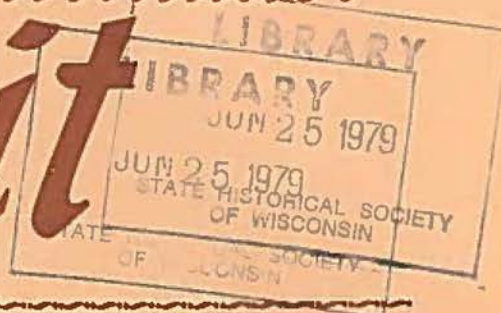


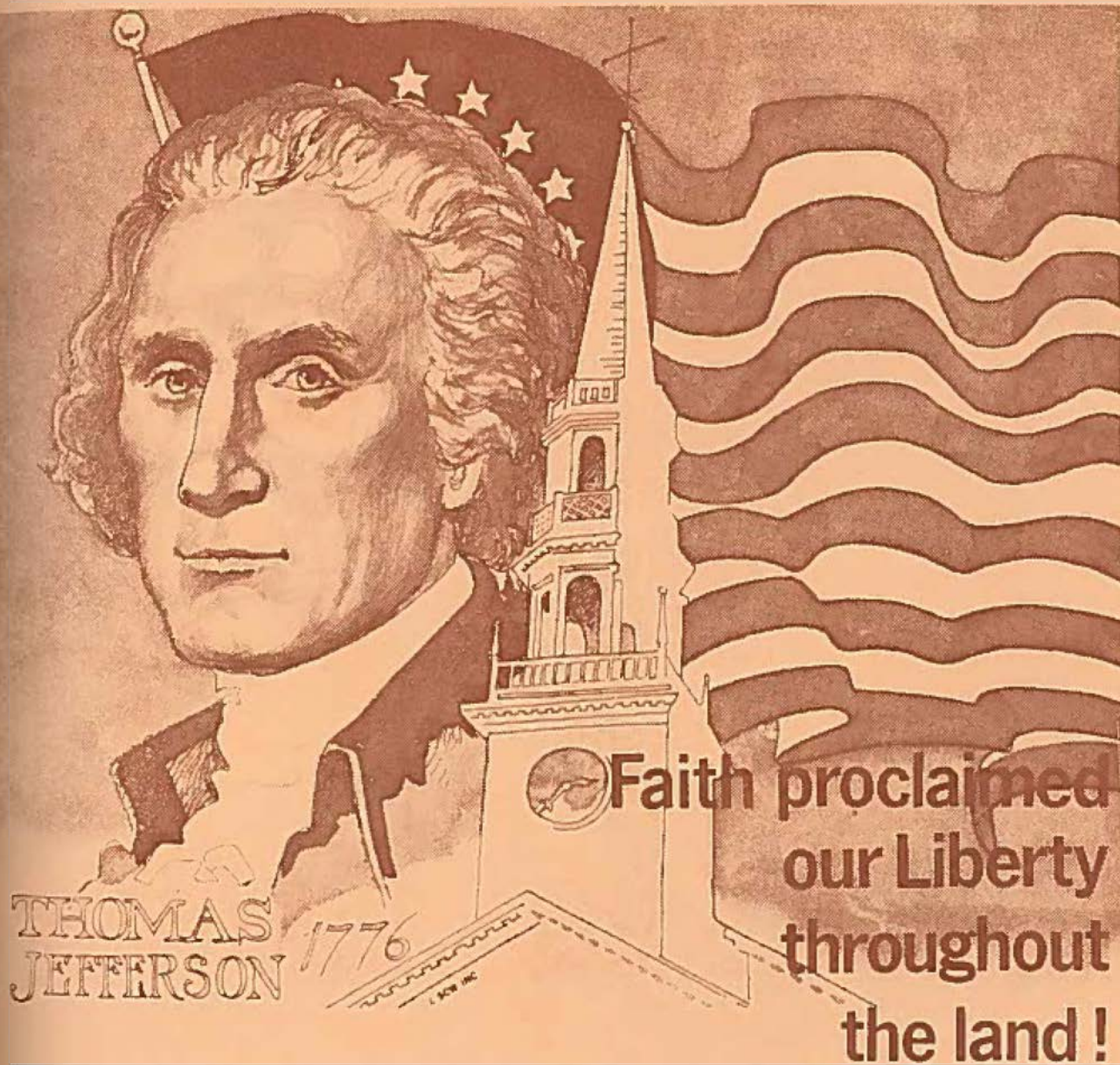
The National Spiritualist Summit

of Spiritual Understanding



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This Month . . .

Articles

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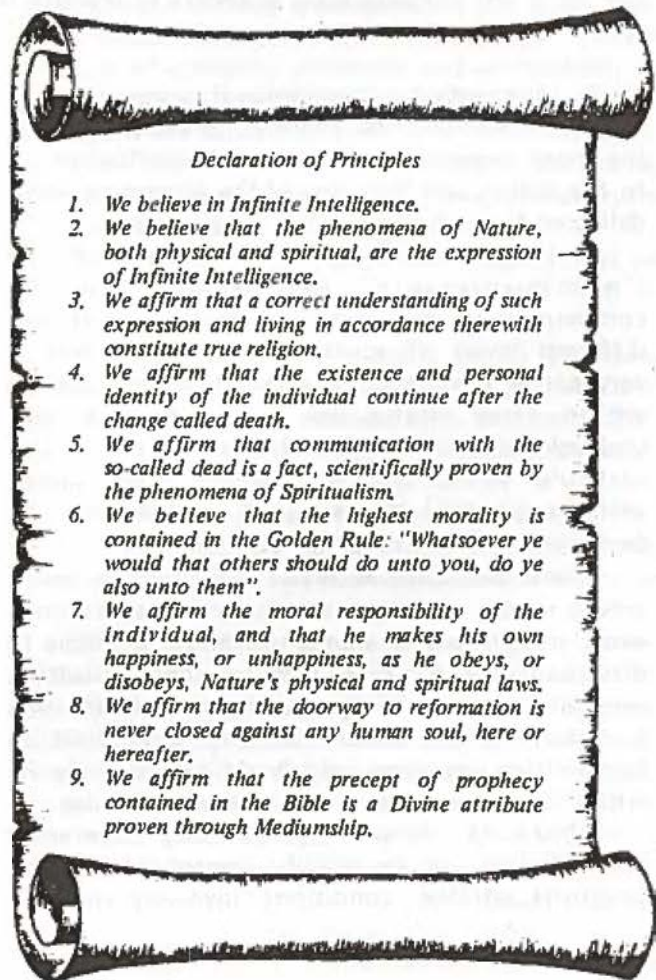
Special Notice

Becoming a Spiritualist

by H. Gordon Burroughs

has been reprinted in soft cover and is now available from the N.S.A.C. Book Department.

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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 Church of England and Spiritualism

The following is published with credit to The Psychic Press Ltd., 23 Great Queen St., London, WC2B 5BB, England.

Why This Report Is Published

The following extracts are from the preliminary by A. W. Austen.

"The Committee appointed in 1937 by the Archbishops to investigate Spiritualism carefully studied the subject for two years and handed in its reports. It was expected by the Committee and by the general public that the guidance contained therein would be made available to the rank and file of the Church of England who, up to then, had been given no official lead whatsoever regarding communication with the dead.

"When a decent interval had elapsed and no

statement had yet been made, inquiries were instituted and it was learned that the House of Bishops had taken the surprising step of pigeon-holing the reports."

Nine years later, the full report was published in its entirety in the *Psychic News* and through co-operation of the Press Association extracts from it appeared in newspapers all over the world.

Mr. A. W. Austen further states: "My printing of the report gave to the rank and file of the Church of England the guidance that had been denied them by the House of Bishops. To Christians all over the world it broke the news that a Committee of influential Churchmen, examining Spiritualism on behalf of the Church and at the request of the Archbishops had found that it was true and could be a valuable addition to the Christian ministry."

Below is the full text of the Majority Report submitted to the House of Bishops by the committee of Anglicans appointed by the Archbishops of Canterbury and York to investigate Spiritualism.

In interpreting our evidence it is important to take into account the theories, prevalent among the more experienced and careful Spiritualists, as to the nature and the value of the alleged messages delivered through the agency of mediums.

It is pointed out, on the evidence of the "communicators" themselves, that the communicators and guides are themselves at very different levels of spiritual development and of very partial knowledge, and that the "controls" of which they make use may often be very undeveloped personalities who are capable of this particular service because they are closely linked with temporarily disassociated portions of the personalities of the mediums concerned.

There are thus at least three factors which would render messages, especially those of a high order of spiritual or metaphysical value, liable to disturbance, and which lead to the difficulties, generally recognised by Spiritualists, which the communicators would in any case find in transmitting messages which do not already lie within the general conditions of our knowledge.

There is, however, nothing inherently contradictory, or necessarily improbable in this account of the conditions involved in such

communications. It is, however, no more than an hypothesis, incapable of scientific proof, nor does it assist us in determining the authenticity of the communications themselves.

The verification of these, if it is possible at all, must rest upon ordinary scientific tests. To say this is not, however, to deny that the communications may sometimes be held to be convincing upon other than scientific grounds.

In any case it seems necessary to distinguish between the sense of contact with departed friends or with "guides," and the assurance that messages have necessarily any high value because they come through this unusual channel.

It is perhaps of some importance to notice that there is general agreement in the communications that time has not the same rigid character as a "time-series" in the life that lies beyond death. This is in any case probable on other grounds, but it is of interest as indicating a possible reason why the communicators are frequently confused or mistaken as to exact indications of time.

This may not be a failure in their own apprehension of the real significance of events so much as in their power of conveying that apprehension in a form which can be adapted to

the mentality of the medium and to the understanding of those to whom the message is directed.

It is often urged as of great significance that Spiritualism in many respects reaffirms the highest convictions of religious people, and that it has brought many to a new assurance of the truth of teaching which had ceased to have any meaning to them.

This is a point of some difficulty, since assurance seems to come along different and even conflicting lines. We cannot ignore the fact that at least one considerable Spiritualist organisation is definitely anti-Christian in character. This divergence of testimony is explained by Spiritualists as due to the continuance of spirits, at least for a period, within the system of beliefs which they have held in this life.

It is held that even though the whole development of the personality is being raised from level to level, the attitudes to truth and goodness taken up in this life persist in the next, and that this somewhat divergent testimony to the truth of Christianity must be explained in this way.

We should add that whatever be the value of this supposed confirmation of the truth of religion, Spiritualism does not seem to have added anything except perhaps a practical emphasis to our understanding of those truths.

Many alleged communications seem, indeed, to fall below the highest Christian standards of understanding and spiritual insight, and indeed below the level of spiritual insight and mental capacity shown by the communicators while still in this life.

While there is insistence upon the supremacy of love comparable with the New Testament assertion that "God is Love" the accounts sometimes given of the mediatorial work of Christ frequently fall very far below the full teaching of the Christian Gospel, seeming to depend rather upon some power of working a miracle of materialisation (in the Resurrection appearances) than upon a radical and final acceptance of the burden of guilt of man's sin, and a victory wrought for us upon the Cross.

Nevertheless, it is clearly true that the recognition of the nearness of our friends who have died, and of their progress in the spiritual life, and of their continuing concern for us, cannot do otherwise, for those who have experienced it, than add a new immediacy and richness to their belief in the Communion of Saints.

There seems to be no reason at all why the Church should regard this vital and personal enrichment of one of her central doctrines with

disfavor, so long as it does not distract Christians from their fundamental gladness that they may come, when they will, into the presence of their Lord and Master, Jesus Christ Himself, or weaken their sense that their fellowship is fellowship in Him.

It is claimed by Spiritualists that the character of many events in the Christian revelation, as recorded in the Gospels, is precisely that of psychic phenomena, and that the evidence for the paranormal occurrences which Spiritualism has adduced strongly confirms the historicity of the Gospel records, in the sense that they also are records of paranormal occurrences, including instances for example, of clairvoyance (in the story of Nathaniel) and of materialisation (in the feeding of the five thousand, and above all in the narrative of the Resurrection appearances).

The miracles of healing are acclaimed as closely parallel to the healings performed through mediums. It is strongly urged that if we do not accept the evidence for modern psychical happenings, we should not, apart from long tradition, accept the Gospel records either.

It is certainly true that there are quite clear parallels between the miraculous events recorded in the Gospel and modern phenomena attested by Spiritualists. And if we assert that the latter must be doubted because they have not yet proved capable of scientific statement and verification, we must add that the miracles, and the Resurrection itself, are not capable of such verification either.

We must therefore ask what the proper Christian grounds of belief in these central truths of Christianity are.

The answer to this question is clearly that we believe upon a basis of faith, and not of demonstrable scientific knowledge.

Our grounds for this faith are to be found either in a direct mystical assurance that Jesus of Nazareth, as we have received Him, is indeed God's word to us, or, more broadly, in the apprehension of ethical and spiritual values.

We do not accept the Gospels because they record wonders, but because they ring true to the deepest powers of spiritual apprehension which we possess.

But if this is so, we must clearly apply similar criteria to the claims of Spiritualists, and this means that while we regard some part of these claims as matter proper to the scientist, we regard some other parts of these claims as not properly capable of scientific verification or dispute, but, at the same time, as deserving the consideration of Christians upon grounds of another kind.

(continued page 12)

"Oh, Proudly It Waves . . ."

by L. C. Hodgson

Echoing from a time following the last days of World War II comes a reminder strong in heritage. The words of L. C. Hodgson are especially appropriate now as the nation faces its second gasoline and fuel crunch within a decade.

