became a Mormon. She tried to convince us that the thing to do was to become a Mormon too. She and my mother often argued about the religions. I became confused and disillusioned.

Then came college where I became a nihilist and a non-believer. It was about then that I discovered the Lutheran Church. Attending the church helped restore my faith. At one point the Jewish faith seemed just what I was seeking. I then experienced my first contact with an interdenominational church. The philosophy and speakers were of a positive nature.

In time I again had a change of heart and fell away from the church. That's the past. During the past 10 years I've devoted much of my free time to reading spiritual things. Through these many works I've found my church... Spiritualist church. "It's nice to be home."

I have opened part of my life to illustrate the importance of weighing your religious commitment thoroughly. No one can hand you a philosophy to live by. No one should make up your mind for you. Do it yourself.. Then you'll know as I know!

Eloquence

The power of eloquence--so very effective in convincing us of either wrong or right--lies open to all. Why, then, do not the good zealously procure it that it may serve the truth, if the wicked, in order to gain unjustifiable and groundless cases, apply it to the advantages of injustice and error?

--St. Augustine

Faith

Prayer is the key to Heaven, but "faith" unlocks the door! We must have faith in God, faith in ourselves and faith in our fellow man.

We must have faith in God in order to meet the trials and mountains which loom before us from time to time. This faith comes only from the God spark deep within each of us.

The faith in ourselves is not always easy to attain, but without it, we can not gain the courage and self confidence we need to meet life and reach out and give others the help and encouragement they need. Until we believe in ourselves, we can not know the true depth of our being or the full measure of the talents and assets we have.

Faith in our fellow man can do much to help us overcome the dark, rough places we encounter in this physical life. A friend who listens and tries to understand and who cares represents one of the richest blessings life holds.

So practice faith in every aspect of life, and reap the richness awaiting. Without faith where would Jesus have found the strength and courage to bear the burden of the cross? His faith in God sustained Him. It can sustain all who strive to follow His teachings. Prayers without faith and trust are empty words. "Faith is the answer!"

Wanda L. Day,
Chesterfield, Ind.

Self Pity

by Herbert F. Schneider

Self sympathy is a common characteristic of the human race. Too often we fail to recognize the Natural Laws that have been violated. In so doing, we may become involved in a kind of auric relationship with these laws and thus suffer peripheral consequences... unless we possess the wisdom to deflect it.

Few of us possess an impersonal view of ourselves such as to discern the causes of our misjudgment. If we did, the problem would have been avoided in the first place. In consequence, the easiest path to follow is to cry out in our own minds, "why must this happen to me."

Somehow, in the nick of time, reason always seems to rescue us from drowning in our own sorrow. Or is it that our spirit guardians penetrate the barriers of our own minds to lift us up out of despair?

Despresion, self pity ... whatever name we give it... the process virtually immobilizes us. The negative emotion we generate reduces our efficiency. It cuts our effectiveness in all avenues of our life. We act against ourselves and even become a detriment to those about us who are dependent upon our help.

Like the poor man who can ill afford to fling his limited means from himself in gambling or immerse himself in alcoholic evasion or the indulgence of an extra woman, so self pity is an extravagant luxury which is so self destructive that none can afford it. The mind, the body and health are wrecked by it. I wager that aside from conditions of extreme weather exposure, a person seldom catches a cold without a mild state of depression and moderate exposure.

What has happened when we "give in" and let self pity ride us down? The indulgence in self pity depresses the vibratory rate of the aura so that resistance to the invasion of bacterial activity is severely lessened. The germs have been there all along just waiting for a suitable weakened condition for multiplication... lowered resistance. Most negative emotions contribute to self pity.

It remains for us to discipline ourselves... to stop ourselves from feeling down. Say to yourself "stop--I cannot afford this. I must fight this off. Self pity is contemptible. With the help of spirit I shall rise above it."

Such a positive mental attitude leads to constructive action and good general health. There is no place for self pity in your life... or anyone's life!

Spiritualist Healers League

National Spiritualist Association of Churches

President

REV. JANICE R. BAYNES

2733 Thompson

Des Moines, Iowa 50317

Jeanne Ford, Sec'y
1521 W. Edgemont
Phoenix, Arizona 85007

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

HEALING PRAYER—

We are faithful and sincere,
We are fearless in all we do.
Without this work our lives are naught.
We love each phase in our work so true.

Spiritual Healing

by Arthur W. Pettit, D.N.

Absent Healing

We are frequently asked to send healing treatments to those who are absent, and who cannot participate in the laying on of hands. Those persons referred to in this particular case have also asked, frequently, just how this can be accomplished.

Since every practitioner or commissioned healer works somewhat differently, there may be slight variations in the manner in which absent healing is conducted. As a rule, however, the pattern would follow along these lines:

The healer enters into the solitude of his own sanctuary in meditation and concentration. He projects his consciousness from the mundane to the spiritual plane, in so doing, requesting spiritual knowledge and guidance. In doing this the healer draws upon the limitless storehouse of God supply. He then visualizes the person, if possible, to whom the treatment is being directed. While in this meditative state, he calls the person by name and requests cooperation from the unseen healing forces in directing their energies into that person.

The healer must mentally direct the thinking of the patient into positive, constructive pathways. He must visualize the patient in perfect wholeness, giving thanks that the influx of peace and harmony has been established within the patient's physical body. The healer must affirm the presence of the Heavenly Father within the patient. This procedure is time consuming but it is repeated for every individual requesting an absent healing treatment.

When using the healing chair, for one individual requesting a treatment for another, the same procedure is again applied. However, passes made over the body are made in the name of the afflicted one.

Absent treatments require absolute concentration. The mediator between the patient and the spirit forces, of course, is the healer, who requests the intervention of unseen healing forces.

Healing affirmations and prayers are constantly sent into the Cosmic, reaching persons who are many miles distant.

Transitions

Lovenduski, Helen, 73, entered into rest August 29, long time member of the Fourth Spiritualist Church, Camden, N.J. Officiating at the services was the Rev. Elizabeth Giberson, Pastor of Fourth Spiritualist Church of Camden, N.J.

Dinsmore, Walter C., A member of the Spiritualist Church of Eternal Brotherhood, Buffalo, New York Mr. Dinsmore passed to the spirit side of life on Monday, Aug. 23, 1976. Until his illness he was quite active in church affairs, including the raising of funds for the new parking lot; helping out in the kitchen during social events; and in the publication of the church paper. He also served on the Healing Staff.

Survivors include his daughters Mrs. Carl Lonobile and Mrs. Earl Wenner; his mother, a brother and sisters. Mr. Dinsmore was quite proud of the fact that he had nine grandchildren and three great-grandchildren.

Services were conducted by the Reverend Joan R. Wind, co-pastor of the Church of Eternal Brotherhood, on August 26. Burial was in Acacia Park Cemetery.

Thanksgiving

continued from page 4

In 1939, due to national economic necessity a new date was fixed. More shopping time between Thanksgiving Day and Christmas was the urgent need. President Franklin D. Roosevelt — F.D.R. — proclaimed the fourth Thursday in November be set aside annually for remembrance of that first Colonial year after the 'landing of the Pilgrims.'

In 1941 this was made into law by the Congress of the United States.

It is interesting to note that Canada, friendly neighbor to the north of our Country, also celebrates Thanksgiving Day.

Once again America pays tribute to her stalwart pioneers. She endeavors to make this THANKSGIVING DAY a worthy and meaningful time of gratitude with joy and festivity.



Christianity or Spiritualism

by Diana Newsom

Spiritualism defined is a broad term that often encompasses various types of mental and physical psychic phenomena, including visions, messages from the dead, states of trance, spiritual healing, and automatic writing. It is also a religion, and it is in this context that we will compare it to a more orthodox Christianity.

