

The National Spiritualist Summit

of Spiritual Understanding

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ERECTED DECEMBER 4, 1927
BY THE
SPIRITUALISTS OF THE WORLD
IN COMMEMORATION OF THE
ADVENT OF
MODERN SPIRITUALISM
AT HYDESVILLE, N.Y. MARCH 31, 1848
AND IN TRIBUTE TO MEDIUMSHIP, THE ROCK
UPON WHICH DEMONSTRABLE SPIRITUALISM
FOREVER STANDS
THERE IS NO DEATH
THERE ARE NO DEAD

The National Spiritualist



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This Month . . .

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March 1979

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Declaration of Principles

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.

The Coming of Age

by Belle Turner Daiches

Research in religion and psychic science revitalizes the age old query, "What and Where is God?" and "If a man dies, shall he live again?" Reiterated by *savage and sage*, it has echoed through the years from time immemorial.

Much of the evidence relating to spirit activity was familiar to practically all of the peoples of the ancient world. Primitive concepts were steeped in the belief of spirits, *good and evil*. Phenomena of clairvoyance, trance and apparitions were widely prevalent. Later, this tended to confirm the belief that man possessed a spirit that could leave the body, gain knowledge of things at a distance, take possession of other persons, and at death, separate from the physical body. Attempts at communication with those who have been called dead, are today practically world-wide.

In the ancient world religiosity led to magic, fetishism, animism and nature worship. Sorcery developed. Demons and evil spirits later gave way to good and guardian spirits. The religions of Ancestor Worship, Totemism and Tribal Gods have led in our day to political state religions of Fascism, Nazism and Imperial Shinto. Thus the ideal of spiritual unity stops short at unity of family, tribe, nation or race.

The God-idea began in an age of ignorance and misconception. As the intellectual and physical world expanded, man outgrew his earlier concepts. Among all races of mankind, the same significance has been given the God-idea. Zeus, Jupiter, Osiris, Ormuzd, Jehovah, Allah, the Infinite, Unknowable, all have one meaning when stripped of dogma and superstition.



Understanding Our World and the Universe. Legend and superstition have given way to scientific facts about nature.

When writing was regarded as a mystery and sacred, those with ability to write were considered next to gods and inspired. Different races and groups gathered these writings together and superstitiously held them to be of divine origin. The Hindoos made the largest collection in the Vedas, the Mohammedians in the Koran, the Zoroastrians in the Zend Avesta, the Chinese in the Book of Kings and Confucian writings, the Buddhists in Dhanaapaka, the Jews in the Old Testament and the Christians in the New. These sacred books have a remarkable similarity of construction. All began with the cosmogony referring direct to God or the gods. Examination of the Gods of the nations and ages reveals that there are as many theologies as there are peoples, all of them exclusive unto themselves and certain that they have the only sacred system in the world.

The belief and fancies of earlier man were formulated into what was held sacred and holy, inspired by God and vested with absolute and living authority. As man's intellect unfolded, new pathways were prevented. Only new interpretations to the received religious dogmas, with the data furnished and evolved by preceding generations, were tolerated as valid and none might gainsay. Clouded by preconceived ideas, the universe became a mystery. For ages, the origin of good and evil, redemption, predestination, free-will and the existence of Satan, engaged thought and were subject to the greatest controversy. Today, science establishes the theory of creation through the knowledge of evolution. Material science has at last broken down the barriers.

Survival concerns every man. The religions of the world proclaim that man as a spirit of soul survives death. Can survival become an accepted scientific fact? All of us want *the proof* that science can offer. Whether phenomena accredited to survival proves the objective existence of spirits, is still out for many a debatable issue. Are they to be regarded as due to the operation of the subconscious or to the existence of strange, psychic powers? Materialization destroys the theory of the operation of the subconscious, for that which is envisaged is matter.

For the past century, archeological discoveries, psychical research and Spiritualism have accumulated a vast amount of carefully annotated evidence. It is impossible today to accept the prevalent belief that Spiritual existence is merely mental, and the world of spirits, a mental world.

The circumstantial evidence in favor of reality is overwhelming. Some of the visible proof of the manifestations are so confounding that the cry of fraud seems the only plausible explanation, for the accomplishments are outside our known faculties.

The knowledge of survival would motivate the human race into more profound channels of living. No greater isolationism exists than in religion. Knowledge of comparative religion will not destroy religiosity but will rather confirm man's need for expression in a natural field. We have *delimited* by keeping each creed and religion carefully isolated and contained within its own theology.

The religious implications *that life on earth is a preparation*, as in a spiritual training school, and that continuous life is a fact, scientifically proven, would raise humanity above lust, greed, poverty and misery. The tragedy of war could be eliminated. Our entire social structure would be remodelled. If our physical life is but a small part of life, new vistas of a bond that can unite mankind can be envisaged beyond what previous religions have accomplished.

The physicist who declares the universe to be material and all in all; the psychist who maintains that all is spirit and matter but its shadow, now meet in their contentions. The universe is regarded as a living organism, as the embodiment of intelligent being.

Knowledge must take its place beside faith and hope. Immortality is a world that hope has whispered throughout the ages. In every age, the orthodox, the stupid and the backward have tried to frustrate the thinker, the investigator, the inventor. Our lack in solving social and economic problems, both national and international, prejudices of class, color and nationality, the lust for power, have led to the subordination of faith in the ultimate, wider spiritual unity, to the current limited, unities of class, nation or race.

Faith must adapt itself continuously to man's expanding mentality and increasing knowledge. As each new faith develops its climax, men of vision announce new views of life and God which give dignity to man's growing independence of his environment and new significance to his developing consciousness.

Effective Research Promotes Spiritualism

by Mrs. E. Paddock

There is always the danger when requesting a layman to speak, that the talk will evolve into a resume of personal list of experiences, no matter what the subject. This can be especially true when we are asked to speak in behalf of Spiritualism. If one has been a Spiritualist for many years, of course, one is so completely immersed in its truths--and there are so many-- that one is bound to resort to telling of his or her reactions and experiences. On the other hand the newcomer is often anxious to defend personal interest in Spiritualism, that again a lecture may degenerate into a personal dissertation. Then there are those who are fortunate enough to have learned to open the door of their consciousness, allowing in angel teachers. Their talks will not be personal, but will be a word picture of some form of activity as seen from the higher plane of life. Precious thoughts are therefore sure to follow.

Over the years a wealth of information has been presented before the public. I do not suggest that you accept everything which you may read -- for that would be a unreasonable.

Regardless of how much you read you will

always glean some idea that will be important to your growth. While I couldn't possibly accept all that I read, when it seems reasonable and approaches the truths of the religion and science and philosophy as taught in our churches, then I accept the ideas presented. In reviewing the teachings of our pioneers, I often find joy and inspiration in seeing the similarity and thus solid foundation on which these truths are based. Throughout these early teachings is woven an understanding that is repeated again and again.

This searching for information also assures us that this is not a new philosophical movement. Although we refer to the work of the last 100 years as new, it makes us realize more fully that Spiritualism was in existence long before so called Christianity, but it was practically destroyed by fear, greed and jealousy. *Love is love or it is nothing*. Gradually as the needs of humanity became desperate, truths again began to shine in the world and Spiritualism as we know it today arose and began to manifest again, to bring hope and knowledge to a world desperately in need of something on which to base a hope for the future of individual mankind.

Fox Sisters Picture on National T.V. Documentary



Margaretta Fox-Kane



Kate Fox-Jencken



Leah Underhill

We trust many of you saw the pictures of the Fox Sisters on television January 18th during the hour long presentation concerning Psychic Phenomena. The documentary was well narrated by Raymond Burr and the attitude was that Spiritualism's Phenomena has been scientifically proven time after time. Credit was given the Fox Sisters for restoring respectability to communication between the two worlds of life. Abraham Lincoln's psychic abilities were detailed, and the fact that he often

sought the advice of mediums throughout his career. Many test phases of phenomena were presented in the light of modern day science and laboratory controlled conditions. Most were presented as documented evidence. It was most rewarding to witness such a documentary presenting the facts of the phenomena and philosophy which Modern Spiritualism has been teaching for over 131 years.

What is a Spiritualist?

*A Tribute to the Fox Sisters, or
Hydesville Rappings of March 31, 1848*

*Ninety-four years have passed to history,
Since those faint spirit rappings first were heard
In Hydesville town; but we have come today
To pay our homage to that first faint word
That was to grow to be a guiding light,
To lead a blindly groping world aright.*

*This was the dawning of a grander day,
When man should walk no longer in the dark;
Henceforth, with unseen hands to point the way
To brighter lights, grown from a tiny spark;
"As towering oaks from little acorns grow,"
So spirit force has set the world aglow.*

*From every corner of the living world,
Shines forth the light from out that early dawn;
The scroll of Heaven to mankind is unfurled,
And turns dim twilight into rosy morn;
So we our tributes pay, with every breath.
We know that, "All is Life - There is no Death!"*

*And round by round, as Life's great wheel shall turn,
Men will assemble to commemorate
The birth of Knowledge, that each soul may learn
How, with their loved ones, to communicate.
It is not new; nor was it born that day
When those three maids revealed their coded way;*

*But dimly, vaguely, through Eternal years,
The soul of man has sought a clearer view of Life;
And often through his blinding tears
The whisper of sweet love has trickled through;
So we revere this day, an Easter day,
While angel hosts chant us a roundelay.*

*Thus, is the curtain lifted, we can see,
What once was shadow, dim, obscure, unknown;
Each soul is part of vast Immensity,
And step by step achieves its growth - its own;
Though streams flow not above their fountain head
Each ripple is a wave of Life! There are no dead.*

*Through all the universe, the occult force
Is manifest, and has from time to time
Revealed this fact: There is no blighting curse,
But all is Life! Eternal, and sublime!
The chain of change in each respiring breath -
God's boundless Sea of Life! "There is no Death!"*

Nothing Is Newer Than Yesterday's Thoughts

As March is the month that the dawning of Modern Spiritualism is given its due, it seems fitting to offer the following supposedly communicated from the author of *The Debatable Land Between This World and The Next* and *Foot Falls on the Boundary of Another World*--Robert Dale Owens.

July 17, 1924:

During the earlier years of the present dispensation known as Modern Spiritualism, I was deeply interested and an active worker in the cause. I investigated its claims and became thoroughly convinced that it embodied a great truth that only required the careful consideration of honest and intelligent men and women to free it from much of the excrescence of ignorance and fanaticism that had attached as barnacles upon the vital subject that was conceded, within its manifestations.

I spent much of my time in the latter years of my life upon the earth plane striving to free the subject of many of its follies and falsities, and place it before the public mind in the true light which I felt that its importance and intrinsic merits entitled it to. I gathered much comparative evidence from many ages and countries and arranged it in such a manner as to show the relationship existing between them by which method I think I clearly demonstrated the fact that there was nothing new in the manifestations, but rather, that they were only a continuation of the same manifestations that had occurred in all ages and among all peoples and were intended solely for the grand purpose of enlarging man's field of thought and action, by demonstrating to him that life still continued in individual form, beyond the change called death.

The present age and race of peoples, better prepared perhaps in their entirety as a people, to understand its import, and with a willingness to accord to it a more cordial welcome than ever before, from the fact that we as a people have through our environments and educational advantage freed ourselves from that superstition and fear that has always accompanied such manifestations in the past.

The spiritual light that it has been able to shed abroad in the land has succeeded in liberalizing the minds of men to such an extent, that the fears and terrors that were once so vehemently dunned into the ears of the patient listener have been almost entirely eliminated from the pulpit orations, and

the gentle and beautiful philosophy of pure and undefiled religion has superseded it, while an angry and wrathful God is seldom mentioned in the pulpits, only believed in by a few who lag behind the great procession of progressive souls who lead the masses of humanity on towards freedom.

Angels of heaven speed the day when less of ignorance, bigotry and superstition will be heard in the land, and more of true knowledge and spiritual wisdom made manifest among the peoples of earth, for not until then can we hope to establish on earth that great millennial dawn, when fear and trembling shall no longer come upon them and the power of the *Prince of Darkness* shall be broken.

Then the joys and righteousness shall fill the earth, the sunshine of prosperity shall cause the earth to blossom as the rose and all the world will be filled with songs of peace and joy and the new heaven and the new earth shall be fully established among the children of men.

The growth of thorns and thistles shall be supplanted by that of the beautiful rose, and all mankind shall joyfully shout *Peace on earth, good will among men*. What a glorious consummation of this spiritual dispensation that the angels of light have been enabled to bring down to man on earth the happiness that is enjoyed in realms of harmony.

Time alone can bring about this happy condition. Eternal vigilance and perseverance shall eventually be crowned with perfect success.

If Nobody Smiled

If nobody smiled, and nobody cared,
And nobody helped us along;
If every fellow looked out for himself,
And the good things all went to the strong;
If nobody cared just a little for you,
And nobody thought about me,
And we stood all alone in the battle of life,
What a dreary old world this would be!

Life is sweet because of the friends we love,
And the things that in common we share;
And we want to live on, not because of ourselves,
But because of the people who care.
It's giving and doing for somebody else--
On that all of life's splendor depends;
And the joy in this world, when you've summed it
all up,
Is found in the love of our friends.

Arthur James Hayden

Spiritualism Remains Ever Fresh

The experiences which inaugurated Modern Spiritualism were not restricted to one locality or one family of mediums. However, the name of the Fox family echoes throughout the pages of religious history in bringing this mysterious phenomena to a state of acceptance. Without the devoted love which drove Margaretta, Kate and Leah to override prejudice and hate, the instances at the little cottage along the roadside would have fallen into the category underscored by *trivialities*.

From time immemorial the immanence of the spiritual world has been intuitively impressed upon the human race. Modern Spiritualism is the outgrowth of this *seeing*. Through careful guidance the ages have recorded the significance of this evolution. Every age has had its signs and reflected upon certain wonders. And many of those wonderous happenings have first been advanced upon the mentality of individuals who forged thy world's destiny. Though shadowed in fear and shrouded in mystery, rejected by some as freakish feats of magic, demonstrations of spiritual presences have kept alive the faith as an intellectual possibility and moral necessity.

Although Modern Spiritualism took its rise in the United States, the conditions which spawned it were clearly a legitimate product of historic antecedents and social evolution. Every time -- country and past centuries have contributed to the sum total of the present. Today this growing truth represents the social instincts and moral demands outlined and progressively modified since the beginning of recorded time.

Exceptional phenomena which startled the intelligent and frightened the timid at intervals, in favored localities, all along the ages, simultaneously broke into an immortal chorus that echoed around the world. The happenings at Hydesville, New York, were recorded previously in hundreds of places, widely remote. In these corners of the world the same power was felt, the same class of manifestations appeared, all with the identical interpretation.

These separate instances were of one voice -- one accord -- in that the *continuity of life was proclaimed* -- the identity of human character established before and continued after death was expressed.

The grades of truth varied, as did the demonstrations evidenced through the mediums of the respective time. Despite this; the interminable variation appeared with the increase of mediums

and phenomena, all converged upon the central truth and agreed, as one mind, that death is but the door to a larger life.

Rapidly succeeding each other, different phases appeared through hundreds of different mediums, all corroborating each other, and with wonderful unanimity pointing to the same characteristics and human intelligence. It is with only one aside that is missed from the past in today's *recounters*-- the spirits directly insisted upon test conditions, and often assisted in devising means to make these tests as perfect as possible. The most satisfactory manifestations occurred where fraud-proof conditions were met with the full approval of those in and those out of the body, in attendance.

Before the occurrences at Hydesville which later resounded around the globe, Andrew Jackson Davis declared that spirits are often near us and impress and direct many people in the conduct of living. With the arrival of the *Poughkeepsie Seer* on the scene another bright illumination was added to the immeasurable evidence capable of presenting *facts*.

The Philosophy of Spiritual Intercourse, published shortly after the happenings at Hydesville, was prolific in the development of a systematic cultivation of mediumship.