The *American Flag*, is no fabric of silk or bunting - no mere beautiful cloth woven by human hands. It is a living thing pulsing with the throbbing ardors of humanity, glowing with the fervor of immortal hopes, leaping out in ecstasies of love and dream. It is a song - the song of upward-looking men. It is an altar fragrant with sacrifice. It is a garden wherefrom a nation grew, watered by the pure blood of heroes. It is a Heaven wherein the sanctified are gathered. It is the Home where freemen dwell. It is the battlefield whereon Honor strikes its blow for the cause of God. It is a flame springing up to consume injustice and wither the hosts of wrong. It is a voice that speaks with the eloquence of graves where sleep those who died to make it mean Purity and Righteousness. He who looks upon that Flag with ransomed eyes beholds within its folds the valor and the faith of Lexington and Gettysburg - the blazing eyes of the embattled farmers at Concord Bridge - the fierce splendors of the ocean that was the cradle of John Paul Jones - the clarion death cry above the ruined Alamo - the prayer of Washington at Valley Forge - the agony of Lincoln as he paced the midnight hours - and, crowning all, the wind-swept faces of boys who lie today in foreign soils after giving their

lives in defense of their country. The Flag of the United States is the Glory of God shining in the faces of those who dream of a world made clean enough to be the dwelling place of God. It turns our sorrows into exultation and our sacrifices into melody of service. For such a Flag true men will always die -- for such a Flag good men will always nobly live.

Despite the good life, this world is being pulled and tugged in a hundred different directions, for a hundred different purposes. The good life costs money. But in Tokyo, London, Paris it costs even more. Gasoline is only cheaper in two other parts of the world-Mexico, 49 cents and under a quarter in certain Arab countries.

Where else, though, can you pick up the telephone and call a cousin 3,000 miles away and expect to hear a familiar voice answer within 30-45 seconds after you dial the number? The price of food may be high here but where else is it more abundant. Move to the Caribbean and figure paying an extra 100% taxation on everything you bring in. Who you know matters greatly when you leave this country. The freedoms America offers are expensive but far less than in many picturesque tourist havens around the globe. And don't forget your medical services and the right to complain.

America may have more problems than its leaders can resolve, but it has remained free of war and mass destruction longer than any other nation on the face of this planet. America is still that haven of safety, for those who flee poverty, death and a life of nothing.



Lyceum Conference Twenty-Fifth Anniversary

June E. Killmer
Superintendent,
Bureau of Lyceums



JULY 6-8

The Bureau of Lyceums extends an invitation to all Spiritualists active or interested in Lyceum work to attend the 25th Annual Lyceum Conference in Lily Dale, New York on July 6-8.

A cordial welcome will be extended to those who enter *The Open Gateway*, theme of the 25th Conference. Registration begins Thursday, July 5 at 7:00 p.m. in the A. J. Davis Lyceum Building during the Friendship Hour, and continues throughout the Conference.

Room reservations may be made directly with the Lily Dale Assembly, Lily Dale, New York 14752.

The Conference will formally open Friday, July 6 at 9:30 a.m. Sessions will include a guided tour of Lily Dale including historic memorabilia, recollections of our pioneers, singspiration, idea exchange, and brainstorming. Younger Lyceumists are assured of an enjoyable time meeting others their age at Lyceum sessions in the beautiful outdoor setting that only Lily Dale can offer, as well as the parade, beach party, scavenger hunt, and county fair.

Come with an idea to share and leave with new thoughts and renewed enthusiasm for our beautiful work with the Children's Progressive Lyceums.

For further information contact your Lyceum teacher or write to: Mrs. June Killmer, 29 Dewey, Irvine, Ca. 92714.

Keep an Even Mind

by Mrs. Alice C. Miller

"Behold! Here is thy Magic Staff: Under all circumstances keep an even mind; Take it. Try it. Walk with it. Talk with it. Lean on it. Believe on it. For Ever."

More than one hundred years ago a spirit teacher of Andrew Jackson Davis brought forth this marvelous philosophy. To *keep an even mind under all circumstances* is a large order in today's world. Can we do it? We can try. We can put forth an effort to control our emotions by directing our thoughts in the right channels. Nothing can harm us if we constantly follow this practice.

If someone suggests that we've spoken or acted in an unbecoming manner, do we really consider whether they are right? Or does the ego suggest that we should be angry?

Suppose we replied: "Well, maybe you are right. Maybe I did act badly. I'll have to remember to watch it." What happens? The critical person becomes apologetic. It has been resolved peaceably and you are both left with an *even mind*.

In many cases, however, the ego prevails and we become disturbed. We must make an effort to dispell this prompter, and this takes constant vigil.

There are other reasons why we sometimes are frustrated and upset. For example, when someone doesn't do what we feel is best for him, we become disturbed. Usually the individual will continue doing what seems right to him, and we are sometimes left with a distressed mind and body.

We must realize that we cannot live anyone else's life. If he is doing something that is destructive, he is responsible for his own actions and must bear the consequences. All we can do is make kindly suggestions and send prayers that the circumstances will be resolved for the person's best spiritual welfare. Then we *must* stop worrying.

If life always ran smoothly, we would stagnate. Overcoming obstacles is part of our earthly education.

This doesn't mean that we should act belligerently in overcoming problems. We must think quietly and ask for guidance. Remember that some people only learn through bitter experience. All we can do is pray for understanding to come to them soon.

There are times when we all must experience suffering — for our soul's development. A great spirit teacher once said, "There are times when we weep because of experiences those on the earth

(continued page 22)

Editorial

by Rev. Norma (Whiting) McDerment
Former N.S.A.C. Lyceum Supt.

Editors Note: The following editorial is published in TNS although it was addressed to The Lyceum Spotlight as well. The editorial is not published with the intent of reviving past controversies. It is our belief that through education the good of Spiritualism is advanced. All of us can learn something from the printed word.

Due primarily to reasons of health, I have for a few years been in a state of "semi-retirement". Now, however, I feel I must rise up, drag out and dust off my well-used soap box, and submit a response to a letter that appeared in the April issue of *The Spotlight*.

I must preface my remarks with the statement that every person is entitled to his beliefs, for Spiritualism does not shackle anyone's mind. However, we must also realize we are Spiritualists, and as such must be willing to speak out in honor and defense of that which we believe.

As Spiritualists, we are no longer living in the Dark Ages. Thus, we must bring the Religion that is so dear to us out of the dark ages and help it to attain its proper place in the light of credulity and reason.

I full well realize I am in no position to determine what anyone else's experiences have been with psychic fairs, but mine have been nothing but bad.

I agree, if a (s)piritualist participates in a psychic fair - attention is brought to us by the general public. That attention is, however, anything *but* positive. To my way of thinking, no good Spiritualist in his right mind would debase himself by allowing the beautiful natural truths of Spiritualism to be linked with the worthless garbage exhibited at psychic fairs. Astrology, numerology, palmistry, tarot cards, crystal balls, pyramids, incense, chants and incantations, satanism - all manner of weird and occult demonstrations prevail at these sick demonstrations - not things of proven value or of proven fact.

Personally I attended (attended only - and then

only to find out what they were about) two psychic fairs, and that was more than enough for me. I will not waste my time by going to another. I found out what they were about all right - and was sickened by the demented atmosphere and demonstrations - and worried and wept because there were some so called (s)piritualists who would stoop so low as to allow something so uplifting as our philosophy, phenomena, and religion to be associated with things of so demented a nature. A booth "Promoting (?)" Spiritualism situated next to the satanic booth is certainly not advantageous to our cause.

You say we should take whatever avenue we can find to draw people into our ranks. Sorry, but I again disagree. We must be selective. Oh yes, we must do more than sit idly by waiting for the newcomer to walk through our doors, but if we are to reach out and touch intelligent people, we must get out of the darkness, shake off the stigma of mysticism, superstition, and the occult; and approach people in a sensible manner.

How do we do this? The answer to this question is very simple indeed. Use the best tools at our command - our minds, our common sense, and *education!*

Let us take our truths out into the streets in the form of symposiums, public lectures and demonstrations - performed in an *intelligent, dignified* and *positive* manner by *qualified* teachers and mediums. In this way, the thinking man will feel inclined to search further and to return to the site of his search, rather than scoff and ridicule.

How anyone can think we will ever progress by association with fraud and debauchery is so far off the track that it is totally beyond me; and it is doubtful that that person can ever take his place among the ranks of true Spiritualists of the past, present, or even the future.

I am quick to confess that I wonder how some of our illustrious pioneers (A.J. Davis, D.D. Home, Cora L. V. Richmond--and later teachers like R. J. Macdonald and Dr. Victoria Barnes among others) feel to have the teachings they worked so hard to promote end up in such a prostituted manner.

Spiritualists! Let us get our heads out of the sand! Stand up and be counted!

Do we want to grow? Then lets prove it by elevating the quality of our work and our workers. Let us stand for *truth and only truth*. Let us strongly adhere to the philosophy that anything less than the absolute truth is totally unacceptable.

Let us give no sway to those who will debase, or use our platforms as a circus arena, or as a means to satisfy their own ego, with no true thought of the real work to be done. We have a religion of life and love, and can give help, peace and comfort to those in need and those who seek to learn and better themselves. We can bring answers and help to many of the questions and ills of the world by acting in accordance with the highest dictates of our conscience; and by living as well as preaching our sermons.

Yes, we can get our message to the public if we spend a little more time preparing ourselves and our students to be good workers, and allow them to work only when they are ready and not before. It takes more than owning a Bible or a shiver up the spine to be a teacher or medium. Those of you who know me know that it is not in my nature to hold a student back from realizing his potential when that student is ready. We should, by all means, give him an opportunity to serve and learn simultaneously by utilizing his talents at special "student services" and mid-week meetings - but not at regular services, seminars, class teachers, etc., until he is ready to present *pure Spiritualism* in a true, correct, unadulterated and appealing manner, presenting a decent appearance, using correct grammar, and *knowing his subject and material*.

We can, and should, march ahead. But, by

trying to do so by association with the pseudo sciences will serve only to impede our progress and cloud the platform upon which we stand.

Ask yourself the question, "Do we want to teach and serve in and for the light or darkness?" I pray your answer is such that it adheres to our highest concept of the reason for living-to grow and to understand. Let us remember the illustration of our symbol:

As a sunflower lifts its face to the sun, let us lift our consciousness (collectively) to the light of understanding and reason.

In conclusion may I say, I was shocked (and it takes a great deal to shock me) that the letter was addressed to *The Spotlight*. In my opinion this Lyceum publication is no place to cast disparaging remarks upon our N.S.A.C. President. Think what you like - that is your prerogative. Feel free to disagree, for after all through harmonious disagreement comes progress. Exercise caution, however, about casting stones in front of the most impressionable segment of our society - those students we want to take the reins of Spiritualism in the tomorrows.

Our youth and students must be taught to respect and stand up for *Pure Spiritualism* in all its beauty - omitting all the "...ologies" that are so far removed from our basic truths.

Man in Metamorphosis: Spiritualist

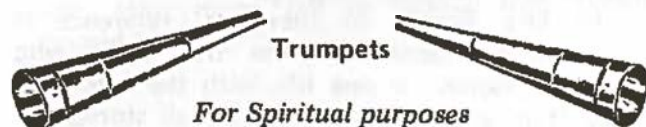
by Charles Leslie Brandenburg

In all things, do we find achievement and a certain degree of education? When man's material pursuits bring him in contact with the unfolding truth of Spiritualism, he stands at the threshold of a true metamorphosis. It is not important which religion opens the door, for sooner or later man's eternal desire to extend his logic beyond himself, will place his mind in contact with the fullness of seemingly empty space. If his probe is great enough, he will not be blinded by pending sainthood, but challenged to fully grasp, if but for a moment, the vision he is able to witness.

Here begins his metamorphosis. And that is the passage way to his spiritual evolution. Man's continual quest for knowledge represents the best hope for Spiritualism, because knowledge of itself is never sufficient to confine the mentality of the human mind. Call it ego, call it a dozen different quasi-terms, the application of his desire to exist

for all time and be more than a mere shell is the best guarantee that Spiritualism has a place in the Twenty-First Century.

Knowledge comes in three basic ways: science, opinions, and illumination. Spiritualism is the key that unlocks the files to all three for the tireless seeker. And the bonus of enjoyment is becoming a precious commodity in this material world -- a bonus which represents the golden premium.



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The Spiritualist Way

by E. S. Jewell

In *Phantom Walls* Sir Oliver Lodge wrote, "Our association with matter is foreign and difficult and puzzling. It is evidently a very important episode. We are regarded, it seems to me, by the higher powers, as in a difficult position, worthy of help, and needing it! Our association with matter is temporary; that we can go on without matter, must seem to them comparatively obvious. Life is, as it were, something that condenses upon this planet, and then evaporates whence it came. The attempt to explain life in terms of matter has failed."

Spiritualists should appreciate and understand this statement better than most.

The knowledge that our existence here, in these material bodies, is only one chapter of our lives, should be a part of the basis of our whole being, and when this knowledge does become a part of us, our whole outlook and attitude toward life changes.

To realize that, comparatively, you and I are here in these material bodies for only a day, should markedly influence the course of our life pattern. No magic wand will be waved, granting instant exaltation. Angels may attend us, but angels we will still be a long way from being, even at the golden moment of our transition into this often distant dimension of life.

