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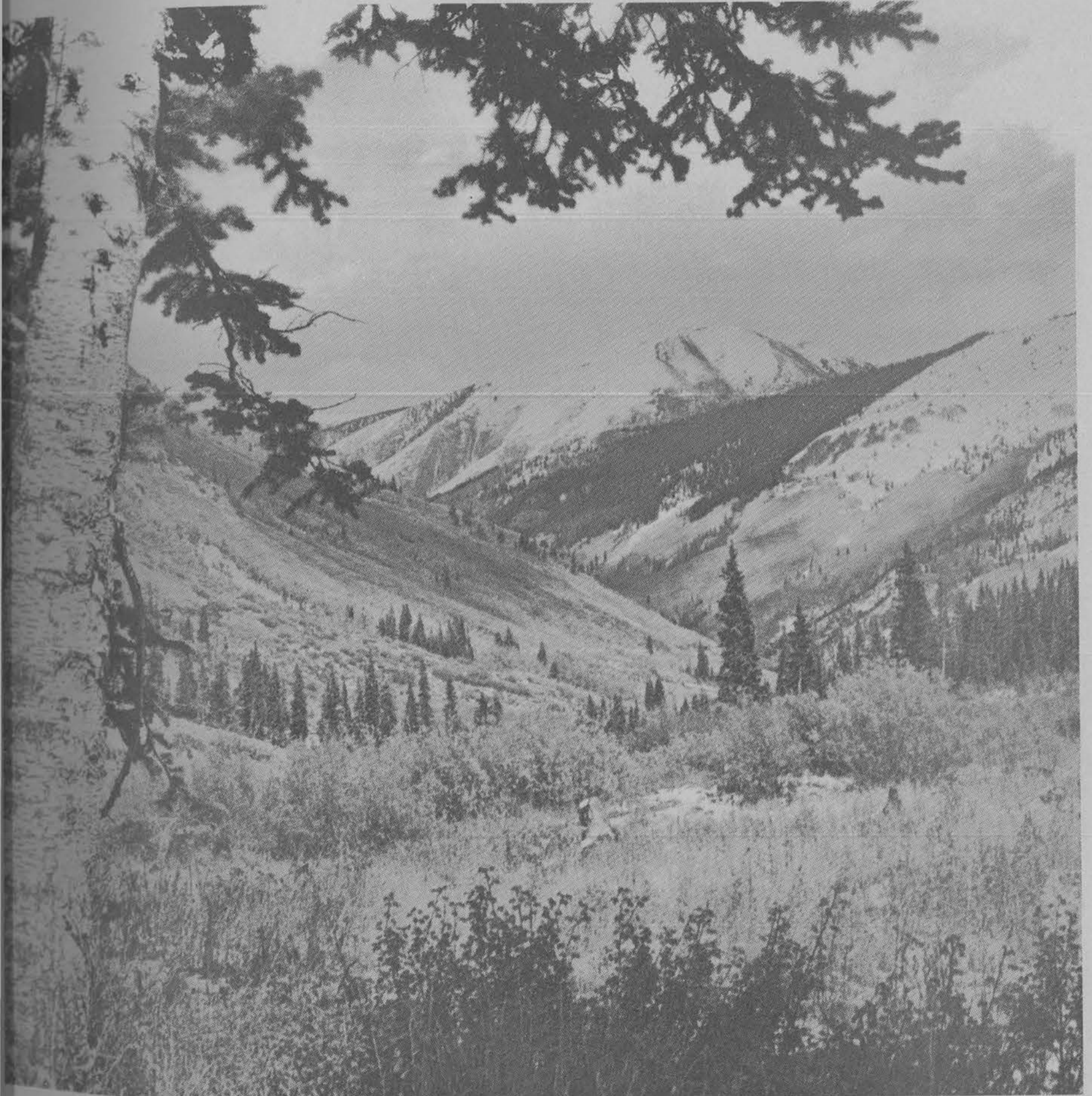
# Summit

*of Spiritual Understanding*

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# The National Spiritualist



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### New Book This Month!

**ANATOMY**  
by Rev. Irene Vitello

Compact and concise, contains illustrations.  
See page 10 for details. Price \$2.00

See book order form page 30.

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# The Amityville Hoax

by Terry L. Mayer

Terry Mayer is a freelance writer and lives in Fresh Meadows, N.Y. with her husband and two sons. She is editor of a local parents newsletter and a frequent contributor to various journals on womens' issues.



On a cool day late in August, I took a 45 minute drive on the Southern State from my home in Fresh Meadows, Queens, to Amityville, L.I., and met Frank Burch. Frank has been living in the Lutz-DeFeo house in Amityville, since late December of last year, as caretaker and "housesitter". He is a quiet, sincere young man who is very concerned about what is going on in his hometown; as a native of Amityville, Frank finds it hard to believe that this is all happening.

Until Jay Ansons's puerile book *The Amityville Horror* and the grade "B" movie which followed, very few people had ever heard of Amityville. For the most bizaare reasons imaginable, this once quiet, lovely little town has been turned into a three-ring circus for the last three years, culminating in an onslaught of "innocently blithering masses, harmless clans of flat-out dopes who drive hundreds of miles...and take photographs of a house, as if they had never seen a house before and wondered what function such a thing might perform." I quote journalist and Amityville resident Ed Lowe of *Newsday*. According to Mr. Lowe "one documented weirdo brought a nanny goat to eat the spirits off the front lawn. Others bore cups and bowls to carry ghostly rainwater from the haunted leaders and gutters." Many people even went so far as to set up picnic lunches on neighboring lawns! Amityville residents are upset, confused, unhappy and angry at what has been happening to their beautiful South Shore village.