The writings of A.J.Davis, Prof. S.B.Brittan, William Fishbough, Prof. William Denton, Prof. J.S. Loveland, Warren Chase, Selden J. Phinney, Henry C. Wright, Giles B. Stebbins, Hudson Tuttle, Dr. J.R. Buchanan, Mrs. H.F.M. Brown, Mrs. F.O. Hyzer, Lizzie Doten, Emma Hardinge, J.G.Fish, Prof. Hare and others of their mental trend made the way for millions on the other side to proclaim truths which under the shadows of the old theology had been impossible. Education which reaches the larger measure of truth must be sustained from both sides of life. We have something to do for ourselves, and the work that is ours the spirit cannot do for us. An under-developed medium, with strong mental bias, invariably limits and distorts the best spiritual messages, and colors them with his or her own prejudices. This law was so apparent at the dawn of Modern Spiritualism that it became a maxim among mediums that education was to be ignored and avoided. It was thought that the less a medium knew the more reliable the mediumship.

Overriding impression was heavily reinforced by the startling mental growth of A.J. Davis;

(continued page 17)

Soul and Spirit Ever Intertwined

By Sir Oliver Lodge

The faculties and achievements of the highest among mankind-in art, in science, in philosophy, and in religion- are not explicable as an outcome of a struggle for existence. Something more than mere life is possessed by us-something represented by the words "mind" and "soul" and "spirit." On one side we are members of the animal kingdom. On another we are associates in a loftier type of existence, and are linked with the Divine.

The highest of those who have walked the earth reveal to us what we, too, may some day be. They link us with the Divine, and teach us that, however pathetically defaced by our infirmities and distorted by our imperfections, we may yet reflect the image of God.

(Part of the following explanation is based upon a study of certain facts not yet fully incorporated into orthodox science, nor fully recognized by philosophy: it must therefore be regarded as speculation.)

This idea, which permeates literature-that man has a spiritual as well as a material origin-emphasizes from another point of view that doctrine of the Fall. In as much as the utilization of a material body, of animal ancestry, exposes the individual to much trial and temptation, and makes him aware of a contest between flesh and the spirit, or between a lower and a higher self, which constitutes the element of "original," or inherited, or imputed sin. Vicarious sin is a legal fiction: so is vicarious punishment. But vicarious suffering is a reality. The mother of a ne'er-do-well knows it: it is undergone by the children of vicious parents, the highest souls have felt it on behalf of the race of man; but it is not artificial or imputed suffering. It is genuine and real. And experience shows that it can have a redeeming virtue.

The double nature of man-the inherited animal tendencies, and the inspired spiritual aspirations-if they can both be fully admitted, reconcile many difficulties. Our body is an individual collocation of cells, which began to form and grow together at a certain date, and will presently be dispersed. The constructing and dominating reality, called our "soul," did not then begin to exist, nor will it cease with bodily decay. Interaction with the material world then began, and will cease, but we ourselves in essence are persistent and immortal. Even our

personality and individuality may be persistent, if our character be sufficiently developed to possess a reality of its own. In our present state, truly, the memory of our past is imperfect or non-existent. When we waken and shake off the tenement of matter, our memory and consciousness may enlarge too, as we rejoin the larger self of which only a part is now manifested in mortal flesh.

The ancient doctrine of a previous state of existence, of which we are not entranced into forgetfulness, is inculcated in the familiar lines:

Our birth is but a sleep and a forgetting; The soul that rises with us, our life's star, Hath had elsewhere its setting, And cometh from afar: Not in entire forgetfulness And not in utter nakedness, But trailing clouds of glory do we come From God, who is our home.

The idea expressed therein is that the forgetfulness is not complete, especially during infancy; nor need it be complete in moments of inspiration. Myers' doctrine of the subliminal self is an expanded and modified form of this idea, and is to a large extent apparently justified by a certain range of psychological inquiry: through it he lays stress, not on memory of a past, but on a present occasional intercommunication between the part and the whole.

The Platonic doctrine of reminiscence exhibits one aspect of the idea of pre-existence, though in a necessarily inaccurate and somewhat fanciful form-as if infants were a stage higher in the scale than grown men. Such an idea would involve the old mistaken postulate of initial perfection, which was made long ago concerning the race: whereas the truth was innocency, not perfection. But the idea that nothing less than the whole of a personality must be incarnated-even in the body of an infant-leads to innumerable difficulties: it does not even escape unanswerable questions about trivialities such as the moment of arrival. And it is responsible for much biological scepticism concerning the existence of any soul at all. Whereas, on the strength of the experience that all processes in nature are really gradual, the idea of gradual incarnation-growing as the brain and body grow, but never attaining any approach to completeness even in the greatest of men-sets one above innumerable petty difficulties, and to me seems an opening in the direction of truth. On this view, the portion of larger self incarnated in an infantile or a feeble-minded person is but small. In normal cases, more appears as the body is fitted to

receive it. In some cases much appears, thus constituting a great man; while in others, again, a link or occasional communication is left open between the part and the whole-producing what we call "genius."

Secondly, childishness is the gradual abandonment of the material vehicle, as it gets worn out or damaged. But, during the episode of this life, man is never a complete self, his roots are in another order of being, he is moving about in worlds not realized, he is as if walking in a vain shadow and disquieting himself in vain.

It may be objected that our present existence is very far from being a dream or trancelike condition, that we are very wide awake to the "realities" of the world, and very keen about "things of importance"; than an analogy drawn from the memories of hypnotic patients and multiple personalities, and other pathological cases, is sure to be misleading. It may be so, the idea is admittedly of the nature of speculation; but the greatest of poets, in a specially inspired passage, lends his countenance to the notion that phenomena and appearances are not ultimate realities-that our present life is not unlike the state of a sleep walker-that we slept to enter it, and that we must sleep again before we wake:

*We are such stuff
As dreams are made of,
And our little life
Is rounded with a sleep.*

As to the question whether we ever again live on earth, it appears unlikely on this view that a given developed individual will appear again in unmodified form. If my present self is a fraction of a larger self, some other fraction of that larger self may readily be thought of as arriving- to gain practical experience in the world of matter, and to return with developed character to the whole whence it sprang. And this operation may be repeated frequently; but these hypothetical fractional appearances can hardly be spoken of as reincarnations. We must not dogmatize, however, on the subject, and the case of the multitudes at present thwarted and returned at infancy may demand separate treatment. It may be that the abortive attempts at development on the part of individuals is like the waves lapping up the sides of a boulder and being successively flung back; while the general advance of the race is typified by the steady uprising of the tide.

Soul and Body

The philosophic doctrine of the "self" on this view is a difficult one, and involves much study. As here stated, the form is sure to be crude and imperfect.

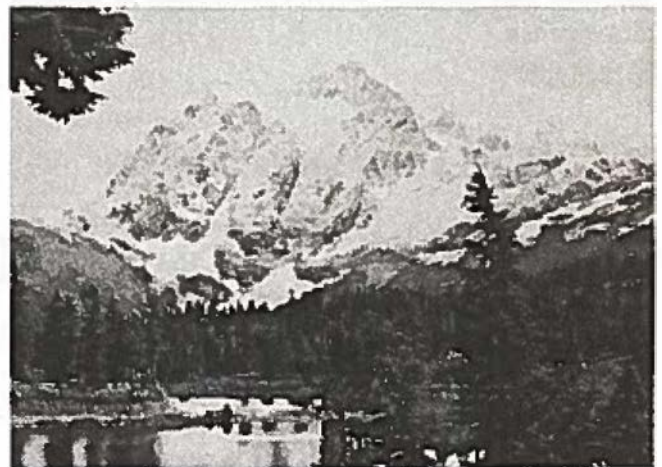
Philosophy resents any sharp distinction between soul and body -- between indwelling self and material vehicle -- it prefers to treat the self as a whole, an individual unit; though it may admit the actual agglomeration of material particles to be transient and temporary. The word "self" can be used in a narrower or in a broader sense: it may signify the actual continuity of personality and memory, whereof we are conscious; or it may signify a larger and vaguer underlying reality, of which the conscious self is but a fraction. The narrower sense is wide enough, however, to include the whole man, both soul and body, as we know him? but the phrase "subliminal self" covers ideas extending hypothetically beyond that.

The idea of redemption or regeneration, in its highest and most Christian form, is applicable to both soul and body. The life of Christ shows us that the whole man can be regenerated as he stands; that we have not to wait for a future state, that the Kingdom of Heaven is in our midst and may be assimilated by us here and now.

The term salvation should not be limited to the soul, but should apply to the whole man. What kind of transfiguration may be possible, or may have been possible, in the case of a perfectly emancipated and gloried body, we do not yet know.

In a still larger sense these terms apply to the whole race of man; for the salvation of mankind individual loss and suffering have been gladly expended. Not the individual alone, but the race also, can be adjured to realize some worthy object for all its striving, to open its eyes to more glorious possibilities than it has yet perceived, to:

*Climb the mount of blessing, whence, if thou
Look higher, then -- perchance -- thou mayest --
beyond
A hundred ever-rising mountain lines,
And past the range of night and shadow --see
Strike the Mount of Vision!*



The Third Principle

by Mrs. Joan E. Youngblood

"We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion."

A correct understanding of the laws of nature on the physical, mental and spiritual planes of life, and living in accordance will unfold the highest aspirations and attributes of the soul, which is the purpose of true religion.

Nature's physical, mental and spiritual laws constitute true religion. They illustrate how one should live his life.

Morris Pratt Institute's Advanced Course of Modern Spiritualism state that in the first place, we cannot conceive of a personal deity as being responsible for everything, the natural laws, all that is contained in the universe. Religion defined is a binding back. As far back as you can bind back is the great creative cause of the universe. Spiritualism recognizes this Supreme Power, and the absolute necessity of harmonizing with this silent mandate.

Through the law of attraction mortal man is bound to all else in the universe. It is one stupendous whole; therefore, mankind must live in accordance with governing laws. Religion is the essence of our everyday lives because it is the response of the great spirit power within attempting to attune itself with the same power pervading all other expressions of life. This principle connects with the first two principles which state: *We believe in Infinite Intelligence* (an impersonal intelligence responsible for the creation of the universe and all that's in it.) The second *We believe that the phenomena of nature both physical and spiritual are the expression of Infinite Intelligence.*

TNS announces increase

Effective January 1, 1979 *The National Spiritualist* yearly subscription price will be \$5.00; or three years for \$12.00. Please add \$1.00 for all countries other than the United States.

We regret this increase. However, the raising costs of paper, printing, and supplies have affected the cost of publishing the magazine.

Editor

Belief in Infinite Intelligence to a Spiritualist means that he believes in an impersonal God permeating the entire universe. Spiritualists accept that this Intelligence flows through all of life without beginning or ending. It has always pulsed, throbbed and flowed in the ethers. It is the governor which maintains a delicate balance and control over the mental, physical, and spiritual laws of this universe. So to a Spiritualist Infinite Intelligence is the God that guides and breathes the breath of life into and makes this great universe work.

All of the natural laws which govern us whether spiritually, mentally or physically are Infinite Intelligence in expression.

Spiritualists strive to live in harmony with these natural laws created by the Infinite Intelligence and in those acts rest the foundation, the crux, the epitome of this religion.

The over 2,000 religions in the world cannot be segmented into simple statements. Some scholars define religion as belief in one or more gods or in the supernatural beings. But this would not include all religions because some religions reflect a way of living rather than a way of believing.

Religion could best be defined as man's attempt to achieve the highest possible worth by adjusting his life to the strongest good and greatest power in the universe. This power is God.

Although every person tries to follow his own religious beliefs in his personal life, it is possible for one to develop a personal religion. Most religions are organized systems of beliefs based on traditions and teachings, which pose automatic stumbling blocks to the success of a new faith. Science works to discover facts and use them. Religion seeks to discover values and to attract men to them through worship and discipline.

Every religion includes codes of conduct. But religion is more than ethics. Ethics ask: How should we behave toward other people? Religion asks: How should we relate ourselves to the greatest power in the universe?

The latter has been one of the most powerful forces in history. Millions of persons have died for their religious beliefs. Many nations have gone to war to spread or defend their faiths. Never has there been a people that did not have some form of religion.

There are eleven major religions practiced in the world today. Each includes groups that

(Continued page 17)

Spiritual Healing

Color--Its Healing Properties

by Karen A. Gasber

Mrs. Gasber's first article on healing was printed in the August issue. In it she touched briefly on the healing effects of color and their connection to our health and vitality. This article expands the subject, taking in the subtle effects of regeneration of the body, mind and soul through the application of color. - TNS

"Color is a curative power." S.G.J. Ouseley's statement should not be taken lightly. The influence and energies of colors are applied (even without our knowledge) daily to bring about harmony and balance within ourselves and to assist in healing physical and spiritual needs.

Color therapeutics, a relatively new term to science, but certainly not to the public in general, can be applied as a preventive health measure, as well as for its curative energies. This should be of vital importance to all who value good health and wish to maintain it.

Dr. Edwin Babbitt, a distinguished author, scientist and spiritualist practitioner, invented the instrument chromolume, which transmits the sun's rays through colored glass. Dr. Babbitt used this apparatus in many healings given throughout his career, and with great success.

"The 'Light Cure' is Nature's own" professed Dr. Babbitt who utilized the sun's energy rays to their fullest capacity to heal and cure the afflicted among his many followers. He tested his theories on plant growth by using various colored pieces of glass to observe the effects upon them.

With red glass, he found that the plants grew four times their normal rate. When placed under a blue/green glass, their growth slowed noticeably. Dr. Babbitt reasoned that the color red constituted the life ray of stimulation and vitality; whereas the blue/green ray created a passivity of growth and a general slowing down.

One who heals through color withdraws his thought from contemplation of symptoms and from the physical personality aspect. He projects himself into the spiritual essence composed of pure light, not subject to conditions and externalizes all spiritual qualities within. The concentration of a specific color stimulates secretion of the

corresponding glands to that color which flows through the diseased area, bringing about balance, harmony and restoration.

Color works through us, in us, in every cell, nerve and gland! It is an active power exerting a great influence upon the consciousness, soul and spirit. The value of this force "is spiritual", so states Dr. Babbitt.

Absent and mental healing are also applicable through the treatment of color. With absent healing, the healer pictures, in his mind, a specific color required to aid the afflicted area. This process operates by use of the consciousness concentration of a specific healing ray and by projecting its vibratory healing power upon the patient. A mental color treatment embodies great beauty and power. Through mentally concentrating on the power and effectiveness of a specific healing ray, the healer also transfers this balancing and harmonious color treatment to the individual. It provides great benefits to both healer and patient, as is generally the accepted case in most spiritual healings.

In Arthur Findlay's *The Unfolding Universe* he reminds us that "Life, then, is largely made up of our being conscious of color".

By repairing, restoring and revitalizing the imbalances and lack of harmony in our physical, mental and spiritual growth, we can better live with one another, help one another and understand the world we live in. Color is but one such attribute to help us along this pathway of growth and progression.



Prayer for Spiritual Healing

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

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

The Penetralia of A.J. Davis

By Herbert F. Schneider

Andrew Jackson Davis was besieged with questions about the Spirit world by seekers of knowledge. He decided it would be helpful to publish questions and answers thereto from the wisdom he received from the higher sources of life.



This book he entitled Penetralia because it penetrated the underlying principles of questions of greatest import to humanity.

Without reiterating the questions and extensive answers, I attempt to extract important knowledge from the entire book and present it for ready digest. -- H. F. S.

Part III Theo-Physiology

Nature is the manifestation of the *Great Positive Mind*, a crystalization of all essences, the focalization of all Principles and is not wholly comprehensible.

Principles regulate the ascension of an essence from primate to ultimate, from abstract vitality to orderly embodiment and organization.

God is an omnipresent spirit principle animating and regulating all the universe, self governed by the involuntary necessities of his own constitution.