As a religion, Spiritualism is based on a set of nine basic principles, called the "Declaration of Principles." All nine were received in mediumship beginning with the first principle in 1899. We will examine each of these Principles in turn, then complete the comparison by examining rituals and creeds common in Christianity.

Principle one--"We believe in Infinite Intelligence." This Infinite Intelligence refers not to a personal god, but a being that is in and of all things. Because of this belief in an impersonal deity, they believe that a world of peace, harmony, comfort, and joy is possible only when all have the knowledge of what is right in life.

The individual is seen as a mere part of the whole of mankind. He works for the good of the whole rather than the individual, for he realizes that any one poor, ill, or suffering individual will affect those around him in much the same way that the imperfect functioning of one body organ affects the whole body. The laws of this Infinite Intelligence are credited with having power over all and are immutable and unchangeable, making the universe a very orderly place, and making things such as virgin birth (as of Jesus) impossible.

By contrast, the orthodox Christian looks to a personal god: one being, expressed as a Trinity, to whom prayers are directed, and who is worshiped as Lord, Creator and Ruler of the universe. Because his god is a more personal god, the importance of the individual receives heavy consideration. It is up to one's self to find Christ and open the door of his heart to Him. Granted, Christianity preaches brotherhood and charity, but the reason for such generosity is to live a more Christ-like life, thereby exhibiting belief in Him and "paving the way to Heaven" for the doer. The Christian attributes ultimate power to his god, and believes that He has the ability to perform any act, making the laws of the universe subject to the will of God. Miracles and supernatural events are thereby possible.



Diana is a junior at DePauw University in Greencastle.

In accordance with the Second Principle, Spiritualists believe that **the phenomena of nature, both physical and spiritual are the expression of Infinite Intelligence.** This expresses the belief in the idea that God, through evolution and chemical changes both created the heavens and the earth and all the creatures therein. Christians believe very strongly in God as the creator of the universe--as is told in the book of Genesis. The only comparative difference lies in the view of evolution--a point on which many Christians differ. The basic belief of God as Creator is the same in both religions, however.

Next, Spiritualists **"affirm that a correct understanding of such expression and living in accordance therewith constitutes true religion."** Man must understand God's laws and follow them to the best of his ability, for obedience is the highest form of worship. This somewhat parallels the Christian's belief in the Ten Commandments and their efforts to understand and live by them as God's law. In both instances, merely knowing the rules is not enough, and

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More about Memory Towers

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was looking mischievously at him as they rode home, but conversation was strangely silent for it seemed as if each one was busy with his own thoughts.

Iris loved dancing, she once confided. She had taken up ballet on weekends, and was going to college to pursue it for a degree.

They parted at Iris' home, where her folks were waiting to hear of the foolish expedition. Mitchell shook hands and left them laughing. As he went back to his lonely apartment he had a mysterious feeling that somehow his aimless search was nearing an end.

Weeks passed till one Sunday morning the phone rang and a voice said "This is your mother. Will you go to church with me this morning?"

Mitchell froze, what a ghastly joke--then he recognized Iris' voice. Regaining his composure, he said lightly, "Why sure, Mom, I'd love to. What time?"

"Good," she said. "I'll be wearing my broad rimmed sunhat, long white gloves and carrying a gold edged Bible... service starts at 10:30. Okay?"

A strange chill came over Mitchell's heart. He said joyously, "Why, that's what my mother used to wear when we went to church--how did you know--I'll be at your place at 10."

He arrived and sure enough, coming down the steps, while her parents watched, came Iris, laughing as usual, and looking upwards, showing her long slender throat.

Her mother said softly, "Take care of her, Mister Mitchell, she is all we have."

Church was something new to Mitchell, and he listened to the minister, but his mind was on the girl at his side, and once during the prayer she reached a gloved hand over and touched his face with a sidewise glance.

Later they dined at the Rainbow Inn which overlooked the distant hills. Iris said she had no memory of the things he had pointed out to her, but that night after his words seemed to be sinking deeper in her mind.

The tower, she confessed, did seem familiar. It was as though it contained a storehouse of memories that had belonged to someone.

Back at her home, her folks were waiting anxiously, and Mitchell and Iris stood before them and told of the strange mixture of minds and memories and dreams that had somehow culminated in their earlier journey. Maybe in the days to come, with her college friends, would eliminate all this, but for the present it was fun to dream.

As Mitchell turned to go Iris stepped up to him unexpectedly, and kissed him on the cheek. She whispered, "Come back soon Mr. Towerman for I'm sure we have a lot to talk over and compare." She then smiled, looked upwards at the sky beyond him and again patted his cheek with her gloved hand.

Knowledge in religion

The only mediator that can exist between man and GOD is knowledge.

Evil is imperfection that can only be eradicated by moral growth.

All wrongs are misinterpretations of Divine nature.

Religion does not need more money, nor more reality but more comprehensive understanding of the Creator and the purpose for man in the affairs of life.

It needs men of integrity. All aspects of life must be taught through religion if it is to become practical.

Religion is not serving its purpose until it opens the mind, and frees the thought process from prejudice and superstition. We can not gain maturity in religion until we become aware of the GOD within.

The first law of religion is to teach an understanding of the laws of nature.

Meditation has been used in every part of the world from the earliest periods of time, as a method of acquiring knowledge about the essential nature of things. (Huxley.)

It is the greatest adventure of all, for you do not know what you will find. Occasionally it is great enough to change your life.

One does not meditate to withdraw from life, but to learn how to enjoy life. The result of meditation is an increased awareness of ourselves and of our fellowmen, and of the ever vibratory power about us.

Tribute to John Worsencroft

Written by Priscilla M. Clough,
Jamaica Plains, Mass.
at the request of TNS.

It is with regret that we note the passing of one of our beloved Spiritual healers, John Worsencroft of Danvers, Mass.... the late husband of Gladis (Olmsted) Worsencroft, President of the Massachusetts State Spiritualists.

Mr. Worsencroft was born in Lancashire, England in 1894, one of a large family of children. His introduction to Spiritualism came at an early age in Scotland when he attended a Spiritualist Lyceum.

He came to this country with his sister at the age of 17. Later he brought over his whole family.

John met his wife, Gladis, through a mutual friend, a music teacher. The two married in 1923. As his wife's mother was the original sponsor and owner of the Salem Spiritual Church, it was only natural that John continue in his search for truth.

The blondish haired man with the steel blue eyes became a fixture in the Salem Church to such an extent that he was nicknamed "Mr. Spiritualism."

Always an enthusiastic athlete, he took part in soccer till he was 46. Bowling and baseball were other interests.

In spite of a hip disorder which forced him to rely on a crutch, he often amazed his fellow workers by his bountiful energy. In civic affairs he remained an active participant in the Danvers town meetings.

In due time, he became a noted healer, receiving letters from all parts of our country. John was never too tired to take another few minutes to help others. In World War II he saw duty with the Black Watch Regiment of the Royal Army of Canada and was personally commended for his service by George V of England.

When faced with hospitalization following his heart attack, he displayed the same courage that he had shown in all things. John was so much loved by the personnel and staff of the Hunt Hospital in Danvers that upon his passing his widow received a formal printed tribute from the hospital employees who worked with him.

This modest, self-effacing gentleman would have been surprised at the number who called him friend and attended his funeral service. At one point, it took three lines to accommodate the mourners outside the funeral parlor who came to pay their last respects.

Friends were impressed by his ready wit and zest for living. Gamaliel Bradford would have said he was one of those radiant beings who give others the incentive to go on.

In a business capacity, Mr. Worsencroft served as branch manager of the Transportation Division of the A.C. Lawrence Leather Co. in Peabody for 46 years before retiring in 1959.

He was a 50 year member of the Amity Lodge of Masons in Danvers and received a 50 year medal from the Veterans. A trustee of the Massachusetts State Board of Spiritualists as well as a trustee of the Salem church, he won the respect of church members with his forthright ability to handle difficult problems.