The chaos of our thoughts will continue through this passing and negate any immediate chance for heavenly bliss. Even though the body sheds its cloak of the material, still, the conscious spirit which rises above it, remains tied through desire, worry or personal obligation. Nor does love free the chains that bind. Instead, they strengthen it and speed our earnest return to help those living in the denser realities of life. Death changes little. Afterwards, we remain a product of the same yearnings. Time—and only time—parts this from our mental and physical longings.

In the annals of literature, reference is occasionally made to those free souls who borrowed money in one life with the intent to repay it in another. However, like all stories, no such deed was apparently recorded for prosperity. We must, therefore, take similar rattlings dealing with programs which outline personal growth along limited, narrow lines, as amusing tales, highly impractical and misleading to us as Spiritualists.

This argument of living *one life at a time to its*

fullest brings recollections of observing tipsy patrons gathered around a warm fireplace on a cool evening. The logic in their discussions often has as much merit. Life is endless. The state merely changes. For these reasons, it is wise to observe both states of existence as part of the same — the here and the life after transition.

To misuse the now, payment in the hereafter must be appropriate. Neither you nor I can live one way now and reasonably believe that a completely different way of life gauged by new and excitingly fresh approaches to old problems will alter our direction. We are what we are! Your thoughts of the material forge a chain not easily broken. This chain is always a heavy weight, which must be lightened one link at a time.

Sometimes, the hope some people have of becoming a companion of angels in a heaven of eternal bliss, prevents them from preparing in a practical way for another chapter of life. We do continue on with the same characteristics, the same personalities, formed here.

Death does not stop living, for life is eternal. The energy we are, cannot die. It can only be transformed. The change for improvement begins within. Either we strive to better ourselves or push ever onward in the same manner. Every person should live to the highest of his capacity. This is not to say that he is to conceive himself as above his fellows, but he should make his thoughts reach as far as he is able in attempting to do what is right. Shakespeare expressed the idea when he said: "To thine own self be true, and it must follow as the night, the day thou canst not then be false to any man."

There are many things in the world which could be improved. We have only to look about us to see suffering, sorrow, injustice and selfishness. How much we can improve or ameliorate these conditions is problematical. All great religions and intellectual leaders have tried through the centuries to work for a better world; but there is one corner of the universe which we can be certain of improving. We can improve our own selves, and we have to begin there. Let us never forget. We must improve ourselves before we are qualified to improve outside conditions.

If we fully realize that these material bodies are not our true selves, (that they do in fact form an impediment to the beautiful things which we, as spirits, might enjoy), we shall then understand that our real life begins when we leave this expression of life.

Just a Couple of Prunes

By Herbert F. Schneider

A little boy was eating his breakfast. Down went the tasty jam and bread. The sugar covered strawberries in the Cheerios followed. Down with the haste of a young boy who has better things to do with his time. Two swallows and the milk was gone. Next, one gulp took care of the orange juice. Squarely he eyed the next item: *prunes*. His energy fell. The spoon hung motionless, articulated above the *dish of prunes* braced by the firm set of his hand and locked elbow. *Prunes it was*. This was always the last to appear on the table. *Prunes*.

His set determination was broken as a rolling clap of thunder echoed in his ears. With a sign of relief, "Ma, why is thunder?" The question struck a sour chord. The day was three hours old by 8 a.m. and as if the chores ahead were not enough, she was to explain a question of nature! The youth's words broke her preoccupation, though they barely dented her morning resolve to get the work done early this day. "Because God is angry," came her reply, as if to dismiss the question entirely.

Unaware of her need to outrace the sun, the shortness of her answer perplexed the little one who wanted nothing better than to ignore those *prunes*. "But why is he angry?" It didn't make sense, he thought, as the words took shape in his mouth. After all, why was God angry? It was his day being ruined and Ma's. The washing couldn't be finished and hung out until the weather cleared and the sun returned. "Why, Ma?"

"Lord knows, people give Him enough cause, people like you. Now, no more questions, eat your prunes." Trapped! "But why Ma, why must I eat my prunes when I don't like them, why?" Not about to joust with her son, she stiffened: "Because they are good for you and besides, God will be angry with you if you don't." Now he had his answer as to why. God was angry, at him!

He wasn't old enough to just walk away from the table and say, "thank you," but the prunes are a little too much right now. No. But he was grown enough to weigh the matter more thoroughly. The little boy reconsidered, how would God know unless somebody told him. Ma's too busy. And hadn't he heard it said often enough by his father that a woman's work is never done. It wasn't her then. Besides, he had done his fair part and eaten two of those prunes. That was half. That was enough, even for God.

Half biting his lip, and more mumble than speech, he said, "I'm not going to eat the prunes." As the words burst out he realized that he hadn't thought this problem through, for no more than the words began to leave his mouth than his mother's eyes transfixed on him. "Ought, oh," he said as his hands tightened around the sides of the chair. "All right young man, suppose you march yourself right up to your room and stay shut in there until I say you can come out." The sharpness of her words told him the discussion had ended and he best obey.

Head bent, the little boy bounded out of the kitchen and to his room. It had taken only a few moments, but as he sat trying to outwit those *prunes* the weather had started showing signs of wearing out. Near bolts of thunder ceased and the first rays of sunlight filtered through the last black mists of rain clouds overhead as he reached the window at the far side of his room, upstairs. Ten minutes, no more and those last words had ended any chance of play that day, he thought to himself. In a few years this same situation would find him miffed, at himself, for loose words. Pressing his face against the window pane he observed, far across the meadow, lightning bolts were flashing from fading patches of black clouds rolling toward the town public square.

"There must be others near the township line who displease God, too," he thought. No sooner had the words flashed from his brain than *Cracktallah* the last energy of a lightening bolt struck a tree outside his window. Flames leaped from the severed tree and the smashing thunder resounded again and again in his head. Startled, and puzzled, he leaped back from the window and exclaimed, "Dear God, such a fuss over a couple of prunes!"

Comment: The little boy was quite innocent in his understanding of God's personal relationship to himself, because of limitations he had been taught.

It is assumed that we all grow up, sooner or later. How many fail to change that childish concept?

Gems by Clyde

*Let us strive to give and share
And forget ourselves a bit,
As happiness is not in having
But in sharing some of it.*

Interlude with Art

by Mildred Tibbets Graf

Everybody liked Art Seldes. Regularly, every Thursday, he would breeze in, stopping for a word with each girl at the Peggy-Alyce Beauty Salon. Then he was off to the front office where he would kid Madame Alyce into another large supply order. Oh, he had a way with him. "But, I tell you, this new dye has it all over that liquid stuff!"

No matter how she would brace herself, sooner or later Madame Alyce found her sales resistance weaken. Yet, Art wasn't what you could call a high-pressure salesman. He always won. You might say it was the perfect ending to his weekly visits.

On Christmas, he gave each of the girls a bottle of perfume. Not the kind he sold to Madame Alyce. Nope. It was always samples of the higher priced perfumes. And each girl received a different one. Last year, it was in cute square bottles covered with red cellophane. "Smaller bottles this year, girls, but better stuff!"

He joked among us, friendly-like, but never asked one of us for a date. Madame Alyce was an old match-maker at heart. Sometimes she'd say, "How about you taking Peggy out to dinner, tonight?" But Art would laugh, "Oh, you know me," as he bolted with his long-legged stride toward the front door.

He covered the Glendale-Pasadena territory and it was enough to keep two fellas running 12 hours a day.

When a beauty operator works first in one shop, then another, you fit into the intimate mosaic for the time being. But, just go away for a bit or change shops and you frequently lose contact. As I had not had a vacation in two years, when my Aunt Cora offered me passage money for a trip back home to visit the family, I took it. I didn't write any letters while I was away, just relaxed and rested and got away from it all.

When I returned to California the following Spring, I went back to work for Madame Alyce. The girls in the salon had completely changed. And I felt just like a perfect stranger starting at a new shop all over again.

The following Thursday after my return, I was giving a manicure near the rear of the shop, perhaps feeling a little lonely and drifting in my thoughts to an old acquaintance. No sooner had the thought struck me, than in Art Seldes walked. My heart gave a thump. Seeing Art was like seeing an old friend long missed. I was fonder of him than

he could imagine. He didn't see me at first, so I just sat there, grinning, waiting for him to be surprised.

Madame Alyce was talking with a customer at the desk where Art had stopped, waiting to speak to her. Keeping one eye on him, I managed to proceed without mishap at my table. Madame Alyce seemed to be taking an awful lot of time with her customer, paying no attention to Art. Suddenly, he glanced my way and I got a real thrill at the look of pleased surprise that swept across his face as he raised his arm in old-time salute, smiling in that special way of his. Then he stepped toward the desk out of sight.

I finished with my lady and hurried up front. Madame Alyce was alone, pouring over a catalogue. "Where's Art?"

She stared blankly, "Art?"

"Art Seldes," I said, a little impatiently.

"Oh, Art. Didn't the girls tell you? Art took sick last Fall. Pneumonia." She made a sweeping motion with her arm. "Yes, he was gone, just like that. Quite a shock to us all."

I walked back to my table, slowly. No use trying to make them understand. But, it was Thursday, the day Art made his rounds. And he had just breezed in and out again, as usual.

In A Flash . . . It Ain't Always So!

A good thing often gets taken for granted. Perhaps a better way to say this is that a good purpose often gets abused, far too often. Many Spiritualists labor under the false understanding that their spirit people have little better to do than to wait around to be called by some earthly resident.

The spirit world is certainly very close to us, but its residents are not at our *beck and call*. They have responsibilities and lives to live, which require time, just as our lives do here. In fact, it would scarcely be a violation of reality to state that the spirit world literally inter-penetrates this dimension of life on earth. We work under its influence, are magnetized by its thought, and its moods and humors react upon us. But, there is a vast difference between the two. When needed, individual spirits are at hand, prompting, aiding and abetting us in all sorts of fashions, but not because they have nothing better to do.

Spiritual Healing

*Thou Source of Life, O hear my prayer
For guidance thro' each day:
May thy pure guiding Angels keep
My feet in wisdom's way.*

When we say "thoughts are things" this is also very true concerning our health. We must first condition our mind and bodies to think health or self-healing. This is not to deny a role for medical doctors, surgeons, chiropractors, or spiritual healers. Even in a self-healing process many people do need outside help of some kind.

The "sick self" is always thinking sickness. When you think sick, you get sick. We are constantly warning people to be aware of such warnings as the seven deadly signs of cancer, which of course, we need to know. But by hearing it over and over we are conditioning people to "think sick".

Another cause for sickness is the body whose master *thought*, indulges constantly in fear, self-hatred, self-effacement, or self-depreciation. The body can only respond with disorder, disease, and even death. In other words, sick thoughts produce sickness. Every thought we think has its effect on every cell of the human body either for health or disease.

We will resist illness by thinking health and picturing ourselves and others in perfect health.

The key to keeping healthy is self-awareness - the awareness that God is within. *We are of God and God is perfection.*

It is our job to clear from our consciousness any barriers to God's perfect action through us. For good health, let us resolve to release negative thoughts, anger, hatred, fear, jealousy, and despair, as these depress vital health action. Replace them with love, faith, happiness and kindness which stimulate the life forces and promotes health. Furthermore, good harmonious thoughts inspire our mind thus, it is much easier for our self-healing or the spiritual healers to perceive God's flowing healing power to the patient.

Thoughts

*Thoughts are things on airy wings
Swifter than carrier dove.
They follow the Law of the Universe;
Each must create its kind
They speed o'er the track to bring you back
Whatever went out of your mind.*

Ella Wheeler Wilcox

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.

SPIRITUAL HEALING REQUEST

(Please Print)

I request Spiritual Healing for:

.....
(Your Name)

because of the following condition

.....
(Your Address)

I will pray with NSAC Prayer Groups - Day ... Night

.....
(Your City, State, and Zip Code)

I will send a report of prayer results - Weekly... Monthly...

Please apply my love offering offor needed supplies at Healing Center.

Mail above to NSAC HEALING CENTER, c-o Miss Catherine Schneider, P. O. Box 6042, Wheeling, West Virginia 26003 and you will receive a "One Each Day" packet. To request information on "How to Form a Spiritual Healing Prayer Group" check here:

This Spiritual Healing Request made by:

(ENGLAND - *continued*)

It has been seen, in the account of the evidence submitted to our Committee, that so far as rigid scientific tests are concerned very little if anything remains both verifiable and inexplicable out of the whole mass of paranormal phenomena.

Modern psychological knowledge has revealed a wide range of powers and of possible sources of misunderstanding in our subconscious or unconscious mind. When these are combined with the possibility of thought-transference, of telepathy, many communications delivered through mediums seem capable of explanation.

We have to notice that no good evidence for telepathy itself is yet forthcoming, but probably a majority of scientists would accept it as a fact without pretending to offer an explanation of it. If telepathy is denied, the evidence that these communications do come from discarnate spirits is greatly strengthened on the scientific side.

But the tests applied by scientists as such are in their very nature experimental, objective and impersonal.

It is necessary to ask whether such tests do not in themselves invalidate an inquiry into values which are in essence personal and spiritual.

The experiences which many people have found most convincing are of a kind which could hardly occur in the atmosphere of scientific investigation. They are sporadic, occasional and highly individual. They could not possibly be repeated or submitted to statistical analysis.

It is worthwhile to notice in this connection that in the ordinary affairs and beliefs of human life we do not ask for scientific verification of this kind. We accept many things as certain in the realm of personal relationships upon the basis of direct insight.