The clouds had begun to gather more than four years earlier when Ronald DeFeo murdered his parents, two brothers and two sisters on November 13, 1974. The \$80,000 house remained vacant until December, 1976, when George and Kathleen Lutz moved in and then left 28 days later, supposedly in terror. They claimed that doors and

banisters were ripped off, foul odors were found in different parts of the house, and a white figure with the face of the Devil was seen. Were these stories true or not? Perhaps the best way to discover whether or not the Lutzes were telling the truth would be to examine the facts: 1) The Lutzes claimed numerous repairs within the house (the above mentioned banisters, doors, etc.) but they have been unable to produce any bills or receipts for the alleged "repairs". Lutz claimed to have nailed a bedroom door shut, but there were no nail marks on the door or on the frame - *and* the door opened *into* the bedroom - *not out*. 2) Although the Lutzes claimed they had not met DeFeos' lawyer until *after* they had left the house, the telephone company records show between three to five calls from Lutz to this lawyer, *all during the time that they were in the house*. 3) On the night they left the house, George Lutz took his boat from the boathouse and attached it to his van, then loaded his motorcycle into the van before leaving; but Lutz claimed that he and his family ran out of the house with nothing but the clothes they were wearing and raced down the street at top speed. Considering what was taken on the night that the family left, it doesn't appear as if they were in too much of a hurry. Perhaps their departure was as planned as all of the so-called "horrors" that were said to have taken place in the house. George Lutz did return to 112 Ocean Avenue, according to sources, for a lawn sale. Some of the furniture that they were selling belonged to the DeFeo family, but astonished neighbors heard George tell a coast-to-coast television audience that he "never set foot in Amityville after January of 1976."

It is difficult to speculate upon the reasons that motivated the Lutzes: were they hoping to secure a new trial for Ronald DeFeo by claiming that the house was responsible for his actions? (DeFeo told police that "voices told me to commit the murders"). Were they seeking the limelight? Did they do it all for money? We may never discover the real reasons behind the story.

There is little doubt that psychic phenomena does exist (poltergeists, telekinesis, ESP, Clairvoyance, etc.) but we must differentiate between scientifically provable experience and unsubstantiated stories that don't hold up when carefully examined. James and Barbara Cromarty, the couple who purchased the house after the Lutzes left, claim that "there have been no strange happenings *whatsoever* since we have had the

house." They have had psychics go through the house and tell them that there is no problem. In some cases, psychics did pick up on the DeFeo murders, but nothing else. The only problems with the house have been outside - not within. The constant traffic parading back and forth and the trespassing on the Cromarty's property, day and night, have kept them from living in their home for any length of time. Barbara Cromarty explained that she and her family "have every intention of moving back into their home" in the near future. I asked Frank Burch if he'd had any experiences similar to the Lutzes: "None whatsoever, except the usual difficulties with people outside". According to Mr. Burch, some tourists "stole a rock from the property; they picked it up and carted it to their car and drove off". Even swimming across the Amityville River, a small body of water behind the house, is not beyond some curiosity seekers who recently tried to get into the house one night. Frank never feels frightened living there, although he has admitted to me that "some people might find the idea of a family having been murdered in a place unpleasant" but it never bothers him, or friends who visit him. Absolutely nothing out of the ordinary goes on inside, according to him...and he should know.

As we drove up Ocean Avenue, the Cromarty house appeared bright and serene in the summer sun. Walking up the path to the door, I noticed that the garden was overgrown and the front lawn looked trampled upon. Somehow that made me feel sad, but I wouldn't understand why until later. The front door is massive, and it seemed inconceivable to me that it could ever have been torn from its hinges. In a recent interview, Lutz admitted that it wasn't the front door that had been torn from its hinges - it was an aluminum screen door that was damaged. Since the house is built on the Amityville River, adjacent to the Great South Bay, it is not uncommon to have 40-60 mph winds gusting off the water in December. Once inside, I found that the house has a comfortable *lived-in* look to it, although there isn't too much furniture on the main floor, since the Cromarty family was forced to move out. The rooms are bright, cheery and sun-filled. The warm and relaxed interior was not at all what I had expected after reading the book and seeing endless commercials for the movie on television. I thought that the house would be sinister and foreboding. It isn't. It is a beautiful house. One of the most impressive things within the house is the continuous heavy, wooden banister, which starts on the main floor and sweeps up to the third floor.

It showed no signs of ever having been ripped out and repaired. I saw the doors that Lutz claimed to have boarded up, but there were no marks on any of the doors or frames, and they all open into the rooms, not out. The sewing room, where thousands of flies were supposed to have congregated, is now used as a bedroom, and is no different from any of the other bedrooms. I toured the entire house from the top floor to the basement, and found no demons, cold spots or flies. Though the house is sparsely furnished since the Cromarty family is currently living in a nearby town, the interior is far from barren or cold. After going through the whole house, I find that I cannot believe the Lutzes' story. I have seen proof that their claims are spurious and untrue. There is nothing strange or weird inside of the house. No - all of the strange, weird happenings are going on outside of the house. Although sightseers began coming to the house since the Lutzes told the newspapers and local television stations about their departure, when the book was published, visits from the curious increased. The onslaught reached a terrifying peak when the movie opened on Friday, July 27th: an estimated 1,200 to 1,500 cars passed by the house, most slowing down and others stopping to look inside. Assuming that each car had an average of two passengers (although a great many cars were full) that would mean that between 2,400 and 3,000 sightseers came to Ocean Avenue in Amityville to look at the Cromarty house. Perhaps visiting hours should have been posted outside, since Frank Burch must have felt like a caged exhibit.