Mr. and Mrs. Worsencroft were blessed with three children, John who died at the age of 13, David LeClair who resides in the Virgin Islands, and Mrs. Raymond (Ruth) Ayers of Manchester, N.H.

A special tribute to John will soon take form in a stained glass window to be installed in the door of the church.

One may well say, here was a man. "Well done, thou good and faithful servant."

The Snowflake

by Nancy Lee Morris

Tossing -- tumbling -- twirling,
Frisking, fragile and fair,
Dancing like a diamond
On the thin blue air

Sniffing thru your windowpane
The sugar and the spice
Of roasting chestnuts -- gingerbread men
Popcorn and mincemeat pies.

So madly do I swirl about
All the long day thru,
Peeking in your windowpane
Whispering "Peek-a-boo."

Till at last the sun will shine
Melting all the gray,
All the crystal hoarfrost
Of a bright blue day.

Then -- with all my snowy kinfolk,
Will I vanish like the night,
As the hoarfrost of the dawning
Breaks before the waking light.

Like my brother -- sister -- snowflakes,
Heavenward will I take my wing,
There upon the rod of Aaron
Soft a snowdrop blossoming
Will I blossom forevermore!

Christianity or Spiritualism

continued from page 3

great emphasis is placed on living the rules in daily life.

The next two Principles are the ones most frequently considered by the non-Spiritualist when the subject of Spiritualism comes up. In these, it is affirmed that **"the existence and personal identity of an individual continue after the change called death,"** and that **"communication with the dead is a fact, scientifically proven by the phenomena called Spiritualism."**

The belief in life after death is at the very core of Christianity, in that Jesus came for man's salvation, in order to give eternal life. The New Testament makes many references to eternal life, including 1 John 5:13, Romans 10, 5-13 and I Corinthians 15.

Christianity is based on the belief that because Jesus was raised, so can all men be raised from the dead.

The belief in communication with individuals after death has changed substantially since Biblical times. The Bible itself is said to be divinely inspired--a feat that requires communication with spiritual beings. An angel of the Lord spoke to Mary to tell her of the approaching birth of Jesus, as had angels appeared to the parents of John, the three wise men, and Jesus's Disciples, as well as numerous other Old and New Testament figures. After his death, Jesus made appearances to the two men on the road to Emmaus, to the Disciples twice, in Jerusalem, at the Sea of Tiberias, and on the Mountain in Galilee. Thus, the Christian church did not begin with a doctrine, but with psychic experience that stirred the Apostles sufficiently to give birth to the church.

Scientific materialism and philosophical rationalism caused a breaking away of the church from its psychic beginnings, but many noted ministers today are beginning to revert back, among them Dr. Norman Vincent Peale. Dr. Peale believes that the reason many people reject psychic phenomena and communication with the dead is simply that they have never heard of it before. Peale has had experiences himself in which he has seen both his deceased mother and father, and hence believes that communication is very real indeed. Many people today scorn the idea of "ghosts," yet accept the appearances of angels in the Bible, saying that Biblical times were times of miracles or times of the Lord, but they no longer exist today. The Spiritualist would argue though, that God's laws are immutable and unchangeable, and therefore anything that could happen in Biblical times could just as easily happen now.

The Sixth Principle states: **"We believe that the highest morality is contained in the Golden Rule 'whatsoever ye would that other should do unto you, do ye also unto them.'"** This is actually taken directly from the teachings of Christ. It is mentioned in Matthew 7:12 and Luke 6:31.

Not all principles of Spiritualism are compatible with Christianity, however, and the greatest division comes with the seventh Principle that affirms **"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."** Each individual is responsible for his acts and must accept the consequences. No one, not Jesus the Christ nor the spirit loved ones, offers atonement for sins, but only by retracing one's steps and replacing evil with good can one progress. This is in direct conflict with the idea that Jesus came to earth to save man from sin. The entire New Testament, and especially the Gospels ring with the message that Jesus is the Savior and by dying on the cross enabled our sins (which began with Adam) to be erased by merely praying for forgiveness. Romans 5:12-21 expresses clearly this concept of Jesus as the scapegoat.

A Spiritualist believes that in order to achieve the highest level spiritually, one must do good works, and that is sufficient. Consider, though, the response of a Christian quoting Ephesians 2, versus 8-9; **"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God, not as a result of works, that no one should boast."** One must not be too misled, though, for the very works of the Spiritualists are the exact teachings of Jesus. The orthodox Christian philosophy is based on the idea of love for thy neighbor as thyself. This is often exhibited through charity that extends beyond material gain and into the realm of assistance in the time of need--true friendship and loving concern for all.

The eighth principle refutes the idea of a burning Hell in that it affirms that **"The doorway to reformation is never closed against any human soul, here or hereafter."** Each soul merely moves into the Spiritual sphere for which it is best suited at the time of clinical death, and can, through hard work, progress into higher realms. The basis of Christianity, on the other hand, evolves around the belief that only those who believe in Jesus will be saved. According to Matthew 21:33-45, those who do not believe in the Son will be put to death. The belief in a Day of

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Convention Highlights and Impressions

by TNS Editor, Wm. Melick

The 84th Annual Convention of the National Spiritualist Association of Churches convened at the Westward Ho Hotel, Phoenix, Arizona, Oct. 4, and activities continued thru Oct. 8, 1976.

The pre-convention services on Sunday were well attended as was the afternoon hospitality hour.

Delegates and friends were numerous and enthusiasm ran high. Attendance was in the hundreds. Thus began the banquet of reception on Monday evening Oct. 4th. The 84th annual convention of the N.S.A.C. was launched.

For three days prior, the Board of Directors of the N.S.A.C. were in meetings from early morning until evening. Last minute details and additions to the convention program were finalized--committees and individuals were greeted and counseled and important problems were resolved.

Tuesday morning the work of convention began in earnest. Our President, the Reverend Joseph H. Merrill, called the convention to order and proceeded with the first call of the credentials committee. They worked hard and seated over 160 delegates.

Those in attendance were reminded that a 1975 Resolution mandate had been adopted and would be in effect regarding the processing of credentials and seating of alternates and proxies. Thus a motion concerning the seating of alternates and proxies was presented. The motion was carried. The delegates in their wisdom, had stipulated that for this year only (1976), a process similar to the past would be followed.

Friends and prospective delegates, check your N.S.A.C. By-Laws and follow every section carefully and correctly.

Also, this boardmember recommends a close study of the word "Proxie" and a possible revision or correction of the intent of the word.

We have seen changes taking place in many areas. Progress seems slow sometimes, but sure and correct are the watchwords we need.

There are many items and subjects of interest. The Program concerning Indian methods of health and healing by practitioners (previously called medicine men) was most interesting. A children's Lyceum from California was most was most interesting and talented to watch. The group had great distance to present a puppet show entitled "Jonah and the Whale." Everyone was well rehearsed (including the whale) and it "STOLE THE SHOW." Our thanks to these wonderful children. I know that many of our Lyceumists are studying and working just as hard. Also, I must add a word of thanks to our new Spotlight Editor and Assistant.

A few items of educational value had to be omitted due to an excess of time required for some resolutions and by-law business. Again I must inject the thought that proper timing and submission of these important items is being given serious consideration.

Food For Thought

The idea of "Our Friends Christmas Page" was suggested by the Reverend Clara Senior. It will be a special in the December issue. The small greeting consisting of name, city and state for a \$3.00 donation; the larger personalized greeting is \$15.00. We of the TNS staff thank the many of you who have donated in this way.

Also, we realize that many others will perhaps be interested in placing your Christmas or seasons greetings in the TNS at a future time. You see the December issue will be at the printers before you read this issue.

All officers were re-elected to succeed themselves. The Reverend Ivamay Stockwell is secretary. The Reverend Clyde Dibble is Trustee and The Reverend D. Mona Berry is

Trustee. The Reverend Larry Clark and Mr. Paul Spencer were nominees for position of trustee.