When we say that we know our friends, we mean something very different from saying that we can give a scientific and verifiable account of them. But we are none the less sure of our knowledge. Similar certainties are to be found in the sphere of mystical experience.

It may well be that in this matter of the evidence of the survival of the human personality after death, we are dependent exactly upon this same kind of insight, and that a scientific verification, though valuable where it can be obtained, is of secondary importance, and only partially relevant.

And this is precisely the situation in which we find ourselves in our assurance of Christianity itself. "We walk by faith, and not by sight."

It is thus a weakness, rather than a strength, in the Spiritualist position that it has been

represented as resting upon scientific verification. If rigid scientific methods are applied it is probable that verification will never be attained.

We may sum up the position from the point of view of science as follows:

There is no satisfactory scientific evidence in favor of any paranormal physical phenomena (materialisations, apports, telekinesis, etc.). All the available scientific evidence is against the occurrence of such phenomena.

Further, the hypothesis of unconscious mental activity in the mind of the medium or sensitive is a strong alternative hypothesis to that of the action of a discarnate entity in cases of mental mediumship.

Thus the strictly scientific verdict on the matter of personal survival can only be one of non-proven. Again, the whole question of extra sensory perception is still a matter of scientific subjudice.

On the other hand certain outstanding psychic experiences of individuals, including certain experiences with mediums, make a strong *prima facie* case for survival and for the possibility of spirit communications while philosophical, ethical and religious considerations may be held to weigh heavily on the same side.

When every possible explanation of these communications has been given, and all doubtful evidence set aside, it is very generally agreed that there remains some element as yet unexplained.

We think that it is probable that the hypothesis that they proceed in some cases from discarnate spirits is the true one.

That so much can be said, even in so cautious a form, involves very important consequences, and make necessary certain warnings.

It is abundantly clear, as Spiritualists themselves admit, that an easy credulity in these matters opens the door to self-deception and to a very great amount of fraud.

We are greatly impressed by the evidence of this which we received, and desire to place on record a most emphatic warning to those who might become interested in Spiritualism from motives of mere curiosity or as a way of escaping from the responsibility of making their own decisions as Christians under the guidance of the Holy Spirit.

It is legitimate for Christians who are scientifically qualified to make these matters a subject of scientific inquiry, though, as we have already said, such inquiry has its necessary limitations.

But it is not legitimate, and it is unquestionably dangerous, to allow an interest in

Spiritualism, at a low level of spiritual value, to replace that deeper religion which rests fundamentally upon the right relation of the soul to God Himself.

It is necessary to keep clearly in mind that none of the fundamental Christian obligations or values is in any way changed by our acceptance of the possibility of communication with discarnate spirits.

Where these essential principles are borne in mind, those who have the assurance that they have been in touch with their departed friends may rightly accept the sense of enlargement and of unbroken fellowship which it brings.

It is important to distinguish between assurance of this personal contact and assurance of the accuracy and authority of the messages received. As we have seen, and as many Spiritualists admit, there is every probability that even authentic messages would be liable to distortion.

There is a very great danger of misdirection if such messages are accepted as giving authoritative guidance unless they are checked by our own human reason under the guidance of the Holy Spirit received through prayer.

But there is no reason why we should not accept gladly the assurance that we are still in closest contact with those who have been dear to us in this life, who are going forward, as we seek to do ourselves, in the understanding and fulfilment of the purpose of God.

We cannot avoid the impression that a great deal of Spiritualism as organised has its center in man rather than in God, and is, indeed materialistic in character. To this extent it is a substitute for religion, and is not in itself religious at all.

We were impressed by the unsatisfactory answers received from practicing Spiritualists to such questions as, "Has your prayer life, your sense of God, been strengthened by your Spiritualistic experiences?" This explains in great part the hesitancy of many Christians to have anything to do with it.

But if Spiritualism does, in fact, make so strong an appeal to some, it is at least in part because the Church has not proclaimed and practised its faith with sufficient conviction.

There is frequently little real fellowship even between the living, and the full and intimate reality of the Communion of Saints is often a dead letter.

Spiritualism claims, in fact, to be making accessible a reality which the Church has proclaimed but of which it has seemed only to offer a shadow. This is, of course, only a part of the truth.

For many the appeal of Spiritualism rests upon much lower motives. It may stimulate curiosity in the bizarre. It may offer consolation upon terms which are too easy.

It may afford men the opportunity of escaping the challenge of faith which, when truly proclaimed, makes so absolute a claim upon men's lives that they will not face it but turn aside to some easier way.

It is often held that the practice of Spiritualism is dangerous to the mental balance as well as to the spiritual condition, of those who take part in it, and it is clearly true that there are some cases where it has become obsessional in character.

But it is very difficult to judge in these cases whether the uncritical and unwise type of temperament which does undoubtedly show itself in certain Spiritualists is a result or a cause of their addiction to these practices.

Psychologically it is probable that persons in the condition of mental disturbance, or lack of balance, would very naturally use the obvious opportunities afforded by Spiritualism as a means of expressing the repressed emotions which have caused their disorder.

This indeed is true of Christianity itself, which frequently becomes the outlet, not only for cranks, but for persons who are definitely of unstable mentality.

It should be noticed that Spiritualists themselves are very much alive to the danger to those who are already unstable, and even to those who are stable, where the motives are wrong and the precautions as to sincerity inadequate.

Whatever else is clear in a matter where the evidence is difficult to interpret, it is certain that Spiritualism has every need of the high standards of Christianity and of its witness to a life which rests by faith upon God, and which is thereby freed from the conflicts of desire and of purpose to which all lives not so grounded are liable.

The view has been held with some degree of Church authority, that psychic phenomena are real but that they proceed from evil spirits. The possibility that spirits of a low order may seek to influence us in this way cannot be excluded as inherently illogical or absurd, but it would be extremely unlikely if there were not also the possibility of contact with good spirits.

The belief in Angelic guardians or guides has been very general in Christianity.

But in any case the Christian life is grounded upon God, and its fundamental activities are prayer and worship, which issue in loving worship of mankind. A life so grounded has nothing to fear from evil influences or powers of any kind.

The Church of England, for reasons of past controversy, has been altogether too cautious in its references to the departed. Anglican prayers for the departed do not satisfy people's needs, because the prayers are so careful in their language that it is not always evident that the departed are being prayed for, as contrasted with the living.

In general we need much more freedom in our recognition of the living unity of the whole Church, in this world and in that which lies beyond death. But detailed suggestions on this point should be matters of dispute, and lie beyond the main purpose of this Report.

If Spiritualism, with all aberrations set aside and with every care taken to present it humbly and accurately, contains a truth, it is important to see that truth not as a new religion, but only as filling up certain gaps in our knowledge, so that where we already walked by faith, we may now have some measure of sight as well.

It is, in our opinion, important that representatives of the Church should keep in touch

with groups of intelligent persons who believe in Spiritualism. We must leave practical guidance in this matter to the Church itself.

The Signatories

Dr. Francis Underhill

Bishop of Bath and Wells.

Dr. W. R. Matthews

Dean of St. Paul's.

Canon Harold Anson

Master of the Temple.

Canon L. W. Grensted

Nolloth Professor of the
Christian Religion at Oxford.

Dr. William Brown

Celebrated Harley Street
Psychologist.

Mr. P. E. Sandlands, Q.C.

Barrister-at-Law.

Lady (Gwendolen) Stephenson

Ten Leading Psychics Reveal Their Predictions for 1978

TNS Staff Report

Recall This Headline?

"The American people will be stunned in 1978 by the resignation of President Carter, the finding of relics which prove aliens have visited earth - and by an amazing discovery that nearly wipes out cancer." These were the leading predictions dominating the two-page article in the January 3, 1978, issue of *The National Enquirer*. But, do you recall any one of these three events occurring? This time the score was zero for the banner.

It takes more than a press agent to make a psychic a celebrity. A number of these famous prophets have astonished the news media and the world in general with their remarkable gifts about the future, accurately! However, the proof makes itself known when the day of reckoning arrives. *The National Spiritualist* magazine decided to take a serious look at the events which were first heralded by the psychics publicized in this issue, as an exercise in hindsight. Hindsight pulls aside the curtain to allow a closer view.

The psychics identified in this article - Zuckerman, Davies, Dahne, O'Hara, Gillen, Bernhardt, Kinkade, Vaty, Logan, and Robbins - earned their fame through their ability to

successfully *hit* the turn of events in the future. This article is only one article. And just because most of the predictions were off target, this should not be construed to imply that their success is limited to their press agents. In most cases, these psychics have had to perform or sit down. The same is true of the workers in our churches. They either perform or soon lack an audience. The main difference between the two groups can be isolated to one point - one is represented in the national press, and the other, Spiritualists, speak to a small, more personal audience, which responds in kind through their weekly attendance.

It is quite probable that the quality of work which you sustain, through your donations, is the equal of the very best featured in headlines and pictorial news reports. For comparison, you should consult one of these professional psychics. The fee charged will shock you and, in most cases, a typical reading will compare favorably with one from your state's best. Charts and astrological time tables might add more for your shopping bag, but in terms of identifiable specifics, little more than something to carry away.

When the next report in the national press hits the stands, buy a copy and put it away for a year. Then, after the events have had an opportunity to come to pass, compare!

An Ode to One Hundred Years

There is a place in the valley, sometimes beyond
the vale,

This pleasant place is known to us, as our own Lily
Dale!

To find it one must travel to the western part of
ole New York,
And there you'll find them gathered and with the
Spirits talk!

It wasn't just by happenstance, that this all came
about.

For Jeremiah Carter heard the spirits voice -
without a doubt!

To Alden's Camp he went and a meeting did
arrange-

While peoples all around there, thought it rather
strange.

At Alden's Grove in Willow Lake Hall

The voice of Lyman Howe first stunned them all.
Daily the attendance increased for the first
successful year,

And, camp season closing brought about many a
parting tear!

Once again the season came, for this quiet
reservation,

And Amelia Cobly suggested the name of
"Cassadaga Lake Free Association."

Promptly the board did purchase twenty acres of
the land - for dedication in 1880,

But still other matters prevailed that were a bit
more weighty.

Where in the world would people sleep that came
from way afar?

It seemed a simple matter and reconciled in the
twinkling of a star--

The old barn was soon remodeled and became
known as the "Grand Hotel,"

And many rested a weary head as tired to their bed
they fell.

The biggest day of history in attendance 20,000
persons came,

And heard Ingersoll in '86 - some thought, was this
man sane?

And so as time went passing by, the Dale took on
formative years,

And cottages were built as groups sent out their
voice of cheers!

And with the positive rejoicing, came the opening
of another door,

For the Library was founded by Mrs. Marion
Skidmore.

With assistance of the dedicated, many books were
soon donated,

And many more were purchased - the whole group
was so elated!

And what's a place like Lily Dale, without the
news recorded?

Thus a local newspaper came about and all the
words were sorted.

And Mr. Bemis, the editor, came as such a
dedicated man,

He named the local paper, "The Cassadagan".

In 1897, the Octagon was built for holding classes -
And several other buildings housed the gentlemen
and lasses.

And certainly there must be a place for a snack and
a small drink -

And in 1908, the "Sunflower Pagoda" provided
that missing link!

Years passed on and some things changed in this
association,

Others found it was not rightly named - this
shining reservation.

And as the truth and brightness shone in the valley
of the memory,

The place in 1903 was renamed, "The City of
Light Assembly."

But that name did not remain for long, it soon too
became a memory

The name in 1906 was changed, to the "Lily Dale
Assembly".

And though the years have gone by - and many
people have come and gone,

From ends of earth, from sea to sky, we ever sing
our song!

And now in 1979, we reunite again to celebrate the
time

The pioneers of our great past started out this little
rhyme.

For just it was 100 years ago, they started on this
trail,

That leads us to this peaceful place, we all call Lily
Dale!

by Rev. Marilyn J. Awtry

Camp Listings

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Spend your vacation at beautiful Lily Dale, the largest Spiritualist Center in the World. Auditorium service daily. Outstanding speakers and mediums. Thought Exchange, Children's Lyceum, Philosophy Classes, Healing Services twice daily.

Two hotels, cafeteria, store and free picnic facilities. Dancing, concerts and entertainment. Centennial activities feature Grand Parade (bands, floats) banquet.

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Phone: (716) 595-3621

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to service road turn west to camp grounds)

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Secretary, Marjorie Boese
188 Peterson Parkway
Crystal Lake, Ill. 60014

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Services daily
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Outstanding lecturers, teachers, mediums, healers.
Cabins, home cooked meals daily.

For programs or information contact:
Pauline Benson, 8750 W. National Ave., Apt 304
West Allis, Wis. 53227 (414) 321-6488
or phone Camp (608) 464-7466

16 July 1979

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June 30 to August 19

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July - Weekends Only
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2nd week Rev. Gladys Worsencroft
3rd week Mary MacGuire
4th Week Allen K. Howard

Camp Listings

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MISSISSIPPI VALLEY
SPIRITUALIST ASSOCIATION
Mt. Pleasant Park, Clinton, Iowa**

July 22 - August 18, 1979

Darlene Clark, Lafayette, In. - July 22-28
Rev. Bryan McCotter, LeRoy, Ill. - July 29-Aug 4
Maxine Todd, Rives Jct., Mi. - Aug 5-11
Rev. Margaret May, Tulsa, Ok. - Aug 12-18

Lodging and meals available on the grounds. For appointment or programs, contact secretary:

Anita Buchholz
1502 W. 7th St.
Davenport, Iowa 52802

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SPIRITUALIST CAMP
13th Street
Onset, Massachusetts, 02558**

86th Season Opens July 1

Sundays 10:30 a.m. & 2:00 Wednesdays 7:30 p.m.
July 28, Aug. 11 & 25 - Sales, supper, messages

For information contact secretary:

*Ruth M. Dyer
500 Allen St.
New Bedford, MA. 01740
(617) 996-4724*

**ASHLEY SPIRITUALIST CAMP
Woolly Park
Ashley, Ohio 43003**

June 23 thru Aug. 9th

Services 7:30 pm Tues, Weds, Thurs, Fri.
Sunday 10:00 am, 2 and 7 p.m.

