

The National Spiritualist Summit

of Spiritual Understanding

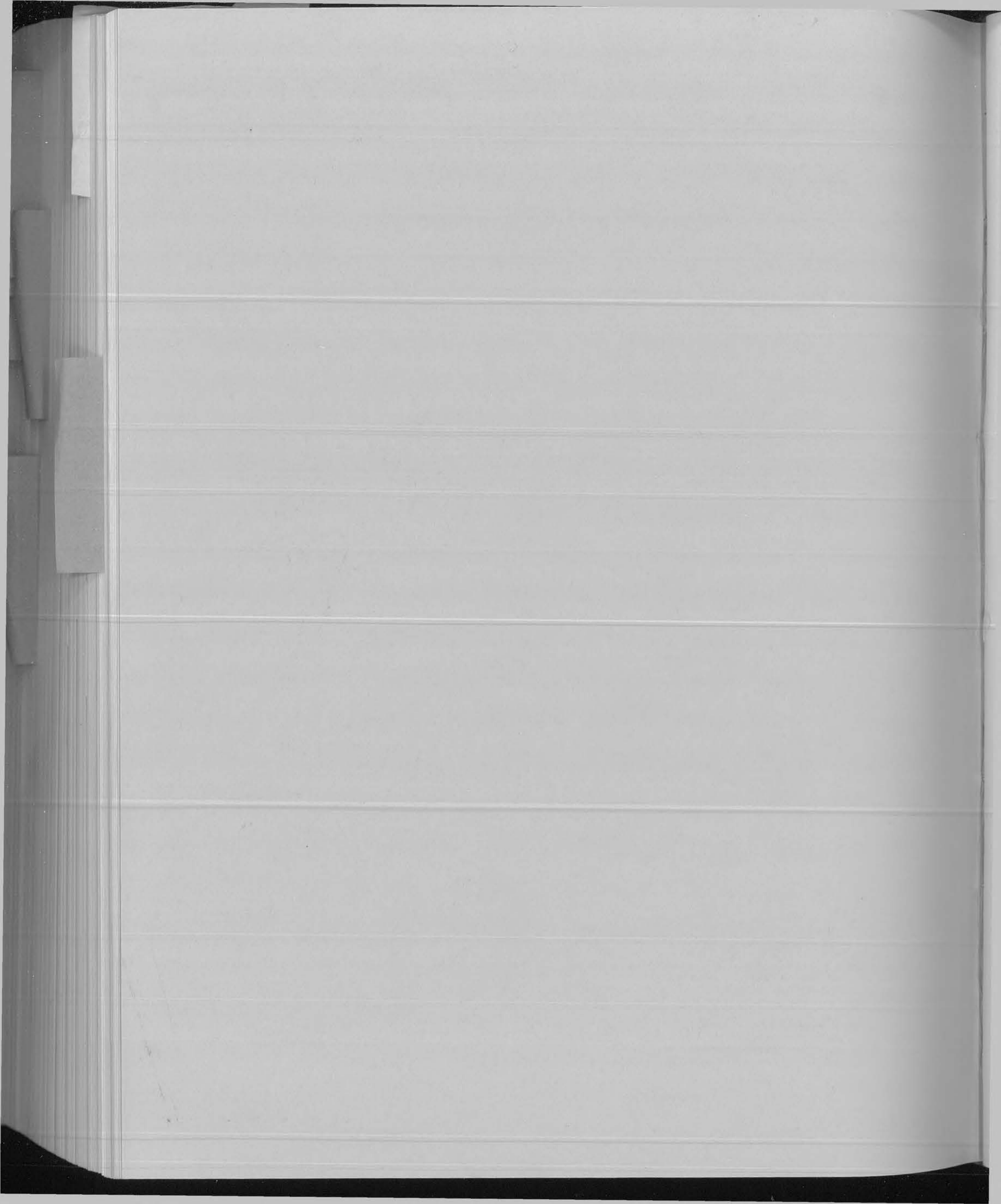
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New Book Available This Month

Modern Psychic Phenomena Vol. II
by Rev. Paul D. Wilson

Price \$5.00 See book order form page 31

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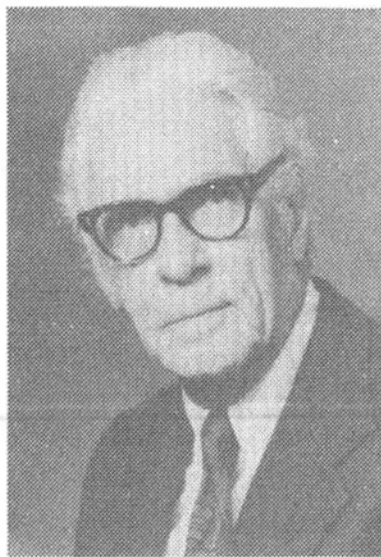
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President's Report

by Rev. Joseph H. Merrill

To the Officers, Trustees and Delegates of the 87th Annual Convention Assembled at Indianapolis, Indiana, October 2-5, 1979-



Greetings:

After an absence of five years we return to the City of the Indy 500 to deliberate on our problems and set the goals for the future of the organization. We are most grateful to the Indiana State Association of Spiritualists for hosting this 87th Convention and we offer our congratulations for their 75th year as a State Association.

Looking back over the momentous years of Modern Spiritualism we find well defined eras in our history. The beginning of the movement was strong and virile. Its speakers were outspoken, and fearlessly gave the new teachings to the world, relentlessly exposing the errors of materialism and orthodoxy. There was enthusiasm and progress.

There came a period of materialism and all religious movements felt a set back. Around the time of the First World War a new tempo of life came into being with speed, noise and a new intensiveness in work and pleasure.

The startling manifestation of mediumship such as was demonstrated by the great names in Spiritualism in the early days waned and a steady decline in mediumship took place. There came a depreciation of mediumistic standards, and with it a decline in the vitality of the movement. Membership consisted mostly of older people and very little was done to encourage the younger generation. No effort was made to counteract the importance of orthodox beliefs. These same situations exist today to a great degree.

Many people from the eastern world who left the earth plane with their primitive beliefs in reincarnation have been accepted by mediums as spirit guides. Retaining their early beliefs, they continue to express an idea of "past lives" in consultations and cause a confusion in the minds of the general public, many of whom look upon the Spiritualist movement as being theosophical Spiritualism. Since it is difficult to find two interpretations of the reincarnation theory which

agree with each other, the National Spiritualist Association of Churches takes the stand that the theory is not a part of Spiritualist teachings.

From another part of the world came words by E.W. Oaten, well known in British Spiritualist circles when he spoke of his great concern for the Spiritualist movement. He said "The movement seems blighted by a serious mixture of flabby orthodoxy. Everyone seems afraid to criticize the worn-out creeds."

Spiritualism eradicated "fear" from the hearts and minds of man. No longer did man fear that if he didn't support the church he was creating a "black mark"; no longer did man fear attending church if he didn't like the personality standing in the pulpit. Man became free from fear - and Spiritualist churches became a "corridor through which people pass".

With the changing times your National Board may not have moved as rapidly as some would wish in certain areas in their attempt to revitalize the image of Spiritualism. But in doing so they have held to the *unadulterated truths* of Modern Spiritualism - free from orthodox dogmatic beliefs and practice.

During the period of changing times the headquarters was moved from Washington, D.C. to Chicago and later to Milwaukee. From there it was re-located at Cassadaga, Florida. There is a growing feeling that a more suitable location should be considered. Your President recommends a serious consideration of this matter.

The Spring Board Meeting this year was held in Kansas City and it was felt to be a most constructive meeting in many ways. From it, is coming the printing of a Service Handbook which will cover guide lines from the organizing of a church, incorporation, to certification and the processing of certificates, duties of officers. When it is completed, it should be mandatory that every church have one of these Handbooks for each officer of the church and/or State Association. This was inspired by a similar Handbook which was compiled by Barbara Thurman for the California State Spiritualist Association.

Another progressive step will be the publication of a mini-series of lessons on the anatomy, written by the Reverend Irene Vitello whose profession is that of registered nurse and which was compiled with the aid of physicians in the medical profession.

The Questionnaires for Mediumship, Healers,

Licentiate Ministers, and even Ordination and NST are being revised. This has been a long felt need.

It is always difficult to take action which affects, and creates changes of our members but it must be considered that careful thought is given to issues before action is taken and in the end the greatest good for all must be determined.

Your President, along with the Reverend Muse visited the home of Summit Publications and was pleasantly surprised. While there are still limitations to be overcome, the equipment is such that we can look forward to more material being made available in book and pamphlet form. Your President recommends more free material to be made available on Spiritualism and related subjects to those interested. We want to re-design the eight page pamphlet and add color to make it more appealing.

There is no supervision over teachers and class work in our churches. Confusion stems from unfoldment classes where there is no instruction, or by teachers who have had no study, yet feel qualified to hold classes and bring forth new mediums. This area needs careful scrutiny and an enforcement of National teachings.

It is not always easy to hold a certain standard in spite of opposition and there is one area that has created a difference of opinion and one which cannot go unnoticed. This is the area of "Psychic Fairs". We fully realize that the word "psychic" is a drawing card for the curious and that it brings one to the fringe area of Spiritualism. There are areas in this field that are creditable and areas that are not desirable. Certainly no one can fault the presentation of Spiritualism in areas where Spiritualism and/or psychism is presented under conditions of educating the public. For example: One activity at a state fair where the Spiritualist Church had a booth among other denominational religions, pamphlets were distributed, clairvoyance, mediumship, healing or plain "psychic" was discussed. Over 10,000 individuals were clocked who stopped, asked questions and were given information. Not one mini-reading was given. When our mediums representing the standards of the N.S.A.C. have a booth on "Reader's Row" advertising their wares and sitting among card readers, palmists, tarot card readers, crystal ball readers and others of that type giving mini-readings and distributing business cards, this creates an atmosphere of a "Psychic Flea Market" and should be discouraged by our certified mediums. Reports have been received of a certified medium operating under an assumed name and sitting with a crystal ball.

The Missionary Department needs careful

scrutiny and study. We create National Missionaries and give them nothing to do. These missionaries should be considered a link between the National organization and the churches and should be required to furnish reports of conditions in the churches that they visit, whether good or otherwise. Missionaries should help those churches needing help. There is an area where real missionary work can be undertaken. There are areas where interest in Spiritualism is not nurtured, and your President recommends the study of a concrete missionary program and the possibility of funding such a program.

Too often we hear remarks to the effect that "We don't have the money" -- "It's too much work" -- "No one supports us" or "We can't get anyone to help". We Spiritualists preach *The Law* - we teach it - let us face facts: *do we practice it?* The law of supply and demand is operative if we work with it.

In closing let us repeat the words of Dr. George A. Fuller, Spiritualist lecturer and writer, in his work on the "Wisdom of the Ages":

"Do the good and right not because thou expectest to be rewarded for thy services with the smiles and kindly words of the recipient, but because the doing of the good and right brings its own reward in the satisfaction it causes to permeate thy whole being."



In every time, in every age, as far back as it is possible for us to find a record, men have believed in the existence of a spirit world.

They have declared they have been witnesses to phenomena which have been referred to as the occult and the spiritual. Men have heard voices. They have had visions. They have received communications or revelations from intelligences who purported to be the spirits of departed men and women, angels and gods.