Mr. Charles Jessup of Texas presented information concerning phenominal evidence. His discussions revealed that he has devoted a great deal of time seeking and probing for reliable phenomena and proof of claims. Pictures and acceptable happenings of a probable, reliable nature were explained.

Again this author must contain his enthusiasm. I suggest there is ample indications for acceptance of certain suggested ideas in the realm of phenominal evidence. Perhaps the wheels of progress are already in motion.

Your editor presented information revealing change and growth of the magazine. Although there is much to be done, progress is in the making. Expenses and income are not what any businessman would prefer, but your continuing support together with new thoughts and ideas will bring about more and more advances--financial and Spiritual. The circulation manageress became better known as she introduced herself and aided in the new subscriptions, adds, and Christmas applications.

A pleasant surprise was when our associate editor, Mr. Chuck Brandenburg, was introduced. He not only is most important as associate editor but is a very highly respected Public Relations representative. Mr. Brandenburg spoke to the delegates in quiet decisive words of confidence. Stature, character and ability of directional procedures were reflected by his statements. Mr. Brandenburg has been a Spiritualist all of his life. He has a driving desire to aid and help direct the promulgation of these great truths unto the anxiously awaiting general public.

We will progressively promote National Spiritualism and assume the gentle guiding hand of greatness-- the need of Truth for all mankind.

We express gratitude to the many who were responsible for the progress and success of this 84th Annual Convention. Thanks to you Rev. Edwin and Jennie Ford. Also, to the many behind the scene who did so much. The convention reflects the cooperative results of both the churches and the Sun Camp.

I shall leave the further reporting of details to the anticipated message of our President, The Reverend Joseph H. Merrill.

On behalf of the staff of the TNS many thanks for all courtesys and cooperation past, present and future.

It was so wonderful to renew old friendships and make new ones.

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Harriet Beecher Stowe— Reformer Or Spiritualist?

“Still, still with thee, when
purple morning breaketh,
When the bird waketh and
the shadows flee;
Fairer than morning, lovelier
than the daylight,
Dawns the sweet consciousness,
I am with Thee.”

Hymn by Harriet Beecher Stowe



by Priscilla M. Clough,
Ladies Aid Society Treasurer

Every human being created was meant to serve his or her purpose for the good of humanity. Spiritualism gained just such an instrument in Harriet Beecher Stowe. Born in 1811 into a strong Calvinistic household she grew up to become a firm advocate of the Spiritualistic doctrine. “Hattie,” as she was known to friends and family, was five when her mother, Roxana, died of “galloping consumption.”

Her father, Lyman Beecher, was a Congregationalist minister in Litchfield, Connecticut, the town where “Hattie first saw the light of day.” How could anyone foretell that this daughter of a “firm and rockbound faith” would eventually free herself from a belief so binding.

The Calvinistic faith damned the followers of all other religions to Hell and eternal darkness. This was not the creed which a woman of Harriet’s mold would uphold to the end of her life. She would eventually broaden out into the waters of a more humanitarian faith.

The daughter of a minister, the wife of another, mother of three sons who in turn became ministers, and sister to seven, she was bound to follow a moral career in her writing.

At the age of 12 she wrote ‘Can the Immortality of the Soul Be Proved by the Light of Nature.’ This gave a glimpse of what the future held.

She was to marry Calvin Stowe, a plump, somewhat plain looking widower. His interest in Harriet developed as an instructor who taught her how to see “visions” beyond the range of the human eye.

Her husband had been subject to visitations since childhood. At the age of four in Natick, Mass., he had seen a “pleasant looking human

face” appear over the half door of his room. He said the image seemed to be a lad older than himself... an image named Harvey. In other hallucinations he told her of another night he witnessed a “bluish skeleton” sharing his bed. “I remember observing a multitude of animated and active objects which could see with perfect distinctness moving about me, and sometimes, though seldom, hear them make a rustling noise, or other articulate sounds: but I could never touch them. They were in all respects independent of my sense of touch and incapable of being obstructed in any way by the intervention of material objects; I could see them at a distance and through the floors and all the ceilings and the walls of the house from one apartment to another, in all directions without a door or a keyhole or crevice being opened to admit them.”

Harriet Beecher Stowe turned to Spiritualism at the loss of her son, Henry, who died through drowning. Soon after his passing, the spirit world again made its presence known when a guitar which hung on the wall resounded without human touch.

In regard to her famous book, “Uncle Tom’s Cabin,” Harriet stoutly maintained that it was written not by her but by spirit. “But it all came before me in visions, one after another, and I put them down in words.” This was the story that fired that nation and some say caused the Civil War. Who could foresee just how much weight “Uncle Tom” carried.

Harriet was acclaimed by Heine, George Sand and Tolstoi. She was accepted by crowned heads and the common folk alike. She rose from a poor, unknown housewife to a high position of wealth and world wide influence.



Elizabeth Barrett Browning

The leading advocates of Women's Rights of the period, Susan B. Anthony and Elizabeth Stanton, sought her support. Harriet was an ally of many.

Her belief in Lady Byron, the abused wife of Lord Byron led her to write "Vindication of Lady Byron" which caused a storm of protest in England. It met a similar fate in the United States. She always chose to defend the underdog, the slave, and the underprivileged... regardless of the opposition!

While in Florence, Italy, Elizabeth Browning further encouraged Harriet in her acceptance of the supernatural. She was convinced that the "Witch of Endor" was a spirit message demonstrating transference from beyond.

She attended her last public appearance when she was seventy, where she was honored by John Whittier, Dr. Oliver Holmes and a host of other notables who endorsed her success of the negro emancipation.

Harriet was an ardent admirer of Robert Dale Owen, who was an outstanding Spiritualist prophet of the period.

In light of today she has been compared to Pearl Buck, Jane Addams, Willa Cather and Eleanor Roosevelt. Sarah Orne Jewett was another ardent admirer.

Over thirty books and numerous children's articles on travel and poetry attest to her versatility.

In Mandarin, Florida, in 1860, Mrs. Stowe found a restful and congenial atmosphere in which to spend her remaining years. After 1884, her mind clouded, and Lucy Larcom wrote of her that her autumn years were peaceful. She died



Lady Byron



Harriet Beecher Stowe

in 1896 and is buried in Andover Chapel Cemetery.

Among her contemporaries were James Russel Lowell, Ralph Waldo Emerson, John Greenleaf Whittier, William Dean Howells, Francis Parkman, Julia Ward Howe, Henry Adams, A. Bronson Alcott and Nathaniel Hawthorne and the editor of the Atlantic Monthly, James Fields.

In the provincial book, "Men of Our Times," she wrote on the patriots, Lincoln, Grant, Garrison, Sumner, Chase, Henry Wilson, Governor of Mass., Farragut, John Andrew, governor of Connecticut, Colfax, Speaker of the House, Frederick Douglass, slave Sheridan, Gen. Sherman, Howard, Wm. L. Buckingham, Wendell Phillips and her brother, Henry Ward Beecher.

Priscilla Clough is a regular contributor to TNS.

Sources of Information.

Harriet Beecher Stowe by John R. Adams, copyright 1963, Twayne Publishers.

Life and Letters of Harriet Beecher Stowe, by Anne Fields. Houghton Mifflin & Co., Boston, 1898.

Life of Harriet Beecher Stowe, by Charles Edward Stowe, Houghton Mifflin & Co., 1890.

Men are not disquieted by things themselves, but by their ideas of things. For example, death is not frightful, or else it would have to appear frightful even to a Socrates. No, the idea that death is frightful is the frightful thing.