All recommended mediums, healers and lectures.
Dining Hall will be open.

Pres. George Matrunick
For programs write secretary, Doris Randall
Phone 614-747-2352

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invites you to*

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Gales Ferry, Conn. 06335

IMPORTANT REMINDER

Announcements of convention and special events
are welcomed by TNS. Please send complete
information of the event at least 60 days prior to
the issue in which the notice is to appear.
Thank you.

Did You Know . . .

by Rev. Marilyn Awtry



Questions concerning Andrew Jackson Davis were asked at the 86th Annual Convention of The National Spiritualist Association of Churches at Rochester, New York?

All too long humanity has chosen to stagnate itself in growth and in understanding. Likewise, we in Spiritualism have repeated religiously the thoughts that have been impressed on our minds throughout our years in the movement. But, are we correct and can we substantiate our statements?

Researching *The Magic Staff, Beyond the Valley, Events in the Life of a Seer, Views of our Heavenly Home, and Arbula, The Divine Guest*, I have found the answers to the three questions presented at the 86th N.S.A.C. Convention. In fact, I have found a great deal more information that I will reserve for future articles.

The prominent questions were:

1. Was Andrew Jackson Davis a Spiritualist?
2. Is it documented in any book, other than our own literature, that he was in fact the Father of Modern Spiritualism?
3. Is there any documentation to substantiate that Andrew Jackson Davis actually did hear a voice which said, "Brother, the good work has begun?"

Because these questions are asking for substantiated documentation, I shall quote most of the writings from the works of Davis himself.

On page 469 of *The Magic Staff*, he makes this statement in 1853, "But although I had not claimed to be a 'Spiritualist', yet, I had frequently professed to be a lover of wisdom; I accepted the work of ..."

On page 522, he states "Your token, brethern, is beautifully symbolic of hidden prayer, dwelling within each soul, that I may lose no time in doing all that I, as an individual brother, can, to break the fetters of ignorance - to teach the philosophy of

our existence - to bring man into fellowship with his own intuitions and reason - and through the benign influence of a *rational Spiritualism*, to do something toward establishing harmonious relations between the heavens and earth." The question was asked of him, "Is Modern Spiritualism not immoral in tendency?" Davis replied, "As I accept and teach Spiritualism, it is more salutary than the church and more restraining than the state."

To be all inclusive, we must be aware that Mary and Samuel Love were divorced on September 30, 1854. Shortly thereafter, in January 1855, Davis visited Mary's parents (Eliza and Zelpha) to persuade them that it was "right" for him to wed Mary. When introduced to Eliza, it was made clear by Zelpha, that Eliza was no believer in Spiritualism. On page 538, Davis states, "I can sympathize with her, for I was in the same state of mind about ten years ago." If we count the time, we find that would be 1845, which is prior to the birth of Modern Spiritualism.

To further his position, we find on page 92 of *Beyond the Valley*, he states "Mr. Plumbs affidavit saved me from a universal condemnation against which I (and Mary, too) are constantly laboring in the cause of Spiritualism and the Harmonial Philosophy."

It has been said that Davis stated, "I am not yet converted to Spiritualism." This is a *misquote*. In his March 31st Anniversary address in 1878, he disputed Cora Richmond's teachings on reincarnation and further disputed and vociferously attacked Mme. Blavatsky, Henry S. Olcott and Emma Hardinge Britten on their "Magical Spiritualism". Thus Mrs. Britten wrote a letter to the editor of the paper and stated "Mr. Andrew Jackson Davis has never, to my knowledge, professed to be or allowed himself to be called a Spiritualist." To this Davis replied, "Notwithstanding the foregoing frank avowal (referring to the rest of the discourse) I am constrained to say that I am *not yet converted to Magical Spiritualism*."

On page 130 he establishes for the record what he does and does not believe. At this time it is most beneficial to know what he did not believe:

1. I do not believe in the orthodox scheme of salvation or damnation--that is, I do not believe in "original sin" in "atonement", "faith", and "regeneration".

2. I do not believe in the identity of Modern Spiritualism and primitive Christianity.
3. I do not believe in the identity of Modern Spiritualism and ancient magic.
4. I do not believe in libertinism.
5. I do not believe in the existence of either elemental or elementary spirits, nor in the existence of anything essentially evil.
6. I do not believe in reincarnation, nor that any foreign spirit can displace, or occupy the seat of, the mind of any living man.
7. I do not promise to believe tomorrow exactly what I believe today, and I do not believe today exactly what I believed yesterday. I expect to make, as I have made, some honest progress within every succeeding twenty-four hours."

On page 400 of *Arbula* he states when answering a question on the religious value of Spiritualism, "This study is the grandest religion ever bestowed on mankind."

Question No. 2 is answered by the following statements of fact from which I form my conclusion and leave you to do the same. Throughout Davis's life he adamantly spoke out when in agreement or disagreement with any published works. The *Religio Philosophical Journal* dated April 6, 1872, Chicago, Illinois carried the discourse preached by Rev. W.E. Copeland, Unitarian Minister of Emporia, Kansas. Davis was pleased with the article and makes it clear in his opening statements. He footnotes areas he feels necessary.

Copeland states, "No course of lectures on the great religious movement of Christendom would be complete without a consideration of that religious development called American Spiritualism; or, as Davis has termed it, The Harmonial Philosophy." This is followed on page 89 by Copeland stating, "I

have for years watched Spiritualism, read its books, heard its lectures, and I can find but little which Davis did not teach before a medium spoke and that little is only amplification of some points in The Harmonial Philosophy. Davis is the Father of the religion called Modern Spiritualism." To this statement, Davis took no objection. Copeland followed this on page 90 with "American Spiritualism, the religion of millions, alone looks to an ignorant, sickly, common-place boy as its parent and inspirer. Andrew Jackson Davis stands today (1872) among the wonderful phenomena of this new reformation as the most wonderful." Again, Davis takes no objection.

Question No. 3 is quickly answered. As we look to Davis' book, *Events in the Life of a Seer*, we turn to the date of March 31, 1848 and we find him recording in Williamsburgh, New York the following: "About daylight this morning, a warm breathing passed over my face, suddenly awaking me from a profound slumber; and I heard a voice, tender and yet peculiarly strong saying, 'Brother good work has begun... behold a living demonstration is born...' The breathing and the voice ceased immediately, and I was left wondering what could be meant by such a message?" As a footnote he wrote, "Afterward, I learned that, at this time, spirit communications was established at Hydesville, New York."

Conclusively, we see Spiritualists of the twentieth century are correct in teaching that Andrew Jackson Davis;

1. Was a Spiritualist.
2. Was named the Father of Modern Spiritualism.
3. Heard the voice telling him of the event of the day.

These truths are validated by the writings of Andrew Jackson Davis himself.

Old Glory

*That's right! Give Old Glory its title and place,
 'Tis the sign of Our Nation, its honor and grace;
 The Red has been born from the blood of the best,
 The White, pure intentions has ever expressed;
 The Blue has been steadfast thro' shadow and sun,
 While Our Stars have blazed out for t.e "Many in One";
 For Freedom and Freemen on sea, mount and shore,
 It's an Emblem Immortal, Our Flag evermore!*

by C. Fannie Allyn

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Spiritualist Members Poll

Please answer the referendum or poll of membership on the following questions:

1. Are you satisfied with growth of Modern Spiritualism?
Yes _____ No _____

2. Are you satisfied with the National Spiritualist Association of Churches?
Yes _____ No _____

3. Please give your frank, specific opinions, ideas, and suggestions for improvement concerning the following 6 topics:

a. Church services:

b. Education and teaching:

c. Administration:

e. Public relations:

d. Missionary work:

f. Promotion:

g. Other:

Send your answers and/or ideas to:

N.S.A.C. - Membership Poll

P. O. Box 40172

Indianapolis, Indiana 46240

20 July 1979



NOTES from the FIELD

Surprise Party for 92nd Birthday

The Rev. Alice M. Hughes of Albany, N.Y., celebrated her 92nd Birthday on April 22, at a special party given by the membership of the Capital District Spiritualist Church. A three tier cake with the number 92 on top was wheeled up the aisle as the congregation sang Happy Birthday to a very surprised and happy Spiritualist Minister. Wearing a mink shawl, Rev. Hughes expressed her appreciation as a money tree with one dollar for each year of her life was presented.



Rev. Hughes has certainly had an eventful and rewarding life serving Spiritualism. In May of 1922, she graduated from the Morris Pratt Institute. She continued with post-graduate studies, and then taught English and Bible Spiritualism for 10 years at the Morris Pratt Institute.

In 1945, Rev. Hughes was ordained and became Pastor of the First Spiritualist Church of Albany. She served that post for 5 years. She later served in pastoral capacities in Springfield, Mass. and Schenectady, N.Y. Rev. Hughes taught classes for 30 summers at Lake Pleasant Camp in Massachusetts.

Although retired, Rev. Hughes remains an active member of the First Spiritualist Church of Springfield, and continues her lecturing and mediumship work.

Rev. Hughes, if not considered a pioneer of Spiritualism herself, has known and worked with some of our most noted Spiritualists who today are considered gallant pioneers. Many of today's leaders who attended Morris Pratt Institute, owe their training to her.

After more than sixty years working for the cause of Modern Spiritualism, Rev. Hughes states, "Spiritualism is as broad, as deep, and as comprehensive, as the person who embraces it. It is a religion that can be applied in a universal way, and produces a naturalness in the sacred realm. It has placed the individual face to face with a truth that has been the foundation of all preceding religions, without the control of ecclesiastics."

Indiana Holds State Convention

The 75th Annual Convention of the Indiana State Association of Spiritualists was held May 3-6 at the Holiday Inn N.E., Indianapolis. The theme of the convention was "The Diamond Jubilee - 75 Years of Love".

Speakers for the public services were Rev. William Melick, Mr. Paul Keller, and Rev. Virginia Falls.

The Senior Citizens Band from Muncie, Ind. presented entertainment for the festive banquet held Saturday evening.

Rev. Ernst Schoenfeld, Vice Pres. of N.S.A.C.; Rev. Bernard Powell, Pres. of the Illinois State Assoc; Rev. Otto Schuh of Milwaukee; and Mrs. Valerie Henderson from San Francisco and Australia, were seated as fraternal delegates.

Rev. Falls held a memorial service for Rev. Sadie Temme, and many other dear friends. Rev. Temme had served on the Indiana State Board for many years.

Secretary Lena Walters was re-elected as well as Trustee, Paul Keller. Georgia Jones and A. J. Fisher were the nominations for the vacancy of Trustee, with Mr. Fisher being elected.

Educational sessions were conducted by Rev. Falls. A mock television interview presented a brief relaxing interlude Friday afternoon. Saturday, Rev. Schoenfeld conducted a short question and answer period.

N.S.A.C. Spring Board Meeting

The Executive Board of Directors of the National Spiritualist Association of Churches held their annual spring meeting April 15-20 in Kansas City. The Light of the World Spiritualist Chapel served as host to members of the board.

On Easter Sunday, April 15, Rev. Joseph H. Merrill was the guest speaker at the church. He presented a most informative, inspired discourse. Guest medium, Rev. Ruby Grayham, was assisted by Dr. Robert Miller and Mrs. Cleo Miller. The Chapel was overflowing with members and friends.

The church members honored the board Monday evening with a buffet dinner and get-acquainted hour.

Wednesday evening, Rev. Clyde Dibble delivered an inspired trance lecture. Message ministers were The Reverends Ernst Schoenfeld, Evelyn Muse, Edwin Ford, and D. Mona Berry.

We of the church were most happy to have the board members take time out from their busy schedules to visit and work with us. We hope that sometime in the future, they will again choose Kansas City for their meeting.

Maxine Todd Guest Speaker

Maxine Todd of Rives Junction, Michigan was the featured Guest Medium and Speaker at the Spiritualist Harmony Church of Davenport, Iowa on April 21 and 22. Saturday evening, an all message service was conducted with a capacity crowd. Assisting as message ministers were the Pastor, William E. Buchholz, Jr. and a student medium, Mr. Ira Starling. A social hour was later held with a period of questions and answers.

Sunday morning a Healing Service was conducted at which time several reports of health improvement were voiced. A church pot-luck dinner followed with everyone enjoying the good food and fellowship.

Mrs. Todd delivered an informative trance lecture entitled "Continuity of Life" at the 2:00 p.m. worship service. Mrs. Todd's visit brought much inspiration and spiritual enlightenment to all.

Transitions

Laliberte, Rev. Gladys A. 75, Portsmouth, N. H., passed to higher life on May 14. She was the wife of Antonio Laliberte, President of Camp Etna, Etna, Maine. She is survived by her husband; son, Kenneth Sewall; step daughter, Evette Harrington; as well as several nephews and nieces. The Rev. Gladys Worsencroft of Salem, Mass. officiated the funeral.