I know that the skeptics have been inclined to treat these phenomena as delusions; that they have referred to people who accepted them as superstitious; but the man is indeed presumptuous and certainly lacking in modesty, who declares that all of this testimony that has been recorded during the ages regarding the phenomena has no foundation in fact.

Thomas Grimshaw

Thanksgiving

With the Thanksgiving season upon us, we think back to the Pilgrims and that first Thanksgiving. What gratitude they must have felt to partake of their harvest, and to have survived the hardships of the time.

Today, we also should express our gratitude for the abundant blessing enjoyed in this country, and for our beautiful religion. We are so fortunate to be living in an age when Spirit is becoming more evident, and better understood by the masses. We should be grateful to experience the opportunity to participate in this great spiritual evolution.

We as Spiritualists, must be thankful every day for what we have, and what we shall receive -- both spiritual and material.

*The abundance of the season,
With its store of winter food,
Was the underlying reason
For the Pilgrims' grateful mood
By our standards it was meager,
By our plenty it was bare;
But that little band was eager
To thank Him who'd put it there.*

*With abundance we're surrounded,
We have endless sky and sea.
By no limits are we bounded
But the wills of you and me.
There is friendship . . . there is beauty,
There is courage, faith and hope.
These impose no mortal duty . . .
They are infinite in scope.*

*For abundance found in living,
For the very gift of life,
Let us voice on this Thanksgiving,
Above the stridency of strife,
Our sincere appreciation
Unto God to Whom it's due.*

Be Thankful

Let us be thankful for the capacity to grow and serve. Be thankful for the richness of the spirit that is ours. Be thankful for eyes that can see, ears to hear, and a mind to understand. Be thankful for the beauty of the world. Thankful for personal peace and joy. Be thankful for the power to think. Be thankful for the courage to conquer fear.

4 November 1979



The first Thanksgiving dinner in America was held sometime in the harvest season of 1621. The Pilgrims had had a terrible winter and over half their number had died. After a good harvest and a warm summer, those remaining were glad to be alive. The feast, shared with the neighboring Indians, consisted of wild game and fish, vegetables and fruits, and cakes and bread baked by Pilgrim women.

Thanksgiving

*Thank you, God, for everything
I've experienced here on earth -
Thank you for protecting me
From the moment of my birth-
Thank you, God, for little things
That often come my way,
The unexpected little joys
That brighten up my day.*

*And thank you for the beauty
Around me everywhere
The gentle rain and glistening dew,
The sunshine and the air,
The joyous gift of "feeling"
The soul's soft, whispering voice
That speaks to me from deep within
And makes my heart rejoice.*

*Oh, God, no words are great enough
To thank you for just living,
And that is why each day
Is a day for Real Thanksgiving.*

Secretary's Report

by Rev. Alice M. Hull



A warm personal greeting to each of you -- officers, delegates, fellow Spiritualists, and friends. This marks the second convention which I have attended here in Indianapolis. It has been interesting to compare my first experience with the present one. I well remember the unseasonal cold weather that sent chills to the bone, and delegates to the sunny spots in the lobby since heat was unavailable.

The Annual Reports, charter fees, per capita taxes, and credential of delegate forms continue to take the spotlight for our members. As you may know, the N.S.A.C. Constitution and By-Laws state that an auxiliary is ineligible to seat delegates at the convention unless the appropriate forms are timely filed with the N.S.A.C. Secretary.

1. The Annual Reports are required by August 31, each year.
2. The Credential of Delegate forms for all delegates, alternates and proxy delegates must be filed at least 20 days prior to the convention.

These reports have been slow to arrive during 1979. A more complete report will be made available by the appointed committee.

The Universal Spiritualist Brotherhood Church of Philadelphia and the Pennsylvania State Spiritualist Association took the honors during this filing period for being the first direct chartered church and the first state association to file complete reports. Hat's off to you, Pennsylvania.

Catherine Schneider, Healing Center, Wheeling, West Virginia continues to file complete and timely monthly reports on the Healing Center's activities. *Great Work, Catherine!* Thank you.

I am sure we all offer special congratulations to our newly ordained ministers, who are:

Wilma Arnott, San Francisco, California
Frances Scher, Sherman Oaks, California
Helen Casler Hanson, Casselberry, Florida

Congratulations also to Helen King, Lily Dale, N.Y. and Wilma Arnott, San Francisco, Ca. who earned the NST Degree.

Charter 615 issued to the Spiritual Research Society, N.S.A.C. of Orlando, Florida was permanently cancelled during 1979.

In addition the following have been cancelled:

First Spiritualist Church of Quincy, Mass.
Sunflower Spiritualist Church of Ashley, Ohio
Spiritualist Center of Los Angeles, Cal.

We are indeed pleased to welcome into our association the following churches, which have been chartered this year:

The Light of the World Spiritualist Church, Kansas City, Mo.
The Capital District Spiritualist Church, Albany, N.Y.

The First Spiritualist Church of Divinity, Chicago, Illinois merged with the Church of the Spirit, Chicago, Illinois.

The N.S.A.C. Board of Trustees approved the name changes for the following churches and new charters were issued accordingly:

1. King's Gate Spiritualist Church, East Point, Georgia changed its name to *Center of Awareness* and moved to Atlanta, Georgia.
2. First Spiritualist Church of Allentown, Pennsylvania changed its name to *Getter Memorial Church, N.S.A.C.*
3. American Spiritualist Church of Taylor, Texas changed its name to *Psychic Science Church, N.S.A.C.*
4. Unity Spiritualist Church of Muncie, Ind. changed its name to *First Church of Spiritual Science, N.S.A.C.*

Should your congregation desire to change its name, please apply directly to the state association or to the N.S.A.C. secretary. Your application must be approved by the N.S.A.C. Board of Trustees before the name change can be official. The old charter is returned when the name change takes place and a new charter is issued. Please note that only the name of the auxiliary is changed in this process.

Presently seven worthy retired mediums receive a small monthly check from the N.S.A.C. Medium's Relief Fund. Contributions to this important fund drastically fell short of the need during the fiscal year ending August 31, 1979.

Confusion continues to exist about commissions and certificates. There are *two important steps* for earning a commission or a certificate which are:

Step 1: REQUIRED STUDY

1. The Healing Mini Course is required study for the healer's commission.
2. The Mediumship Mini Course is required study for the medium's certificate.
3. Suggested study for both the healer and medium:

Morris Pratt Institute Beginner Course
Spiritualist Manual

No certificate or commission is issued, endorsed, or registered until the student has successfully completed the required study.

The N.S.A.C. Board of Examiners require original answers to the Mini Course questions. Original answers indicate the student's understanding of the study material. Verbatim quotes from the text are unacceptable. Instructions are stapled inside each mini course, students are advised to follow these instructions carefully to avoid being asked to resubmit.

Step 2: FINAL EXAMINATION

After the required study is met, application completed, fees paid, church endorsement obtained, affidavits notarized, the N.S.A.C. Secretary processes the paperwork. The examination is issued in a sealed envelope by the N.S.A.C. Secretary. A committee of three, monitors the examination, which is written and returned to the N.S.A.C. Secretary for processing. *No study material* is permitted during the final examination. The final examination is a real test of the student's acquired knowledge. After successfully passing this examination, a commission or certificate is granted by the N.S.A.C.

These two steps are very different assignments and both must be completed prior to certification.

There is an ever increasing volume of work arriving by mail in the N.S.A.C. Secretary's office. Barbara Smith and I strive to respond to your request promptly. The N.S.A.C. office has been experiencing a variety of circumstances which take a considerable amount of time. Frequently priorities must be established and choices made that are unpopular. Official N.S.A.C. business and mail is given top priority. I assure you that the secretary is dedicated to fulfilling the N.S.A.C.

Constitution and By-Laws and directing its attention and energy to the growth, assistance, and encouragement of each member and every church. Your needs are important and I stand ready to work with you.

The N.S.A.C. Secretary is now receiving a few scattered requests from colleges throughout the country for a college level text book on Spiritualism which could be taught as part of a religion course. It could be a real breakthrough for Spiritualism . . . but a college level text book on Spiritualism is unavailable. This is a needed item for future growth.

The N.S.A.C. Year Book goes to press on November 1 and is mailed to each church secretary and ordained minister on or about January 1. The N.S.A.C. Board of Trustees asked for donations this past year to help defray the year book expenses. The cost of the year book is about \$1200 yearly and a total donation of \$483.91 was received. Thank you one and all for the donations. This is your organization and it can survive only through your continued support.

It is customary for additions, corrections, and/or deletions to the N.S.A.C. Year Book to be authorized or requested by one or a combination of the following:

1. Information listed on the new or renewal application forms, when readable. Please furnish zip codes!
2. The N.S.A.C. Board of Trustees
3. State Association Secretaries
4. The Church Secretaries of direct chartered churches.
5. The Individual listed.

Regularly time is spent collecting, and posting the information that is received. We endeavor to improve the accuracy, yet know that human frailties prevent perfection. Your assistance is appreciated.

For the protection of each member listed, some request for Year Book changes are denied. You would be surprised to read some of the requests that are received.

A special thanks to Helen Hanson, David Smalling, and Betty Harbison who generously donated their time and energy to the N.S.A.C. office during the past year when deadlines had to be met, such as printing and mailing the year book, mailing notices to the churches, counting bulk shipments from TNS, etc. Thank you friends!

The N.S.A.C. Headquarters was moved from Wisconsin during 1971. When I was appointed secretary in 1977, some six years later, the files and records were partially organized, even though endless hours had been spent on the project by

previous secretaries and assistants. During the past year, the office has taken a more settled-in feeling and much of the paperwork is now available at the finger tips.

John Brim, CPA and I have worked closely with Internal Revenue Service Tax Examiners for approximately two years now. Improper follow up when moving the N.S.A.C. Headquarters office has caused the files to be located in several Internal Revenue Service Centers. Complications exist. The Internal Revenue Service Tax Examiner has requested that the N.S.A.C. files be transferred to the Atlanta, Georgia center. Once this is completed, steps will be taken to resolve the complexities which exist.

As approved by the N.S.A.C. Board of Trustees, a new roof was placed on the headquarters building. No other repairs or improvements are anticipated at this time.

Page 31 and 32 of the N.S.A.C. Constitution and By-Laws needs attention. In Section 14A of Article IX, we read: "After the Convention of 1973, no ordination shall be granted by sanction or special dispensation . . ." However, at the time of accepting this section 14A, no motion is recorded that authorizes deletion of the word "Sanction" from the heading on page 31; as well as the following areas:

- Section 12, line 4
- Section 13, line 1
- Section 14, line 1, line 3, line 5
- Section 15, line 1

Thus when the revision of the N.S.A.C. Constitution and By-Laws was completed in 1978 those specific areas could not be changed. I recommend a proposal that would authorize these corrections to our N.S.A.C. Constitution and By-Laws.