Infinite refers to the boundless space of the universe but the organic and inorganic contents are regulated by Principles. These elements are immutable in their changeability.

There is no vacuum in space, all is occupied. There is no power of annihilation, only change according to principles. Divine Principles compel the eternal individuality of man as a unique particle of the whole, in that man alone inherits and retains the image and likeness of Divine Mind.

Andrew Jackson Davis states, "The most important question of the age pertains to interrogation of the origin and improvement of the human species."

Davis implies that as the race of man unfolds, children will be bred only under the most favorable moral circumstances so that they will have a greater spiritual awareness early in life and consequently there will be less in number.

The effectiveness of the spiritual in acting upon the body is influenced by physical conditions. A fever can be induced by unbalanced positive magnetism and a chill by unbalanced negative electricity. In this manner spiritual principle may be acted on by heat and cold to disturb equilibrium and bring about disease.

Spiritual Principle in acting on the body possesses the attribute of sensation which tends to warn us of our physical well being.

To travel harmoniously, leave your problems at home. Avoid excess baggage. Do not fret at inconvenience. Eat modestly. Have proper ventilation. Do not dress too warmly. Do not think ill of anyone else.

The eye is the portal through which the soul looks out upon the universe. It serves three purposes:

- (1) To paint a replica of external objects upon the imagination.
- (2) To establish memory by expanding the understanding.
- (3) To discover in the wilderness of human experiences the paths of pure wisdom.

The ear is automatically triune but the tongue is set up in the seat of judgment by the digestive system. The tongue with its discriminating taste will reject that which is detrimental until it is habitually forced to accept harmful ingredients. Davis says its duties are fourfold:

- (1) To divulge to the physician the condition of the sympathetic nerves.
- (2) To divulge to others the affections of the heart.
- (3) To transform deep thoughts into sounds which the listening spirit can remember.
- (4) To tell lessons which progressive souls absorb from the Infinite.

The tongue is employed in evil when speaking to harm another. It is an angel of mercy when uttering words of friendship. It is the friend of man when supporting the principles of Love and Liberty for all others.

The use of man's body is to develop his Internal Principle - termed soul, mind, spirit. This development is the purpose of his incarnate existence. Man's spiritual body is fashioned by means of his bodily organs from extracts of air, food, water and imponderable principles. Man's spiritual principle is a deific essence.

Despotism of Opinions

There are three forms of despotism; political, ecclesiastical and individual opinion. Opinion is not based upon fact. If it were it would no longer be opinion but knowledge. America on the overall has been freest and best but the despotism of opinion has been a great detriment in swaying the masses. Davis says, "*All theology is a despotic theory, an opinion and nothing more.*" It is based upon inferences, presumptions and assumptions which become despotic. Opinions created persecution, torture and the denial of liberty.

In contrast, the doctrines of Jesus concerning morality and spiritual unfoldment are immutable truths awakening the inner man to knowledge.

It was science not theology which revealed that the earth is not the center of the universe as inferred in Genesis by subordinating all other heavenly bodies to the earth.

Evil (and sin) is the result of man's ignorance of his own nature and the consequent abuse of it. It is not from violation of God's verbal commands.

All true religion is innate, from within and divine. It is not absorbed through theological instruction in the myths of ancient Egypt, which an intelligent person finds hard to believe.

The early great astronomers were severely persecuted by the church for discovering that the sun was central to our system and that the earth moved about it. Theology has not long deserted insistence that the earth is not more than six thousand years old.

Davis suggests that a convocation of creeds might bring some reason to religion but intimates that denominationalism in itself is a kind of bigotry. Priests and churches without knowing it have deserted the path of truth. Their theology is a compound of love and hate, heaven and hell, rewards and punishments. They divide men. Opinion seeks corruption of reason and teaches superiority of past traditions to present truths.

The Martyrdom of Jesus

A true martyr is one who has a moral conviction transcending the instinct of self preservation and fearlessly faces death to uphold some divine principle.

The exaggeration as to the significance of the martyrdom of Jesus has often caused mankind to forget the hundreds of courageous men and women who suffered a comparable fate (many more horrible). They resisted imposed theology and tyrants in defense of high principles that they held.

Jesus became a martyr to his spiritual

principles because he wished to teach those principles to the Jews who studied a creed and worshipped the imaginary God of the patriarchs and prophets; not the source of the spirits of all men. Jesus was not a world teacher. His mission and activities were directed to the Jews who were localized at that time.

A. J. Davis tells us that it is proven that the intense thoughts of a pregnant mother can psychologize the embryo she carries through the maternal spirit and claims that this occurred in the birth of Jesus. His mother had a recurring dream foretelling a great destiny for her child. In substantiation, Davis recites instances of historically great persons whose mothers when pregnant held strong convictions following prophetic dreams, which found fulfillment in the life of the offspring. To mention a few, Caligula and Nero both Roman emperors; Moses, patriarch of the Jews; Dante literary genius of Italy; Napoleon military strategist of France.

As to terminology: Jesus is the Greek for the Hebrew name Joshua. Christ is the Greek for the Hebrew word Messiah or in English the Anointed. Because the government of the Jews was a theocracy (rule by priests claiming divine authority) many of their leaders were Messiahs and Christs (in Greek).

The savants of those days demanded demonstrated proof of reported miracles by Joshua who is reputed to have been almighty. If so, would he have been limited from doing many wonderful deeds, "because of their unbelief". His powers were limited by Natural Law.

Everyone should have the right to make his own determination as to the importance, accuracy and truth of the Bible. Whatever the outcome, no religious order has any right to thrust it upon individuals with the rhetoric that it is the word of God. There has never been any proof that it is and no possibility that there can be any proof.

Too many people lack capability to get to the truth largely because they fear to innovate or transgress tradition. Upon what authority can a minister claim that the Bible is the inspired word of God, merely because he has been taught that it is? Followers of other religions believe that their writings are the word of God only because they have been taught by their predecessors that it is so, without any proof other than opinion.

We must be guided by principles and not by opinions. The human mind in its highest condition naturally recognizes principles.

Only those Catholics who are sufficiently developed look past the image of the Virgin Mary to worship the principle which she is supposed to

represent. Many in the world go no further mentally than to worship the object. Likewise many Christians forget about the principles spoken in the Bible and reverence only the book itself. Just as soon as veneration is shown for the manifestation, then sight is lost of the principle itself. An individual is localized. A Principle is Universal and cannot be confined to any one person or place. Jesus attained the Christ Principle in harmony with the Universal and was the best representative of a Love-Principle, which he manifested abundantly during his entire physical existence.

Historical research has established that the Jews far from being select in any way were no better than any other neighboring tribes. Isaiah exposes their deficiencies with great detail in the Bible.

When Moses and any other leaders received a communication he said, "Thus saith the Lord," in order to create the impression of absolute authority, not to be questioned. Today we do not give such messages as authoritative but regard them

to be from helpful spirits though subject to question by the application of our own wisdom.

The doctrine taught to the world by Christianity is: *subjection to a higher authority*. The doctrine of submission. It has been tried over the centuries and been "lived out," and at this time is a past condition. There is no room in its doctrines to advance a single step forward. We are in a world of change where freedom is a consideration. Those under Christianity today are living upon forms, symbols and husks of history.

We can all conceivably write out of the Bible of our own soul, where the Christ Principle resides, just as well as Paul whose letters were incorporated into the Bible. The spirit of the Bible supersedes the letter. Worship the Love - Principle, not a man and a book.

We cannot change a past in which we had no part. We may profit from the past but we must carry onward with initiative in the present for new and advanced ideas brought to us from spirit.

(continued next month)

Picture of the Ages

by Rev. Otto Schuh

Time immemorial leaves a legacy about the age of Pericles. It weaves a picture which has been repeated again and again, always without the lesson being learned. This was a time of honor and self efficient individuals bound together by a great aim, the commonwealth. Each principal sought to use the talents in the service of its country. Nothing more could be grander than this single ambition. And yet this noble calling came to be ridden through apathy of its once "*one for all and all for one*" supporters. Beauty fell to desire, individual wants were exchanged for freedom, security and comfort.

The onlooker is not without this reflection. Is it not a challenge even to us? More people attend school, yet less come away equipped to handle the world. Where's the percentage in higher numbers. The question of *better learning* is still *out* for debate. But the *pros and cons* will not settle this question, only the emergence of a people. The giant steps in politics have yet to represent a sounding board of the public's wants and needs.

Each new law binds as well as protects. Too often justice becomes subservience to the *letter of the law*. Intent is lost and reason must don the role of the illogician.

Weakness in the Athen's armour appeared when their desires outweighed their love. When they asked "not what their country can do for them, but what they can do for it." This was the flaw that broke the nation and gave away a people's freedom.

Strange isn't it that the very people who gained great heights in the history of this world rose solely because they believed that a people must learn to think. Then, only then, could the question of freedom be considered. Plato writes that "Freedom is no matter of laws and constitutions; only he is free who realizes the Divine order within himself, the true standards by which a man can steer himself."

True standards and ideals lift up and mark the way of all great nations. Discarding these values mark ruin and destruction, for mankind has not learned to be *less* without first starting over.

Such standards should be identified in the thrust of our lyceums. Children, young and old alike, must learn and grow free of prejudice. Older generations have much to teach the younger ones, and the lessons of experience should be shared, not merely retraced for lack of time and unwillingness to sit and listen. Yes, even our elderly have much to teach!

Did You Know . . .

By Rev. Marilyn J. Awtry

Origin of the lyceum predates Christ?

The first lyceum was the invention of Aristotle, who in 335 BC established a school of learning in a grove sacred to Apollo Lyceutis. Under his direction students made the rules and each took turns at supervising classes. Pupils mingled with masters, eating together, strolling together and studying together. Lessons consisted of nature -- its origin, structure, function, and the history of plant and animal life. Even the root word for *lyceum* comes from the Greek.

A pioneer in the art of teaching, Aristotle initiated the technique of *peripatetics* in which he walked around and would at times sit by one student, then another. The Greek *peri* means around and *patein* means to walk.

As the student of Socrates, Aristotle mastered his teachings and rose above his peers. So much was this evident that after his death his school of learning declined in attendance until it fell among the other historical notes of the past. Unable to find a teacher of his *grasp* students of the lyceum gradually sought out other intellectual centers like those in Alexandria.

The first lyceum established in the United States was founded in 1870 in Millsbury, Mass. It was aimed at organizing adult education for those seeking learning. But even then, over 2000 years ago, the effect of Aristotle's *first* carried over to inspire the name lyceum to be adopted from the place where this master lectured to the youth of Greece. Within nine years nearly three thousand local groups were operating stateside. In the year 1840 the lyceum gained professional recognition, as celebrities of the day like Ralph Waldo Emerson, David Thoreau and Susan B. Anthony spoke at lyceums around the country.

Set in solid foundation the lyceum was destined to grow and so it was on January 24, 1863, that Andrew Jackson Davis founded the Children's Progressive Lyceum at Dodsworth Hall, 806 Broadway, New York City. Speaking at the dedication Davis said, "The lyceum is an inspiration; that is to say, it is an idea which was found to have expression in the *summerland* and we desire to realize on earth as far as possible, the music and harmony of the heavens."

A great idea due a rebirth, the lyceum concept spread like wildfire as groups of young people established family circles and progressive teachings around the country. Thus even greater grew the

number of lyceums. In the name of religion, though, it was Andrew Jackson Davis and Spiritualism which first undertook the concept of higher learning, and today the credit is justly due.

In his trips to the *Summerland* Davis frequently mentioned seeing children grouped around their teacher studying about the natural sciences, mainly in object lessons. It was through this *sight* and his desire to bring these lessons to the earth children that they might also learn the truth of nature at an early age.

This American approach to the Sunday School caught the attention of English Spiritualists in 1866, when Mr. J. Hitchcock established the first British Lyceum. Several other Lyceums followed with one in 1871. The Gawthorpe Lyceum, having as its co-conductor, Alfred Kitson, then 17 years old. Mr. Kitson continued to be a leader in the British Lyceum movement for many years.

In 1884, Yorkshire Spiritualists gathered and decided on a yearly meeting of the group. Following this, a manual was published and Spiritualist literature prepared at various levels of understanding for children.

After the American Civil War, a parallel movement at Chautauqua originated out of an assembly for Sunday school teachers and workers at Chautauqua Lake, New York. The first sessions were entirely religious but gradually broadened to include general education and popular entertainment. The summer lectures were supplemented by home study and correspondence courses. By 1900, the Chautauqua Assembly included a school of theology. Chautauqua's success led to the development of over four hundred "Chautauquas" throughout the United States. Travelling lecturers and musicians served up through the peak of interest in 1924. After this time, travelling speakers declined; however the original institution at Chautauqua remained, becoming diversified with concerts, operas, plays, summer sessions and lecturers.

The Lyceum found a place in society as well as in Spiritualism. It was helpful in the teaching of healthful development of the body as well as the mind and the soul. Its purpose, then as now, is to exercise the reasoning faculties and unfold social and spiritual affections by harmonious and happy methods.

An organized school of learning requires much preparation. In 1863, Andrew Jackson Davis published the Lyceum Manual. In 1879, Dr. J.M.

Peebles, the World Missionary of Spiritualism, along with Jo Barrett and Emma Tuttle published the Lyceum Guide. Only one edition was printed since a fire destroyed the original plates. In 1893, Emma Tuttle published the revised Lyceum Guide. In 1905, Outlines of Lessons for children were published by Fannie Allyn.

After the National Spiritualist Association of Churches was organized in Nov. of 1893, the Fourth Annual Convention in 1897 originated the first National Spiritualist Lyceum Association.

Today, the Lyceum is growing once again. In the past several years, new groups have formed throughout the movement of Modern Spiritualism. Interest is being revived and much literature is being printed for use by teachers and students of

the Lyceum. Quarterly lessons are now in print as prepared by Audra Cutlip, Clyde Dibble, and others. The organized Spiritualist Lyceum now has an official publication called *The Spotlight*.

The Lyceum has as its founder the philosopher Aristotle. It began in 335 BC and was revitalized by a message from the Spirit World through Andrew Jackson Davis. Children and adults are learning about nature, natural law, and the Infinite Spirit, God. They are taught in line with nature and are allowed and encouraged to express their understanding verbally. As Spiritualists and as Lyceumists, let us continue to express the understanding: "There are no Dead" and "Under All Circumstances Keep an Even Mind."

Spirit Cries for You

By Frances Scher

I hear your cries, and I cry too--When I know you are in pain, I cringe and wince, I ache. Your loneliness lies heavy on my heart. Oh you who are strangers -- it matters not -- I feel your hurts, as I feel for those I have long known. I hurt with you willingly. If I could give you back your youth, and your loved ones who pass on before you. If I could but erase! Blot out all the dark hours. Could I but stand for you, and walk for you when your limbs are too weak and you're in pain. If I could let your blind eyes see, and deaf ears hear; oh, if I could make it all right for you.

Strangers, old friends, and families, I hurt when you hurt, your hurts become mine. When I see you so heavily laden with tasks and chores, and you rush and push your aching bodies, your tired minds, I want to say, "wait, let me, I will help." There is so much to do and feel for all of you, I hardly have time to feel for myself, sometimes even do for myself. There is so much to do for all of you -- and the worst part of it is that most of you won't let me help you -- you don't even hear me!

Is it any wonder you feel so alone? How is it you hear not one of us? Yet each of us hear so many of your kind. We bring to you soothing curatives. We instill a calming vibration, which alone can bring balance to your troubled minds -- positive, unconditional love, to smooth out and quiet anxieties and fears.