Leach, Mr. Guy, Kokomo, Indiana passed to spirit April 11, 1979. He is survived by his wife, Flossie. Mr. Leach was a medium, and a long-time member of the Psychic Science Spiritualist Church of Indianapolis. Funeral services were held at the Elliser Funeral Home in Kokomo.

My Friend

*I had a friend that was ill at ease,
He asked me to call on him, please.
I said - tomorrow, not today
To my sorrow and regret
My friend passed away.
I learned a lesson, I'll never forget
I'll never again say
Tomorrow, tomorrow, not today.*

Rev. Otto Schuh

Letters to TNS



Dear Editor:

My subscription will be ending this month. Please find enclosed a check for \$5.00 for a one year subscription.

The National Spiritualist certainly adds a ray of sunshine and love to my life. I only wish more people would read it. Thank you.

Dee Sapienza
Skokie, Illinois

22 July 1979

(MIND - continued)

plane must go through for their soul's growth, and we must stand back and let it happen."

When we become angry or spiteful we lose our protection temporarily, and are susceptible to unprogressed spirit people who impress us with negative thoughts and attitudes. This situation is bad for us mentally and physically, especially if we are working for spiritual development. So we must make every effort to control our thinking.

In *trying* circumstances, we should calm ourselves, get the right perspective, and remember that the only thing that really matters is our soul's development. Other things should be put aside, as we ask for a protective light to surround us and bring us peace.

Even though difficult, let us try to *keep an even mind* and we will be blessed for our efforts. If we fail occasionally, we shall not berate ourselves, but simply try again.

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

Castro Valley-

DuBois, Wayne L., Licentiate, Medium,
Brotherhood Spiritualist Church of
Alameda, 2657 Miramar Ave., C.V.,
94546. (415) 357 2436.

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 964, 92325. (714) 338-2483.

Downey-

Faubel, Rev. Rita, NST, Medium, classes.
8150 Gallatin Rd., 90240. (213)
927-7079.

North Hollywood-

Bloomquist, Ethyl, Licentiate Minister,
medium, Spiritualist Fellowship Chapel,
Private consultation by appointment.
(213) 363-0614 (Sat. and Sun. only)

Menlo Park-

Woelfl, 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.

Sunnymead -

Jordan, Josephine H., Licentiate Minister,
medium, private consultations; P.O. Box
6157, March AFB, Cal. 92518. (714)
653-6782.

Van Nuys-

Scher, Rev. 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)
363-5682

Davis, Kenneth R., Licentiate, Healer,
2800 Quebec St., N. W., Apt. 318, 20008
(202) 363-5682.

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.

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, 10930 Ave., M.
60617 (312) 734-1979.

Schoenfeld, Rev. Ernst A., NST, Medium,
Healer, 3501 W Shakespeare Ave., 60647.

LeRoy-

Mahan, Kattie E., Licentiate & Healer,
406 N. West St., 61752.

Mattoon-

Peters, Rev. Grace, 513 Wabash Ave.,
61936. (217) 234-6044

Rock Island-

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

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Carter, Rev. Geneva G., Medium, 1433
Central Ave., B., 46016. (317) 644-4520

Dugar, Donald & Beverly, Mediums,
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46011, (317) 643-0327.

Chesterfield-

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Eastern Dr., 46017. (317) 378-0053.

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Brock, Rev. Bernice, Medium, 1604
Andrew St., 46808. (219) 743-9866.

Sauers, Edward, Healer. By Appointment
only. 2121 Belneke Rd., 46808.
(219) 432-3827.

Frankfort-

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

Gary-

James, Jesse Jr., Medium, 1301
Pennsylvania St., 46407. By appointment
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Indianapolis-

Behrend, Margo, Licentiate & Medium, 5
South Rural, Apt. 2, 46201. Consultation
by appointment. (317) 637-6716.

Jones, Georgia B., Medium, By Appt.
only. 5014 University Ave., 46201. (317)
356-9597.

Reed, Henrietta, Licentiate & Medium,
1321 E. Spann Ave., 46203. (317)
638-1182.

Muncie-

Falls, Rev. Virginia L., Medium, Healer,
NSAC Missionary, 1925 W. 9th St. (317)
284-2494.

New Castle-

Bridges, Rev. W. Lee, NST, Medium,
2805 Sunnyside Ave., 47362.

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., Jr. Licentiate &
Medium, 421 E. Tenth 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) 757-5910.

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., 02258. Winter: 16 Stevens St.,
Cassadaga, FL., 32706.

MICHIGAN

Jackson-

Gleiser, Rev. Lillian K., Medium, 3137
Sparks Rd 49203. (517) 782-6840.

MINNESOTA

Duluth-

Leskinen, Scheila 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. 3, Box
502, 63010. (314) 464-1768.

Kansas City-

Childress, Rev. Bessie A., Medium; 104 W.
Armour Blvd., 64111 (913) 931-1044
Childress, Rev. Leota, Healer, 104 W.
Armour Blvd 64111 (913) 931-1044

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.
Red Bank-
 Finnie, Kate, Healer, 19 Dickinson Court, 07701. By appointment only. 747-7715.

NEVADA

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

NEW YORK

Albany-
 Dinovo, Stephen C., Licentiate & Medium, 11-14 Lelsureville, Watervliet, N.Y., 12189 (518) 783-0673, after 3:00 p.m.
 Hughes, Rev. Alice M., 279 Hudson Ave., 12210, (518) 463-5108.

Brooklyn-
 Cooper, Rev. Benjamin R., Jr., 37 Hart St., 11206. By appointment only. (212) 858-5857.

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.

OHIO

Columbus-
 Griffen, Rev. Neil C., Ph.D., Medium, healer, 3435 Barr, 43224. (614) 471-5591.

OKLAHOMA

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

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

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 of the N. S. A. C.
 October 1st through 5th, 1979

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- PHOENIX-First Spiritualist Church**
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- PHOENIX-Harmony Chapel, N.S.A.C.**
1522 W. Encanto Blvd. Sun. Lyceum 11:00 a.m., Devotional Serv. 11:00 a.m. and 7:30 p.m., Wed. 7:30 p.m. Healing & Message Service. Sat. 8:00 p.m. Message Circle. Last Sun. of each month, 6:00 p.m. covered dish dinner. Rev. Edwin W. Ford, NST, Pastor, 277-3587. Trina Huerta, Sec'y, (602) 991-2160.

CALIFORNIA

- CALIFORNIA STATE SPIRITUALIST ASSOCIATION**
7066 Hawthorne Ave., Los Angeles, 90028, (213) 469-1336. Pres. Rev. Anna Franz; 353 W. "E" St., Colton, 92324; Sec'y. 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 DuBois, 2657 Miramar Ave., Castro Valley, 94546. (415) 357-2436.
- BEVERLY HILLS - Spiritualist Society,**
359 S. Robertson Blvd., 90211; Serv. Sun, 11:00 a.m., Thurs. 8:00 p.m., Classes, Healing and books available. Rev. Rita Faubel, NST, Pres. (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, Lillian M. Jeffs, 5371 Aldrich Rd., South Gate, 90280, (213) 566-8647.
- NORTH HOLLYWOOD-Spiritualist Fellowship**
Chapel, 5703 Laurel Canyon Blvd., 91607; Serv. Sun 11:00 a.m., Pres. Sondra Daughenbaugh, 22538 Vanowen St., Canoga Park, 91307; Sec'y. 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; Sec'y. Leonard Peterson, 702 Laurelwood Dr., San Mateo, 94403 (415) 341-3688.
- SAN ANSELMO-Serenity Spiritualist**
Association American Legion Log Cabin. Serv. Sun. 10:00 a.m., Pres. Richard P. Goodwin. (Church address for mailing) Sec'y. Mrs. Pauline Leonard, 322 Upper Rd., San Rafael, 94903. (415) 472-3633.
- SAN BERNARDINO - Temple of Spiritual**
Truth, N.S.A.C., 732 N. Sierra Way, Pres., Mrs. Helen Broadwater, 8778 Larkin Ct., Riverside, 92503. Sec'y., Josephine H. Jordon, PO Box 6157, March AFB, 92518. (714) 653-6782.
- SAN BERNARDINO - Valley Spiritualist**
Church, 1140 W. Mill St., 92410, Sunday Serv. and Children's Lyceum, 1:00 p.m. Wednesday, 7:30 p.m. Adult Lyceum 2nd & 4th Wed. 7:30 p.m.; Pastor, Anna Franz, Sec'y., William J. Eastman, 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, Sec'y., 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., Serv. 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. (415) 621-0491.

- 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., Services Sunday 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., 94577, Rev. Connie C. Smith, NST, Pastor, 660 Broadmoor Blvd. Cedric B. Sutherland, Sec'y. Serv. Sun. 1:45 p.m. to 4:00 p.m. (415) 568-3846.
- 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 serv. Rev. Edmond Foard, Pastor; Mrs. Evelyn Cheaverline, Asst. Pastor; Pres. Florence Atherton, 1212 Punta Gorda 93101. 965-2138. Sec'y. Pat Smith, 14734 Friar St., No. 7, Van Nuys 91411. 786-7976.
- VAN NUYS-Valley Spiritualist Center**
of Friendship, 16004 Sherman Way, 91306. Sun. Serv. 7:30 p.m., Thurs. 8:00 p.m., Classes, awareness through advanced. Pastor, Rev. Frances Scher, 5100 Woodman No 4, Sherman Oaks, 91432. Pres. Loll Washburn; Jennifer Leigh, Sec'y. 6434 Woodman Ave. 91401. (213) 997-8902.

COLORADO

- CENTENNIAL STATE SPIRITUALIST**
ASSOCIATION- Mr. Charles V. Black, Pres, 4667 Otis St. Wheat Ridge, 80033. Sec'y. Glenda Black.
- COLORADO SPRINGS-The First Spiritualist**
Church, 627 N. Circle Dr., Serv. 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. Serv. 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, Sec'y., 3205 S. Williams, Englewood, CO 80110.

CONNECTICUT

- CONNECTICUT STATE SPIRITUALIST**
Association- 785 Terryville Ave., Bristol, 06010. Mr. Francis D. Owens, Pres. 785 Terryville. Mrs. Mary Ann Noddin, Sec'y. 174 Daley St., Forestville, 06010. (203) 582-7385.
- NEWINGTON-Church of the Infinite Spirit,**
80 Walsh Ave., 06111. Serv. Sun. 2:30 p.m. Pres. Dorothy Sexton, 26 Postman Highway, N. Haven, 06473; Sec'y. Jane Palzere, 9 Lantern Hill, 06111.
- NORWICH-National Spiritualist Church,**
29 Park St., 06360. Sunday Serv., 2:30 p.m., Healing Tues. 7:30 p.m., Pres. Mr. Gerard O. Morin. R.F.D. No.1, Fitchville, 06334. Sec'y. Mrs. G. Odom, 9 Bishop Rd., Fitchville, 06334, (203) 887-6108.
- NEW LONDON-New London Temple Inc.**
60 Blackhall St., 06320. Service Sun. 2:30 p.m., President Mr. Al Ferency, 107 Benham Rd., Groton; Sec'y. 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. 8:00 p.m. on the 2nd & 4th Sat. of each month except July and August. Healing after service. 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. Colleg. Ave., 19713.,

Sunday Serv. 7:30 p.m., Wed. Class 8:00 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. 2:00 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, Serv. in auditorium, Healing 2:00 p.m., Serv. 2:30 p.m. Sunday, Lecture, Spirit Messages. Pres. Virginia Nuttall, 414 N. Fowler Dr., Deltona, 32725; Sec'y. Gladys E. Reid, P.O. Box 75, 32706, (904) 228-3740.

MIAMI—Metaphysical Science Church, N.S.A.C.,
601 S.W. 7th St. Sun. Healing 3:00 p.m., Worship and message 3:30 p.m. All-message Serv. Wed. 7:30 p.m. Rev. Bernard L. Cusmano, Pastor. (305) 279-6592.

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.

AURORA—Christabelle Spiritualist Church,
East Room of Masonic Temple, 104 S. Lincoln Ave. Ent. So. Door. Serv. Sun. 7:00 p.m. Vice Pres. Mrs. Katherine Pettenger, 1216 E. Jackson St., Joliet, (815) 723-0427. Sec'y. Anne Saxon, 1312 E. Division St., Lockport, 60441. (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 Jaffery Ave., Calumet City 60409; Pastor Anna Gross; Sec'y. Laura McKamey, 10 W. Elm No. 1700, Chicago, 60610.

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 Truth,
4240 W. Irving Park Road. Serv. Sun. 7:00 p.m., Pres. Mrs. Ellen Pfursich, P.O. Box 244, Wauconda, 60084. Sec'y. Mrs. Anna Habenicht, 5925 W. Bryn Maur, 60646.

CHICAGO—Tucker Smith Memorial
Spiritualist Temple, 6146 Ashland, 60636. Sun. Ser. 11:00 a.m. & 1:00 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. Serv. Sun. 2:30 p.m., Lecture, Messages, & 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, & Messages. Pres. Fredrick Yonan, (312) 837-3031 or 741-7085; Sec'y. D'ann Yonan.

FREESPORT—N.S.A.C. Chapel of Prayer,
West on 20, Route No. 4 by the Filanenburg Crossing. Serv. every Sun. 2:00 p.m. Pres. & Pastor Mrs. Leona M. Nickel (815) 232-1629. Sec'y. Edna Hartman, Rt 4, Freepport, 61032.