The N.S.A.C. Constitution and By-Laws charts the course of Spiritualism through the mighty sea. At best, navigation is challenging when the guide lines are unified and consistent. Consistency builds trust, respect, and strength, while inconsistency destroys all three. Justice and love can be painfully conflicting spiritual qualities, especially when a friend or loved one request *special exceptions to*

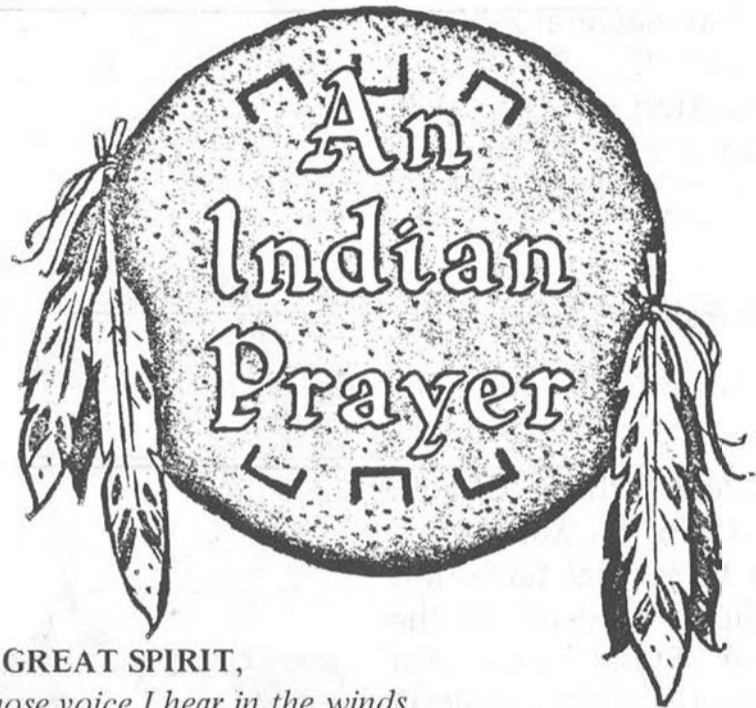
Correction

The church founded by Rev. Alice Hull was the Psychic Enrichment Center in Florida. (The October issue listed an incorrect name.)

the N.S.A.C. By-Laws be made. The strength of N.S.A.C. can be measured not only by the willingness of each member to follow the guide lines, but the officers and leaders as well.

Our pioneers developed an organization to provide a supporting, and accepting atmosphere for the development and expression of mediumship. This is a principle we cherish. The secretary aims to continue to serve these organizational purposes.

Your assistance is appreciated.



O' GREAT SPIRIT,

*Whose voice I hear in the winds,
And whose breath gives life to all the world, hear me! I am
small and weak, I need your strength and wisdom.*

LET ME WALK IN BEAUTY, *and make my eyes ever
behold the red and purple sunset.*

MAKE MY HANDS *respect the things you have made and
my ears sharp to hear your voice.*

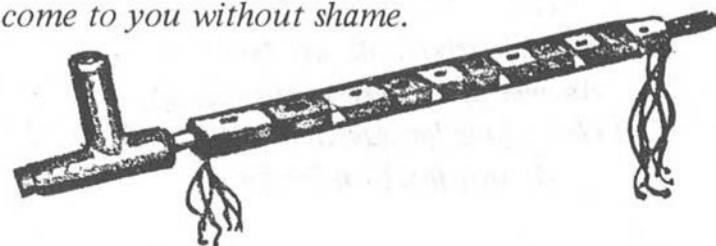
MAKE ME WISE *so that I may understand the things you
have taught my people.*

LET ME LEARN *the lessons you have hidden in every leaf
and rock.*

I SEEK STRENGTH, *not to be greater than my brother,
but to fight my greatest enemy - myself.*

MAKE ME ALWAYS READY *to come to you with clean
hands and straight eyes.*

SO WHEN LIFE FADES, *as the fading sunset, my spirit
may come to you without shame.*



Officers Elected at Eighty-seventh Convention

Rev. Alice M. Hull

Rev. Alice M. Hull was elected for a three year term as Secretary of the N.S.A.C. She had completed a two year unexpired term.



Rev. D. Mona Berry, NST

Rev. D. Mona Berry, Trustee, was elected to a three year term. She was appointed to the board in 1972, and elected for three year terms in 1973 and 1976.



Mr. Ralph D. Cutlip, Sr.

New Trustee, Ralph D. Cutlip, Sr. was elected to a three year term. Mr. Cutlip, President of the Ohio State Spiritualist Association, formerly served as Treasurer and Secretary of the N.S.A.C.



Trustee Declines Nomination

Rev. Clyde A. Dibble

The Rev. Clyde A. Dibble, Trustee of the National Spiritualist Association of Churches, declined the nomination for re-election at the 87th Annual Convention.



After more than 30 years of dedicated service, Mr. Dibble indicated the time had come to step aside and thus make way for succeeding generations. He expressed his gratitude for the nomination, but added that he would like to devote more time to his family, and his church, located in Redwood City, California.

Mr. Dibble also extended his best wishes for the continued success of the organization, and generously thanked all Spiritualists for their sincere friendships through the years.

Serving as Treasurer of the N.S.A.C. from 1948 until 1965, he also held a Trustee position from 1972 until the present time. Additional accomplishments on behalf of the N.S.A.C. include 17 years of progressive leadership as National Superintendent of the Bureau of Lyceums.

The Rev. Clyde A Dibble is truly one of the memorable *modern pioneers* of Spiritualism.

Tell Him So

*If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.*

*If a deed, however humble,
Helps you on your way to go,
Seek the one whose hand has helped you,
Seek him out and tell him so!*

*If your heart is touched and tender
Toward a sinner, lost and low,
It might help him to do better
If you'd only tell him so!*

*Oh my sisters, oh, my brothers,
As over life's rough path you go,
If God's love has saved and kept you,
Do not fail to tell men so!*

Mediumship and Its Phases

by Cora L. Richmond

Mediumship, as understood by Spiritualists, is the one term that expresses the power or faculty by which a definite knowledge can be obtained of the existence of those who have passed through the change called death; and their ability to communicate with mortals.

It is that faculty or quality possessed by human beings (or imparted to them and other organisms) whereby spirit entities who were once dwellers in human form can make known the fact of their continued existence and their desire to communicate with mortals.

All people are mediums, active or inactive. This *faculty* which makes mediumship possible may be brought forth or acted upon by spirit presences.

The particular force surrounding the person exercising the mediumistic faculty is frequently identified as *psychic* in nature. This term is inadequate and does not cover the numerous and varying forces - spiritual, mental and physical - set into operation when spirit entities communicate with mortals through mediumship.

Although the personal presence of the medium seems indispensable in most cases of physical phenomena, there are notable exceptions where no medium seems necessary. In usual cases of the exercise of mediumship for physical and mental phenomena other *conditions* often vary according to circumstances and remain known almost solely to the spirit intelligences directing the evidenced activities.

In the phases of mediumship where the organism of the medium is used, but not with the medium's volition, the action of the spirit is upon the *psychic aura* and along the lines of the nerve aura leading directly to the *termini* of the nerves that connect with the *sensorium*, manifestations, for instance of clairvoyance, clairaudience, and other phases where the sense nerves are actively in operation *there is actual sense perception on the part of the medium but without any impression being made upon the retina or the tympanum to convey sight and sound.*

Objectively, there is a sensitizing of the perception of sight and sound (or other senses) more keen and correct than when perceived through the usual channels of sensation. In other words, the vision of the clairvoyant *sees* more than the science of optics can explain. Do not read into this last statement: just because the spirit world is

often described as another dimension of life, do not be deceived and think that any physical field of science has its counterpart, in this case, optics, in the spiritual realm. Each expression of life adds to the whole of knowledge. It does not copy or subtract.

In similar manner, when another realm is entered, when names, dates, personal peculiarities, and when thoughts and ideas are given, the action of the operating spirit is conveyed to those psychic centers that connect directly with mental activity, if the mind of the medium is used. If the action is *automatic* then the action is directly upon the *psychic aura* that connects with the nerves of motion.

It would require hundreds of carefully written pages to begin to describe the numerous and peculiar forms and phases of these manifestations, and the complications arising therefrom. Nor could it be within the personal scope or ability of any one to solve the many problems arising from the almost numberless phases of manifestation.

The reason for this *inadequacy to describe* rests upon the inferior vocabularies *primal* knowledge depends. Mediumship does not depend upon any peculiar physical, mental, or moral qualifications, since it has been evidenced among people of all nations and classes, knowledgeable and unknowledgeable. Possibly, the *phase* of manifestation, or the degree of mental and moral excellence may be modified in some instances by the personal qualities of the medium. This would color the received expression according to the medium through whom it was received. The temperament, adaptability of other personal idiosyncrasies may modify the message. However, in most cases the action of the spirit seems to be wholly free of the peculiarities of the medium.

Sometimes the methods seem to flow along the lines of the least resistance, as in the use of the language, chirography, etc., of the medium. For example, a master musician plays upon a harp, a violin, a piano, an organ. Each instrument has its own quality and capability of sound and tone, each its limitations, but the touch and personality of what the master plays cannot be mistaken. We, therefore, conclude that, whatever the method of manifestation, whomsoever the medium may be, the quality and personality of the message must determine its value as coming from the individual spirit communicating, beyond and above all hindrances in the personality of the medium.

Notes and Explanations

Animals often display unusual intelligence when impressed upon by spirit entities. Dogs and horses on occasion have behaved as if guided by unseen hands in delivering friends and foe alike to points of safety. Even inanimate objects, as in the case of haunted houses have responded to presence and action of spirit entities when no human medium was present.

We have known mediums to be actively engaged in the exercise of their mediumistic gifts, possessing great power and effectiveness, when suddenly the gift would be withdrawn; sometimes to return after an interval of days, months or years. At other times, never to be returned.

The display of phenomena is seldom at the full control of the human medium. On occasion, the intended manifestation has been changed or displayed in different form.

Psychic force, called *aura* by some carries over from the time of Antoine Mesmer, the French hypnotist. Baron von Reichenbach was also actively engaged in early experiments with this *aura*. *Aura* refers to the presence of an atmosphere or actual bodies, such as mental or spiritual which extend beyond the immediate physical shell and surround it from top to bottom. Early investigators named it *od force*. Reference is occasionally made to *odic force*. Records left by some investigators have pointed to the suspicion that this *force* is involved in the phenomena. The *aura* is undoubtedly the same *force* that Sir William Crookes and many of the early investigators of Spiritualism identified as psychic force or *aura*. While this reference may provide a convenient word for the use of scientific employment, it by no means includes the actual means by which spirit entities accomplish their control of material objects and such as *the passing of matter through matter*.

It is a fact worth noting that sometimes all the seemingly necessary conditions for phenomena are set aside and the manifestations occur either when no medium is present or under difficult and inharmonious circumstances; proving that there seems to be no limit to the power of spirit.

Much objection and criticism has arisen because of the *dark seance*. Sir William Crookes obviated this difficulty by placing the medium, securely fastened, in a dark room cabinet, and all the members of the circle in a well lighted room. He also had an electrometer and another instrument to record the positive dynamic power force of light. The form fully materialized in the dark room could easily appear and walk all around

the circle in the lighted room. It was during these investigations that he discovered the dynamic force and other properties of light for which he received the highest honors in the British Association of Science.

It is not always possible for spirit entities acting upon a medium's brain - especially in mature life of the medium where the habits of speech have become formed before mediumship began - to eliminate the peculiarities of expression. Sometimes in the case of strong personality and preconceived ideas these will crop out.