You cannot buy these in any pharmacy, nor receive such therapy from the earth plane doctor. Yet you may receive any of these, or all of these curatives free of any charge. The only fee you must pay is that you must willingly ask, and realize in your asking, that *you must do your part*. To do your part is to sincerely ask for spirit's help -- keep a positive attitude. Do as much as you can for yourself. Look around you, see other tragedies and feel less sorry for yourself. Find those few moments for a chat, to answer someone's query, give a smile, a word of encouragement, even when you are in need. Balance the scales. Is it worth the succulent delicacy that poisons your internal system, your mind, and your body? Only you can decide. You can cripple your mind and your body and be that useless, helpless creature, or you can hear Spirit. Spirit cries out to all, "Oh when will you let us help you, when?"

Ed--Isolated and counted among the minority in religious groups, Spiritualists may fail to consider the effect their church activities and meditation periods have on their community. Even the smallest candle brings peace a little closer. And when the needs of those closeted in anxiety, illness or financial concern are shut off from the loving touch of spirit, tears are shed for those who are beyond their reach and in situations that cannot be averted. We all have much to give, but we also have much to learn. The greatest lesson is that sometimes no one can help. It is then that spirit feels our pain as vividly as we experience here.

(PRINCIPLE -Continued)

practice their religion in different ways. All have basic beliefs, traditions, and philosophies many which lead back to Spiritualism.

Stated in the Spiritualist Manual: "Spiritualism is a philosophy because it studies the laws of nature both on the seen and unseen sides of life, and bases its conclusion upon present observed facts. It accepts statements of past ages and conclusions drawn therefrom when sustained by reason and by results of observed facts of the present day. Spiritualism is a religion because it strives to understand and to comply with the physical, mental and spiritual laws of nature which are the laws of God. As a science, it analyzes, classifies, and investigates facts and manifestations demonstrated from the spirit side of life.

In Matt. 7:21: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom, but he that doeth the will of my father which is in heaven."

A truly religious person tries to understand and gain an insight into all of the major religions of the world. He lives and performs his own religious beliefs, but respects and appreciates the sundry beliefs presented by other religions of the world. He performs his own way of worship and devotion

in order to understand that Infinite Intelligence can be worshipped and loved in many different ways. He proceeds on the path of spiritual purification until he outgrows the hindrances that might present obstacles between his religion and others.

True religion is universal. It is the mystic science of life. It is not a matter of one's choosing whether he should accept religion or remain irreligious. If he would live a life of happiness, peace, and joyfulness, he is bound to follow the eternal laws of the true religion which is the religion of the heart and mind, blended as one. Even those who believe that they have nothing to do with religion are unknowingly conditioned by the laws of universal love. They seek happiness, and happiness in the true sense is God. They seek to be fulfilled through love, and God is the very embodiment of absolute love. They seek peace, and God is the ocean of peace. All these seekings are after God. But due to ignorance, the irreligious continue to seek these through the shadows of fleeting objects.

"The greatest of all conquerors is not he who conquers a thousand men a thousand times in battle, but he who conquers his own mind."

Buddha



Recipe For Living

Take 3 cups of love and 2 cups of understanding, add 4 teaspoons courtesy and 2 teaspoons each of thoughtfulness and helpfulness. Sift together thoroughly; then stir in an equal amount of work and play.

Add 3 teaspoons responsibility. Season to taste with study and culture, then fold in a generous amount of worship. Place in a pan well greased with security, and lined with respect for personality.

Sprinkle with a sense of humor. Allow to set in an atmosphere of democratic planning and mutual sharing of one's own good fortune. Bake in moderate oven. When well done, remove and top with thick coating of Christian teachings. Serve on a platter of friendliness and garnish with smiles.

(FRESH - continued)

especially since he and close friends were of the mind that the mentality should not be lumbered by the errors of schooling. As bright as the work of Davis and his friends, this attitude had a paralyzing effect on intellectual development and in the long run proved less than best. In a sense, two schools of thought were advanced -- each equally qualified. Some of the finest representatives of mediumship offered came from students and scholars, a few being: D.D. Home, Dr. Fred L.H. Willis, T. L. Harris, Hudson Tuttle, Lizzie Doten, Mrs. H. S. Lake, Sidney Dean and Selden J. Phinney.

Spiritualism was not given to mankind to spark the building of costly temples or to pamper human pride. Then as now, it comes to educate and inspire the spiritual nature of man and his kind.

The Road Back Home

I traveled a lonely highway
In search for I know not what.
I met many like myself on the way,
And asked them for advice.

The answers were vast and many,
No one could really say just what
In this world, they were seeking,
As they went along this way.

Some said they sought money.
Others said they sought power.
A few sought love, but only a few.
I heard many answers each hour.

I asked myself this question
"Why do I seek, search, and comb?
I felt, nor heard, an answer
So on I continued to roam.

Then one day I saw a light
From a hidden over-head dome.
I heard a whisper, so slight.
"You're seeking your way back home."

A strange and wondrous feeling
Came sweeping over me.
T'was a pull, or a tug, so appealing
A surge of love stirred in me.

Why did I hear such a whisper
From one I could not see:
Why was I given strength and power
From a place deep within.

For I saw it not in others
This radiant light of love.
T'was in only a few of my brothers.
This light from Heaven above.

I saw many doors, many temples
Through the eye that was part of my mind.
I heard many choirs, and music
That came from another day in time.

I thought what a challenge to my sanity.
As I struggle to think, and live
I recall the words of Solomon: "All is vanity."
Then came: "Father forgive."

So I tried to tell the weary,
The poor, the weak, that day
Of the glorious feeling that came over me,
Of the whisper I'd heard on my way.

They laughed, they scorned, they cursed me.
Some closed their eyes and turned away.
They wanted no news so divinely,
A few spit at me that day.

But now that I know where I'm going
And I know that I'm not alone,
My road is easier in the knowing
That I'm seeking my way back home.

We all must travel this highway.
This road called the road of life.
Some seem to find it easy,
Some find only poverty and strife.

The years pass by so quickly,
At least it seems that way.
But oh the joy in knowing
I'll be back home one day.

Yes, I'm seeking my way back home.
This journey no more to roam.
Where love and light is eternal.
Help me Lord, and guide me
As I seek my way back home.

by Bert Murray

Transitions

Ducat, Arthur, passed to Spirit December 19. He had been a member of the Golden Gate Spiritualist Church since 1961, and was a member of the Board of Directors. Over the years, Arthur has been a faithful healer in the church. He is survived by two daughters, Mrs. Fred Collins and Mrs. Marilyn Ralston. A memorial service conducted by Donald H. Haddick, President of the Golden Gate Church, was held in Alameda, California.

18 March 1979

The Healers League N.S.A.C.

Rev. Janice R. Baynes, president
631 S. Ewing St.
Grimes, Iowa 50111
Jeannie H. Ford, secretary
1521 W. Edgemont
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"Breaker 19"

by Helen Casler Hanson

"Breaker 19 for a Smokey report! There's a bear taking pictures one-half mile West of the 102 mile marker North bound approach. Better drop to a double nickel."



In layman's language this means; "There is a state trooper one-half mile west of the 102 mile marker on this interstate highway. Better slow to the legal speed." Isn't it too bad there is no one to warn us when we transgress God's laws.

If anyone told us we were exceeding the limit our ego would be hurt, we would be angry and maybe even want to quarrel over the inference. But this is a natural happening. There is only one solution - to police (survey) our own actions. We repeat the declaration of principles at every service yet often criticize our fellow men afterwards. Maybe we should have to answer questions concerning some of our principles. For instance, in Number 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. The next principle, Number 7 states *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.*

How many of us believe these principles apply only to the other person. We say "He asked for that" and conclude the thought. Yet in Number 8 *We affirm that the doorway to reformation is never closed against any human soul here or hereafter.* There's still hope for the other person, but what about us? Could it be we just need to adjust the volume on our spiritual C.B. radio! Isn't it too bad we can't just say, "Hey good Buddy, better hit the double nickle on Numbers 6,7 and 8," and expect an appreciative reply, "Thanks good Buddy. That's a big 10-4. Preciate that!"

Tell you what! I promise, when it appears to me that you are transgressing God's laws, I'll get on my mental C.B. radio and send you this thought "Hey good Buddy, there's a traffic jam up ahead. Better switch lanes now. Have a good day and a better tomorrow.

I hope you will return this favor. This is the *Happy Medium* K8804560 on the side!



Camp Ad Notice

Place your camp ad early!

Many are planning their vacations. Your ad should appear at least one month prior to the start of camp season.

Your camp season begins in June, - the ad should appear in the May issue, one month prior to the camp opening. (All material must be in TNS office eight weeks prior to the month of issue.) We recommend that all ads run at least three months.

Send \$10.50 for a two inch column ad to appear for three months. Each additional 1/2 inch column cost \$1.00 per month. The minimum is \$3.75 for a one month ad.

This box represents a two inch column size ad. There are approximately 50 words in a two inch column ad.



NOTES from the FIELD

New Church Charter Presentation

On Sunday, November 26, 1978, Rev. Joseph H. Merrill, President of the N.S.A.C. presented The Capital District Spiritualist Church of Albany, New York with an N.S.A.C. Church Charter. The church had been operating independently for one year previously, with the intent of becoming an N.S.A.C. Church.

The Church's founders are the Rev. Alice M. Hughes, a 60 year veteran of Spiritualism and once a teacher at the Morris Pratt Institute when it was a residential school; and Mr. Stephen Dinovo, formerly a student and teacher in an area independent church.

Rev. Merrill presented the charter to Rev. Hughes and Mr. Dinovo and then presented Mr. Dinovo with the N.S.A.C. Licentiate Minister's certification and his Certified Medium's Commission. Following the presentation of the church charter and the certificates, Rev. Merrill and Mr. Dinovo, our new church pastor, gave the Right Hand of Fellowship to our first 16 charter members.

Rev. Merrill then delivered an inspired lecture on the "Philosophy of Spiritualism" which was well received by over 175 people in attendance.

The ceremony, held in the Albany Unitarian Church, was complimented by an array of beautiful floral arrangements donated by members and friends of the new church. Hymns from the N.S.A.C. Hymnal were resounded by the church's magnificent pipe organ.

After the service a reception was held with a large cake being presented with the inscription; "Welcome Capital District Spiritualist Church to the N.S.A.C." The new Board of Trustees extends a warm invitation to all to visit the only N.S.A.C. church in the Capital District area of New York State.

San Francisco, California

The Golden Gate Spiritualist Church in San Francisco on Saturday, November 18, 1978, held their annual Fall Festival. This was a happy event drawing many, hundreds of members and friends

to the church between the hours of 2 and 8 p.m. This fund raising event included a Ladies Guild Workbasket, where people flocked to buy beautiful needlework and handmade items. The Pantry sold homemade jams, jellies, breads and other goodies. The Lyceum Sweet Shop sold cookies and candies made by the children. The Craftsman Gift Table sold attractive merchandise ideal for Christmas giving. The Book Booth sold books of interest to Spiritualists. Every half hour the Pot O' Gold awarded five silver dollars to a lucky winner. Everyone waited anxiously for the results of the Grand Raffle which included such prizes as dinnerware, paintings, toaster oven, needlepoint and a lamp. It was a grand success and this year's proceeds have been earmarked for the painting of the exterior of the church building. We add our sincere thanks to everyone who participated.

Pastor Celebrates Fortieth Year

Anniversaries represent golden moments for past memories. The November 19th service was such an occasion for Rev. Janice R. Baynes, who stood before the platform at the Third N.S.A. Church officiating as pastor serving the 40th anniversary of her church—40 years of unbroken service as pastor, an enviable record in itself.

What began as a call from 15 friends in 1936, has stood the test of time better than most. Reacting to the request of those she had served as medium, Mrs. Baynes was handed \$500 by her 15 sponsors who wanted to see their own church in the city. The course this took her on was apparently worth the effort for at the first official service, September, 1938, officiated at by her former teacher, Rev. Emma Ordop, the later to be Rev. Baynes took in 47 members— another outstanding record.

In 1940, Janice had the backing of her mother, Mrs. Anna W. Gaugh, who closed her church in another state to assist her daughter.

At her passing in 1968, her cousin Hugh Sebern Smiley assumed the duties of assistant pastor.

Today, two of the original board members are still active in the church, Janice and her first board secretary, Mrs. Lillian Grief, formerly Miss Cooper.



Her son and daughter also number among the survivors of that first official church meeting where she received charter 49 from N.S.A. President Joseph H. Whitwell.

The anniversary service on the 19th was served by healers George Row and Wayne Michael. Message bearers included Rev. Baynes, Betty and George Row and Linda Michael. Charles L. Brandenburg, associate editor of TNS gave the day's message.

After the service members and guests attended a luncheon, then returned to the church for a circle and banquet festivities.

Even after 40 years, the Rev. Baynes continues to hold services regularly at her home, now at 631 Ewing Street, Grimes, Iowa.

Philadelphia Church Welcome Guests

The Second Spiritualist Church of Philadelphia, Pa., was greatly honored by the presence of the eminent National President, Rev. Joseph H. Merrill as guest speaker and Rev. Larry Clark as message minister, on Sunday, December 3, 1978.

The service began at 3:00 p.m. to an overflowing congregation. Many visitors attended from surrounding states.

After a choir selection, a beautiful healing service was held with Mrs. Rose Nordell, Mr. John Henderson, and Mr. John Faison serving as the healing ministers.

Before the lecture Mrs. Doreen Lima sang, "How Great Thou Art" with the choir assisting.

Rev. Merrill gave a most inspiring lecture, "Spiritualism versus Spiritism", and referred to the change from the physical age to the mental age.

Rev. Larry Clark was an outstanding message minister. The choir prepared a savory luncheon which was enjoyed by all.

Spiritualists Around The Globe

The world at large should be important to Spiritualists in this country, as many nations are actively involved in this work. And TNS hopes to open the door to that world, wide enough to give N.S.A.C. members a look at *what's happening abroad*, working through the International Spiritualists Federation and individuals who have earned the merit of their peers. The results may take a little time to show up in the magazine, as the mail isn't what it used to be and in some countries deliveries are anything but prompt.

TNS hopes to shed a little light on the research side of phenomena work. If there's news worth bringing back home, look for it in coming issues of TNS.

Ordination in Florida

Ordination services for Helen Casler Hanson were conducted by the Reverend D. Mona Berry November 5, 1978, at the Spiritualist Church of Awareness, Winter Park, Florida. Mrs. Hanson is a National Spiritualist Teacher and a Certified Medium. A reception was held in the church immediately following the service.



Rev. Helen Casler Hanson Rev. D. Mona Berry



Directory of Ministers

(See N.S.A.C. 1979 Year Book for complete listing.)
Qualifications Certified by N.S.A.C. Readers are advised to
telephone or write in advance for appointments.

CALIFORNIA

- Colton-**
Franz, Rev. Anna M., Medium, classes, private consultation. By appointment only. 353 West E. St. 92324 (714) 825-6926.
- Crestline -**
Anderson, Garth B., Licentiate Minister, P.O. Box 864, 92325. (714) 338-2483.
- Downey-**
Faubel, Rita, NST, Licentiate, classes. 8150 Gallatin Rd., 90240. (213) 927-7079.
- Menlo Park-**
Woolfi, Rev. Genevieve L., NST, Medium 2275 Sharon Rd., 94025. Appointment only. (415) 854-3723.
- Panorama City-**
Fischer, Rev. Bertha, Absent Healer. Consultation by mail through Automatic writing. 8916 Willis Ave., No. 314. 91402 (213) 892-6146.
- Riverside-**
Broadwater, Helen J., Medium, private consultations. 8778 Larkin Court, 92503. (714) 688-8444.
- San Bernardino-**
Courtney, Lillian R. NST, Healer, NSAC missionary, 1335 N. Waterman Ave., No. 39A, 92404. (714) 884-7960.
- SAN LEANDRO -**
Smith, Rev. Connie C., NST, NSAC missionary, 660 Broadmoor Blvd., 94577.
- Sunnyside -**
Jordan, Josephine H., Licentiate Minister, medium, private consultations; P.O. Box 6157, March AFB, CA 92518. (714) 653-6782.
- Van Nuys-**
Scher, Frances, Medium, Classes, Private Consultations (213) 789-3626.