On the day that I was there, I saw adults posing children in front of the house and taking pictures. Most just stood and stared as if they expected the house to move. Frank said that when he had put his garbage out front for pickup, someone had stolen it, and the can as well. Since I had never been to the house before, or experienced a situation like what is happening in Amityville, I looked out of the window at the people on the lawn who were staring at the house. It is a weird feeling to look out of a window, only to find strangers staring back at you. When they see you, they nudge one another and point. You feel as if you are in a fishbowl. It isn't just disconcerting or annoying; it goes beyond that, and the feeling that I came away with was very close to fear. Since many break-ins have occurred on Ocean Avenue, this fear is realistic and certainly justified. No one wants to feel as if they must live behind closed doors or drawn blinds. It is an unnatural way to live. I began to understand why the Cromarty

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# The Great Emancipator

## Abraham Lincoln (1809-1865)

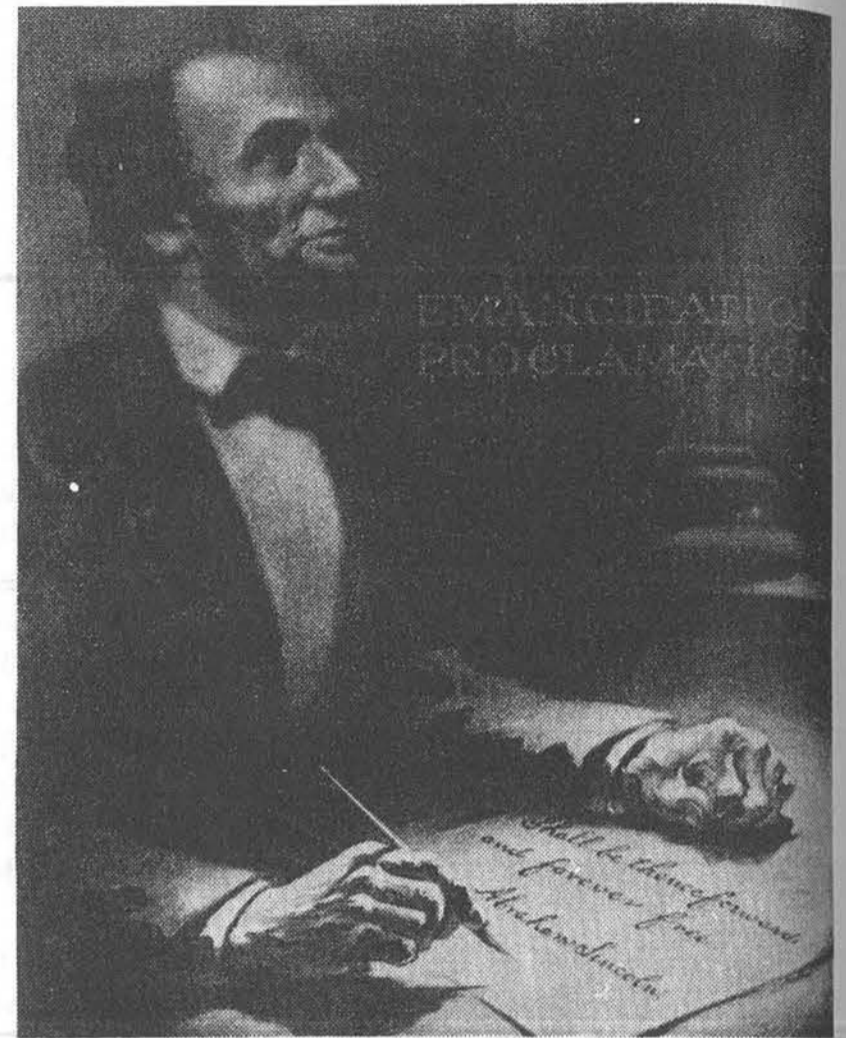
Abraham Lincoln was the pilot, conscience, and voice, of an age he understood more clearly than it understood itself. As Ralph Waldo Emerson said, "The pulse beat of 20 million Americans beat in him". He understood his countrymen, his contemporaries did not understand him.

What helped this solitary figure face the multitude of problems of the time? A study of his life provides the answer. He shared his solitude with God.

Lincoln wandered through the agonizing days of the Civil War, "ever alone with God". He found courage and stability for his awesome task. We too, struggling through days of strain, need not walk alone. Like Lincoln, we may share the great company of God and travel through the days of quiet faith and unfaltering hope.

History records Lincoln's interest in spirit communication. Nettie Colburn Maynard visited the White House, invited by Mrs. Lincoln, to conduct settings which Abraham Lincoln and several influential friends attended.

It was in December 1862 during a circle of Nettie's, that he was urged by spirit counsel not to delay the enforcement as a law of the Emancipation Proclamation.



"The world will little note nor long remember what we say here, but it will never forget what they did here."

## The Lincoln Legacy

Abraham Lincoln, the sixteenth President, is one of the most revered and respected men in history.

His statement "The will of God prevails: without Him all human reliance is vain" shows he placed God first in his life. His words were organic, not merely for their content, organization or style but his words and the man were one.

**Faith:** Lincoln summed up the working of this faculty of mind in the concluding portion of the Gettysburg Address, "It is for us the living, rather to be dedicated here to the unfinished work that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the

earth". Lincoln's faith in government was that it exists and evolves under God, the only real source, and it is faith in the one invisible power and presence that creates the new birth of freedom in us as we make the most of every day in our life.

**Love:** Lincoln clearly saw the dynamics of this unifying power by presenting one of the most compassionate inaugural addresses uttered by an American President. On March 4, 1864, his words mirrored unselfish giving of himself as President during the Civil War and his unreserved love for all people, even those in the seceded states. "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in".

*Charity:* Charity is not a dole, it is love to harmonize and bind up national wounds, love to care for veterans, widows, orphans, and to achieve, as Lincoln put it, "A just and lasting peace". He refused to side with the hate mongers among his own party.

*Understanding:* Few presidents have evidenced the degree of comprehension Lincoln displayed. In his final public appearance several days before his assassination he spoke these words, "We meet this evening not in sorrow, but in gladness of heart". In this ever expanding of mind Lincoln told those

assembled that belligerency is forgiven because in God mind there can be no division or separation and that praise and thanksgiving are the highest forms of prayer.

*Judgment:* Lincoln aptly discerned the source of the mind faculty. During his first presidential campaign he said "I know there is a God and that he hates injustice and slavery. I see the storm coming and I know He has His hand in it. If He has work and a work for me, and I think He has, I believe I am ready."