An example may suffice to illustrate this better: An individual who gained mediumship during her middle years possessed highly antagonistic views to many subjects related to work. On one occasion the subject chosen by a member of her band was mediumship. To the surprise of every one present there was the usual attack upon the class of people referred to. Then, after a pause, the spirit said, "There, that is out of the medium's brain and I can now go on with my subject." The speaker explained that there had to be some clearing out in the case of some mediums.

It has also been noted in the case of some undoubtedly genuine independent writing and other physical phenomena that the habits of speech and grammar of the medium will be reproduced in the messages, although there is no connection between the mind of the medium and the message that is being written. In such cases, the explanation is to be found in the psychic aura of the medium and in the fact that the message verbally travels along the lines of least resistance, the main purpose of the spirit being to give the message.

In the majority of cases, however, the tone of thought, the knowledge expressed, the rhetoric, the grammar are not only far in advance of the normal acquirements of the medium, but often display the widest range of knowledge of science, history and philosophy. No human being unaided by superior intelligence could attain such knowledge. Such cases are numerous within the history of Spiritualism.

So sacred a gift should be most joyfully cherished and guarded not only by mediums, but by the multitudes of people who have been the recipients of the messages that have brought their loved ones from the shadow of death to become ever present guardians and ministrants from the life immortal.

Under All Circumstances Keep An Even Mind
Andrew Jackson Davis

Spiritual Healing

We recognize Jesus as a teacher and demonstrator of the potential powers available to all of us. He said, "What I have done, you can do, and even greater. Go then and do likewise". His followers in the Christian faith did not understand that statement as a truth, therefore we have wasted a lot of the beautiful spiritual powers that could have been in use through the centuries.

Spiritualists have understood the importance of spiritual healing from the beginning. Positive, constructive thoughts are a *must* as demonstrated in the Biblical quotation, "As a man thinketh in his heart, so is he".

Thousands of people have been healed by the effectiveness of *right thinking*.

We are told by spirit that it is our Divine right to have every good and perfect thing - including perfect health. We must recognize we are one with Infinite Power and that God is manifesting His perfection in every cell of our body. Then we are ready to receive this healing power. Healing can take place slowly, or quickly, depending on positive thinking, expectancy, and right conditions.

Every day more and more people understand that they possess a reservoir of power which they can tap and direct in the achievement of serenity and health.

Healing Thoughts by H. Gordon Burroughs

- * *Having complete control over the body, we can be what we will to be.*
- * *You are master of the unspoken word. The spoken word masters you.*
- * *I must not think destructively or let my mind dwell upon ill health, sorrow, or failure, for every cell of my body molds its action to my thinking.*



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 - DayNight

.....
(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:

Quiz Corner

From the writings of
Rev. Arthur A. Myers

Is a medium a psychic and is a psychic a medium? Can the terms be used synonymously and are the terms interchangeable?



Decidedly these terms are not to be used synonymously since they are vastly different in import and context. Like so many words used in the rapidly developing philosophy of Spiritualist doctrine we find terms which although closely related to each other, become carelessly interchanged through continuous misuse through a lack of careful analysis of their derivation. This is particularly true when speaking of a medium and a psychic.

The casual observer considers the two words interchangeable since it seems the same effect is produced, that this is not true becomes plain, only on examination. A *medium* is one whose unfolded powers display the fact that there is a conscious existence in another sphere of life, *the medium* therefore makes contact with a discarnate entity and produces proof satisfactory to the enquirer. The power of a *psychic* is more abstract in nature; it is developed mainly through mental faculties, having no contact with a discarnate entity and not necessarily spiritual in nature.

The word *medium* is derived from the Latin *medius* and broadly translated means "the middle" or that which is between. Webster's New International Dictionary tells us that a medium is a person who is susceptible to supernatural or supernormal agencies and through contact with such agencies is able to impart knowledge derived from them and perform acts which would be impossible without aid from such a force. In the concrete usage of the word a medium is the intermediary quantity between two poles upon which this scientific explanation is based. The premise of mediumship as we know it today, thus makes the medium the agent between two worlds of expression. Always in the demonstration of a medium there is the presence of discarnate spirit. In the demonstration of a psychic this is not necessarily true and upon that point there comes

into focus the division in the two fields of endeavor.

Again let us turn to Webster and there we read that a *psychic* is "a person having abnormal mental powers pertaining to the human soul the living existent principle in man in its relation to sense, appetite and the outer world as distinguished from the spiritual or super-sensible world." Thus a *psychic* is more or less subject to those emotional qualities which affect all of us. Instinct, intuition, impression and inspiration, each a talent developed through the power of reason and purely mental in character. Psychic demonstrations are the result of development of any of the above emotions and they are a quality of the subjective mind as is found in "hunches" "mental impressions" and E.S.P. none of which has anything to do with the presence of discarnate spirit. This psychic force is understandably used by the medium in conjunction with spirit contact since a properly unfolded medium is also a psychic.

The psychic may have mediumistic ability and yet be totally unaware of it since the mediumship has never been unfolded. The psychic is thus a mentalist and while his demonstration may be truly inspirational his power of extra sensory and perception ends there. Those who have studied the subjective mind have admitted that a medium far exceeds the psychic in requested tests, especially when entranced by a controlling spirit. This fact enhances the claim of the medium that he is the recipient of knowledge from a source quite apart from his own mental ability. This same fact confirms the premise that the mentalist or psychic is dependent entirely upon his own abstract mental emotions to perform the same tests and usually in a lower grade.

We must also remember that the medium - in many instances - also has unfolded physical mediumship, such as independent voice, trumpet mediumship, materialization in its various forms, and slate writing. This is a field of extraordinary development which is beyond the capabilities of the psychic and he will quite often deny the existence of extraneous forces about him. When he does become aware of such forces he must make a decision and become a medium or depend entirely upon the subjective mind for his demonstration. Certainly, there are qualities such as hunches, and impressions and these may be affected by spirit power unknown to or unrecognized by the mentalist or psychic; but there is existent a far

reaching psychic force expressed in true mediumship he/she is the channel through which entities in the other expression of life are able to contact their friends in this life.

The terms, *psychic* and *medium* are not synonymous, while they approach each other in import they are quite different in context. Always with the medium there is the presence of conscious spirit; with the psychic the dependence upon the

subjective mind. It is a sad commentary that even in our own Spiritualist churches too often our spirit message service is conducted under the guise of psychic demonstrations of extra-sensory perception - is it because the true meaning of the associated terms are not too clearly outlined or is it to avoid bias and prejudice against the word *medium*?

The Corridors of Life

by Rev. Loui A. Ward

Massive! An endless journey stretched before us as we approached the magnificent edifice comprised of three hundred and sixty-five rooms. And inside each structure, each room seemed not quite right - in some way, perhaps, small. The proper details were missing! Through each and every room we passed I always felt small things were out of place. No room was just as I would have made it. Maybe in this one the light was not adequate, so I wanted to give it more sunlight. In the next room it might have been a painting which held too somber hues. A cheerier picture would have served better. Some times the walls in the rooms were bare, almost lifeless in character. In others where draperies were hung, the selection seemed again mismatched to the size or color of the room. At one point I uttered a thought out loud, "Now! I would set these things right! The way they belong to set off this maze of rooms and different life styles." No sooner had the words left my lips than a mental impression from my guide came hurling back to my mind.

"Not so," spoke the voice with a note of sadness. "It is as it was made and so it must remain." It was then and only then that I understood that not even the right of correction by thought was mine.

At the completion of the tour, save one room, I was more than ready to depart. But then we entered the last room, a vast area in the middle of this *temple*. So large that it presented more natural acoustics than the usual auditorium designed for public meetings. Standing in the middle of this *space* I soon lost contact with the rest of my party. Perhaps only moments passed, but I stood alone and in that moment my spirit and I were one - the

same. No sounds were heard. Quiet was all around. It was then, in a brief moment of union that I felt a great white light flood over me and my spirit - flood over the oneness which was. The meaning of the temple became clear. True enough, my original thought about those "not quite right rooms" represented an interpretation based on my past life style. Another person might have taken a completely opposite view. In a sense, these rooms became the past for me and reflected my growth, which, at the moment I entered this special room, reached its zenith.

As I occasionally look back into those rooms and what then seemed an endless maze, I at first recall the gloom and despair which was at home there. But then like sweet eternal hope I journey farther to the end and that room where my guide stood beside me and said, "It was not all dark! Saw you not the bright things, also. And because the journey of life is not over, the lesson has achieved its point. You have yet another chance to brighten your own life further."



Words of Wisdom

"God speaks to man through man. Man himself is responsible for the welfare of the world in which he lives; for its welfare or its misery, for its happiness or unhappiness and if he is to obtain heaven upon earth, he himself must learn to make that heaven for himself and for others."

Rev. Joseph P. Whitwell

You Decide!

by Emil C. Reichel

Energy! Drive! Enthusiasm! The common denominators behind the National Spiritualist Association of Churches. The banner of Spiritualism is not an easy one to carry. Often, support will test the very mettle of its bearers. And yet the necessary push has been behind the movement since 1893, forty-five years after the rappings were first heard by the Fox sisters at Hydesville, N.Y. The National Spiritualist Association of Churches is anchored in bedrock hammered in at the organization of the National Spiritualist Association in 1893.

Like attracts like! Spiritualists united in 1893 in Chicago for the purpose of protecting and promoting the study of the phenomena of spirit return. The study has become *many studies* and developed from a common ideal to one embracing a religion of reason founded solidly on the "moral responsibility of the individual".

References to ghostly phenomena dot the history books. Many were recorded from first hand accounts and would, perhaps even today, stand the test of careful scrutiny.

Despite evidence of these phenomena over many centuries, the general knowledge and understanding of what the many sights and sounds represented were suppressed by means of religious persecution. People were governed through the application of fear - and what greater fear than that of being condemned to eternal hell? The right to investigate was denied! Unsanctioned investigation was an act against church and God. At least, this is the way it stood for many years.

England had its brave souls who ventured forth to test the *proof* laid down by the church. America also had its pioneers. Even now, new pioneers are standing up for their faith. Hopefully the real tests are over and the work of just plain ole growin' can be taken in stride.

The philosophy of the National Spiritualist Association of Churches is based on the incontestable evidence of nature's physical and spiritual laws. The association does not embrace salvation by redemption through the shedding of another's blood. Neither does it resort to the arousal of emotions by means of rituals, the use of incense or common religious paraphernalia. No! Reason and common sense are both the *defense* and the *offense* of the Spiritualist. Being able to prove its worth through tested trial and

practiced truths affords the Spiritualist peace of mind and the tangible values which no other religion offers to its members.

The condition of life that will follow this earthly expression will be of the individual's own making. No other person can change it for him. The responsibility is his alone, for "*As he sows, so also shall he reap*".

This understanding is not one of supposition, rather it is the result of years of study. It is in conformity with the teachings of the wisest spiritual teachers of the ages and is verified by those who have communicated with us, by means of mediumship, since their passing into the spirit world.

Those, to whom Spiritualism appeals, and who are in agreement with its interpretations and teachings, will be attracted, more and more to its churches. The acceptance of the philosophy and the religion of Spiritualism is not a matter of conversion, but rather is a matter of transmutation of ideas, made possible by careful thought and study of the laws of nature, both in the physical and the spiritual realms.