DISTRICT OF COLUMBIA

- Washington-**
Davis, Alvina, Licentiate, Healer, 2800 Quebec St., N.W., Apt. 318, 20008. (202) 363-6882
Davis, Kenneth R., Licentiate, Healer, 2800 Quebec St., N. W., Apt. 318, 20008 (202) 363-6882.
King, Rev. Margaret L., NST, 2100 Connecticut Ave., N. W., 20008

FLORIDA

- Cassadaga-**
Ward, Mae Graves, Licentiate & Medium, P.O. Box 102, 32706.
Buchanan, James A., Medium, P.O. Box 4, 32706. (904) 228-2630.
Rice, David N., Medium, P. O. Box 44, 4 Chaungey St., 32706. Private consultation and lecturing. (904) 228 2630.
- New Port Richey-**
Pettit, Arthur W., DN, Licentiate & Healer, 1312 Circle Dr., 33552.

GEORGIA

- East Point-**
Stewart, Mrs. Gertrude M., Licentiate & Medium, 1763 Center Ave., 30344. (404) 768-7596.

ILLINOIS

- Belleville-**
Zeiss, Rev. Hazel, NST, Medium, Healer, NSAC Missionary, 11 Commodore Dr., 62223.

Chicago-

- Gross, Anna, Medium, 10938 Ave., M. 60617 (312) 734-1979.
Schoenfeld, Rev. Ernst A., NST, Medium, Healer, 3501 W Shakespeare Ave., 60647.

Colona-

- Stegall, Elaine A., Licentiate & Healer, Rt. 3, Box 591A, 61241. Tel 755-4442. By appointment only.
Stegall, Harry J., Licentiate & Healer, Rt. 3, Box 591A, 61241. Tel. 755-4442. By appointment only.

LaRoy-

- Mahan, Kattie E., Licentiate & Healer, 406 N. West St., 61752.
Phillips, Elsie I., Licentiate & Medium, 501 W. Cedar St., 61752. (809) 962-8171

Mattoon-

- Peters, Rev. Grace, 613 Wabash Ave., 61936. (217) 284-6044

Rock Island-

- Renz, Clyde, Licentiate, 4520 - 27th Ave., 61201 (309) 788-2848.

INDIANA

Anderson-

- Carter, Rev. Geneva G., Medium, 1433 Central Ave., B., 46106. (317) 644-4520
Dugar, Donald & Beverly, mediums; RR 10, Box 134, 46011. (317) 643-0327.

Evansville-

- Temme, Rev. Sadie L., NST, Medium, 2525 Vista View Dr., 47711.

Fort Wayne-

- Brock, Rev. Bernice, Medium, 1604 Andrew St., 46808. (219) 743-9566.
Sauers, Edward, Healer, By Appointment only. 2121 Beineke Rd., 46808. (219) 432-8827.

Frankfort-

- Howe, Della C., Medium, 858 Magnolia Ave., 46041. (317) 654-6827.

Gary-

- James, Jesse Jr., Medium, 1301 Pennsylvania St., 46407. By appointment only, (219) 885-0091.

Indianapolis-

- Behrend, Margo, Licentiate & Medium, 5 South Rural, Apt. 2, 46201. Consultation by appointment. (317) 637-6718.
Jones, Georgia B., Medium, By Appt. only. 5014 University Ave., 46201. (317) 356-9597.

Muncie-

- Bridges, Rev. W. Lee, NST, Medium, 2805 Sunnyside Ave., 47362
Edwards, Mrs. Hazel M., Medium & Licentiate, 1308 South Elm St., 47362 (317) 282-9048 or 747-1255.
Falls, Rev. Virginia L, Medium, Healer, NSAC Missionary, 1925 W. 9th St. (317) 284-2494.

IOWA

Clinton-

- Ridyard, May, Medium, 1249 S. 15th Ave., 52732 (319) 242-0462.

Davenport-

- Buchholz, Anita J., Licentiate & Medium, 1502 W. 7th St. 52802. (319) 326-3453.
Buchholz, William E., Sr., Licentiate, 1502 W. 7th St., 52802 (319) 326-3453.
Buchholz, William E., "Bucky," Licentiate & Medium, 421 E. 10th. 52803. (319) 326-3201.

MAINE

Etna -

- Herschell, Vernon, Licentiate, Healer & Medium, P.O. Box 44, 04434 (207) 269-2636.

MARYLAND

Annapolis-

- Seader, Mrs. Blanche, Medium, 1405 Log Inn Rd., 21401. (301) 757-5919.

MASSACHUSETTS

Danvers-

- Worsencroft, Rev. Gladys H., Medium, NSAC Missionary, 28 Riverside St., 01923 (617) 774-2559

Haverhill-

- Hafner, Rev. Melvena V., Medium, 100 Water St., Apt. 611. 01830.

Onset-

- Custance, Rev. Gladys, NST, Medium, Healer, NSAC Missionary, 40 Highland Ave., 02558. Winter: 16 Stevens St., Cassadaga, FL., 32706.
Custance, Rev. Kenneth D., NST, Medium, NSAC Missionary, 40 Highland Ave., 02558. Winter: 16 Stevens St., Cassadaga, FL., 32706.

MICHIGAN

Jackson-

- Gleiser, Rev. Lillian K., Medium, 306 Maurice Ave. 49203.

MINNESOTA

Duluth-

- Leskinen, Schella B., Healer, 327 S. 59th Ave. W. 55807. Winter, 4708 Oakeller Circle, Tampa FL 33611
Ragan, Mr. James, Healer, 31 Willard Rd., 55616.

Two Harbors-

- Johnson, June Marie, Healer, Rt. 1, Box 249, 55616.

MISSOURI

Arnold-

- Stratton, Helen, Licentiate, Rt. 2, Box 502, 63010. (314) 464-1768.

Mercer-

- Blanchard, Dorothy Evelyn, Licentiate, Medium, and Healer, Absent and Contact. P. O. Box 438, 64661.
Blanchard, Harold James, Licentiate, Medium and Healer, Absent and Contact. P. O. Box 438, 64661.

St. Louis-

- Todorovich, Thomas E., Licentiate, 9846 Waterbury Dr., 63124. (314) 966-8688.

NEBRASKA

Omaha-

- Clark, W. L., B.S., N.S.T., Licentiate, Healer c-o A. Fanslau, 321 Hascall on S. 4 St., 68108

NEW JERSEY

Hawthorne-

- Smith, Rev. Louise Lang, 133 Third Ave., 07506. (201) 427-2722.

Patterson-

- Anderson, Rev. Loretta, 170 Lafayette St. 07501 (201) 279-2056.
Trombino, Rev. Diane, Medium, 793 - 11th Ave., No. 1-c, 07514, (201) 345-0755.

NEVADA

Las Vegas—
Stockwell, Rev. Ivamay, Medium, Absent
Healing, & classes. Private consultations.
4371 W. Sirius Apt. 4, 89102 (702)
876-3730.

NEW YORK

Brooklyn—
Cooper, Rev. Benjamin R., Jr., 37 Hart
St., 11206. By appointment only. (212)
858-6857.

Buffalo—
Stine, Grace, Medium, 67 Shenandoah
Rd., 14220. (716) 824-4273.

Delevan—
Spencer, Mrs. Maude, Medium, Box 511,
Delevan, 14042
Spencer, Paul, Licentiate, Box 511,
Delevan, 14042

Lily Dale—
Schaffer, Edward, Healer, Absent &
Contact, 2 Cleveland Ave., 14752. (716)
595-3695

Schaffer, Helen I., Licentiate & Medium,
2 Cleveland Ave., 14752. (716) 595-3695
Wilensky, Rev. Eleanor, 11 - 4th St.,
14752. (716) 595-2498

Malba—
McKenney Rev., Louis D., NST, 60 Malba
Dr., Malba, N. Y. 11357.

OKLAHOMA

Tulsa—
May, Miss Margaret C., Licentiate,
Medium, 123 S. Xanthus St., 74104.

PENNSYLVANIA

Bethlehem—
Frace, Rev. Bertram C., Absent &
Contact Healing, 2044 Ridgelawn Ave.
18018 (215) 868-5476.

Fairview Village—
Ashworth, Wilsey B., Healer, Absent &
Contact, Spiritualist Consultation, P.O.
Box 44, 19409

Harrisburg—
Neubold, Rev. Mary Frances, 5808
Locust Ln. 17109. 545-9267.

Lititz—
Senior, Rev. Clara, NST, Route 4, 17543.

TEXAS

Austin—
Brown, Mrs. Frances, Licentiate &
Medium, 2733 S. Congress, Apt. 3305.
78704. (512) 447-2188.

VIRGINIA

Arlington
Awtry, Rev. Marilyn, NST, Medium,
1900 S. Eads St., No. 910, 22202. (703)
892-4031

WASHINGTON

Camano Island—
Day, Mrs. Marie E., Licentiate, 80 S.
Camano Island Ridge Rd., 98292 (206)
387-3591.
Day, Rev. Marvin A., Lecturer &
Clairvoyant, 80 S. Camano Ridge Rd.,
98292. (206) 387-3591.

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Directory of N.S.A.C. Chartered Churches and Auxiliaries

ARIZONA

- PHOENIX—First Spiritualist Church**, 10th and Fillmore St., services Sun. & Wed. 8 p.m., lecture & messages, President Ruth Thomas, 1819 W. Willetta, 85007; Secretary Evelyn Bowles, 2144 W. Highland, 85015 (602) 242-8331
- PHOENIX—Harmony Chapel, N.S.A.C.**, 1522 W. Encanto Blvd., Sunday Lyceum 11:00 a.m., Devotional Services 11:00 a.m. and 7:30 p.m. Wednesday 7:30 p.m. Healing and Message Service, Saturday 8 p.m. Message Circle. Last Sunday of each month, 6 p.m. covered dish dinner. Rev. Edwin W. Ford, NST, Pastor, 277-3587. Trina Huerta, secy., (602) 991-2160.

CALIFORNIA

- California State Spiritualist Association** -7066 Hawthorne Ave., Los Angeles, 90028, (213) 469-1336. President Rev. Anna Franz; 353 W. "E" St., Colton, 92324; secretary, Constance A. Everett, 4414 - 4th St. Riverside, 92501. (714) 787-9931.
- ALAMEDA, Brotherhood Spiritualist Church**, 1407 Ninth St., 94501; Service Children & Adult - Lyceum 10 a.m., Reg. service 11:00 a.m.; Study group, Thurs, 7:15 p.m.; President, Roy E. Crum, 2433 Scenic Ave., Oakland, 94602; Secretary, Wayne DuBols, 2657 Miramar Ave., Castro Valley, 94546. (415) 357-2436.
- BEVERLY HILLS - Spiritualist Society**, 359 S. Robertson Blvd., 90211; Services Sun, 11:00 a.m., Thurs, 8:00 p.m., Classes, Healing and books available. Rev. Rita Faubel, NST, President (213) 657-2520 or 927-7079.
- LOS ANGELES—Spiritualist Church of Revelation**, 839 S. Grand Ave., Embassy Auditorium. Services Sun. 2:00 p.m., Lecture, class instruction, spirit communion and healing. Pastor, Rev. William C. Donovan, 7512 California St., Huntington Park, 90211; Sec'y., Ralph Debrock, 777 S. Westmoreland Ave. 90005. (213)-380-6454.
- LOS ANGELES—Central Church, N.S.A.C.**, 1707 S. Vermont Ave. 90006; Service, Sun. 2:30 p.m., President & Pastor, Rev. Paul D. Wilson; Secretary, Katherine F. Tobey—address as above. (213) 731-0369
- LOS ANGELES—Westlake Spiritualist Church**, 1722 W. Santa Barbara Ave. Services Sun. & Wed. 6:30 p.m., Pastor, Rev. Irene Wood, 9420 C. San Carlos Ave., South Gate, 90280; Secretary, Lilliam M. Jeffs, 5371 Aldrich Rd., South Gate, 90280, (213) 566-8647.
- NORTH HOLLYWOOD—Spiritualist Fellowship Chapel**, 5703 Laurel Canyon Blvd., 91607; Service Sun. 11 a.m. President, Sondra Daughenbaugh, 22538 Vanowen St. Canoga Park, 91307; Diana Waldriff, 5618 Cleon Ave. 91606, (213) 766-0585.
- REDWOOD CITY—Redwood National Spiritualist Church**, 149 Clinton St., Sun. 11:00 a.m., Pastor, Rev. Clyde A. Dibble, 1260 Drake Ave., Burlingame, 94010; Secretary, Leonard Peterson, 702 Laurelwood Dr., San Mateo, 94403 (415) 341-3688.
- SAN ANSELMO—Serenity Spiritualist Association**. American Log Cabin, P.O. Box 137, Forrest Knolls, CA, 94933. Service, Sun. 10:00 a.m., Pres., Richard P. Goodwin, (Church address for mailing). Secy., Mrs. Pauline Leonard, 322 Upper Rd., San Rafael, 94903. (415) 924-7475.
- SANTA BARBARA -Summerland Church of The Comforter**, 1028 Garden St. 93101, Sun. Serv. 11:00 A.M. and Wed. 7:00 p.m. Healing and message service. Rev. Edmond Foard, pastor; Mrs. Evelyn Cheaverline, asst. pastor; President Florence Atherton, 1212 Punta Gorda 93101. 965-2138. Sec'y. Pat Smith, 14734 Friar St. No. 7, Van Nuys 91411. 786-7976.
- SAN BERNARDINO - Temple of Spiritual Truth, N.S.A.C.**, 732 N. Sierra Way, Pres., Mrs. Helen Broadwater, 8778 Larkin Ct., Riverside, 92503. Secy., Josephine H. Jordon, PO Box 6157, March AFB, 92518. (714) 653-6782.
- SAN BERNARDINO - Valley Spiritualist Church**, 1140 West Mill St., Sunday service and Children's Lyceum, 1:00 p.m. Wednesday, 7:30 p.m. Adult Lyceum last Wed. of month. Pastor; Anna Franz, Sec'y., Julla Schultz, 353 W. E. St. Colton, 92324. (714) 825-6926.
- SAN DIEGO—Progressive Spiritualist Church**, 4144 Campus Ave., Sunday 7:00 p.m. Rev. Gladys B. Boland, Pastor, 4439 North Ave., 92116, Secy., Mrs. Delza Martin, Route 5, Box 192 Escondido, 92025, (714) 298-9148.
- SAN FRANCISCO - Golden Gate Spiritualist Church**, 1901 Franklin St. (Cor. of Clay), Lyceum, Sun. 11:00 A.M., Healing 6:00 P.M., Service 6:30 p.m., Wed. healing, 7:30 p.m., service 8:00 p.m., (415) 855-9976.

- SAN FRANCISCO—First Spiritualist Temple**, 3324 17th St., 94110. Services Sun. 2:00 p.m., 1st and 3rd Tues. 7:30 p.m.; President, Milton W. Monroe; Pastor & Sec'y., Rev. Alfred A. Conner, 3324 17th St. 94110.
- SAN FRANCISCO—First Temple of Spiritualism**, 3324 17th St., Services Sun. 2:00 p.m. 2nd and 4th Tues. 7:30 p.m., Pastor and Secretary, Lawrence P. McNear, Jr. LM, 3324 17th St. 94110.
- SAN JOSE—The Spiritual Science of Life Church**, 157 N. Fourth St., San Jose, Services Sun. 7:30 p.m., Norman W. Hassinger, B.A., L.M., 615 Hamilton Lane, Santa Clara, 95051, Sec. Barbara A. Swan, 3281 Tully Rd., San Jose, 95122. 238-2610. President, 248-4279.
- SAN LEANDRO—The Church of Two Worlds, N.S.A.C.**, 660 Broadmoor Blvd., San Leandro, 94577, Rev. Connie C. Smith NST, Pastor, 660 Broadmoor Blvd., 94577. Cedric B. Sutherland, Sec'y., Services, Sunday 1:45 p.m. to 4 p.m. (415) 568-3846.
- VAN NUYS—Valley Spiritualist Center of Friendship**, 16004 Sherman Way, 91306. Lyceum 9:30 a.m., Conductor, Ron Oberon; Sun. Services, 11:00 a.m., 8:00 p.m.; Thurs., 8:00 p.m., Classes, awareness through advanced. Pastor, Rev. Francis Scher, 1500 Woodman No4, Sherman Oaks, 91423, Pres. Loll Washburn; Jennifer Leigh Secretary, 10030-1 Larwin Ave., Chatsworth, 91311. (213) 997-8902.