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 Griève, 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. 2:00 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'y. 200 Eastern Dr., Chesterfield, 46017.

EVANSVILLE—Union Spiritualist Church,
1000 W. Michigan St., Serv. Sun. 2:30 p.m., 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, Sec'y. 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 1:00 p.m. Church ser. 2:30 p.m. First and Third Sun. each month, Dinner at 5:00 p.m. Message Circle 6:00 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 W. 11th Ave., Serv. 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—First 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. Serv., Philosophy Class 6:00 p.m., Healing 7:00 p.m., Church Ser. 7:30. Tues. Message Ser. 2:00 p.m.; Thurs. Ser. 7:30 p.m. Pres. Glenna Clark (317) 634-6673; Sec'y. Ruby J. Melick, 1802 E. 66th St., 46220.

INDIANAPOLIS—Progressive Spiritualist
Church, 6225 N. Carrollton Ave., 46220. Serv. 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, (317) 831-2499; Sec'y. Samella Robinson, 2024 W. Coil St., 46260. (317) 283-7705.

MICHIGAN CITY—First Spiritualist Church,
220 W. 10th St., Serv. Sun. 7:00 p.m., Wed. 7:00 p.m., Rev. Amelia 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, 5:00 p.m., followed by Student Ser., 6:15 p.m., Unfoldment classes, Tues., 8:00 p.m., Muncie; Chesterfield, Fri., 8:00 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. 2:00 p.m. 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
541 Sixth Avenue South, 52732. Serv. Sunday 2:00 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. 10:00 a.m., Worship and Message Ser. Sun. 2:00 p.m., Thurs. 7:00 p.m., Wm. E. Buchholz, Jr., Pastor, 421 E. 10th St.; Anita Buchholz, Sec'y. (319) 326-3453.

GRIMES—Third N.S.A.C. Church,
631 S. Ewing St., 50111, Sun. Serv. 10:00 a.m., Class Mon. 7:00 p.m., Pastor, Rev. Janice Rosalia Baynes, (515) 986-4289; Pres. St. Baynes Jr., 1865 Apple Blossom Cr. Floressant, Mo. 63031; Sec'y. 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., Serv. 2:30 and 7:00 p.m. Sun. Pres. Mrs. Blanch Taylor, Wayne Rd., Winthrop, 04347. Sec'y.

Sandy Mathieson, 38 Academy St., Hallowell, 04347. (207) 623-1579.

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, 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 Fairleon; Sec'y., Wilson C. Gilman, Etna, 04434. (207) 269-2626.

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

PORTLAND—Portland Spiritualist Church, 180 Sawyer St., So. Portland, 04106. Serv. Sun. & Wed. at 7:30 p.m. Ruth Estes, Pres., 7 Jackson St., So. Portland, 04106. Sec., Mrs. Thomas (Agnes) Haldane, Rocky Dundee Rd., West Buxton, 04093., (207) 727-3850.

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. Serv. 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., Jq Ann Clouse, 415 - 7th Avenue, Glen Burnie, 21061. (301) 768-3407.

BALTIMORE—Sanctuary of Truth, Spiritualist, Y.W.C.A., Room 108, Park Ave. and Franklin St. Sun. Serv., Healing 2:15 p.m.; Lecture and messages- 3:00 p.m.; Pres. 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'y. 9 Harbor St., Danvers, 01923. (617) 774-2753.

BOSTON—First Spiritualist Ladies Aid Society 40 West St., Quincy, 02169. Serv. Sun. 3:00 p.m. Mr. Lawrence T. Hilton Jr., Pres. 253 N. Central Ave., Quincy, 02170. (617) 471-9027. Mrs. Phyllis Hilton, Sec'y.

BROCKTON—First Spiritualist Church, 54 Glenwood St., 02401. Sun. Healing & Serv. 3:00 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. Serv., Healing 10:00 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 Spiritualist 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.

ONSET—First Spiritualist Church, Highland Ave., Sun. Serv. 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.

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.

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'y. Virginia Beasley, 261 Elliott St., Beverly, 01915. 774-2559.

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

SWAMPSCOTT—Swampscott Church of Spiritualism, 61 Burrill St., Sun. Lyceum & Church Serv. 6:45 p.m.; Pastor, Mrs. Mary Maguire, 26 Emerson St., Peabody,

01960; Sec'y., Treva Anderson, 10 Damon St., North Reading, 01864. (617) 664-2777.

MICHIGAN

MICHIGAN STATE SPIRITUALIST ASSOCIATION of CHURCHES, Mr. Arthur Beasley, Pres., 1474 Pontiac Trail, Walled Lake, 48088. Rev. Goldie M. Dodd, NST, Sec 89 Delaware Ave., Detroit, 48202, (313) 875-3787.

BAY SHORE—Golden Rule Spiritualist Church, 1½ mile west of Bay Shore on Old U.S. 31. Serv. Sun. 10:30 a.m. Sept.-Dec. & Easter-June. Otto Allen, Pres. 419 Pearl St., Petoskey, 49770. Sec'y Sandra Froats, Box 3020, Bayne City, 49712, (616) 582-9553.

BAY SHORE—Northern Lake Michigan Spiritualist Camp, 1½ mile west of Bay Shore on Old. U.S. 31. Serv. Sun. 10:30 a.m. & 1:30 p.m., Wed. 7:30 p.m. June - Sept. Pres. James Golden, R.R.3 Box 370A Charlevoix, 49720; Meda Fegley, Sec'y. 606 E. Main St. Boyne City, MI. 49712; (616) 582-9077.

LESLIE—Flower Memorial Spiritualist Church, West Bellevue at High St., Sun. Lyceum 10:00 a.m., Conductor Jeanette Hatch; Church Ser. 10:45 a.m.; Pastor Rev. Lillian Gleiser, 3137 Sparks Rd., Jackson, Mich, 49203. (517) 782-6840. Sec'y. Joanne Sarut, 1125 Mound, Jackson, 49203.

MUSKEGON HEIGHTS—National Spiritualist Church, 2101 Jefferson St., 49444, Sun. 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. Sun. serv. 7:30 p.m., Wed. Healing Sanctuary, 7:00 p.m. Pastor & Sec'y. Rev. Catherine Welch, 1265 Lochaven Rd., Union Lake, MI. 48085; 682-5485.

ROYAL OAK—First Spiritualist Temple, 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. 3:00 p.m. Healing 4:30 p.m., Coffee hour 5:00 p.m., Lyceum circle 6:00 p.m., Secy. Chrissy Olsen, 3253 31st Ave. So., 55406.

MISSOURI

KANSAS CITY—Ninth Spiritualist Church 2301 Van Brunt Blvd. 64127. Sun. Serv. 11:00 a.m. Wed. Serv. 7:30 p.m. Pres. Louisa Tabor, 1651 Hardesty; Pastor, Harry Grissom, 9103 James A. Reed Rd.; Sec'y. Loreen Morgan, 836 W. Gregory, 64114, 523-3894.

KANSAS CITY—The Light of the World Spiritualist Chapel, N.S.A.C. 5112 E. 27th St., Devotional Serv. Sun. 7:30 p.m. Mess. Serv. Wed. 7:30 p.m. Co-Pastors, Rev. Mollie Foreman, NST. (816) 923-2125 & Mrs. Cleo Miller (816) 461-2507; Sec'y. Mrs. Elsie Hogge, 526 E. 29th Ave., N. Kansas City, 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 1:00 p.m. President, Virginia Jansa, 2402 S. 5th St., Pastor & Sec'y. Alace J. Fanslau, 321 Hascall on S. 4th, 68108. (402) 345-8042.

NEW HAMPSHIRE

DERRY—First National Spiritualist Church Serv. Sun. 10:00 a.m., Pastor, Laverne Ward, P. O. Box 23, Kingston 03048. (603) 642-8286. Sec'y. Mrs. Anna M. Francis, 45 Seneca Rd., Tewksburg., 01876. (617) 851-2538.

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, N.J. 07405.

CAMDEN—Fourth Spiritualist Church, 28 N. 26th St., Sun. Ser. 11:00 a.m. Rev. Ellzabeth Giberson,

Pastor 350 W. Grainsbury Ave., Audubon, 08106., Sec. Florence K. Barnes, 224 Strawbridge Ave., Westmont, 08108. 546-5258.

NEW YORK

ALBANY-The Capital District Spiritualist Church, N.S.A.C. Channing Hall, 405 Washington Ave., Serv. Sun. 6:30 p.m., healing 8:00; coffee hour follows the service; Correspondence to: Stephen Dinovo, Pastor, 11-14 Lelsureville, Watervliet, 12189. (518) 783-1315

BINGHAMTON-First National Spiritualist Church, 97 Riverside Dr., 13905. Sun. 11:00 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. 11:00 a.m. Wed. Communications and philosophical discussions, 7:30 p.m. Pastor, Rita Yoder, 15 Clark St., 13905. Sec'y. 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. (212) 858-5857; Victoria Cooper, Sec'y. Serv. First & Third Sat. 2:00 p.m. Sept. through May.

BUFFALO-Center of Psychic Science Spiritualist Church, 25 Hawley St. 14213. (716) 884-7338. Sunday Healing 2:00 p.m. Church Serv. 2:30 p.m.; Dinners and circles sec. Sunday of each month. Tues. 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.

BUFFALO-Spiritualist Church of Eternal Brotherhood, 1980 Bailey at Hazel. Sun. Lyceum class, 2:00 p.m., Conductor, Sharon Kuziemkowski; 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. Kuziemkowski, President.

EAST AURORA-First Spiritualist Temple, 29 Temple Pl. 14052. Sun. Healing 7:00 p.m. Serv. 7:30 p.m. The 4th Sun. 3:30 & 7:30 p.m., Dinner 5:00 p.m. Message Service 6:00 p.m. Pastor, Paul F. Spencer, Rt. 16, Delevan, 14042. Sec'y. Sharon M. Spencer, 4068 Burke Pkwy, Blasdell, 14219, (716) 648-1418. Lyceum 6:00 p.m. except 4th Sun.

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, President; Frieda Vollmar, Sec'y; 14752; 595-3640. Lyceum, Sun, 9:30 - 10:45 a.m., Director, Peg Loder, (716) 595-2484; Asst. Director, Sharon Lynch.

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'y. 2982 West Main St., Batavia, 14020, (716) 235-5060.

OHIO

OHIO STATE SPIRITUALIST ASSOCIATION, Ralph D. Cutlip, Sr., Pres., 5650 Woodman Ave., No. 32, Ashtabula, 44004.

AKRON-Home Spiritualist Church, 155 Rhodes Ave., Sun., Lyceum 6:30 p.m. Devotional Ser. 7:45 p.m. Message Ser. Thurs. 8:00 p.m. Rev. Mattie Fallor, Pastor. (216) 535-3535.

ASHTABULA-First Spiritualist Temple, 4230 Main Ave., Sun. Ser. at 2:30 p.m. Healing and 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. Delcenia 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., Ketterling 45429; Pastor & Sec'y. Gertrude Frasher, 1331 Feldman Ave., Dayton, 45432. (513) 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-First Spiritualist Church, 146 W. Oak St., Ser. Sun. 2:30 p.m. Sec'y. and Treas. Elizabeth Feetterers, 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 Weist, 906 Congress St. 43302. Sec'y., Doris Randall, 133 S. Grand Ave., 43302. (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 - 8:30 p.m., Message Serv. 1st & 3rd Sat. 7:30 p.m. (216) 832-9764. Pres. Denzil Crawford, 1030 Linwood Ave. SW, Canton, 44710. Karen Sperry, Sec'y., 1409 22nd St. N.E. 44714; 454-7404.

SHERWOOD-Crystal Fountain Spiritualist Church, N.S.A.C. Services start the fourth Sun. of Sept. Healing, 1:00 p.m. Lecture & messages 1:30 p.m.; Services, second and fourth Sun. of each month through May. Pastor, Rev. Viola Saunders; Pres. Robert D. Thompson; Sec'y. Kay Thompson, Box 55, Archbold, 43502. (419) 445-6436; 399-5578.

YOUNGSTOWN-First Spiritualist Church, 323 W. LaCiede, 44511. Sun. Serv. 7:00 p.m., Wed. 7:00 p.m. Pres. Dorothy Nehry; Sec'y. Heien M. Ceroll, 1498 Yolando Pl., 44515. (216) 799-0632; Pastor, Mark S. Fellows, 162 Maywood Dr., 44512.

OKLAHOMA

OKLAHOMA STATE SPIRITUALIST ASSOCIATION, Pres., Orpha V. Williams, 7 W. 14th No. 704, Tulsa, 74119; Sec'y. Juanita R. Oyer, 6216 S.E. 10th St., Midwest City, 73110, (405) 732-7975.

OKLAHOMA CITY-Central Spiritualist Church, 1005 N. Harvey, 73102. Sun. 2:30 p.m. Pastor, Rev. Margaret Finkelman, 2918 N.W. 12th St. 73107, Sec'y. Mrs. Juanita Oyer, 6216 S.E. 10th St., 73110; (405) 732-7975.

TULSA-Tulsa Spiritual Light Church, 123 S. Xanthus St., 74103. Services Sun. and Fri. 7:30 p.m. Healing Serv. 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, 18018; (215) 868-5476.

ALLENTOWN-The First Spiritualist Church 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, N.S.A.C., Services presently 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, (215) 635-7188, Pres. Gene Usher, 5215 N. 10th St., (215) 329-5880.