Churches which present a philosophy in the name of Spiritualism make an appeal to those who still cling to superstitious interpretations and teachings of the dark ages. Unfortunately, they definitely delay and endanger the bringing of the *light of truth* to mankind on earth. The mere acceptance of spirit phenomena is only one step towards an understanding of the Spiritualist interpretation of truth. To understand and accept the Spiritualist interpretation is to become a Spiritualist. To accept the orthodox interpretations and teachings is to remain orthodox in belief, understanding and reality.

In the formation of the association, the founders were not unmindful of the period required for mental transmutation. The Declaration of Principles is a presentation from which a philosophy has stemmed that dictates what the individual must or must not believe. It more or less leaves it up to the individual's own mental capacity to recognize truth. After all, revelation does not depend on the capacity of the individual to receive and interpret it.

Since we recognize that *like attracts like* we can understand why different Spiritualist organizations have come into being. People do not all think alike on all things, at all times. There are over three hundred Christian denominations and

even they seem to be divided among themselves and against one another. In the words of Jesus, "A house divided against itself cannot stand."

There may be a number of Spiritualist organizations which have come into being since the formation of the National Spiritualist Association of Churches. There is no need to be divided upon the purposes of each other. Each association will attract unto itself those, to whom its interpretation

and presentation of its philosophy most strongly appeals.

The walls of differentiation are crumbling. Lines of demarkation are disappearing. Gradually, the great purpose of the Spirit World to re-establish the great and all important truth of the universality of law and the fact of inter-communication between the two spheres of life is being achieved.

Are You Alive?

by Ella Wheeler Wilcox

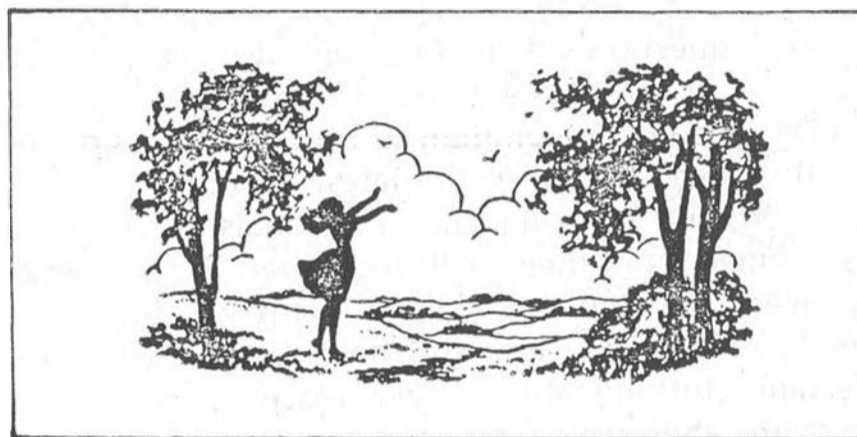
*Cease wondering why you came --
Stop looking for faults and flaws;
Rise up today in your pride and say,
"I am part of the First Great Cause!"*

One out of every thousand! Debate all you want, words don't erase facts. Not more than one person is fully *alive* out of 1,000 people.

Of course, there's a catch. A special catch which involves you. To be really alive means more than to be a moving, breathing, eating, drinking and talking human being who pays taxes.

An individual who is fully alive enjoys the earth and all its' pleasures. The man who is practicing the art of being alive to its full extent has an alert, receptive brain and an awakened spirit. Without these he would simply be a splendid animal, suitable for housing in the nearest zoo. With these he is the highest expression of the creative power visible to mortal vision. And with these he finds his opportunities for happiness, usefulness, and pleasure in existence three-fold.

The man who is alive in all these ways must radiate light, cheer, sympathy and helpfulness to all who come within his aura. He must use his own position in the world, and his own environment, as the first field of action if he hopes to reach success in any venture. Out of every earth day he will make a little bit of heaven. No difficulty can discourage, no obstacle dismay, no trouble dishearten the man who has acquired the art of being alive. The man who is alive finds pleasure in the simplest things; and to him nothing is commonplace, nothing is menial.



The marvels which exist all about you, the wonderful experiences which are related by intelligent human beings, appeal to your mind and heart -- if you are really alive.

If you are bored with life and work, if you think the years of early youth alone are happy years, if you find daily life commonplace, if you imagine you are too old or too busy to make something worth-while out of your opportunities -- then you are not alive.

If you believe sickness, poverty and unhappiness cannot be changed to health, comfort, and peace by yourself, then you are indeed unborn. If you think elasticity of body and mind, and worthy achievements, and vital joy in life cannot accompany human beings along the way after the half century mark has been passed -- you are not alive.

You merely exist. You are losing your wonderful chance to utilize for the good of the world and for your own good, here and hereafter, these golden days by a knowledge and use of the divine will in yourself.

Are you alive!

World Religions Rest on the Same Foundation

Primitive man was awakened to the realization of another world through ghosts. But for this fact, it is highly questionable that man would have considered a world outside of physical matter. It is easy to laugh at ghosts; though not to laugh them off. However, such have been seen and some attempt at evidence of their presence noted in all recorded ages. With new techniques has come more evidence. Ghosts have been seen, felt and touched. They have been photographed. Their fingerprints taken and verified. Molds taken of their hands and feet. And last, conversations of personal knowledge have been held, apparently to the full satisfaction of many friends and loved ones. The case of Arthur Ford's message to the late widow of Harry Houdini by the great escape artist represents only one of many coded messages related from the *spirit world*.

The question of *if* falls on deaf ears when genuine proof is presented. In manifestations of today it is not uncommon to find former residents of this plane garbed in the latest fashions, with all the care and tailoring such individuals would have demanded from their earthly clothier. People come in every size and shape, in different weights - and most, usually had and still have, a preference for certain clothing styles. Any place other than a costume shop would be hard pressed to meet such requirements at a typical materialization seance. When the evidence is taken into full account, acceptance that the once dead continue to live appears the only reasonable choice. Surely, if they can return dressed in clothing from their age or this one, some selectivity for a personal life style logically follows. Age at death is no handicap either. Of course, if you're a regular *sitter* at materialization seances this discussion is more or less distracting to the joy of seeing physically deceased loved ones and friends. You already know that many who return choose a younger age, without wrinkles which innocently crop up as the years spin toward the time for *departing this life*.

Long before mankind had any intellectual conception of a supreme deity, it acknowledged and accepted with firm conviction that there was a world in which the dead *live*. The idea of a Supreme God was a later development, as a close perusal of the Old Testament will show. The god of Ancient Jews was a tribal being and co-existed with other gods. This point is seen in the theological history of the Jews, when Jehovah, Lord of Israel, met Baal upon Mount Carmel (refer to I Kings, 18). This incident was described as a trial by fire.

The period in which this incident occurred was generally a time that every nation had its own gods, and between these figures rivalries existed. The idea of a supreme deity was a far later development.

After this period in history the fact of a life hereafter rested primarily upon psychic phenomena. Such attitude underscored the acceptance of a *spirit world*, the abode, it became to be believed, of departed spirits. Thus followed the belief that spirits were good and evil - beneficent and retrograde.

The former were to be supplicated, the latter placated. That these differences became exaggerated by human fears or ecstatic imagery into gods, archangels and demons was to be expected at a time when scientific exactness was unknown.

The great teachers have all claimed that the source of their strength and inspiration rested upon contact with the spirit world. Much of their teaching was prefixed with the phrase "Thus saith the Lord." They were prophets (not necessarily foretellers of future events) but forthspeakers, who spake as the spirit gave them utterance. They claimed to be the voices of the spirit world: the servants of the gods; through whom the spiritual message was voiced, and who called upon men to mold their lives on the principles which pertain to the spiritual world and build their characters and habits upon such conduct as would fit them for a worthy place in the larger life, when earth life should terminate.

Variations in the teachings of these great teachers was to be expected, first because the capacity of the prophet limited the scope of the message and secondly because the presiding spirits varied in their degrees of attainment.

However, the fact remains in force, as it has through time, that all spiritual revelation has come from a spiritual world, and has been transmitted through agents who were, more or less, chosen to voice it because of their attunement with that world. It is probable that there has never been or never will be a perfect revelation of spiritual truth, since human capacity must ever be less than divine competency. But it can at least be claimed that since spirit life is progressive and is a continuation of this life, revelation has always been capable of leading humanity forward by progressive steps. If then it be true that revelation comes to us via a spiritual world and contact with that world is still

possible, why is religion in this world split up into opposing camps?

Why not do as the bankers do with doubtful cheques and mark them *refer to drawer*?

There is a court of appeal when religious bigotry and human conceit is prepared to recognize it. The decisions of this court may not please the litigants, who may have to scrap many of their pet ideas, and realize that they are personally not as important as they are in their own self-esteem.

Keep Your Eye on the Dollar

by William Elliott Hammond

God is spirit. And spirit is the very heart and core of Spiritualism. Modern Spiritualism, dating from the Fox sisters in 1848, as we know was merely an organized attempt by the spirit world to establish communication. But the manifestations of spirit existed long before that time.



Andrew Jackson Davis, the Poughkeepsie Seer, gave to the world, through his inspired genius and mediumship, immortal works of wisdom. A collection of his very best are found in *Nature's Divine Revelations*. Part of the credit belongs here, as the Fox sisters did not stand alone in bringing forth this great religion.

Many of our followers bemoan the fact that certain types of mediumship vanished with those illustrious pioneers who blazed the early trail of Spiritualism. Their loss may never be replaced again. This is true. But the fact is, we no longer have to establish proof of the continuity of life. Their long struggle erased that need for us. Almost every race now accepts the belief that the soul survives the change called *death*.

Also, the trend of the times as established by public needs and demands is changing. There is a wider range and a greater need required. People must be taught how to live a better, fuller life, if we are to help lift them over the material obstacles that block their paths. Cooperation blending with spiritual help and understanding will brighten the road they travel.

Communion with the spiritual world by balanced and rational people can afford us a higher standard by which to live our lives than all the theological metaphysics of the schools.

Religion today is in a state of chaos. It is divorced from life - we speak of the sacred and the secular as though the two were opposites. In fact, all life is one life and our training here should fit us for *the life abundant*.

Man is material, as well as spiritual. We cannot expect to erase the needs of man by simply refusing to answer his material questions. After all, why should not a mother in spirit caution . . . or be interested in the daughter who is about to take a serious step in life? If a question is sincere, then it deserves a sincere answer. The great interest should always be what is best for Spiritualism. For the most part, the public seeks an intelligent approach to the questions concerning immortality.

Mediums discouraged by the dimmed galaxy of stars who alone demonstrated the very foundation of Spiritualism must learn to take heart. This is a new era, requiring new approaches to the same age old questions. Our motto should be to *render help now*, as needed. Don't shuffle the needy along. Give them the footing to enjoy the here, now!

At first, mediumship and Spiritualism may seem a thousand miles from the dollar. We have but to look on the back of a dollar bill to see the connection. Note the pyramidal symbol. Observe the severed top part, illumined in light.

Shall we lead the way for that spirituality and give that descending light to a hungry, weary world?

Abundance

*The more you give, the more you get-
The more you laugh, the less you fret-
The more you love, the more you'll find
That life is good and friends are kind.*

*The more of everything you share,
The more you'll always have to spare-
For only what we give away,
Enriches us from day to day.*

Why I Believe in Life Beyond the Grave

by Rev. Melvena Hafner

"But as touching the resurrection of the dead, have you not read that which was spoken to you by God saying, I am the God of Abraham, and the God of Isaac and the God of Jacob? God is not the God of the dead but of the living. And when the multitude heard it they were astonished at His teaching".