Epictetus (AD 50 -- 138)

More about Christianity or Spiritualism

continued from page 14

Judgement and a fire of Hell to destroy all evil is mentioned frequently, especially in Revelation. A passage that implies that the doorway to Heaven (or reformation) may be closed against some is Matthew 7:21, "Not everyone who says Lord, will enter the Kingdom of Heaven, but he who does the will of my father who is in Heaven."

The last major Principle affirms that "the precept of prophecy contained in the Bible is a divine attribute proven through Mediumship." Because the Bible is at the helm of the Christian belief, one's first impression would be that no conflict exists at this point. However, while the Spiritualist supposedly believes in the prophecy of the Bible, they do not believe in the idea of Jesus as the Christ or Son of God, but merely as one of the greatest mediums who ever lived. He knew and applied spiritual law to a greater extent than anyone else, but could not have been born of a virgin, for that would have been a violation of Natural law. In this instance, then, the Spiritualists have taken the liberty to interpret the Bible references and to accept and reject ideas in accordance with other such supported, but pre-conceived beliefs.

If one attends a Spiritualist church, one would find some basic differences between it and a typical Christian service. A spiritualist service is based on study, worship, and communication. Part of the service is devoted to worshipping God. Another portion concerns an effort to communicate with spirits and to learn from them how to better live the earthly life. Hymns are sung and prayers are prayed, but because God is not thought to be personal, the worship service does not center nearly as much on Him as does the service of a Christian.

Missing also in the Spiritualist church are the practices of baptism and the partaking of communion. This is in keeping with their belief since it expresses the ideals that all men have eternal life and that Christ cannot atone for the sins of man.

How far apart are Christianity and Spiritualism? The philosophy of Spiritualism is extremely optimistic. God is shown as a god of love, a being that wants all his children to be happy, to prosper, and to enjoy life fully. He supposedly has endowed man with creative ability, with unlimited powers as long as he acts in accord to natural law. In achieving this potential, man must strive to overcome evil. This belief that man can overcome evil coincides with man's purpose in life--to forever strive mentally, morally, and physically to improve and progress.

all may have eternal life by believing in Him (John 3:16). This loving god does indeed want his children to be happy and enjoy life fully, for in John 10:10 it states: "I came that you might have life and have it abundantly." Jesus spent years of His life roaming the countryside teaching and preaching in hopes that man would be able to distinguish between right and wrong, thereby being able to overcome evil and live a much more prosperous and happy life.

The components of the Spiritualist's natural law are laws of life, love, truth, compensation, freedom, and generosity. These inter-locked laws control the relationship of God and man, establish love as the highest vibration that can be attained, the creative force of all life, and acknowledge the relationship between truth and good. All of these contribute to a livable, workable philosophy of life that reflects an attempt to overcome evil while welcoming good and permanent healing. Because all of these ideas are expressed in the teaching of Jesus, many practicing Spiritualists live a good and happy "Christian" life.

After examining both faiths, I have found that both emphasize essentially the same qualities of life on earth, and are concerned with getting along with other people in an unselfish way. Granted, there are a few stark differences in belief, but these arise through man's own interpretation of the Bible. It seems to me that people should not be so concerned with the differences of different religious beliefs. They should become knowledgeable of these similarities, and try to get along in this world as best we can. One thing is certain: earthly life is much too short to waste fighting over whether or not one has the correct interpretation. The sooner mankind realizes this, the sooner the world will become an almost liveable place.

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What's in a name

by Vernon Herschell, President
Maine State Spiritualist Assoc.

During the earthly life of the Master Teacher, Jesus, there existed a religious sect called the Essenes.

The Essenes did not believe in blood sacrifice. Spiritualists do not accept the blood sacrifice of The Nazarine as redemption of personal sins.

Strangest and most mysterious and exclusive of all the Jewish religious sects were the Essenes, Esseni, or Essaleans (variously interpreted as healers, teachers, baptists), a fraternity of mystico-ascetics, whose origin is not definitely known. Even the derivation of the name is uncertain. Spiritualists are also healers, teachers, and yes some are even baptists.

The Essenes were credited with being visionaries, possessing prophetic powers. They denounced war and slavery. They believed in the immortality of the soul, but not in a bodily resurrection. They tried to live as closely to their God as possible, so they might receive the gifts of prophecy and miracles.

On the Sabbath they were instructed in classes in the ordinances. At one time they numbered in the thousands. Even one of the gates of



Jerusalem was named after them. However, their doctrines were never widely received. And even though Jesus did not mention them by name, many references to them are made in the New Testament (Matt. 19:12 also 1 Cor. 7th chapter), and other passages.

Spiritualism at one time enjoyed a tremendous growth. We now number in the thousands. Our teachings have yet to gain the full recognition they deserve.

I find a strange and mystical cord running through the thousands of years that separate the Essenes and Spiritualists. I can not help but wonder, if we who are called Spiritualists today might have carried the name of essenes had we lived then.



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PHOENIX—Harmony Chapel, N.S.A.C., 1522 W. Encanto Blvd., Sunday Lyceum 10:30 a.m. Devotional Services 11:00 a.m. and 7:30 p.m. Wednesday 7:30 p.m. Healing and message service, Saturday 8:00 p.m. Message circle. Last Sunday of each month 6 p.m. covered dish dinner. Rev. Edwin W. Ford, NST, Pastor 277-3587 Frances Lafler, Secy. (602) 939-4481.

TONOPAH—Sun Spiritualist Camp Association, open Nov. to May 16, 1976. Valerie Zarbock, Secy. Tel. 386-3877.

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California State Spiritualist Association—7066 Hawthorne Avenue, Los Angeles, California 90028-Tel. (213) 469-1336. President, Barbara Thurman, Secretary, Bee F. Dorbandt.

ALAMEDA—Brotherhood Spiritualist Church, 1407 Ninth St. Serv., Sun. at 11:00 a.m. Wayne DuBois Sec. 2657 Miramar Ave., Castro Valley, Ca. 94546.

LOS ANGELES—Spiritualist Center, 800 S. Plymouth, Los Angeles, Cal. 90005; Beverly De Menna, Sec. (213) 763-3676, Lee Jones, Pres., (213) 766-7088. Sun. Worship Service 8:00 p.m. Wed. Healing and Message Service 8:00 p.m.

LOS ANGELES—Spiritualist Church of Revelation, 839 S. Grand Ave., Embassy Auditorium. Services Sun. and Thurs. at 2 p.m. Lecture, class instruction, spirit communion and healing. Pastor, Rev. William C. Donovan, Secy., Mary Margaret Sturgeon.

Central Church, N.S.A.C., 1707 S. Vermont Ave., Los Angeles 90006, Services: Sun. 2:30 p.m. Rev. Paul D. Wilson, Pres. and Pastor. Rev. Katherine F. Tobey, Sec. (213) 731-0369.

Westlake Spiritualist Church, 1722 W. Santa Barbara Ave. Services Sun., Wed., 7 p.m. Rev. Irene Wood, Minister, Lillian M. Jeffs, Secy. (213) 566-8647.

NORTH HOLLYWOOD—The Spiritualist Fellowship Chapel, 5703 Laurel Canyon Blvd., 91607. Winston Lumley, 10941 Noble, Mission Hill, CA 91345, Filomena Merucci, 12245 Chandler Blvd. No. 212 N. Hollywood, 91607, Secy. Sun. services 10:30 a.m.

REDWOOD CITY—Redwood National Spiritualist Church, 149 Clinton St., Redwood City. Services, Sun., 10:45 a.m. Healing 11:00 a.m. Devotional. Rev. Clyde A. Dibble, Pastor, John L. Ward, Sec. 310 A St., Redwood City 94063. (415) 366-0872.

SAN JOSE—The Spiritual Science of Life Church, 157 N. Fourth St., San Jose. Services Sun., 7:30 p.m. Barbara A. Masuda, Sec.-Treas.; Norman W. Hassinger, B.A. Licentiate Minister.