MCKEESPORT - First Spiritualist Church, 809 Locust St. 15131. Serv. Sun. Healing 2:15 p.m., lecture and messages, 2:30 p.m.; President, Mrs. Eleanor Herron; Vice President, Mrs. Ella Bryner; Sec'y. Mrs. Betty Miller, 100 First St., Dravosburg, 15034. (412) 466-4041.

PHILADELPHIA-Second Spiritualist Church, 423 S. Broad St., 19147. Sun. Healing 3:00 p.m. Wed. 7:30 p.m. (215) 232-9219. Pres. Mr. John E. Faison, 2118 N. Natrona St. 19121; Gladys Faison, Sec'y.

READING-The First Spiritualist Church, Reed and Washington St. Zions United Church of Christ, Sun. Serv. 2:00 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. 11:00
a.m. First Sun. of each month. Mrs. Verna Hentz, Pres. 406 E.
7th St., 76520 (817) 697-3912; Mrs. Pearl Krenek, Sec'y. Rt. 1,
Box 226, 76520. (817) 697-3027.

DALLAS—Second Spiritualist Church,
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. Sunday Serv. 11:00 a.m. Pres. John &
Georgia Edgerly, 1309 Fairfield. (915) 772-1796. 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. Lyceum and Services, Sun.
2:30 p.m. & Wed. 7:45 p.m. all message; Pastor, Charles D. Jessup
III; Sec'y., Dorothy Kellon; Asst. ministers, Zella Thornton &
Jovita Garcia. 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., 8410
Starcrest, 78218; (512) 653-0646.

TAYLOR—Psychic Science, N.S.A.C.
Church, West Fourth St & Ferguson. Serv. Sun. 2:00 p.m. Social
last Sat. each month. Pastor, Rev. E. L. Actkinson, 5709 Dana
Dr., Ft. Worth, 76117. Sec'y. Evelyn Cervin, 202 B East 8th,
76574, 352-6286.

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 & Llawellyn Ave. 23505, Devotional Ser. Sun. and
Wed. 7:30 p.m., Pres., Mrs. Sallie 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 Glrad St., 98225. Sun.
Serv. Healing 10:30 a.m., Church Serv. 11:00 a.m. Pres. Mabel
Perkins, 2400 Donovan St.; Sec'y. Olive M. Larsen, 905-25th St.
98225. (206) 734-3296.

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; Sec'y.
Theresa G. Boss, 1802 S. Adams, Tacoma, 98405, (206)
759-7144.

SEATTLE—Church of Spiritual Truth,
N.S.A.C., 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,
521-5th Ave. Nor. Sun. Serv. 2:00 p.m. President, LaVerne
Weber, Rt. 2, Box 538, Tacoma, 98424; Sec'y. Hazel E. Kearns,
1711 23rd Ave., S. No. 606, Seattle, 98244. (206) 329-0305.

SEATTLE—Tower Memorial Church N.S.A.C.
2116 W. Dravus St., 98199. Sun. Serv. 11:00 a.m. and 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 Sunday 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 p.m., Message Serv. 8:00 p.m., Pastor, Rev.
Gordon J. Stonehouse.

WISCONSIN

WEST ALLIS—First Psychic Science Church,
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.
Al Brazzoni, 2560 N. Carlin Dr., Brook Field, 53005. Sec'y.
Virginia Lee, 4992 S. 24th St., Milwaukee, 53221.

PHILADELPHIA, PA.—Universal Spiritualist
Brotherhood Church, Rising Sun & Park Aves. Serv. Sun. 2:30
p.m. Healing-Sermon-Messages: Ser. Wed., 7:30 p.m.; Healing &
messages. Pres., Rev. Mahlon Simon, 1553 S. Marston St., 19146;
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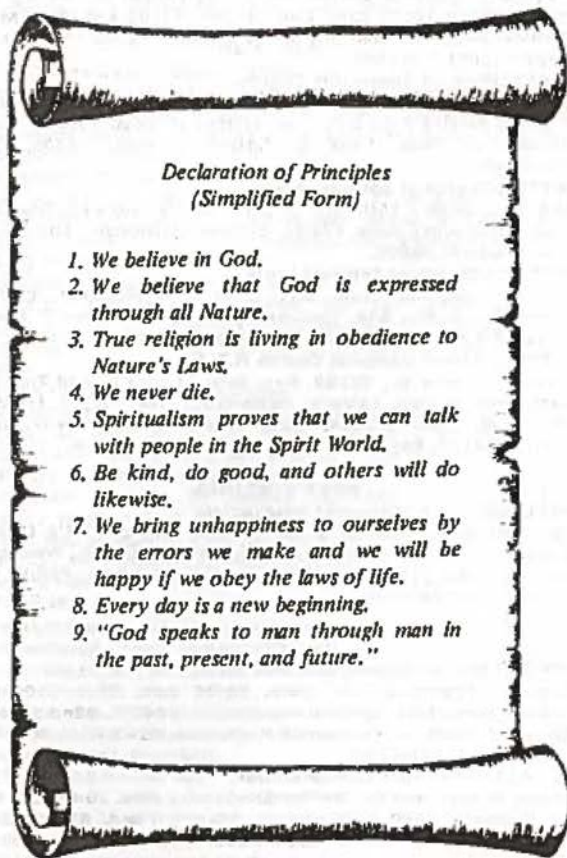
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Editor



*Declaration of Principles
(Simplified Form)*

1. We believe in God.
2. We believe that God is expressed through all Nature.
3. True religion is living in obedience to Nature's Laws.
4. We never die.
5. Spiritualism proves that we can talk with people in the Spirit World.
6. Be kind, do good, and others will do likewise.
7. We bring unhappiness to ourselves by the errors we make and we will be happy if we obey the laws of life.
8. Every day is a new beginning.
9. "God speaks to man through man in the past, present, and future."

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Rev. Larry Clark, NST, pres., 850 Vine St., Apt. 26 E. Liverpool, NY 13008. Rev. Robert J. Haskins, NST, Sec.-Treas., 2810 S. Cherokee St., Englewood, CO. 80110.

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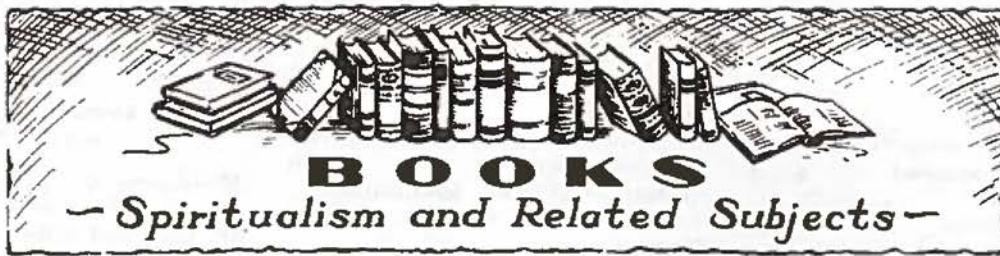
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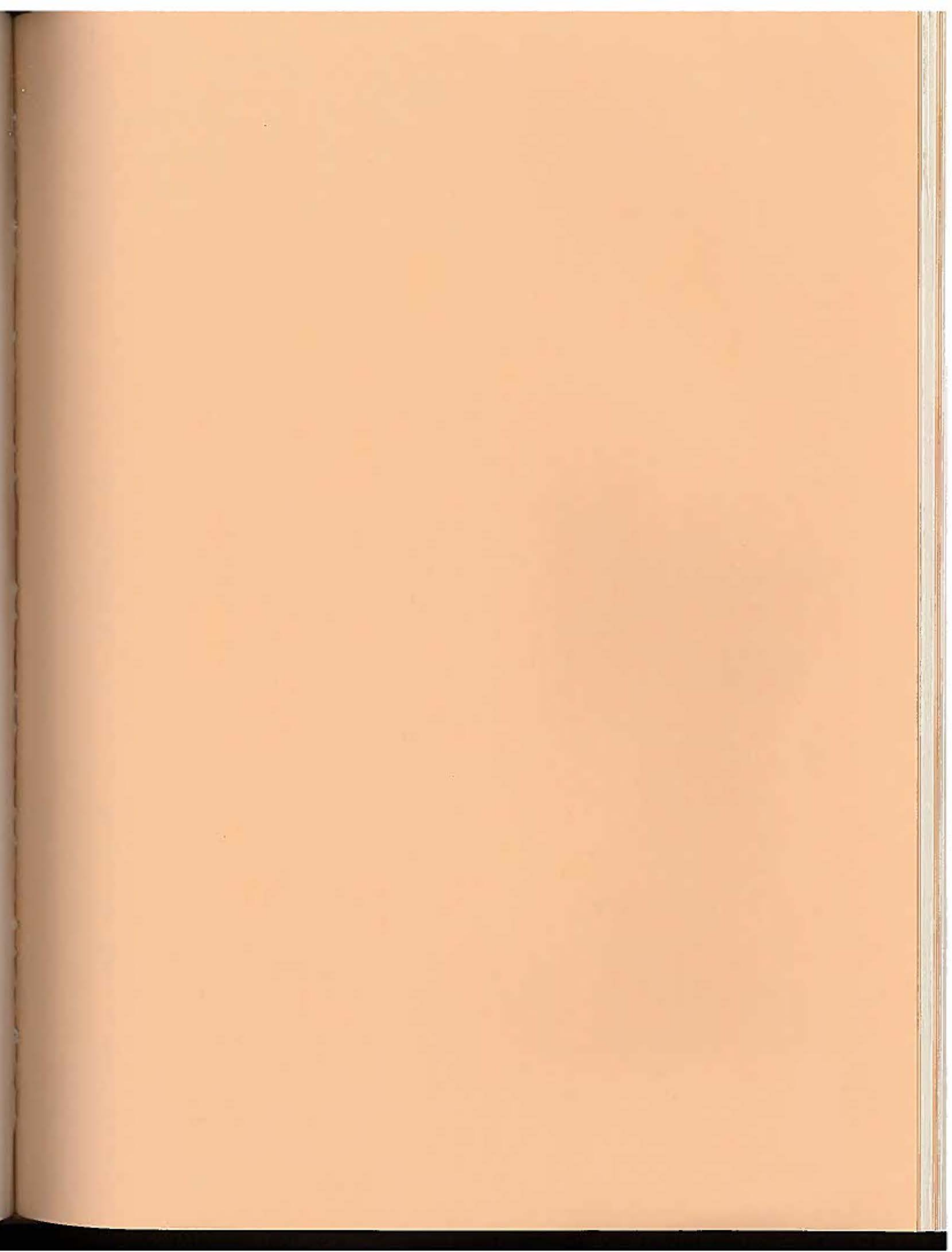
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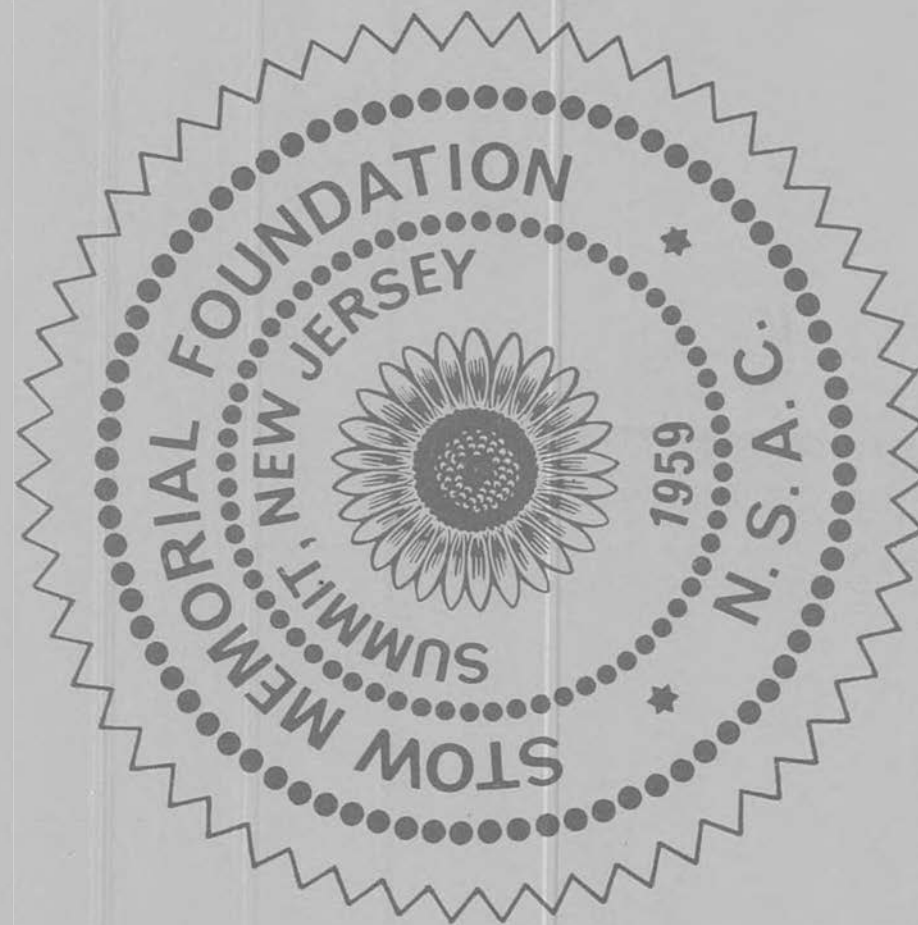
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