*Submitted by Otto Schuh*

## Great Americans: Their Contribution to Humanity

by Rev. Verna Kuhlig



Among the great men of American history, we pay tribute to George Washington, the *Father of our Country*. First President of the United States, born on February 22, 1732. Noted for his great bravery, sense of justice, sound judgment and talent for organization, which he manifested early in life this noble and noteworthy character, as a soldier and statesman, is truly to be remembered at this time of the year. The life of George Washington is familiar to every American and his memory is to be revered. We quote lines from Daniel Webster:

"America has furnished to the world the character of Washington! And if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind."

Abraham Lincoln, the Great Emancipator and sixteenth President of the United States, was born on February 12, 1809. "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right," words spoken by the great statesman, bespeaks the character of this noble soul. In his great hour of need, he turned to the advice of those from "realms supernal," and it is told that it was on advice from the spirit world that he signed the proclamation which freed men from slavery.

Horace Greeley, born in Amherst, New Hampshire, on February 3, 1811, editor of the *New York Tribune* from 1841 to the time of his passing in 1872, aided greatly in defending the mediumship of the Fox sisters. For his fearless open-mindedness and investigation of the phenomena he had the reputation of being extremely radical and was greatly criticized.

Henry Wadsworth Longfellow, born in Portland, Maine, on February 27, 1807, was

---

*Lives of great men all remind us  
We can make our lives sublime.  
And departing leave behind us  
Footprints on the sands of time.*

*Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.*

*Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.*

*Henry Wadsworth Longfellow*

---

spoken of by James Russell Lowell as *the most beautiful character that I have ever known*. Longfellow was inspired by the work of Horace, the Latin poet, who said: "He who writes what is useful with what is agreeable wins every vote: his book crosses the sea; it will enrich the booksellers,  
(continued page 13)

# One Step at a Time

by Marian F. Egner

Man is ever a seeker of knowledge. All through his life he is questioning, never satisfied until he has learned about some object of his interest. This is a welcome trait for it promotes growth of mind in harmony with growth of the physical body. And this questioning does not end in maturity. There are many ideas and new thoughts coming forth to stimulate the mind. There are many blind spots however. Many things pass by us unnoticed. Man's interest never centers on too many questions at once and while he pursues one course, he misses many others.

Many questions remain unanswered until the mind is ready to receive these answers. Man must become educated in the simpler facts before he can take on the more advanced. This law is followed in all phases of man's existence. Progress may seem slow but it must be thorough to be the true way. There can be no short cuts which would exclude some important fact. Many lessons cannot be learned in a lifetime on earth. We cannot see

clearly enough to grasp the truth. Too many of our experiences have clouded our eyes.

We anticipate a time when truth will stand out ready to show us the proper route to follow. To keep us on the straight road to successful knowledge. When we have learned all these things which make a firm foundation, then we will go on seeking and finding new questions, new answers.

Confusion enters when man's thoughts cover too many areas at one time. And where there is confusion the answers will not be clear. One must go slowly, one step at a time.

Although we always seem to be in a hurry, racing against time, we find we must slow down in studying some new interest or we miss a great deal of information. We never expect physical growth to progress at an abnormal rate - thus we must realize mental growth must proceed slowly also if we would have fine results.

So let us keep on, with patience, ever onward, but with thorough preparation for each step. With satisfaction not frustration. With thankfulness for the knowledge that each day brings, and for the continual search for more wisdom.

# Prayer That Works

by Joel Bjorling

A famous hymn states that prayer is the heart's *sincere desire*. It is a yearning, a call for strength, consolation, or healing from deep within our being. Prayer is *sincere* in that our need is honest and genuine and it may be called a *desire* because it is a step toward a full expression of ultimate good from Divine Consciousness.

Jesus gave his disciples instruction in the practice of prayer. He set guidelines for its effectiveness which would lead one to the highest good. In Matthew 6:6 he told his followers to pray in secret. That is, we must enter a period of silence, clearing our minds of negativism, and focusing our attention on the inner light. By calming our minds and coming to peace within, we open our higher channels to the Divine. Thus, as we pray in secret or silence, God can bring our inner, deepest needs and dreams to reality, rewarding us "openly" for "the Father sees in secret" - Matthew 6:6.

Jesus counseled his disciples against "vain

repetitions" - Matthew 6:7. This referred to long, lengthy prayers spoken in the synagogues which were uttered with the lips, but had no meaning to the heart. The prayers themselves may have been conceived by inspired persons and conveyed deep truths, yet they came to be spoken more out of habit than inner conviction. Vain repetitions not only refer to spoken prayers, but also to the promises of God taken without understanding or action. It could be considered a vain repetition to "just believe" or have an intellectual knowledge of God, yet not be able to see God as an active force in life. Such also applies to practicing religion without ever getting at its most profound meanings. When Jesus spoke of belief, it was an active belief, a calling upon the unlimited resources of the Divine and not purely an intellectual assent. He said, "Whatsoever ye shall ask in prayer, believing ye shall receive" - Matthew 21:22. Also, he exhorted us to "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" - Luke 11:9. Note the action



words: *ask, seek, knock*. Active prayer involves faith expressing "complete confidence" -- a total assurance of the unlimited, overpowering power and law of God to bring about the highest good in our lives. Jesus characterized such prayer thusly: "if ye have faith, and doubt not...ye shall say unto this mountain, Be thou removed, and be... cast into the sea; it shall be done" - Matthew 21:21.

A simple definition of positive prayer could be that it is the power of God (Divine Mind or Infinite Intelligence) expressed through a person toward ultimate good. Prayer means getting things done,

getting one's material and inner spirit in order. Prayer is active, not passive. It is belief plus action. Through positive, confident prayer, good becomes real. As Divine Mind knows what we need before we ask, our innermost dreams can come forth. What we think and give substance to in our minds becomes actuality. The meaning and purpose of positive prayer can be summarized in the following affirmation: *Divine Mind through me makes good a reality in my life!* Such will only be the beginning of a fuller, richer life.

## "Timely Reflections"

by Rev. Clyde A. Dibble



Dear Fellow Spiritualists:

How rich is the heritage of the Spiritualist? It is so inspiring to read in recent issues of *The National*

*Spiritualist* the philosophy of Arthur Myers, Gordon Burroughs, William Hammond, Elizabeth Harlow Goetz, Robert J. Macdonald, and Dr. Victoria Barnes. These wonderful people carried the torch left by the early pioneers of our movement. It was my great fortune to be associated with them on the N.S.A.C. Board for many years.