SAN DIEGO—Progressive Spiritualist Church, 4144 Campus Ave., Sunday 7 p.m., Rev. Gladys B. Boland, Pastor, Norma Pickering, Sec. 3962 Hamilton St., 92103.

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First Spiritualist Temple, 3324 17th St., Services 2 p.m. Sun.; Tues. 7:30 p.m., 1st and 3rd Class, 2nd and 4th Greetings; Pres. Milton W. Monroe, Pastor Rev. Alfred A. Conner, (415) 621-0491.

First Temple of Spiritualism, 3324 17th St. Sun. 2 p.m. Tues. (2nd & 4th) 7:30 p.m. Lawrence P. McNear, Licentiate Minister, 621-0491.

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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. Pastor, Rev. Betty R. Clair NST; Sec. Donna M. Hansen L.M. P.O. Box 69, 95688, No Sun. Serv. during Aug.

VAN NUYS—Valley Spiritualist Center of Friendship, 6004 Sherman Way, Van Nuys, Calif. 91406. Services Sun. & Thurs. 8:00 p.m. Lyceum Sun. 4-5 p.m. Classes—Awareness thru Advance. Frances Scher—Licentiate Minister. Pat Smith—Secretary. Phone 998-1556 or 997-8902.

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

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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

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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. Tel. Church Pres. (327-0705), Sec. (298-0701)

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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, 60436. Tel. 815-722-2378.

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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 North Ave. Ser. Sun. 7:00 p.m., Mrs. Ellen Pfursich, Pres. Mrs. Anna Habenicht, Secy.

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ELGIN—First Spiritualist Church, 77 Villa St., 60120, Church Serv. Sun. 7 p.m. President, (312) 741-7085

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

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Indiana State Association of Spiritualists—Rev. William F. Melick, Pres., 1806 E. 66th 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, Secy. 2525 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., Billy Joe Gregory, Sec.-Treas. Ronald M. Lewis, 801 S. Cooper St., Kokomo, Ind. 46901 (317) 452-7141.

GARY—First Spiritualist Church, Inc. N.S.A.C., 2430 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, 7137 Schneider, Hammond, 46323.

HAMMOND—1st Progressive Spiritualist Church Inc. (K.P. Hall), 5454 Hohman Ave. Every Sunday-services 7:00 p.m. Mrs. Helen Schaller, Pastor. Mrs. Jean Fleener, Sec. 6927 Alabama Ave., 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, Secy., 1802 E. 66th St. 46220.

Progressive Spiritualist Church, 6225 N. Carrolton Ave., 46220. Sunday Service 3 p.m. Wednesday Service 7:30 p.m. Paul E. Keller, Pres., Ph: 831-2499; Samella Robinson, Secy. 2024 W. Coil St. 46208.

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, 248-2494.

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., Logansport, 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. Mrs. Dena K. Doughty, Sec. 767-14th Ave. South, 52732.

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

DES MOINES—Third N.S.A. Church, 2735 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 Assoc. of Churches, President, Vernon Herschell, P.O. Box 44, Etna, Maine, 04330. Treas., Bernard R. Langley, 130 Conant Ave., Auburn, Maine, 04210. Sec'y., Florence S. Carr, P.O. Box 856, Augusta, Maine 04330.

AUGUSTA—Augusta Spiritualist Church, Corner of Perham and Court Sts. Service at 2:30 and 7:00 p.m. Sunday. Pres. Mrs. Blanch Taylor, Wayne Rd., Winthrop. Sec., Mrs. Florence S. Carr, Tasker Rd. 04330.

BANGOR—Bangor Spiritualist Church, YWCA, 17 Second St. Serv. Sun. 2:30 and 7:30 p.m. Pastor, Rev. J. Raymond Keith. (207) 945-6315. Pres., George Hall, 41 Birch St., 04401.

DOVER-FOXCROFT—First Piscataquis Spiritualist Church, VFW Hall, Summer St., 04426. Sun. 2:30 p.m. & 7:00 p.m. Pres., Mrs. Gladys B. Dickison, Sangerville, 04479.; Sec'y Myra L. Burgess, R.F.D. 2 Box 138, Thayer Parkway, Dover-Foxcroft, ME 04426. (207) 564-2837.

ETNA—The Harrison D. Barrett Memorial Church, Sun. 2:30 p.m. May through Oct., Vernon Herschell, Pastor, P.O. Box 44, 04434. Robert Patton, Pres., Wilson C. Gilman, Sec.-Treas., Etna, 04434

ETNA—Etna Spiritualist Assn., Inc. (Camp), Wilson C. Gilman, Secretary, Etna, Maine, 04434.

PORTLAND—First Portland Spiritualist Church, 176-178 Sawyer St., South Portland. Services Sun. & Wed. 7:00 p.m. Ruth Estes, Pres., 7 Jackson St., So. Portland 04106, Sec. Patricia Winchester, Portland, 04104.

YORK COUNTY Spiritualist Church, 24 Portland St., Old Orchard Beach Me. Pres. and Pastor. Dr. Herbert Hopkins, 24 Portland St., Old Orchard Beach 04064. Sec. Gretchen Perkins, Ocean Park Rd., Old Orchard Beach, Me. Serv. Sun. at 7:00 p.m. Classes Fri. at 7:00 p.m.

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 Karolides, Sec'y. 9 Harbor St. Danvers, 01923. (617) 774-2753.

BOSTON—First Spiritualist Ladies Aid Society, 354 Longwood Ave., 02215. Ser. Sun. 3:00 p.m. Mr. Lawrence T. Hilton, Jr., Pres. 253 N. Central Ave., Quincy 02170 Tel. (617) 471-9027. Mrs. Phyllis Hilton, Sec.,

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BROCKTON—First Spiritualist Church, 54 Glenwood St., 02401. Sunday Serv.; Lyceum 10:00 a.m., Healing & Serv. 2:00 p.m. to 4:00 p.m. Thurs. Serv. 7:30 p.m. Pastor & Pres. Rev. Gertrude Stevens, 68 Perkins St. 02400. Home-587-5107 Church-586-7671.

METHUEN—The Church of Spiritual Life, Red Men's Hall. 9 Center St. Healing, 2:45 p.m., Service 3:00 p.m. Pres. Mrs. Anne P. Boulanger, 78 North St. Andover, MA., 08180. (617) 688-2112. Mrs. Shirley Tilton, 119 North Ave., Haverhill, MA 01830.

NEWBURYPORT—First Spiritualist Church, YMCA Civic Center. Cr. State and Harris St. Sun. Healing 3:00 p.m., Serv., 3:30 p.m., Pastor and President, Mrs. Norma Sargent, 14 Beacon Ave., Secy., Mrs. Elinore Griswold, P.O. Box 661 (617) 465-5983.

PLYMOUTH—Plymouth Spiritualist Church. 131 Standish Ave., N. Plymouth, 02360 Sun. Healing & Service 2-4 p.m. Pastor: Rev. Irene I. Vitello, (617) 224-8464. Sec'y: Inez M. Vespers, 36 Puritan Rd., Buzzards Bay, 02532 (617) 759-4407.

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

SPRINGFIELD—First Spiritualist Church, Inc., 33-37 Bliss St., 01105. (413) 732-1234. Ser. Sun. 3:00 p.m., Thurs., 7:30 p.m. Pres. Arthur H. Cosby, Sec. Mrs. Alma Cosby, Box 348, Warren, Mass. 01083. (413) 436-5012.

SALEM—First Spiritualist Church, 34 Warren St., Salem, Sun. 5:30 & 7:30 p.m. Wed., 2:00 p.m. Pastor, Rev. Gladys Worsencroft, 28 Riverside St., Danvers. Sec. Virginia Beesley, 261 Elliott St., Beverly. 01915 774-2559 Pastor.