Matthews 22: 31,32

Supposedly wise people talk to us about life eternal, immortality, the immortality of the soul. Yet when you question them closely, often you find a wide gulf exists, a gulf which ignores Spiritualism. We hope to pass through the shadow and into the light to find the whole self, memory, love, and our character built in goodness. We expect to find those whom we have loved and associated with. Immortality would have little interest for a Spiritualist if it did not represent continuance of the personal consciousness, with all which that implies. This is what we mean by *life beyond*.

Let us carefully consider any proof we may discover. We stand beside a bed on which a friend, or loved one rests in the last stages of life. We feel the slowing pulse growing weaker. By and by her final call comes and she is gone from this life. Just a few moments ago her hand responded to our touch. Now, the limbs are limp and there is no response. Something tremendous has happened! Either this friend who was there a few minutes ago has ceased to exist, or else she has gone out of her tenement of clay and is somewhere else. This is *the question* of the ages. If a man dies shall he live again? Humanity has been asking this question for a long, long time. Why did not God give the world an answer? Did God ever, in any super-natural way answer any question to the complete understanding of man? He has put us here and left us to find our way, to study all great problems for ourselves. Is this not the best way to find out the truth? Only in this way can we develop our minds, souls, and character in the process of search and discovery. God has left us to seek for ourselves.

History tells us that most primitive tribes in past ages did not believe that physical death was the end of the soul. Usually, such primitive tribes have always believed in a life beyond, surrounded by a spiritual universe. It is true that their ideas of the earth and its forces of nature along with tribal

theories of immortality, were crude and imperfect. But the simplicity of their belief lends to the idea. As man's intelligence has increased, all these *things are being more clearly understood*.

Hold in your hand a gold coin. You have never seen a mint. You have never seen a die. Every mark on it is matched by something that made it. We are all coins and the universe is the die. It has stamped this great hope, this great belief on every soul. Look at the needle of a compass, it turns toward the north, you never saw the North Pole, but you know there is power there that pulls the needle. The power is real and mighty, whether visible or invisible, because there is a result.

The ocean swells and sways as the result of the gravitational pull of the moon. There is a power which pulls the sea. Science goes so far as to say, there is always a force there to call out the response.

Time records that the human race has always accepted the presence of a spiritual environment. Perhaps mankind has responded to spiritual appeal. This appeal has been so vital, so noble, so wonderful that the result has brought forth the grand characters, the noblest ideals, the highest and finest influences in human life. Some unseen force was at work in bringing forth such leaders as Shakespeare, Darwin, and others. Leaders like Mohammed, Confucius, and *Jesus*, the crown of them all. They all looked ahead and like those who stood on mountain peaks, talked of wonderful things.

If this life would be the end, it would contradict every idea of logic and common sense. I bring you more proof of the existence of *conscience*. The most precious thing in the world is conscience. What is it? It implies belief in justice, in the supremacy of right over wrong. Now, consider this, if there is no one in this universe - no *Supreme Being*, no mind, no heart to care - no love - no truth - no justice, or mercy, then where did conscience come from? How have we evolved it? Since nature has endowed the human race with a conscience, there must be worked out in life somewhere along the line, some reason for it, some plan of evolution whereby we can develop our spiritual demands and fulfill our soul's desires. If there were no life beyond the grave, why have the grandest men felt at the end of life as though they have commenced to unfold the possibilities of their being? There must be something beyond.

We are aware that conscience and mind work in

harmony, either for good or evil. Is it wrong to suppose that *nature* would bring forth such wonderful demonstrations, such spiritual accomplishments for no useful purpose? People today, accept the belief recounted in numerous Bible stories. The stories of things happening today are of precisely the same kind as those you find in the Old and New Testament. They are precisely the same kind of stories of visions, voices from unseen power at work, of messengers now and then appearing as recorded in the Bible. Is there any reason for supposing that in God's universe a thing which happened three thousand years ago will never happen again? Universal law has not changed. Those prophets of old were no different than people today born psychic or gifted with mediumship. Countless people, while dying, have seen their loved ones in the Spirit World. Mary Baker Eddy, in her book on Christian Science, speaks of this being true.

Numerous tests are being demonstrated and prophecy is proving its worth constantly. The power of the human mind is being explored in the laboratory of science. What revelations may be in store for us in the future! We know that the doorway between this life and the life to come,

will be opened wide. Life beyond the grave will be as clear as crystal and all things will be made plain.

Life's Purpose

*Life to us is one great mystery,
With the ages down through history;
And as we pass along the way,
We are pondering still today.*

*Somewhere I'm thinking there's a reason,
Why we're put here for a season;
One endless chain a part we hold,
For each one development of soul.*

*Life on earth is a school,
Where we must learn the Golden Rule;
God speaks in a still, small voice,
Ever showing the way, our hearts to rejoice.*

*May we search to solve life's mystery,
From nature's book, God's great history;
Somehow I figure, sometime, somewhere,
Our soul shall be satisfied there.*

by Rev. Melvena V. Hafner

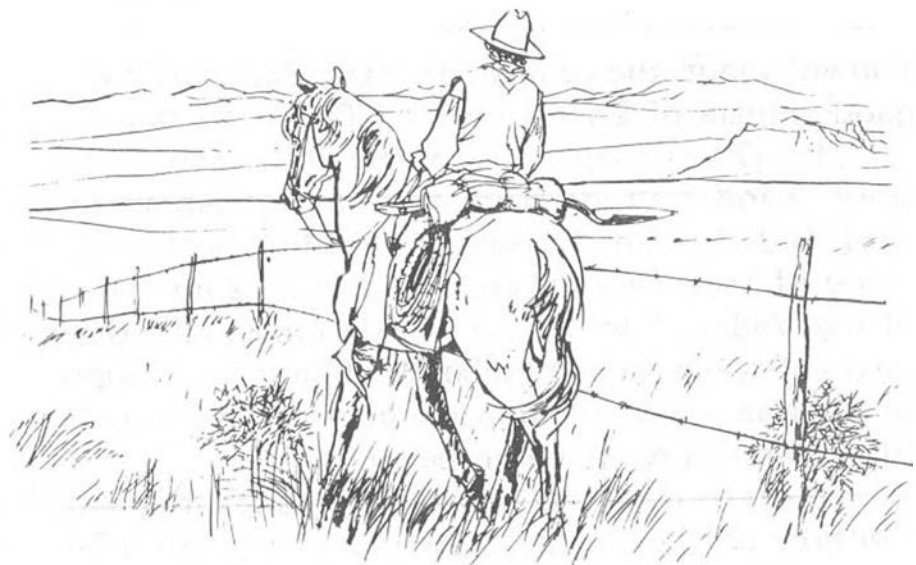
To Where You're Going

by Herbert Schneider

One summer evening my sister and I were sitting on our terrace reading and conversing. We just happened to have on our perspective glasses and we noted a cowboy with complete regalia gallop his handsome steed with flowing mane over the ridge at a furious pace. Dropping our glasses on close approach, we discerned that it was our very youthful neighbor Courtney from down the block.

He was coming up our driveway, furiously pedalling his *velocipede* (as we knew it, tricycle to you) regaled in his first cowboy outfit. His steed reared up as he reigned in close to us, while we extended welcome greetings.

The golden red haired little cowboy then dismounted and encircled his steed with quick little steps while exclaiming, "This is how the cowboys get on their horses." My sister said, "Tell me, Courtney! Why are the cowboys in such a hurry?"



Already remounted and ready to gallop, freckled little Courtney was flustered by a question with so obvious an answer. He expostulated, "Why, to get to where they're goin'," and off he went from trot to run.

I've been trying all these years since, to get to where I'm goin' and it's still over the horizon!

I Covet Truth

by Arthur C. Smith

Before Jesus was born such a thing as continuity of life, for the individual, after the change called death was undreamed of, and had no part in religion. But through the life and teachings of Jesus this truth was introduced and established. After his death the fact of communication was definitely proven and demonstrated by his return in spirit form.

Through the life and teachings of Jesus the knowledge of the continuity of life, and communication with the spirit world was introduced and established. Jesus held a seance with two spirits - Matt: 17:3, Moses, departed 15 years earlier and Elijah, dead for 900 years before this meeting. Misinterpretation is often applied here and Jesus is given credit for bringing life and immortality to light.

St. Paul, being a Greek gentile, perhaps unacquainted with Jewish history may never have

The idea of immortality was not born of a book. The idea of immortality, like the great sea, has ebbed and flowed in the human heart, beating its countless waves of hope and joy against the shores of time and was not born of any book, nor of any religion, nor of any creed. It was born of human affection, and it will continue to ebb and flow beneath the clouds and mists of doubt and darkness as long as love kisses the lips of death.

Ingersoll

known about the seance of King Saul with the good woman of Endor, over a 1,000 years before.

The Old Testament is filled with records of spirit manifestations from the time of Abraham. This Old Testament was a transition scripture: many of its terms and teachings show the influence of the Vedas of India, the world's oldest record of man's strivings to comprehend self and his relation to all else -- the encompassing forces and events that ruled and moulded his being.

This record, dating 2,000 B.C. makes frequent mention of the "Manes" (spirits of mortals who passed through the change of death). The record taught to honor, protect, and implore their aid. It was a form of ancestor worship, and, by the belief in the advancement of the spirit, "Great Grandfather in heaven, Grandfather in the sky, Father on earth," taught what we recognize as progression from sphere to sphere.

To quote Max Muller, an unquestioned authority, "In Vedic times the people in India . . . seem to have believed in a life to come, not very different from our life on earth, and in the power of the departed to confer blessings. At the time of Solomon there was a channel of communication open between India and Syria and Palestine."

Pagan Mythology stretches far back into prehistoric years and reports many spiritual phenomena. It grew through the centuries, till it blossomed in the culture of the Greeks. Then,

Then I said I covet truth

Beauty is unripe childhood's cheat;

I leave it behind with the games of youth.

Emerson

under new latin names for its gods, demigods and heroes, the personification of *natural forces*, it spread as the Roman Empire extended, to the teachings of Christianity. The forgiveness of all one's sins by pronouncing, "I believe" and accepting baptism, so appealed to Constantine, that he proclaimed *Christianity* the State religion and carried forward its promulgation with sword and torch.

Cicero tells us that "Oblations to the manes was first and more devoutly offered than to the gods."

Five hundred years B.C. there was born in India a prince, Gautama-Buddha, who taught, "Man hath not fate except past deeds, no hell but those he makes; no heaven too high for those to reach whose passions sleep subdued." He came, so his disciples tell us, "to deliver man and save all." The 200 million followers of Buddha, in their gospels make frequent mention of "bands of bright shapes, beauteous shadows, beckoning hands" clearly showing their attitude toward those, who having passed to the beyond still manifest interest in the lives of mortals.

The authors of the gospels make no reference to the residence of Jesus or His occupation between the ages of twelve and thirty, and many ripe scholars believe that Jesus may have traveled to the East. An observant, thoughtful sojourner in those lands could not have failed to know these teachings of Buddha.

As Spiritualists, we are taught "the presence of ancestral spirits is an old belief -- every peopled land has its own people's sky."