H. Gordon Burroughs stated, "The Spiritualist undertakes a spiritual adventure in right living". This idea should appeal to the younger generation of today to expand their spiritual horizons, make friends with the angelic hosts of friends and leaders just over the way, and thus serve as a connecting link, a psychic chain, a spiritual mosaic and pattern for the future.

In the highest sense, we are all mediums through which God is seeking to express the divine possibilities of all mankind. Of all the fine and refined instruments now coming to our daily understanding and use in the electronic field, transforming our daily living at home, in business, and society everywhere, there is no instrument yet created or devised which can compare to the human being who has become aware of his spiritual nature, with all the possibilities and potential for making this a better world.

I notice a trend of quite a few of our churches changing their chartered name from "Spiritualism" to apparently more publicly palatable names like, Psychic, Spiritual Science, etc., with the legal requirement of also adding N.S.A.C. after this new name. I hope this does not mean that anyone or group has become ashamed of the name "Spiritualism" or its truth, but only seeks a device of salesmanship to attract greater numbers.

Have we forgotten that Mary Baker Eddy gave private readings as a Spiritualist medium before founding the Christian Science Church, or that Charles and Myrtle Fillmore were mediums long before they founded Unity?

Not only is this an admission that the truth of Spiritualism is timeless, eternal, universal and infinite, but under whatever label one of our churches continues to operate, they have the moral and legal obligation and responsibility to teach our philosophy. Each individual must stand on his own, and not succumb to the old, weak, archaic and nearly obsolete vicarious tenets of a bewildering Christianity, which is sorely perplexed these days as to how to reach and hold the attention of the new generations. Individuals who are sharp and alert want to discover the truth of their *own* spiritual nature and powers, and not leave it as an uncertain faith in some well meaning but ambiguous dogma.

So, dear fellow Spiritualists, truth needs no defense under whatever name, label or caption. The most important question of an inquiring mankind is the one asked by Job, "*if a man dies, shall he live again?*"

As Shakespeare said so many centuries ago, we now say to our fellow Spiritualists, "To thine ownself be true, and it must follow as night the day, thou canst not then be false to any man".

# God's Laws Remain Constant

by E. S. Jewell

Among people who are not familiar with the religion and philosophy of Spiritualism there exists a very common belief that Spiritualists are a credulous class of people who believe in a world *not* regulated by natural law. Supposedly, many may feel, that *we* base everything on supernatural incidents.

This is entirely a misconception of Spiritualism; for among religions, Spiritualism maintains that all is governed by law and order, within a rational universe. Until of late, the orthodox churches addressed this question within their own orders by explaining that God governed the universe in an inconsistent manner. When appropriate He would suspend natural law to allow for the performance of miracles.

Spiritualism teaches that we live in a universe governed by the law of *cause and effect*. Nothing *cannot ever be the cause of something*. For *everything* there is always a *something* that produced it.

An all-seeing eye would pick up the connection at once. If we fail to see the connection between the *why* and the *result*, it does not mean that the connection wasn't there -- only that our vision wasn't sharp enough.

A few churches choose to ignore science and the latest findings which enlighten the scholarly work of earlier Biblical researchers. For these the middle ages of man may never die. The medieval mind is ready to accept without question anything these so-called churches approve for their dissemination.

The twenty-five thousand lives of the saints in the great Bollandist collection are filled with miracles of the most incredible kinds; yet in those days the accounts caused no astonishment! An example will suffice for clarity: one saint having retired into the desert to lead a life of mortification. Birds daily brought him food sufficient for his wants. When a brother joined him, the birds doubled the supply. At the death of the first saint, two lions came and dug a grave for his body, gave a howl of mourning and knelt to beg a blessing from the survivor. The innumerable miracles in the *Little Flowers* and *Life of St. Francis* are repeated in many other lives. Saints are lifted across rivers by angels as they preach to the fishes which swarm toward shore to listen.

Almost every town in Europe had its relic

which had produced its miraculous cures, or its image that had opened or shut its eyes, or bowed its head to a worshipper. The Virgin of the Pillar at Saragossa restored a worshipper's leg that had been amputated. This is regarded by Spanish theologians as especially well attested. There is a picture of it in the Cathedral of Saragossa.

In those days there was no organized knowledge of nature, and consequently little or no conception of law or orderliness in nature. The people had no standard or rule by which to test stories or unusual occurrences. They believed anything might happen in the world. No reason(s) existed why it should not.

Spiritualism teaches that we live in a universe governed by law and order, and that the action of God's laws is never interrupted to permit the performance of miracles. When miracles do occur, such merely demonstrate natural law in complete harmony.

Neither does Spiritualism teach the efficacy of vicarious atonement. We cannot believe that after many centuries of established law God would change His mind and show mankind how to evade the penalty of breaking such laws. Spiritualism believes that religion is valuable only for the practical doctrines it inculcates and the practical truths it teaches. Religion should be designed to fit men for living rather than dying. Man needs it more in his daily living than on his dying pillow. God is more honored in an upright and virtuous life than in a repentant and sorrowful death.

Spiritualism teaches that everyone becomes responsible for his own salvation. He cannot be saved by the merits of another, nor be responsible for the transgressions of others.

Nor does Spiritualism teach that justice is served by laying the transgressions of the world upon an innocent saviour. Nor can divine retribution be satisfied by making the innocent suffer for the guilty. There can be no punishing by proxy -- nor saving by proxy.

Orthodox churches, as a general rule, suggest that miracles and revelations, once made, would serve forever. Evidence given in one age would thus serve for a distant time. History within the church had shown the fallacy of this idea. It has shown that evidence, like all other things in this material world, wears out and loses its potency.

We cannot expect reasonable men and women to believe that marvelous phenomena, alleged to have occurred in a remote and superstitious age,

actually happened, if such are scorned and denounced when happening at the present time.