COLORADO

- Centennial State Spiritualist Association— Mr. Charles V. Black**, president, 4653 Otis St. Wheat Ridge, Co. 80033; Glenda Black, Sec'y.
- COLORADO SPRINGS—The First Spiritualist Church** of Colorado Springs, 627 N. Circle Dr., Service Sun. 10:30 a.m., Acting President, John Schropshire; acting secretary, Ina Munzert, 920 Nichols Blvd., 80907. (303) 471-9708.
- 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, Wyonna Hawk, Secy., 3205 S. Williams, Englewood, CO 80110.

CONNECTICUT

- Connecticut State Spiritualist Association— 785 Terryville Ave. Bristol, 06010. Mr. Francis D. Owens, Pres., 785 Terryville Ave., Bristol, 06010. Mrs. Mary Ann Noddin, Sec. 174 Daley St., Forestville, 06010. (203) 582-7385.**
- NEWINGTON—Church of the Infinite Spirit**, 80 Walsh Ave., 06111. Service Sun. 2:30 p.m., President, Dorothy Sexton, 26 Postman Highway, North Haven, 06473; secretary, Jane Palzer, 9 Lantern Hill, 06111.
- NORWICH—National Spiritualist Church**, 29 Park St., 06360. Sunday Serv., 2:30 p.m. Pres. Mr. Gerard O. Morin, R.F.D. No.1, Fitchville, 06334; Sec'y., Mrs. G. Odom, 9 Bishop Rd., Fitchville, 06334.
- NEW LONDON—New London Temple Inc.** 60 Blackhall St., 06320. Service Sun. 2:30 p.m. President Mr. Al Ferency, 107 Benham Rd, Groton; Mrs. Shirley Moffett, 17 Washington Dr., Gales Ferry, 06335. 464-6609.
- OLD GREENWICH—Albertson Memorial Church**, 293 Sound Beach Ave., 06870. Sun. Serv. 11 a.m., Rev. Melvin O. Smith & Rev. Dorothy Wynn Smith. Pastors (203) 637-4615. George A. Bailey, Secy. 130 Rowayton Ave., Rowayton, CT. 06853. (203) 866-1113; 853-0202.
- STRATFORD—The Temple of Divine Truth, Inc., N.S.A.C.** Boothe Memorial Park, "Old Homestead," Putney Rd. Serv. 8 p.m. on the 2nd and 4th Sat. of each month except July and August. Healing after Ser. Mr. Donald L. McCausland, Pres. 172 Clark St., Milford, 06460. (203) 734-8374; sec'y., Denise Puglia, 59-210 Success Rd., Bridgeport. 06483.
- WILLIMANTIC—The First Society of Spiritualists N.S.A.C.** 268 High St. 06226. Sun. 2:30 p.m., President, Michael Caro, 40 Pearl St., New London, 06320; Tel. 442-1247; Sec'y., Frances MacDonald, 37 Longergan Acres, 06226. 423-4915. Children and adult lyceum Sunday 1:00 p.m.

DELAWARE

- NEWARK—Spiritualist Church of Fellowship**, Y.W.C.A., Corner of W. Park Place and S. College Ave., 19713, Sunday Serv. 7:30 p.m., Wed. Class 8 p.m., Rev. G. Mancuso, Pastor. 109 Kingswood Rd., 19713. (302) 737-8180.

DISTRICT OF COLUMBIA

WASHINGTON—Church of Two Worlds,
3038 "Q" St., N.W., Georgetown, 20007. Sun. Healing Serv. 2 p.m., Lecture & Messages, 2:30 p.m. Pres. Miss Kathryn Irwin, 304 Aspen St., N.W., D.C., Sec'y., Joan Bullock, 2800 Quebec St., N.W., Apt. 772, 20008, (202) 333-5114

WASHINGTON—Church of The Spirit, N.S.A.C.,
2200-20th St. N.W. Sun. meeting at 2:30 p.m. Thought exchange, Healing circle, development circle. Adult Lyceum development circle Wed., 7:30 p.m. from May through July. Pastor, Rev. Marilyn J. Awtry, NST, 1900 S. Eads St., Apt. No. 910 Arlington, VA 22202. (703) 892-4031. Sec'y., Jane E. Goforth, 1819 Q St. N.W. 20009.

FLORIDA

CASSADAGA—First Spiritualist Church of Cassadaga,
Service in the auditorium Healing 2 p.m., Serv. 2:30 p.m. Sunday, Lecture, Spirit messages. Gladys E. Reid, Pres. Pro Tem. Box 75, 32706; Secretary, Francis Swanson, Rt. 4, Box 76, Sanford, 32771, (305) 323-6768.

MIAMI—Metaphysical Science Church, N.S.A.C.,
601 S.W. 7th St.; Sun. healing 3 p.m., Worship And message 3:30 p.m., All-message service Wed 7:30 p.m. Rev. Bernard L. Cusmano, Pastor. Tel (305) 279-6592.

ORLANDO—Spiritualist Research Society, N.S.A.C., Sat.
Services 7:30 p.m., Healing, Lecture, Messages. Executive Director, Farin Farel, P.O. Box 6054, 32853. (305) 273-4225.

ST. PETERSBURG—Church of Spiritual Philosophy
N.S.A.C., 216 19th Ave., S.E., 33705, Ser. Sun. 11:00 a.m., Mrs. Earnly Panton, Pres., Jean B. Bomont, Sec., 625-66 Ave. So., 33705. (813) 867-6940.

WINTER PARK—Spiritualist Church of Awareness,
863 S. Orlando Ave. 32789, Services Sunday 10:30 a.m., Wed. 7:30 p.m., Healing, lecture, messages all services. President, Elizabeth R. Edgar, LM 3320 Clemwood Dr., Orlando, 32803. (305) 894-5930. Sec'y., Dahlia Raines, 508 E. Anderson St., Orlando, 32801. (305) 841-8916.

ILLINOIS

ILLINOIS STATE SPIRITUALIST ASSOCIATION,
Mr. Bernard B. Powell, President, 4118 W. 24th Pl., Chicago, 60623, Sec'y., Lillian Jones, 200 Willow Ave., Joliet 60436.

AURORA—Christabelle Spiritualist Church, Service at 7
p.m. Sun. East Room of Masonic Temple, 104 S. Lincoln Ave. Ent. So. Door, Lillian L. Jones, Pres. 200 Willow Ave., Joliet, 60436 (815) 722-2378. Mrs. Anne Saxon, 1312 E. Division St., Lockport 60451. (815) 838-6961.

BURNHAM—Puritan Spiritualist Church,
13906 Greenbay Ave. 60633. Services Sun. 2:30 p.m. & Thurs 7:30 p.m. Pres. Irene Krinkel, 416 Jeffery Ave., Calumet City 60409; Pastor and Sec'y., Anna Gross, 10930 Ave. M., Chicago, 60617.

CHICAGO—The Church of the Spirit,
2651 N. Central Park Ave., Chicago's oldest Spiritualist Church. Sun. Family Worship Hour 10:30 a.m., Wed. All messages ser., 7:45 p.m., Rev. Ernst A. Schoenfeld, pastor; Sec'y., Mrs. Elvira Schoenfeld, 3501 Shakespeare Ave. 60647. (312) 235-2911.

CHICAGO—Spiritualist Church of Divinity,
4118 W. 24th Pl.; Ser. 2nd and 4th Saturday of each month, 7 p.m. For information call Secy. Bernard B. Powell, 4118 W. 24th Pl. 60623 (312) 521-4771.

CHICAGO—Spiritualist Church of Truth, 4240 W. Irving
Park Road. Ser. Sun. 7:00 p.m., Mrs. Ellen Pfursich, Pres. Mrs. Anna Habenicht, Secy.

CHICAGO—Tucker Smith Memorial Spiritualist Temple,
6146 Ashland, 60636. Sun. Ser. 11 a.m. and 1 p.m. First Sun. of each month, Communion Ser. Louise Washington, Pastor, 6146 Ashland, 60636, Sec'y, Ruby McNeely, 7742 S. Shore Dr., 60649, (312) 734-7345.

CICERO—First Spiritualist Church, 5033 W. 25th Place,
60650 Ser. Sun. 2:30 p.m., Lecture, Messages, and Healing. Ellen Stopa, Pres. & Pastor, 5033 W. 25th Place, 60650, Sec'y., Joseph A. Stopa, (312) 652-6953.

ELGIN—First Spiritualist Church, 77 Villa St., 60120,
Sun. serv. 7:00 p.m., healing, lecture, and messages. Pres., Fredrick Yonan, (312) 837-3031 or 741-7085; Sec'y. D'ann Yonan.

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

GRANITE CITY—United Spiritualist Church,
3620 Lake Dr., Mailing Address 3800 "B" St. 62040. Serv Sun. 2:30 p.m., Pastor, Lucille Roberts, 83 Kaseyburg Pk. 62040; Sec'y., Dolores Grieve, 518 Penn. St. Belleville; 62223. Tel 931-4953.

LE ROY—J.T. & E.J. Crumbaugh Memorial Spiritualist
Church. 102 S. Pearl St., Sun. Lyceum School 12:30 p.m., Serv. 2 p.m., Pastor, Rev. Bryan McCotter, 313 E. Center St., 61752. Pres., F. Marlon Phillips, Sec'y., Eisle L. Phillips, 501 W. Cedar, 61752. (309) 962-8171.

INDIANA

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,
1000 W. Michigan St., Serv. Sun. 2:30 p.m., Rev. Sadie Temme, Pastor and Pres., 2525 Vista View Dr; Gilbert G. Burke, Sec'y., 2525 Vista View Dr., 47711. (812) 477-7879.

FORT WAYNE—Spiritualist Church of Divine Science,
1615 Wells St., P.O. Box 8151 Station B. 46808. Sun. serv. 6:00 and 7:45 p.m., Thurs., 7:45 p.m. 1st & 3rd Sun. of month, Sept. thru May, 3:00 p.m. Rev. Bernice Brock, Pastor, 1604 Andrews St. 46806. (219) 743-9866. Lois Gerner, P. O. Box 8151. (219-422-8600. Lyceum, Classes for all ages. 10:00 a.m. each Sun.

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, IN, 46901. (317) 452-7141.

GARY—First Spiritualist Church, Inc., N.S.A.C., 2430 West
11th Ave., Ser. Sun. 3:00 p.m., Wed. 8:00 p.m., Pastor Rev. Velma Dickson. Pres. Jesse James Jr., 1301 Pennsylvania Ave., Sec'y., Cleo Preskowitz, 656 Sheffield Ave., Valparaiso, 46383, (219) 462-0827.

HAMMOND - 1st. Progressive Spiritualist Church Inc.
229 Ogden St. 46320., Every Sunday service, 2:00 to 4:00 p.m., William A. Schaller, pastor; 1518 - 173 Pl. 46324; Mrs. Jean Fleener, Sec'y. 6928 Alabama Ave., 46323. (219) 845-2310.

INDIANAPOLIS—Psychic Science Spiritualist Church, 1415
Central Ave., Sun. Ser., Philosophy Class 6 p.m., Healing 7:00 p.m., Church Ser. 7:30 Tues. Message Ser. 2 p.m.; Thurs. Ser. 7:30 p.m., Pres., Glenna Clark (317) 634-6673. Mrs. Ruby J. Melick, Sec'y., 1802 E. 66th St., 46220.

Progressive Spiritualist Church 6225 N. Carrollton Ave.,
46220. Services Sun. "Psychic Tea" 11:30 a.m.-2:30 p.m. Regular Serv. 3:00 p.m. Pres. Paul E. Keller, R.R. 1, Box 214 B, Camby, Ph. 831-2499. Sec. Samella Robinson, 2024 W. Coll St., 46260. (317) 283-7705.

MICHIGAN CITY—First Spiritualist Church,
220 W. 10th St., Serv. Sun. 7 p.m., Wed. 7 p.m., Rev. Amella Hullinger, Pastor, 220 W. 10th, 46360, Gertrude Rachor, Sec. 309 E. 6th St. (812) 872-1618.

MUNCIE—Unity Spiritualist Church,
Cor. of Ninth and Mulberry. Sun. Healing Ser. 2:30 p.m., Church Ser. 2:45 p.m. Last Sunday of Month: Dinner, 5 p.m., followed by Student Ser., 6:15 p.m., Unfoldment classes, Tues., 8 p.m., Muncie; Chesterfield, Fri., 8 p.m., Rev. Virginia Falls, Pastor, Rev. Lee Bridges, Ass't. Pastor, Geraldine Bridges, Sec'y., 2805 Sunnyside, New Castle, 47362.

PERU—First Psychic Science Spiritualist Church, 62 S.
Miami St., 46970 Serv. Sun. 2 p.m. Mr. Claude Able, Pres., 402 S. Broadway, Pendleton, Ind. 46064. (317) 778-2686). Virginia E. Hoover, Sec.-Treas. 504 Tanguy St., Logansport. 46947. (219) 732-0270.

IOWA

CLINTON—First Spiritualist Church of Clinton, 541 Sixth
Avenue South, 52732, Services Sunday 2 p.m., Lyceum, Saturday, 7:30 p.m., Edward E. Ridyrd, President, May Ridyrd, Sec'y., 1249 15th Ave. So., 52732 (319) 243-3233.

DAVENPORT—Spiritualist Harmony Church,
1502 W. 7th. St. 52802. Childrens Lyceum Sun. 10 a.m., Worship and Message Serv. Sun. 2 p.m., Thurs. 7 p.m., Wm. E. Buchholz, Jr., Pastor, 421 E. 10th St., Anita Buchholz, Secy., (319) 326-3453.

GRIMES—Third N.S.A.C. Church, 631 S. Ewing St., 50111, Sun.
Serv. 10 a.m., Class Mon. 7 p.m., Pastor, Rev. Janice Rosalia Baynes, (515) 986 4289. Pres. St Baynes Jr., 1865 Apple Blossom Crt, Floressant, Mo. 63031, Sec. Lillian Grief, Mercer, Mo. 64661.

MAINE

MAINE—State Spiritualist Assoc. Of Churches,
President, Vernon Herschell, P.O. Box 44, Etna, Maine, 04430. Treas., Bernard R. Langley, Box 88A, L 17, Rt. 4, Auburn, Maine, 04210. Sec'y., Florence C. Langley.

AUGUSTA—Augusta Spiritualist Church,
Corner of Perham and Court St. Service at 2:30 and 7:00 p.m. Sunday; president, Mrs. Blanch Taylor, Wayne Rd., Winthrop. Secretary- Mr. Mabel Gregoire, 40 Avalon St., Portland, 04103.

BANGOR—Bangor Spiritualist Church,
YWCA 17 Second St. Serv. Sun. 2:30 and 7:00 p.m. Pres. Esther
Moon, Swan Ave., Hampden Highlands 04445; Sec'y. and
Treasurer, George Hall, 41 Birch St. 04401.

DOVER—FOXCROFT—First Piscataquis Spiritualist
Church, VFW Hall, Summer St., 04426. Serv. Every Sun. in April
& Oct. 2:30 & 7:00 p.m. Pres., Mrs. Gladys B. Dickson,
Sangerville, 04479; Sec'y Myra L. Burgess, R.F.D. 2, Box 145,
Thayer Parkway, Dover-Foxcroft, ME 04426. (207) 564-2837.