SWAMPSCOTT—Swampscott Church of Spiritualism, Ser. held in the Unitarian Universalist Chapel, Burrill 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 Delaware 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. Nellis Harris, Pres.; Elsie Mayhew, Sec'y, 1102 E. Division, Boyne City, Mich. 49712.

BAYSHORE—Northern Lake Michigan Spiritualist Camp, one mile west of Bay Shore on Route No. 31. Services: 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 Pinegree, 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., 49444. Sunday School and Church Services 10:00 a.m., Consultations 2:00 to 4:00 p.m. Marvell Francisco, Pres., Mrs. Emma A. Eich, Sec. (616) 773-2525.

PONTIAC—First Spiritualist Church, N.S.A.C., 576 Orchard Lake Rd, Church Serv. 7:30 p.m. Sun. Lyceum, 6:30 p.m. for information call (313) 334-3644. Ralston Butts, Pres.; Nancy Kammerer, 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 Gollen, 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 Lyndale 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—Spiritualist Science Church, Y.M.C.A. Bldg, 9th & Cedar Streets, Sun. Ser. 10:30 a.m. Lyceum 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, 6206 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.

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NEBRASKA

OMAHA—Spiritualist 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 1:00 p.m. Pastor and Sec. Alace J. Fanslau, (402) 345-4398. Virginia J. Jansa, Treas., (402) 345-8042.

NEW HAMPSHIRE

DERRY—The First Spiritualist Church of Derry, Island Pond Road, Atkinson, N.H. 03811, Mrs. Emma C. Curtis, Pres. (603) 362-4453. Sunday service 7 p.m.

NEW JERSEY

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

CAMDEN—Fourth Spiritualist Church, 28 N. 26th St., Sun., Serv. 11:00 a.m. Rev. Elizabeth Giberson, Pastor 350 W. Graisbury Ave., Audubon, 08106., Sec. Florence K. Barnes, 224 Strawbridge Ave., Westmont, 08108-854-0718.

PATTERSON—First Spiritualist Church, 142 Carroll St., Ser. Sun. Morning Lyceum, 9 a.m. Sun 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, N.Y. 14752. Rita Castetter, P.O. Box 123, Endicott, N.Y. 13760.

BINGHAMTON—First National Spiritualist Church, 97 Riverside Dr., 13905. Sun. 11:00 a.m. (607) 723-0695. Robert Howell, Pastor.

Spiritualist Sanctuary, N.S.A.C., 196 Main St., 13905. Serv. Sun 11 a.m. Wed. Communications and philosophical discussions, 7:30 p.m. Leader Rita Yoder. Sec'y. June Schmitt.

BUFFALO—Spiritualist Church of Eternal Brotherhood, 1980 Bailey at Hazel. Sun. Serv. 2:45 p.m. Message Service: Wed., 1:00 p.m. Unfoldment & Philosophy Classes: Tues. & Thurs. evenings. Rev. J.F. Hooper & J.R. Wind, Co-Pastors; Tamara Reisch, Secretary.

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. Healing 3:10, Serv 3:30 p.m. The 4th Sun. 3:30 & 7:30 p.m. Dinner at 5 p.m. Message serv. at 6 p.m. Lyceum 1:30 p.m. except 4th Sun. Sec., Maude Spencer, (716) 496-5418.

LILY DALE—Lily Dale Spiritualist Church. Serv. Healing, 10:30 A.M., Worship, 11:00 A.M., each Sun. Sept. through June. Wed. evening services at 7:30 p.m. Mary Vargo, Pres., Frieda Vollman, Sec'y., Robert Bens, Lyceum director, Gretchen Meyers, Asst. Director--Sun. 9:45-10:45 a.m. (716) 595-2482.

LONG ISLAND—Temple of Metaphysical Science (N.S.A.C.), 340 Old Farmingdale Rd., W. Babylon, 11704. (516) 587-3041. Ser. Sun. 11 a.m. Alternate 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) 598-3190 or (516) 221-8450.

ROCHESTER—Plymouth Spiritualist Church, 889 Plymouth Ave. S. Rochester, 14608. Sun. Ser. 3:30 & Wed., 7:30 p.m., Pres., Ruth Bender, 261 Glenwood Ave., 14-14613. Sec'y. Margaret Starkweather, 2982 W. Main St. Batavia, 14020. (716) 254-2763.

SYRACUSE—First Spiritualist Church, 826 Euclid Ave., corner of Westcott Ave., Main floor. Sunday Service only. Healing at 5 p.m. Reg. Services at 5:30 p.m. Pres., David Wilcox, Sec'y. Shirley Pickard, 147 Fay Lane, Minoa, 13116.

OHIO

Ohio State Spiritualist Association—Ralph D. Cutlip, Sr., Pres. 5465 Main Ave., Ashtabula, Ohio. 44004. 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.

COLUMBUS—First Spiritualist Church of Linden, 1751 Aberdeen Ave., Columbus, 43221, Devotional Ser. Sun. and Wed. 7:30 p.m. Lyceum-children and Adults, Sun. 6:30 p.m. Healing at all services. Rev. Maudella J. Rowe Pastor and Sec. John R. Rowe, Pres. Res. Wooley Park, Ashley, 43003 (614) 747-2800

DAYTON—Central Spiritualist Church, 848 Clover St. at St. Paul Ave., Sun. Ser. 2:30 p.m. Pres. Rev. Chrisley Witt, Sec'y. Gertrude Frasher. (513) 254-654b.

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.

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KENT—1st Spiritualist Church, 146 W. Oak St., Ser., Sun. 2:30 p.m., Emily K. Barribau, Pres. 15791 Hemlick 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, corner 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, Margaret C. May, Minister.

PENNSYLVANIA

Pennsylvania State Spiritualist Association—Rev. Clara Senior Pres., R.D. No. 4, Lititz, 17543. Rev. Rebecca E. Fasnacht, 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 Spiritual Church, 1221 S. 19th St. (rear) 17104. Sun. 2:15 p.m. (717) 564-3721. Carol E. Anderson, 3840 Brisban St.

McKEESPORT—McKeesport First Spiritualist Church, 809 Locust St., 15131 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. (412) 672-9820

PHILADELPHIA—Universal Spiritualist Brotherhood Church, Rising Sun and Park Aves., Phila. 40. Ser. Sun. 2:30 p.m. Healing-Sermon-Messages, Ser. Wed., 7:30 p.m. Healing & Messages, Pres. Rev. Mahlon Simon, Pastor, Rev. Reba E. Fasnacht.

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.

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 Ser. 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. Pearlie 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, Sec'y. Res. 519 W. 10th, Apt. 114. Tel. 214 942-7529.

EL PASO—First Spiritualist Church, 2328 Grant Ave. Services: Sun.-Wed. 7:30 p.m. Correspondence: Mrs. Brigitte Simms, Sec. 10072 Kirwood St., 79924 (915) 751-5161.

EL PASO—Luz Y Verdad Spiritualist Church, 1014 S. Virginia St., Ser. 7:30 p.m. Tues. Sec'y. 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—Louis Scholtz Memorial Chapel, 1627 Pan Am Express Way N., Sun. Ser. 7:30 p.m., Garrett H. Scholtz, Pastor; Margie dela Portilla, Secy. 348 Devonshire, San Antonio, TX, 78209 (512) 826-4645.

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, 202 B. East 8th, 76574.

VERMONT

SOUTH BURLINGTON—Church of Spiritual Light, O'Brien Civic Center, Patchen Rd., 05401. Sun. Service-Dec. to May, 2:30 p.m.; May, June, Sept. to Dec. 7:30 p.m. Allen K. Howard, pastor, Essex Rd. Colchester, 05446, Sec'y Mrs. Allen K. Howard, (802) 878-2542.

VIRGINIA

NORFOLK—Christian Metaphysical Chapel, N.S.A.C., 307 W. 38th St. Lyceum 11 a.m. Sun. Devotional Ser. Sun. 7:30 p.m., Wed., 7:30 p.m. Secy. Mrs. Sallie Carroll, 988 Armfield Circle, 423-5241 or 423-2239.