Frederic W. H. Myers, in his book, *Human Personality and Its Survival of Bodily Death*, captured the essence of this thought when he wrote:

"I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the resurrection of Christ, whereas, in default of the new evidence, no reasonable man, a century hence, would have believed it. The ground of this forecast is plain enough. Our ever-growing recognition of the continuity, the uniformity of cosmic law has gradually made of the uniqueness of any incident its almost inevitable refutation. Ever more clearly must our age of science accept the relationship between the material and the spiritual realities of life. This relationship must be a great structural fact of the universe, involving laws at least as persistent, as identical from age to age, as our known laws of energy or of motion. And especially

as to that central claim, of the soul's life manifested after the body's death, it is plain that this can less and less be supported by remote tradition alone; that it must be tested more by modern experience and inquiry."

Myers' argument is logical enough. If in order to believe in the resurrection of Jesus man must believe that it was a unique phenomenon, caused by an intervention of God in which He suspended the operation of natural law to allow a supernatural or *divine* act to take place, it will become harder and harder for mankind to believe that it ever occurred at all. Whereas, we need to understand that, as Spiritualism teaches, the resurrection of Jesus was no more supernatural than the survival of any human soul after death, and was in harmony with the same law. His resurrection is then seen and understood as a complete fulfillment of the requirements of natural law as it applies, not to Jesus alone, but also to every member of the human family, and appears logical and reasonable to every thinking person.

## Usefulness of Spiritualism

by George W. Kates

"Of what use is Spiritualism?" It would seem the reply is self evident! But many people fail to understand the *great* need of the truths unfolded by spirit communications and the benefits which stand in abeyance.

An answer to the question fills many volumes written over the years.

A visitor to an unfamiliar country usually finds a curious audience on his return home. Those who haven't made the journey find interest in every detail - the people, its climate, customs and outstanding sights. Occupations and how they differ from the same work back home always creates a flood of questions from listeners. Should not such details be equally interesting to earth dwellers when one from the spiritual planes of life comes to tell them of life beyond the material? There are dozens of questions. The answers are not just for those nearing the end of life here. Sooner or later the journey touches everyone.

The details of this special life are very intriguing to many. Before the information was available in print or supplied through qualified

teachers, seekers had to struggle for answers on their own. Perhaps success!

When a loved one makes the transition, those who remain behind have only their faith to fill the void. Spiritualists can take one step forward to receive proof of everlasting love from the departed. The pain which death brings can never totally be erased, however, its sting is plucked, through the mercy of God - a fact which is ours to savor when Spiritualism becomes an active, visible part of our daily lives.

Despair and sorrow no longer rule. The grave is no longer an affliction that has no panacea. Death is not a mystery. These painful realities which strike the heart and tear at the fabric of *the will to live* in those remaining behind, can be cast aside.

Through the faith of Spiritualism supernaturalism is destroyed and naturalism assumes its rightful place as the eternal law.

Spiritualism has brought incessant blessings to the spiritually minded; knowledge to every seeker; underscored the values of morality, virtue, honor and justice for greater expression in human life.

Science, art, music, mechanics and literature and all concomitants of human progress have been

accelerated through the unfolding works of Spiritualism.

Religion has grown. The once valued significance of creedalism and need for ceremonialism has withered. Greater belief in the philosophy of life -- naturalism -- and divine inheritance for all was part and parcel of this growth.

All shall inherit immortality; and all shall go forth into a continuity of progressive unfoldment.

All are but parts of one stupendous whole; whose body is of nature and soul is of God.

Who represents all this? The organizations recognized as Spiritualists.

What are these organizations doing? They hold public meetings where demonstrations and spiritual truths are taught. They erect edifices for questioning souls to assemble. They secure competent teachers in order that sublime truths may lead the people to better lives.

## Free in Spirit

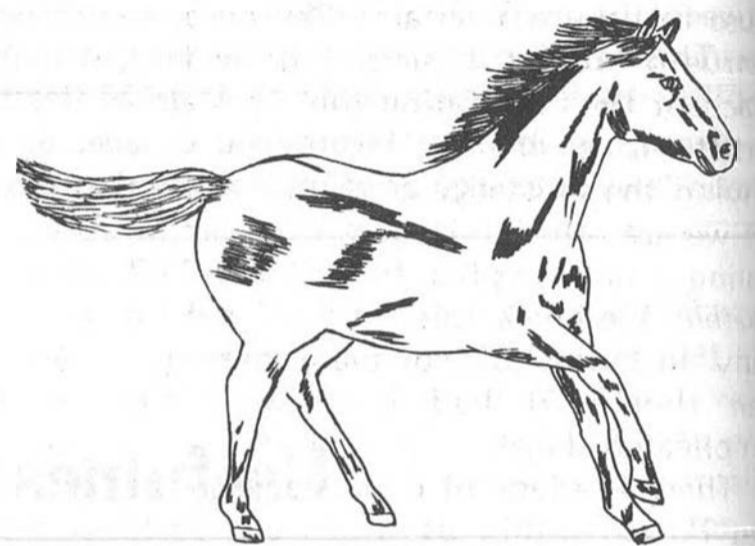
by Judith A. Vincent

It was Sunday, October 14, 1979. I had just arrived at the ranch. As I walked toward her pasture, anxious to see my mare, Glory, I was intercepted by Helen - the owner of the ranch. "Wait Judy! She's not there anymore." With great difficulty she continued, "I tried to reach you for weeks. All the girls knew about her old injury, but one of them didn't listen. She was jumping a fence and her hind quarter gave out over the jump - her front leg shattered. I did everything I could, but you know what had to be done. She's not out there Judy."

I continued to walk toward her pasture. I understood what Helen had just told me, but the picture focused in my mind was centered on an occurrence that had happened just three days earlier.