ETNA—The Harrison D. Barrett Memorial Church,
Sun. 2:30 p.m., summer months only. President, Robert S.
Patten; pastor, Loretta Fairjeon; sec'y., Wilson C. Glimman, Etna,
04434. (207) 269-2626.

NORTHPORT—Temple Heights Spritual Corp. (Camp)
on beautiful Penobscot Bay, Tel. 338-3029. July 3rd thru Aug.
21st. Gertrude S. Hopper, Pres., R.F.D. 2, Lincolnville, 04849.
Tel. 342-5297.

PORTLAND—Portland Spiritualist Church, 178 Sawyer St.,
So. Portland, 04106. Services Sun. and Wed. at 7:30 p.m. Ruth
Estes, Pres., 7 Jackson St., So. Portland, 04106. Sec., Agnes
Haldane, Rocky Dundee Rd., West Buxton, 04093.

YORK COUNTY—Spiritualist Church, 24 Portland Ave.,
Old Orchard Beach, 04064. Pres. and pastor, Herbert J. Hopkins,
M.D. (same address). Sec'y., Merle L. Beane, River Rd., West
Buxton, 04093. Sun. Ser. 7:00 p.m., development classes, Friday
7:30 p.m.

MARYLAND

Annapolis - The Golden Light Chapel, NSAC,
1405 Log Inn Rd. 21401. Sun. 2:30 p.m. (301) 757-5910. Pastor
Blanche F. Seader, same address; Sec'y., Jo Ann Clouse, 415 - 7th
Ave., Glen Burnie, 21061. (301) 768-3407.

Baltimore - Sanctuary of Truth, Spiritualist,
Y.W.C.A., Room 108, Park Ave. and Franklin St. Sun. Ser.,
Healing 2:15; Lecture and messages - 3:00 p.m.; President, Mrs.
Marie Gorsuch, 2302 Penn. Ave., 21217. Sec'y., Mrs. Roberta
Miller, 210 Forest Spring Ln., 21228.

MASSACHUSETTS

Massachusetts State Association of Spiritualists
Rev. Gladys Worsencroft, Pres., 28 Riverside St., Danvers 01923.
Mrs. Muriel Karolides, Sec., 9 Harbor St., Danvers, 01923. (617)
774-2753.

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

BROCKTON—First Spiritualist Church,
54 Glenwood St., 02401. Sun. Healing & Serv. 3 p.m., Thurs.
7:30 p.m., (617) 586-7671. P. O. Box 1424, 02403. Pastor, Rev.
Gertrude Stevens, 68 Perkins St. 02402. 587-5107; Sec'y., Ruth
M. Dyer, 500 Allen St., N. Bedford, 02740, (617) 996-4724.

METHEUN—The Church of Spiritual Life,
Red Men's Hall, 9 Center St., Sun. Ser., Healing 10 a.m., Serv.
10:30 to 12 noon, Pres. Mr. James H. Henderson, 46 Westland
St., 01844. (617) 686-4212. Sec'y., Mrs. J. Henderson.

NEWBURYPORT—First Spritualist Church,
YMCA Civic Center, State and Harris St., Sun. Service 3:15 to
5:00 p.m., Pastor and President, Mrs. Norma Sargent, 14 Beacon
Ave., Sec. Mrs. Elinore Griswold, P. O. Box 661, 01950, (617)
465-5983.

PLYMOUTH—Plymouth Spiritualist Church
131 Standish Ave., N. Plymouth, 02360. Sun. Healing & Service
2-3:30 p.m. Pastor, Rev. Irene I. Vitello, (617) 224-8464. Sec'y,
Kathryn E. Cameron, 11 Center Hill Rd., Kingston, 02364. (617)
585-6982.

ONSET—First Spiritualist Church, Highland Ave., Sun.
Services 7:00 p.m., Wed. class 7:30 p.m.; Rev. Kenneth and Rev.
Gladys Custance-Co-Pastors, 40 Highland Ave., Onset 02558.
(617) 295-1441.

SALEM—First Spiritualist Church, 34 Warren St.,
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

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

SWAMPSCOTT—Swampscott Church of Spiritualism,
61 Burrill St., Sun. Lyceum and Church Serv. 6:45 p.m.; Pastor,
Mrs. Mary Maguire, 26 Emerson St., Peabody, 01960; Sec'y.,
Trava Anderson, 10 Damon St., North Reading, 01864. (617)
664-2777.

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.,
26 March 1979

Detroit, 48202, (313) 875-3787.

BAY SHORE—Golden Rule Spiritualist Church,
one mile west of Bay Shore on Rt. 31, Ser. Sun. 10:30 a.m. Sept.,
Dec. & Easter - June. Mary Ellen Garner, Pres. (616) 347-9470.
Rev. Elsie Beesley, Pastor; Leone Zacharias, Secy., Bx. 71,
Eastport, 49627. Ph. (616) 599-2323.

BAY SHORE—Northern Lake Michigan Spiritualist
Camp, one mile west of Bay Shore on Route 31. Services:
Sunday, 10:30 a.m. & 1:30 p.m. June 26-Sept. 4; John Fegley,
606 East Main St., Boyne City, Mich. 49712; Ph. (616) 582-9077.

LESLIE—Flower Memorial Spiritualist Church,
West Bellevue at High St. Lyceum 10 a.m., Church Ser. 10:45
a.m., Pres. Donald D. Welchner, 5305 Tompkins Rd., Onondaga,
49264, Pastor Rev. Lillian Gleiser, 306 Maurice Ave. Jackson, MI,
49201. Sec. Eida R. Goddard, 736 Rolf Rd., Mason, 48854,
(517) 676-1923.

MUSKEGON HEIGHTS—National Spiritualist Church
of Muskegon, 2101 Jefferson St., 49444, Sunday Serv., 10:30
a.m. study 2:00 p.m.; Pres., Ms. Marvell Francisco, 14439
Mercury Dr. Grand Haven 49417; Sec'y., Mrs. E. A. Eich, 10747 -
158th Ave. P.O. West Olive 49460. (616) 842-1067.

PONTIAC—First Spiritualist Church, N.S.A.C.
576 Orchard Lake Rd., 48056, Church Serv. 7:30 p.m. Sun.
Pastor, Rev. Cathy Welch, 1265 Lochaven, Union Lk. 48085,
Pres. Al Foster, 482 Robertson, Lake Orion, 48035. Sec., Mickey
Hosner, 11365-29 Mile Rd., Washington, 48094. (313) 752-6252.

ROYAL OAK—First Spiritualist Temple of Royal Oak,
114 Pingree, St. 48067. Sun. Lyceum, 10:00 a.m., Church Serv.
7:30 p.m., Pres., Betty J. Witt, 32721 Palmer, Madison Hgts.,
48071. Sec'y, Elaine Kwapich, 2120 Sonoma, Ferndale, 48220.
542-0784. Lyceum, Sept. thru May

MINNESOTA

DULUTH—First Spiritualist Church,
1414 E. 9th St. Sun. Ser. 11:00 a.m., Rev. F. W. Hutchinson,
Pastor, 29 E. Toledo St., Pres., June M. Johnson; Julia Jackson,
Secy, 190 Locust Rd. 55803. (218) 721-4589.

MINNEAPOLIS—Second 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., Secy. Chrissy Olsen, 3253
31st Ave. So., 55406.

MISSOURI

KANSAS CITY—Ninth Spiritualist Church
2301 Van Brunt Blvd. 64127. Sun. Lyceum 5:45 p.m.; service
7:30 p.m., healing 7:45 p.m., Wed. message Serv., 7:30 p.m.;
Pastor, Harry Grisson, President, Mrs. Louisa Tabor; Loreen
Morgan, sec'y., 836 W. Gregory, 64114. 483-5499

KANSAS CITY—The Light of the World Spiritualist Chapel
N.S.A.C. 5112 E. 27th St., Devotional Serv. Sun. 7:30 p.m.,
Message Serv. Wed. 7:30 p.m. Co-Pastors, Rev. Mollie Foreman,
N.S.T., (816) 923-2125 and Mrs. Cleo Miller, (816) 461-2507,
Sec'y. Mrs. Elsie Hogge, 526 E. 29th Ave, North Kansas City,
Missouri 64116, (816) 471-1482.

ST. LOUIS—Fifth Spiritualist Church,
6026 S. Kingshighway, St. Louis, 63109. Sun. Lyceum, 9:30
a.m., Devotional Ser. 10:30 a.m. Rev. Dorothy Buss, 1856
Switzer Ave., St. Louis, 63147.

NEBRASKA

OMAHA—Spiritualist Science & Philosophy Church,
N.S.A.C. 321 Hascall on S. 4th St., Service Sunday 1 p.m., Class
12 noon. President, Virginia Jansa, 2402 S. 5th St., Pastor &
Secretary, Alace J. Fanslau, 321 Hascall on S. 4th, 68108. (402)
345-8042.

NEW HAMPSHIRE

DERRY—The First Spiritualist Church of Derry,
Rt. 128 and Auburn Rd., Windhan, N.H., Sunday Ser. 10 a.m.,
Pastor, Laverne Ward, 2 Pembroke, Apt. No. 19, Derry, 03038,
(603) 432-7689; Sec'y., Beatrice Kimball 24 Millbrook Dr.,
Milford 03055. (603) 673-6613.

NEW JERSEY

New Jersey State Association,
Mr. Howard Hewitt, Pres., 142 Carroll St., Patterson, 07514. Miss
Mary Pat Kelly, Vice Pres., 793 11th Ave., Patterson. Mrs.
Michelle Yacco, Sec'y., 12 Hillside Rd., Kinnelon, NJ. 07405.

CAMDEN—Fourth Spiritualist Church,
28 N. 26st St., Sun, Ser. 11:00 a.m. Rev. Elizabeth Giberson.
Pastor 350 W. Gralsbury Ave., Audubon, 08106., Sec. Florence
K. Barnes, 224 Strawbridge Ave., Westmont, 08108. 546-5258.

PATTERSON - First Spiritualist Church,
142 Carrol. Services Sun., Healing 1:00 p.m., Ser. 2:00 p.m.
Adult classes Mon. & Tues., 7:30 - 9:00 p.m. Progressive Circle
every second Wed. 1:00 p.m. & 6:30 p.m., Pres. Diane Tromblino,
793 - 11th Ave. 07514. Vice pres., Mary Kelly, Sec'y, Connie
Branton, 44 18th Ave.

NEW YORK

New York Conference of NSAC Churches,
Martha Rusbuldt, Pres., 46 Stevens Rd., Hamburg, N.Y. 14075.
Rita Castetter, Sec'y., P.O. Box 123, Endicott, NY. 13760.

Albany - The Capital District Spiritualist Church, NSAC
Channing Hall, 405 Washington Ave., Services Sun. 6:30 p.m.,
healing 8:00; coffee hour follows the service; Correspondence to:
Stephen Dinovo, pastor, 11-14 Lelsureville, Watervliet, 12189.
(518) 783-0673.

BINGHAMTON—First National Spiritualist Church,
97 Riverside Dr., 13905. Sun. 11 a.m., Wed., 7:30 p.m., (607)
723-0695, Robert Howell, Pastor, 97 Riverside Dr., 13905.
Joseph Archie, 3203 Verdum Ave., Endicott, NY 13760. (607)
748-1230.

BINGHAMTON -Spiritualist Sanctuary, N.S.A.C.,
196 Main St., 13905. Ser. Sun. 11 a.m. Wed. Communications
and philosophical discussions, 7:30 p.m. Pastor, Rita Yoder, 15
Clark St., 13905., Sec., Mary Conley. (607) 723-8095.

BROOKLYN—The Temple of Divine Guidance, N.S.A.C.,
37 Hart St.; Rev. Benjamin R. Cooper, Jr., Pastor, 37 Hart St.,
11206. Tel. (212) 858-5857; Victoria Cooper, sec'y.: Service
First & Third Sat. 2 p.m. Sept. through May.

BUFFALO—Spiritualist Church of Eternal Brotherhood,
1980 Bailey at Hazel. Sun. Lyceum class, 2:00 p.m., Conductor,
Sharon Kuziemkowske; Healing 2:45 P.M., serv. 3:00 p.m.: 1st
Sun. dinner, 4:30, 3rd Sun. coffee hour; Wed message serv. 7:30
p.m.; Classes Tue. & Thurs. evenings. Rev. Joan R. Wind, pastor,
Ass't. ministers - R. J. Ford, sec'y., S.R. Kuzlemkowsl,
president.

BUFFALO—Center of Psychic Science Spiritualist Church,
25 Hawley St. 14213. (716) 884-7338. Sunday Healing 2:00 p.m.
Church Ser. 2:30 pm; Dinners and circles second Sunday of each
month. Tue. Healing serv. 7:15 p.m. Rev. Jay Wm. Smith, Jr.,
Pastor. Dorothy R. Kassel, ass't. pastor; Bernice Hawk, sec'y.,
145 Hennepin, Grand Island, 14072. (716) 773-3549. Lyceum
Sun. 2:30 p.m.

EAST AURORA—First Spiritualist Temple,
29 Temple Pl., 14052. Sun. Healing 3:10, Serv. 3:30 p.m., The
4th Sun. 3:30 and 7:30 p.m., Dinner at 5 p.m., Message Service at
6 p.m. Lyceum 1:30 p.m. except 4th Sun. Sec'y., Sharron
Spencer, 4068 Burke Pkwy. Blasdell, 14219. (716) 648-1418.

LILY DALE—Lily Dale Spiritualist Church,
Services, Sun. Healing and devotional 10:30 a.m., Worship, 11:00
a.m. (Sept. through June). Wed. evening services 7:30 p.m.,
Robert Loder, Pres; Frieda Vollmar, Sec'y.14752; 595-3640.
Lyceum, Sun. 9:30-10:45 a.m., Director, Peg Loder Tel (716)
595-2484; Asst. director, Sharon Lynch.

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.
Claussen, Pastor. Classes, Tues, 8 p.m., Thurs., 8 p.m.

ROCHESTER—Plymouth Spiritualist Church
889 Plymouth Ave. S. 14608. Ser. Sun. 3:30 p.m., Wed., All
message service, 7:30 p.m., Pastor, Rev. Harry W. Bender, 261
Glenwood Ave. 14613. (716) 254-2763) Margaret Starkweather,
Sec. 2982 West Main St., Batavia, 14020, (716) 235-5060.

SYRACUSE—First Spiritualist Church,
826 Euclid Ave., corner of Wescott Ave., Main floor. Sun. Service
only. Lecture, Messages and Healing, 7 p.m., Pastor, Ada Marble,
221 West Yates St., East. Sec'y., Robin L. Burgess, 4894
Fayetteville Rd., Manlius, 13104, 682-6249.

OHIO

Ohio State Spiritualist Association,
Ralph D. Cutlip, Sr., Pres., 5650 Woodman Ave., No. 32,
Ashtabula, 44004; Edward H. Nixon, Sec'y., 823 West Main St.,
Louisville, Ohio, 44641. (216) 875-2117.

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 Fallor, Pastor. (216)
535-3535

ASHTABULA—First Spiritualist Temple, 4230 Main Ave., Sun. Ser.
at 2:30 p.m. Healing & clairvoyance. Pres. Charles J. Benes,
Creek Rd. Williamsfield, 44093. Sec'y. Irene Garoutte, 3600
Lake Ave., Apt. 609, Ashtabula, 44004. 998-0470.

COLUMBUS—Spiritualist Church of Spirit Revelation, 1676 Case
Rd. Serv. Sun 2:30 p.m.; other 4th Friday each month - all
message serv. Pastor Rev. Elizabeth Lannon, 5022 Hibbs Dr.
43220. Sec'y., Daicenia Matrunick, Wooley Park, Box 7 Ashley,
43003. 747-2352.