From the field of Old World history let us turn to Spiritualism in our homeland, the occidental New World. Many of the aborigines of America, as our explorers came to know them, were acquainted with and adherents to what we know as Spiritualism. These early people had their medicine men, mediums, and prophets who held sacred communion with the spirits of their fathers.

Some of these prophets were identified long past their earthly lives because of their remarkable predictions. History records but a few of the many whose accuracy may very well have rivaled the best of this day. Outstanding examples may be best remembered by the names of Tecumseh and Sitting Bull. These Spiritualists, be it noted, were the descendants of a people dwelling in a land the

In every time, in every age, as far back as it is possible for us to find a record, men have believed in the existence of a spirit world.

They have declared they have been witnesses to phenomena which have been referred to as the occult and the spiritual. Men have heard voices. They have had visions. They have received communications or revelations from intelligences who purported to be the spirits of departed men and women, angels and gods.

I know that the skeptics have been inclined to treat these phenomena as delusions; that they have referred to people who accepted them as superstitious; but the man is indeed presumptuous and certainly lacking in modesty, who declares that all of this testimony that has been recorded during the ages regarding the phenomena has no foundation in fact.

Thomas Grimshaw

Christian World did not discover until almost 1500 A.D. They were adherents to tribal customs whose antiquity no man knows, since they had no written language.

Guided by what we know historically of the teachings of the East and by what observers tell us of the practices of Western aborigines, we can conclude the following. Since centuries antedate on the one hand, and long untraveled miles stretch between America and Judea on the other, the life, teachings, and experiences of Jesus did not have the slightest effect, primarily, on the universality of Spiritualism.

Nothing should be farther from the truth than to deny indebtedness to our ancestors, for their striving for light. "We are heirs of all the ages, in the foremost files of time." I would graciously render to Caesar those things that are Caesar's; but I would not knowingly render unto Caesar the

tribute due another for the things that others wrought.

Myths have colored, often falsely, reported psychic phenomena. For instance, the *voices* of Joan of Arc, thought by her to be the voice of a shepherd lad she had known, were pronounced by the priests who later burned her at the stake, to be the voice of some Christian notable. The Redmen accepted the manifestations for what they were, but performed incantations we regard as stupid and meaningless.

May we, who know the truth of *Modern Spiritualism*, glory in our wealth, enjoy and proclaim its benefits and bequeath it to our successors, uncontaminated.

Spiritualism! A knowledge that rends from minds the shackles of doubt, dogma, and fear, diffuses its healing balm to hurt bodies, questing minds and troubled spirits; answers the challenge of science with demonstrable facts. It speaks consonant with the richest teachings of philosophy; crowns with reason the vexed brow of religion, while it ever voices, to the bereaved, the message of continued life and love of the arisen.



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NOTES from the FIELD

Connecticut Wedding

The Church of the Infinite Spirit, Newington, Conn. was the scene June 16, of the wedding of Dorothy Sexton and John Hatte. The altar was decorated with many beautiful floral arrangements. Attendants were Alvin Orne and Rose Mary Sairas. Musical selections were provided by Nellie Izzo, Cheryl Boyd, and Cher Hudobenko. Following the ceremony, a reception was held in the dining room with refreshments being served. Congratulations and good wishes were extended to the happy couple.

Letters to TNS

Dear Friends:

Not only are the articles grand, but the workmanship to compile the TNS is excellent. Typography setting is no easy matter. I take my hat off to you!

W. Arnott
California

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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 Cheaverine, 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, 91406. 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.

DENVER-The Temple of Harmony Church,

3375 S. Dahlia St., 80222. Ser. Sun. 10:30 a.m., 7:30 p.m.; Thurs. 7:30 p.m.; Rev. Robert J. Haskins, Pastor, 2810 S. Cherokee St., Englewood, 80110; Wyonna Hawk, Sec'y. 3205 S. Williams, Englewood, 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. John J. Paterna, Pres. 39 Quintard Ave. So. Norwalk, 06854, (203) 866-0663; 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. Pres. Michael Caro, 182-B Bayview Ave., Mystic, 06355, 536-0306; Sec'y. Lillian S. Cady, RFD 2, Lebanon, 06249, 228-9013.

DELAWARE

NEWARK-Spiritualist Church of Fellowship,

Y.W.C.A., Corner of W. Park Place and S. College Ave., 19713., Sunday Serv. 7:30 p.m., Wed. Class 8:00 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 Quebeck 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, 607 E. 9th St., Lockport, 60441. 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 Jeffery 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. Helen Hoffman, (312) 741-7085; Sec'y. Clara Welch, (312) 741-7158.
- FREESPORT—N.S.A.C. Chapel of Prayer,**
West on 20, Route No. 4 by the Flianenburg Crossing. Serv. every Sun. 2:00 p.m. Pres. & Pastor Mrs. Leona M. Nickel (815) 232-1629. Sec'y. Edna Hartman, Rt 4, Freeport, 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 Grieve, 518 Penn. St. Belleville; 62223. Tel 931-4953.
- LE ROY—J.T. & E.J. Crumbaugh Memorial**
Spiritualist Church, 102 S. Pearl St., Sun. Lyceum School 12:30 p.m. Serv. 2:00 p.m. Pastor, Rev. Bryan McCotter, 313 E. Center St., 61752; Pres, F. Marion Phillips; Sec'y., Elsie 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, Inc., 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. Reg. Serv. 3:00 p.m. Pres. Paul E. Keller, RR 1, Box 214B, Camby, (317) 831-2499; Sec'y. Willie Kersey, RR 1 Box 172K, Pittsboro, 46167 (317) 892-4889.
- 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, (219) 872-1618; Sec'y. Jeanne Leggett, 216 Pine Tree Ctr. 46360, (219) 879-8862.
- MUNCIE—First Church of Spiritual Science, NSAC,**
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. Ridyard, President; May Ridyard, 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 Serv. 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. Si Baynes Jr., 1865 Apple Blossom Crt, 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, Universalist Church, Pleasant St., 04426. Serv. every Sun. in April & Oct. 2:30 & 7:00 p.m. Pres. Mrs. Gladys B. Dickison, 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. May-Sept. only. President, Robert Patten, 167 Falvey St, Bangor, 04401; Sec'y. Wilson Gilman, Etna, 04434; Lyceum Drtr. Joan Mayo.

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., Jo 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.

METHUEN-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, Pastor & 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 Beesley, 261 Elliott St., Beverly, 01915. 774-2559.

SPRINGFIELD-First Spiritualist Church, Inc.,
33-37 Bliss St., 01105 (413) 732-1234. Ser. Sun. 3:00 p.m., Thurs. 7:30 p.m.; Pres. Edward Knowlton; Pastor, Lillian Esposito; Sec'y. Alma Cosby, Box 348 Warren, 01083; Medium Sec'y. Alyce Andrews, 53 Burns Ave., 01119, (413) 782-4584.

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 Beesley, 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; Sec'y. Travadon Golden.

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. Serv. 11:00 a.m., Rev. F. W. Hutchinson, Pastor, 29 E. Toledo St., Pres. June M. Johnson; Sec'y. Helga Ragan, 31 Willard Rd, 55803.

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

SALEM DEPOT-First National Spiritualist Church
of N.H., Masonic Hall, 109 Main St. (Rt.97), Ser. Sun. 10:00 a.m., Pastor Laverne Parsons, P.O. Box 23, Kingston 03048. (603) 642-8286. Sec'y. Mrs. Anna Francis, 45 Seneca Rd., Tewksbury, MA. 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, NJ. 07405.

CAMDEN-Fourth Spiritualist Church,
28 N. 26th St., Sun. Serv. 11:00 a.m. Rev. Elizabeth Giberson,

Pastor 350 W. Graisbury Ave., Audubon, 08106. Sec'y. Gerry Moser, 422 Sloan Ave., Collingwood, 08107, (609) 585-2532.
PATERSON-First Spiritualist Church
142 Carroll St., 07501. Serv. Sun. 1:00 p.m., Wed. 1:00 p.m. and 6:30 p.m. Pastor, Rev. Emily J. Hewitt; Pres. Howard J. Hewitt, 142 Carroll St. 07501; Sec'y. Connie Branton, 44-18th Ave. 07513. 523-0905. Three Adult Lyceums - Mon. Tues. Thurs. evenings.

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 Leisurville, 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, 14211, 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 Tues & 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, 14752, Services Sun. Healing and devotional 10:30 a.m., Worship 11:00 a.m. (Sept. through June). Wed. evening serv. 7:30 p.m.; Pres. Betty Cummings Schultz; Sec'y. Sueanna Reichert (716) 595-8740; Lyceum Sun. 9:30 - 10:45 a.m., Director Cecily Rivers; Ass't. Director Patricia Eisert.
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; Sec'y. Caroline Skrobut, 367 Porter Ave, Campbell, 44405.
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 Failor, 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. Delcena 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 LeFevre Dr., Kettering 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., Serv. Sun. 2:30 p.m. Sec'y. & Treas. Charles Brautigam, 2466 Newton St., Akron, 44305, 784-5122.
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, Secy., 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. Helen M. Ceroli, 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, Philadelphia 19121, (215) 232-9219; Sec'y. Rev. Bertram C. Frace, 2044 Ridgelawn Ave., Bethlehem, 18018; (215) 868-5476.
ALLENTOWN-Getter Memorial Church, N.S.A.C. 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 & message serv. 10:00 a.m., Mrs. Frances Brown, Pastor, 2733 S. Congress Apt 3305, 78704 (512) 447-2188; Pres. Mark McGrew, 209 W. 38th St.; Sec'y. Karen K. Hill, 1508 Reagan Hill 101B, 78752, (512) 459-9925.

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. Pearlie 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 Kelton; 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 & Llewellyn 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.

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I am Life, Health and Strength
By the Almighty Powers that be,
To do the Right always,
Everywhere with everybody,
And only good can come to me.
Thanks, Thanks, Thanks.

Frank J. Renollet

He who builds a church within his heart and takes it with him everywhere is holier far than he whose church is but a one-day house of prayer.

WASHINGTON

STATE SPIRITUALIST ASSOCIATION OF

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

BELLINGHAM-The Church of Psychic

Research, N.S.A.C., Charter No. 11, 710 Girard St., 98225. Sun. Serv. Healing 10:30 a.m., Church Serv. 11:00 a.m. Pres. Mabell 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; Pastor, Rev. Reba E. Fasnacht, 7200 Whitaker Ave., 19111; 725-5881.