I had been driving by the ranch on the road parallel to her pasture. She was on my mind so strongly. I glanced over to see where Glory was and saw a sight so magnificent that I pulled the car over to stop and watch. It took my breath away to see her running. In the action of her strides there was no sign of that old injury. Her gait was perfect. I could feel the joy she was feeling, and sense the freedom of it all. She was in the height of her glory - radiant - beautiful - the picture of perfection. She was so full of spirit! I had driven off that day, overwhelmed by the beauty of what I had seen.

Helen had told me the truth. Glory had been put to sleep weeks *before* I stood watching her at the pasture fence. Not logical? The factors of God's spiritual truths do not fit themselves to suit man's limited understandings. There is no doubt within me that I had been blessed to see the animal I had loved so much *free in Spirit*. I had seen the truth. She is in her perfection now. For her there is



no pain, no restriction from her physical body, no limitations, nor even the confinement of the pasture any longer.

I will hold to the memory of watching her that day as she ran. I can still feel her joy - still sense her freedom. But most of all I know she is at peace, and I am overwhelmed by the *magnificent beauty of it all*.

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### ANATOMY

A new booklet is just off the press. Written and illustrated by Irene Vitello, a registered nurse, *Anatomy* is a must for everyone. With the assistance of doctors, Rev. Vitello has prepared a very informative guide to better understanding the human anatomy. This booklet is recommended reading for healers.

See page 30 for book order form. Price \$2.00

# Spiritual Healing

## 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.*

*I refuse the verdict* does not mean that we refuse to believe a certain situation or condition to be true or untrue. It simply means that we refuse to accept the implication that goes along with the verdict. Take disease, for instance, we are not denying the existence of disease as an experience. But we are refusing to accept the implication that healing is not possible *-for with God all things are possible*. We know this is true, for there have been many instances of complete healing of disease, even though it had progressed into late and complicated stages.

There is a lack of understanding that there is a God Power within us which can perform Divine healing for us. We need to realize that the Intelligence within us responds to our thoughts and prayers for healing. We should have no doubt that the God within us is perfect and will manifest perfection. We must be grateful for God's healing power.

## As ably stated by Sir Oliver Lodge:

Miracles lie all around us: only they are not miraculous. Special providences envelop us: only they are not special. Prayer is a means of communication as natural and as simple as is speech.

Realize that you are part of a great orderly and mutually helpful cosmos - that you are not stranded or isolated in a foreign universe, but that you are part of it and closely akin to it - and your sense of sympathy will be enlarged, your power of free communication will be opened, and the heartfelt aspiration and communion and petition that we call prayer will come as easily and as naturally as converse with those human friends and relations whose visible bodily presence gladdens and enriches your present life.

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## SPIRITUAL HEALING REQUEST

(Please Print)

I request Spiritual Healing for: .....

.....  
(Your Name)

because of the following condition .....

.....  
(Your Address)

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

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

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

Please apply my love offering of .....for 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: .....

# Spiritual Phenomena and Immortality of Man's Soul

by Dr. Clifton A. Crosby

The March, 1923, issue of *The American Journal of Clinical Medicines* contained two very interesting articles: *Conan Doyle -The Spirits -The Bible* by Mrs. E. Y. Walker of Willard, Ga., and *Another View of Conan Doyle's Ideas* by F. G. de Stone of Turlock, Ca. Each article offers the reader opposite views on the subject of spiritual phenomena and immortality of the soul. These writers commented upon previous articles which appeared in the same journal written by Dr's. Bryce and Chandler.

To refresh your memory, Dr. Bryce and Dr. de Stone upheld the view of Sir Arthur Conan Doyle. Mrs. Walker, a physician's wife, agreed with Dr. Chandler in his most quoted statement, "The persistence of ourselves after death savors to me of the child's faith in fairies and fairyland."

Mrs. Walker openly declared herself "a consecrated Christian". Taking her faith in hand and twelve years of study of God's Holy Word she issued the following challenge: ". . . I challenge anyone, preacher or layman, to produce any other scripture, except Satan's statement, to indicate (1) that the human soul was or is immortal, or (2) that the dead were alive anywhere, or (3) that they either went to heaven or any other condition or life before the resurrection."

## Is the Human Soul of Never-Ending Existence . . .

Every person is entitled to a view of religion, but an opinion should never in itself constitute an absolute answer. The facts should be weighed. Personal prejudice should always be excluded. Mrs. Walker reflected bias in voicing her conclusion!

My comments will be directed in the light of those who believe as did Sir Conan Doyle, Dr. Bryce, Dr. F. G. de Stone and thousands of others.

## Where The Dead Go

It's the view of Sir Conan Doyle that at *death* the spirit leaves the physical body and passes into a higher state of existence -- according to its moral status on earth -- and that (the spirit) retains individual characteristics, or personal identity, and continues to grow mentally, morally, and spiritually; thus gaining higher spheres of existence as time goes on.

Through all this he remains interested in the spirit activities (progress) around him, as well as the progress and welfare of those still on earth in whom he may have a personal attachment. If a sinful (evil, ignorant) person "dies", his spirit goes

to a darkened sphere until the assistance of spirit teachers and other helpers are able to educate and develop him, so that he is put on the right road to continual spiritual progress. In other words, the spirits of the "dead" are slowly approaching, through the ages, the qualities and likeness of their *creator*, the Infinite Intelligence, God.

Now, where does heaven or hell come in? "Communicating spirits have merely graduated from this form of life into another one. That life can be heaven or hell, just as each spirit chooses to make it; the same applies to our life here."

Resurrection of the physical body is denied, as in accord with St. Paul, who says, "But some men will say, how are the dead raised up? and with what body do they come?" Cor. 15:35-37. Resurrection is interpreted as simply the passing of the spirit, at time of "death," from the physical body to a higher and purer sphere of spiritual existence. The evil (or ignorant) spirit is more truly resurrected when made more pure (educated), and has found the light of knowledge and truth.

In light of the above reasoning, how can one "produce any other scripture" to prove "that they (the dead) went to heaven or any other condition of life before the resurrection," since resurrection is interpreted as the change taking place at death? The orthodox belief, naturally, does not hold such an interpretation; likewise, Mrs. Walker. But the point in question does not involve a discussion of the orthodox interpretation, but merely an answer to the challenge. Hence, one believing as Sir Conan Doyle, does not assert that the "dead" either go "to heaven or any other condition of life before the resurrection."