COLUMBUS—First Spiritualist Church of Linden,
1751 Aberdeen Ave., 43211. Devotional Serv. 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., 3453 Gerbert Rd. 43224 (614) 261-6217.

DAYTON—Central Spiritualist Church,
848 Clover St. at St. Paul Ave., 45410. Sun. Service 2:30 p.m.,

President, Grace Woodall, 3950 LaFevre Dr., Kettering 45429;
Sec'y., Gertrude Frasher, 1331 Feldman Ave., Dayton, 45432.
Tel. 254-6546.

EAST LIVERPOOL—The First Spiritualist Church,
627 Dresden Ave., 43920. Sun. Serv. 7:30 p.m. Friday, 7:30
p.m., Unfoldment Class; Rev. Jennie Eckert, President, 2369
Penn. Ave., Ext. E. Liverpool, Ohio 43920, 385-5189, Treas.
Stella Rowley.

KENT-1st Spiritualist Church,
146 W. Oak St., Ser. Sun. 2:30 p.m., Sec'y. & Treas. Elizabeth
Feetters, 628 Hill St., Ravenna, 44266; 297-5647.

MARION—Memorial Spiritualist Church,
667 Henry St., 43302. Services Sun. 7:30 p.m. and Wed. 7:30
p.m., Pres. George Welt, 906 Congress St. 43302. Sec'y., Doris
Randall, 133 S. Grand Ave., 43302. Tel (614) 387-4683.

MASSILLON—First Spiritualist Church,
224 North Ave., N.E. 44646. Lyceum Sun. 5:30-6:30 p.m.
Church serv. 7:00-8:30p.m. Message Serv. 1st & 3rd Sat. 7:30
p.m., (216) 832-9764. Pres. Denzil Crawford, 1030 Linwood
Ave., S.W., Canton, 44710. Karen Sperry, Sec'y., 1409 22nd
St., N.E. 44714. 454-7404.

SHERWOOD - Crystal Fountain Spiritualist Church, NSAC
Services start the fourth Sunday of Sept. Healing, 1:00 p.m.,
Lecture and messages 1:30 p.m.; services, second and fourth
Sunday of each month through May. Pastor Rev. Viola Saunders,
Pres. Robert D. Thompson, Sec'y., Kay Thompson, Box 55,
Archbold; (419) 445-6436 - 399-5578.

YOUNGSTOWN—First Spiritualist Church,
323 W. LaCiede, 44511, Sun. Serv. 7 p.m., Wed. 7 p.m., Pres.,
Dorothy Nehry, Sec'y., Helen M. Coroll, 1498 Yolanda Place,
44515. (216) 799-0632. Pastor, Mark S. Fellows, 162 Maywood
Dr. 44512.

OKLAHOMA

OKLAHOMA—Oklahoma State Spiritualist Association,
Orpha V. Williams, Pres., P. O. Box 71, Sapulpa, 74066.

OKLAHOMA CITY—Central Spiritualist Church,
1005 N. Harvey, 73102. Sun. and Wed., 7:30 p.m. Pres. Grace
Tollison, 2425 Eagle Dr.,

TULSA—Tulsa Spiritual Light Church,
123 S. Xanthus St., 74104. Services Sun. and Fri. 7:30 p.m. Wed.
7:30 p.m. Healing service. 582-5945. Pastor, Margaret C. May,
Sec'y. Sarah Rothhammer, 4157 S. 3rd W. Ave. 74107.
446-7219.

PENNSYLVANIA

Pennsylvania State Spiritualist Association,
Pres., John E. Faison, 2118 N. Natrona, 19121, Sec'y., Rev.
Bertram C. Frace, 2044 Ridgelawn Ave., Bethlehem, PA. 18018.
(215) 868-5476

ALLENTOWN—The First Spiritualist Church
of Allentown, 1123 Oak St. 18102. Serv. Sun., 2:30 p.m., Pres.,
Mrs. Helen Duric, Sec'y., Mrs. Margaret Litak, 238 E. Fairview
St., 18103, Pastor, Rev. B.C. Frace-(215) 868-5476. Co-pastor,
Harriet C. Goodman, L.M. (215) 836-7947.

ERIE—Church of Spiritual Understanding, NSAC
Services presntly at Ramada Inn, Route 90 & 8 Intersection.
Healing 10:30 a.m., worship 11:00. President, Robert A. Bens,
Lily Dale, 14752. (716) 595-3807.

HARRISBURG—First Spiritualist Church,
1221 S. 19th St., (rear) 17104. Sun. Healing 2:15 p.m., Service
2:30 p.m., Pres., Alice Sileck, 2311 N. Front St., Apt. 601.
17110. Sec'y., Carol E. Anderson, 3840 Brisbane St., 17111.
(717) 564-3721.

MELROSE PARK—Spiritualist Chapel of Peace
7400 Old York Rd. 19126. Serv. Sun. 12:30 p.m., Pastor, Rev.
Florence Statkiewicz, same address; Pres. Gene Usher, 5215 N.
10th St., Phila. 19136, (215) 329-5880. Sec. Charles L. Place,
4245 Bleigh Ave., Phila. 19136. (215) 333-4528.

MCKESPORT - First Spiritualist Church,
809 Locust St. 15131. Serv. Sun. healing 2 p.m. lecture and
messages, 2 p.m.; President, Mrs. Eleanor Herron, Vice
President, Mrs. Ella Bryner, Sec'y. Mrs. Betty Miller, 100 First
St., Dravosburg, 15034.

PHILADELPHIA—Second Spiritualist Church,
423 S. Broad St., 15131. Sun. Serv. 3:00 p.m., Wed. 7:30 p.m.,
Phone (215) 232-9219. Pres. Mr. John E. Faison; 2118 N.
Natrona, 19107; Gladys Faison, Sec'y.

READING—The First Spiritualist Church,
Reed and Washington St. Zions United Church of Christ, Sun.
Serv. 2 p.m., Pres. Mr. Carl Squitiero, 1234 Garfield Ave.,
Wyomissing, 19610., Sec'y. Sarah Rancourt, 147 So. 4th, 19602,
376-1737.

TEXAS

AUSTIN—First Spiritualist Church,
4200 Ave. D. Sun. Devotional and message service 10:00 a.m.,
Mrs. Frances Brown, pastor; 2733 S. Congress Apt. 3305, 78704.
(512) 447-2188. Pres., Rose Ledderman; Sec'y., Karen K. Hill,
4617 Oakmont St., Austin, 78731. (512) 451-5387.

CAMERON—First Spiritualist Church,
802 S. College St., 76520, Sun. Devotional & Message serv. 11
a.m. First Sun. of each month. Mrs. Verna Hentz, Pres. 406 E.
7th St., 76520 (817) 697-3912; Mrs. Pearlre Krenek, Sec'y. Rt.
1, Box 226, 76520. (817) 697-3027.

DALLAS—Second Spiritualist Church of Dallas,
Milner Plaza Hotel, 1933 Main St.; Service Sun. 10:45 a.m., Rev.
Maudie Conner, pastor, 519 W. 10th St. No. 114. 75208. (214)
942-7529; Sec'y., Marie Schiller, 2037 Briarwood Cr.,
Fredericksburg, 78624.

EL PASO—First Spiritualist Church,
2328 Grant Ave., 79930. Services, Sun. and Wed. 7:30 p.m., Pres.
Bob Hackney, 3304 Jackson, 79930. (915) 565-1271. Sec'y.,
Juanita L. Green, P.O. Box 4123, 79914. (505) 823-4130.

EL PASO—Luz Y Verdad Spiritualist Church,
1014 S. Virginia St., 79901; Service Sun. 11:00 a.m. and Tues.
7:30 p.m., Sec'y., Inez M. Rivera, 3305 Nashville, 79930. (505)
566-2607.

HOUSTON—First Church of Divine Science, N.S.A.C.,
3523 Beauchamp St. 77009. Lycaum and Services, Sun. 2:30
p.m. & Wed. 7:45 p.m. all message; Pastor, Charles D. Jessup III;
Sec'y., Dorothy Kelton; Asst. ministers, Zella Thornton & Jovita
Garcla. Tel (713) 864-0474.

SAN ANTONIO—Louise Scholtz Memorial Chapel,
1627 Pan Am Express Way N. Sun. Ser. 7:30 p.m. Garrett H.
Scholtz, Pastor, Margie Dela Portilla, Sec'y., P.O. Box 293, 78291;
(512) 826-4645.

TAYLOR—American Spiritualist Church,
West Fourth St. & Ferguson. Ser. Sun. 2:00 p.m. Social last Sat.
each month. Rev. E. L. Actkinson, Pastor. Evelyn Cervin, Sec'y.,
202 B. East 8th, 76574.

VERMONT

SOUTH BURLINGTON—Church of Spiritual Light.
O'Brien Civic Center, Patchen Rd., 05401. Sun. Ser. Dec. to May,
2:30 p.m., May, June, Sept. to Dec. 7:30 p.m., Mr. Allen K.
Howard, Pastor, 200 Main St., Colchester, 05446, Sec'y., Mrs.
Allen K. Howard, (802) 878-2542.

VIRGINIA

NORFOLK—Christian Metaphysical Chapel, N.S.A.C.,
37th and Llewellyn Ave., 23505. Devotional Ser. Sun and Wed.
7:30 p.m., Pres. Mrs. Saille Carroll, 988 Armfield Circle, 23505.
(804) 423-2629; Acting Sec'y. Mrs. Marie Twine Mozack.

WASHINGTON

State Spiritualist Association of Washington,
Pres. Marvin Henderson, 109-18th St. N.W. Puyallup 98371,
Sec'y. Edna Purviance, 4431 Aldrich Rd., Bellingham, 98225,
(206) 734 5726.

BELLINGHAM—The Church of Psychic Research-N.S.A.C.
Charter No. 11, 710 Girard St., 98225. Sun. Serv. Healing, 10:30
a.m., Church serv., 11:00 a.m. Pres., Edna G. Purviance, 4431
Aldrich Rd., 98225. Sec'y Olive M. Larson, 905-25th St. 98225,
(206) 734-3296.

BREMERTON—Harmony Chapel NSAC, No. 6
Pastor, Rev. Marvin A. Day; Pres., Ann Hicks, 1130 Naval. Sec'y.,
Marie Day, 80 S. Camano Ridge Rd., Camano Island, 98292.
(206) 387-3591.

PUYALLUP—First Spiritualist Church,
341 2nd St., S.E. Sunday Serv., Friendly Hour 6:30 p.m.,
Evening Service 7:30 p.m. Pres. Merton B. Boss, Tacoma, Wa;
Sec'y Theresa G. Boss, 1802 S. Adams, Tacoma, 98405, (206)
759-7144.

Seattle—Church of Spiritual Truth, NSAC
2636 - 15th Ave. S.; serv. Sun. 11:00 a.m.; friendship hour 1:00
p.m.; Julie Foster, program chairman, 108 S. East Ave., Auburn,
98002.

SEATTLE—Church of Spiritual Unity,
Concert Hall Fischer Studio Bldg., 1519 3rd Ave., 98101. Service
Sun. 2 p.m., President, La Verne Weber, Rt. 2, Box 538 A,
98424; Sec'y., Hazel E. Kearns, 1711 23rd Ave. S. No. 606,
98144. Tel (206) 329-0305.

SEATTLE—Tower Memorial Church N.S.A.C.
2116 W. Dravus St., 98177. Sun. serv. 11:00 a.m. & 7:00 p.m.
Sept. through May. LaVerne Pemberton, Pres. 3827 S. Mead St.,
98118; M. Eileen Schock, Sec'y., 19601 24th Ave. N.W. No.E,
Seattle, 98177; 542-6755. Lyceum Sun. 11:00 a.m.

WEST VIRGINIA

WHEELING—First Spiritualist Association,
(Way Memorial Temple) Broadway and Maryland St's. (Island),
Sunday, Lyceum, 9:30 a.m., Church Serv. 10:45 a.m., Wednesday
Healing Class, 7:00, Message Serv., 8 p.m.; Pastor, Rev. Gordon J.
Stonehouse.

WISCONSIN

WEST ALLIS—First Psychic Science Church,
6228 W. Washington St. 53214. Sun, Healing 9:15 a.m., Serv.
10:30 a.m., Thur. 7:00 p.m. Healing serv.; Pres. Lawrence J.
Dentici, 6240 S. 92nd St. Hales Corners, 53130. Sec'y., Manila
Kochanski, 9143 W. Custer Ave., 53225. (414) 425-4790.

WEST ALLIS—Spiritual Science Church,
corner S. 81st and W. Beecher St., Sunday Serv. 10:30 a.m. Pres.
Inge Wiedmann, Sec'y., Bernice Sasse.

PHILADELPHIA—Universal Spiritualist Brotherhood
Church, Rising Sun and Park Aves., Ser. Sun. 2:30 p.m.
Healing-Sermon-Messages, Ser. Wed., 7:30 p.m. Healing &
Messages, Pres., Rev. Mahton Simon, Pastor. Rev. Reba E.
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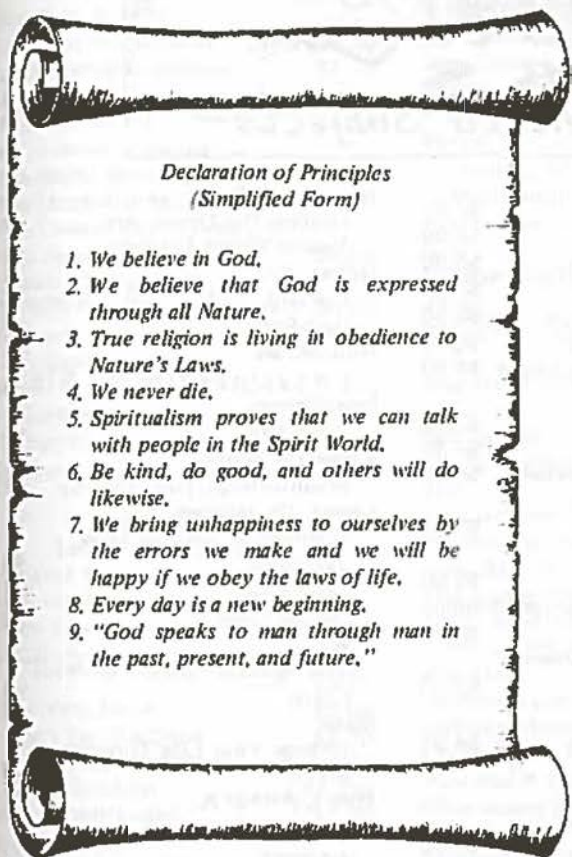
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I come to tell you, a friend is one whom one may
pour out all the contents of one's heart, chaff and
grain together, knowing that the gentlest of hands
will take and sift it, keep what is worth keeping
and with the breath of kindness blow the rest
away.

Arabian Proverb

Spiritual power is a force which history clearly
teaches has been the greatest force in the
development of men. Yet we have been merely
playing with it and have never really studied it as
we have the physical forces. Some day people will
learn that material things do not bring happiness,
and are of little use in making people creative and
powerful.

Stienmetz



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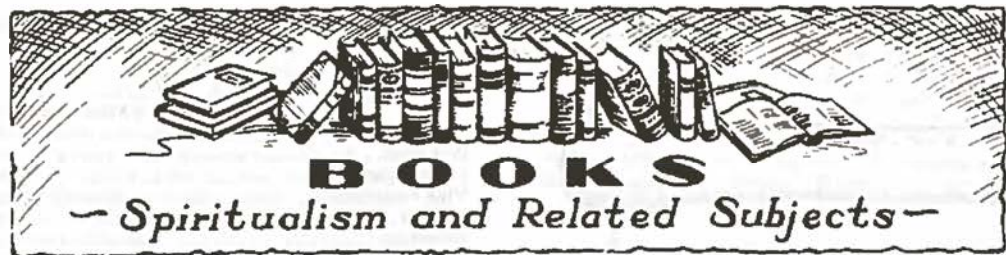
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