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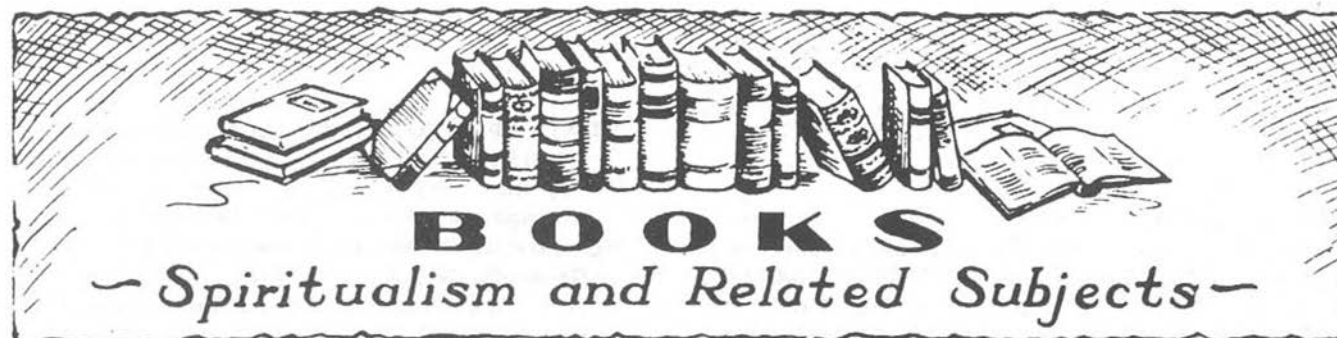
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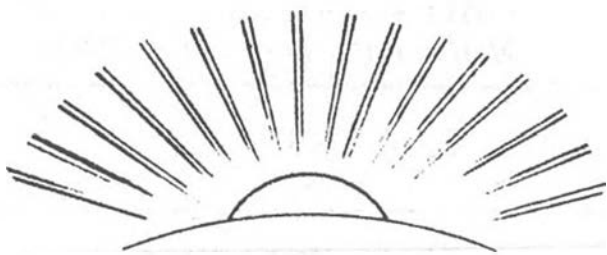
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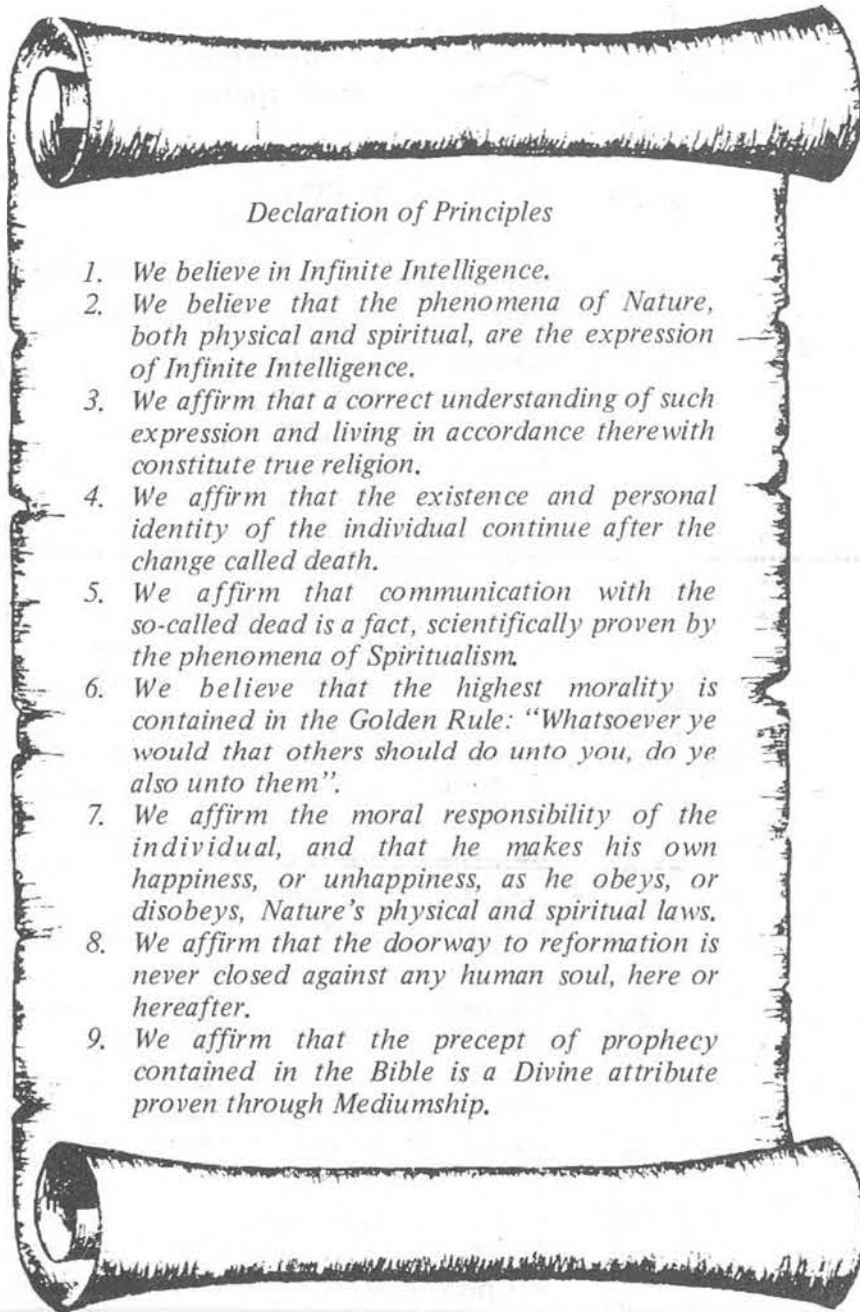


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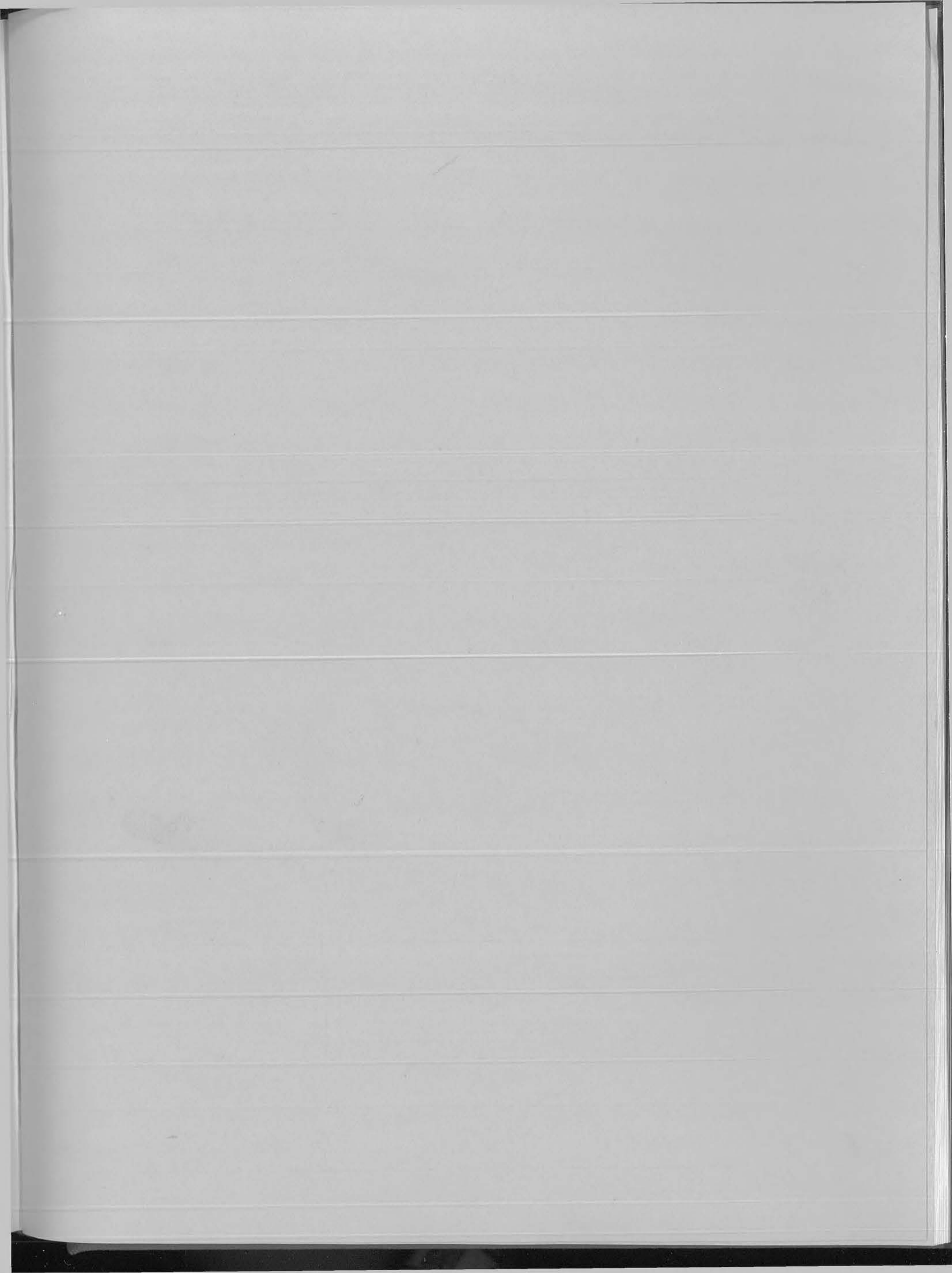
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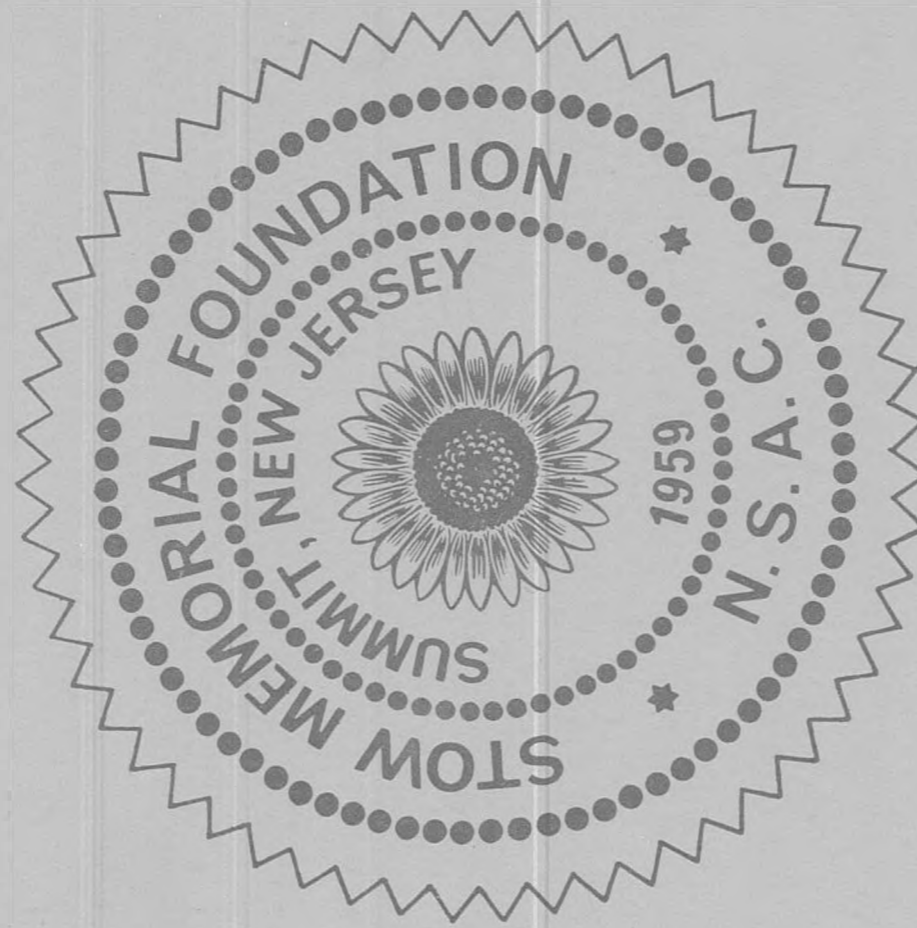
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