Learn Thanksgiving from the Have-Nots

by Dr. Frank Crane

Every year the President proclaims the annual day of Thanksgiving. Possibly it comes to you as a joke. What have I to be thankful for you ask. Stop, take a moment and prepare a list of your grievances.

On completing your list go and see the have-nots, and maybe you will learn something... if you are not a hopeless whiner.

Visit the have-not nations. Live a while in Russia or Brazil, have your opinions suppressed, your property confiscated, your life threatened, all without justice; perhaps then you may get a few thrills when you look at the American flag.

Return, in your mind, to former ages; feel what it was like to have the nobility despise, curse, and rob you, and treat you as a dog; to have a state church clap you in prison or roast you in the public square for daring to think, to have solemn magistrates condemn your mother to be hanged as a witch; to have your daughters outraged by the lord of the manor and your sons killed fighting his battles.

If your skin is black, go back before 1865 and live among the have-nots of Liberty, and be sold in the market place as a chattel.

If you are well, turn to the have-nots of health, to the hospitals, where the crowded prisoners of pain would give the world to walk and eat and work as you now do. Go to the dim chamber of the invalid, listen to the consumptive's cough, and dyspeptic's groan, the raving of the fevered and moan of the suffering and smitten. Then, if you are anything of a man, come out and hire some one to kick you for complaining ever.

View the have-nots of sound; visit the deaf and dumb, not to gloat over your advantages, but to realize what music and the voices of people and the gift of speech mean to you.

Watch the pathetic faces of the have-nots of light; and, in seeing the blind, learn to be humbly grateful toward that fate that grants to you the light of Heaven.

Do you know the have-nots of love? Consider them, and if one heart ever so simple loves you, be thankful. Mark the deserted wife, her dream shattered, her heart broken, her children fatherless, and the burden of care upon her shoulders; and if you have a husband or wife that's half decent, be thankful.

Visit in your mind, the wide realm of the dying. You have the unspeakable gift of life. You can walk in the sun, and breathe the sweet air, and get the message of trees, mountains, and

ocean; for you the flowers blow, and the snow falls, and the heart-fire burns, and children's voices sound, and the light of love kindles in some one's eyes.

Be thankful for life.

Think of the have-nots and reflect. Who am I that I should not also be among them?

Error

The information supplied TNS on Rev. Edythe B. Meader's transition was in error. She was a member of The Church of Spiritual Life (Spiritualist) of Methuen, Mass.

Whatever Is--Is Best

I know, as my life grows shorter,
And mine eyes have clearer sight,
That under each wrong somewhere
There lies the root of Right
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is--is best.

I know that each sinful action,
As sure as the night brings shade,
Is sometime, somewhere, punished.
Though the hour be long delayed.
I know that the soul is aided
Sometimes, by the heart's unrest,
And to grow means often to suffer--
But whatever is--is best.

I know that there are no errors
In the great Eternal Plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward,
In its grand Eternal quest,
I shall say, as I look back earthward,
Whatever is--is best

Ella Wheeler Wilcox

'Twas Ever Thus

"Has your wife changed very much since you married her?"

"Yes, she's changed my friends, my habits and my hours."



NOTES from the FIELD

Sunday September 12th, the United Spiritualist Church of Granite City (formerly of east St. Louis) Illinois, held a dedication service of its new building at 3620 Lake Drive. Rev. Bernard Powell, Pres. of the I.S.S.A. served as speaker and message-minister. Members of surrounding churches were also present. A chicken supper was served following the service. It was greatly enjoyed by all. We are looking forward to adding on a church proper with pews sometime in the future.

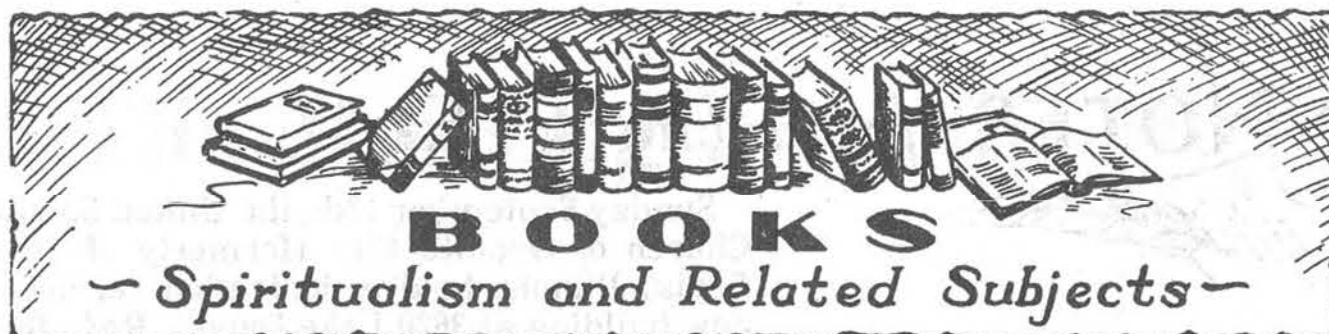
THE ENVIABLE ISLES (1800)

Through storms you reach them
and from storms are free.
Afar descried, the foremost drear
in hue,
But, nearer, green; and, on the
marge, the sea
Makes thunder low and mist of
rainbowed dew.

But, inland, where she sleep that
folds the hills
A dreamier sleep, the trance of
God, instills—
On uplands hazed, in wndering
airs aswoon,
Slow-swaying palms salute love's
cypress tree
Adorn in vale where pebbly
runlets croon
A song to lull all sorrow and all
glee.

Sweet-fern and moss in many a
glade are here,
Where, strown in flocks, what
cheek-flushed myriads lie
Dimpling in dream—unconscious
slumbers mere,
While billows endless round the
beaches die.

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“The world will little note, nor long remember what we say here.”

President Lincoln's Gettysburg Address Nov. 19, 1863

Fourscore and seven years ago, our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We are met to dedicate a portion of it as the final resting place of those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate—we cannot consecrate—we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work that they have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.

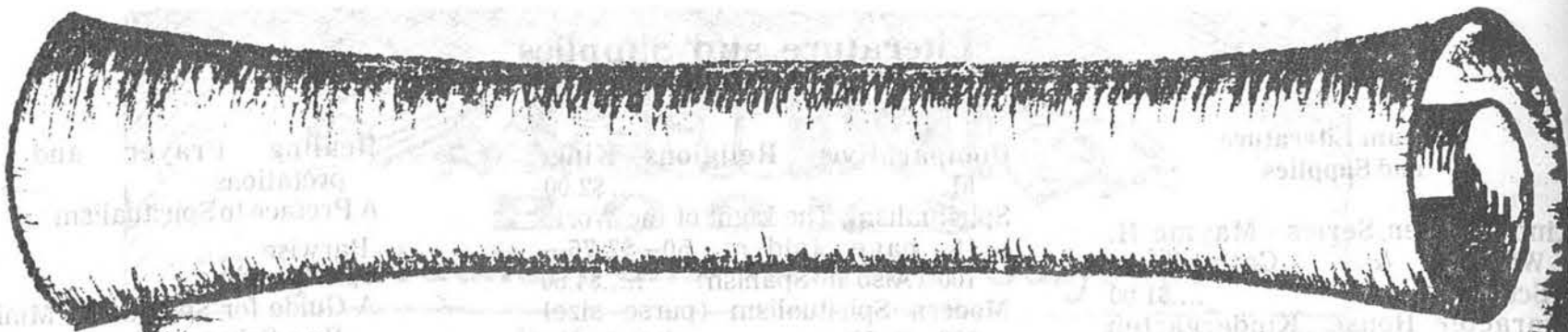
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National Spiritualist Association of Churches

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.