## Some Ancient Beliefs

The ancients believed in "demons," and, in the light of their "scientific" accomplishments and meager knowledge of the body's functions, interpreted insanity to be due to the body being possessed of "demons," or evil spirits. (The Bible is full of such accounts.) Evidently, this view is still held by some people today; however, psychologists give a different explanation. Mrs. Walker stated, "These messages *do* come from the spirit world, but not from the spirits of dead humans, but from angels, who, one time holy, left their condition of holiness and became demons, who have since delighted to get possession of the living on earth by obsessing and overthrowing their wills."

What authority has she for making such a broad assertion? Do our modern scientific achievements substantiate this? Do medical authorities on nervous and mental diseases teach this? Do psychiatrists and psychoanalysts of today agree to such antiquated ideas? What is the origin of "angels" if they be not the spirits of "dead" humans? And what influences in heaven could corrupt an angel of holiness, and change it into a demon? Do devils inhabit heaven? Or do the holy angels steal away occasionally and flirt with devils like the modern flapper? *This attitude appears contrary to all natural law.*

Here is one biblical citation where "angel" is used synonymous with "spirit" in speaking of a human. Peter, imprisoned by King Herod and guarded by soldiers and bound with chains, is visited by the "angel of the Lord" (a spirit messenger) who causes his chains to fall and delivers him from prison:

"And when he (Peter) had considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying. "And as Peter knocked on the door of the gate, a damsel came to hear, named Rhoda. "And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. "And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, it is his angel (spirit). "But Peter continued knocking; and when they had opened the door and saw him they were astonished. "But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of prison..." Acts 12:12-17. Does not this go to show that angels are "spirits of humans" who lived on this earth? At least, that was, apparently, the conception in those days.

Spiritualists have no knowledge of spirits who have never lived in a physical body. Those who return from higher spheres of spiritual existence claim to have lived on the earth plane; some, hundreds of years ago. One example, according to a report in the *Chicago Tribune* of March 24, 1923, *Patience Worth* dead over 325 years gave spirit poems through Mrs. John H. Curran of St. Louis.

#### Fairies Not Countenanced

Neither do Spiritualists believe in miracles, fairies, demons or the supernatural, since all law is natural law and governs both worlds alike. Anything considered a *miracle* or supernatural

would be contrary to natural law and explainable through science. Demons or fallen angels are therefore not in existence. It is true, however, that there are living demons (sinners on the earth).

Another thing: Who ascertains the fact that many of the inmates of insane asylums are possessed of demons? Do the physicians? - or the religious fanatics imbued with theological superstitions? Do not medical men claim that the majority of the insane suffer from the ravages of life, among which may be found syphilis, religious perversions, excess mental strain, shock, worry, grief, brain diseases or injuries?

Have you actually seen a lunatic caged or running around with a fallen angel in him? If so, had an attempt ever been made to dispossess him of the demon? Was an attempt made to restore the demon to a holy angel again? Why are there many insane asylums and thousands are thus afflicted? There must be an awful corruption going on in heaven to produce so many fallen angels or demons. Why don't all the consecrated Christians get together and drive out the devils? Indeed, the book of Genesis and its description of Satan and demons is a wonderful book for the exercising of the imagination, and it's very odoriferously savors to me of the child's faith in fairies and fairland.

(continued next month)

#### (GREAT AMERICANS-continued)

and win for him imperishable fame." Mr. Butterworth, in his biography of Longfellow said of him: "Longfellow learned to make what is *useful agreeable*, and this principle was one of the great secrets of his success in literary life." The poems of Longfellow glow with the philosophy of Spiritualism. He was truly inspired and the angels were very close to him.

When the lives and works of these famous and great men are reviewed, we realize responsibility to the human race. Our lives too may be inspired; we can follow the gleam that has revealed the souls of men, be it through the spoken word, kind deeds, the pen, music or the canvas. By loyalty, justice, love and understanding, the world will be better for such individuals having lived in it. Tolerance, the saviour of mankind, will lead to a greater and better race, spirituality will be developed which will lead to brotherhood, then will we live in peace and know the true meaning of good will toward each other.

**(HOAX-continued)**

family could not stay in their home. Perhaps the most difficult problem to deal with is the loss of sleep, because people continue to show up throughout the night. Frank told me that even soft voices carry right into his bedroom from outside. Try, for a moment, to remember the last time one or two cars stopped under your bedroom window at 2:00 or 3:00 a.m. on a summer evening. Do you recall how the sound of the motors running, or the doors slamming through the open windows seemed louder in the silence of the night? Magnify this by many, many cars at all hours of the night, and you have some idea of the situation in Amityville. Talking to the curious and explaining that nothing strange goes on in the house does not help much; when the next group arrives, they are always a new bunch of people, not repeaters. The problem starts to worsen by Thursday afternoons, builds all weekend, until the start of the week, when it slows slightly, but it never stops completely since the book and the movie came out. When Frank and I came out of the house, because he has a genuine interest in people, he stopped and said "hello" to four young boys, ranging in ages from 8 to 12. They had all seen the movie and wanted to know what happened in the house "especially after dark". They questioned him about the red room, which is not a room, but a small 2x3 storage space under the basement steps, where the DeFeo children used to store their toys. It is painted red only because the whole basement/playroom had been painted red before being paneled. Different people all asked the same questions, and agreed that it had to be a hoax after all...and after a few people left, satisfied that there was nothing unusual about the house, new people arrived only to ask the same questions all over again - and so it goes on, and on.

A neighbor of what has now become probably the most famous house in the country, and possibly the world, told me about trespassers on her property as well, since it is only 20 feet from the Cromarty house. Her family has been plagued by attempted break-ins, and continuous noise at night from parked cars full of tourists. Even as we spoke, she told me that there were three cars full of people outside, staring at the house next door.

Rick Moran is a photojournalist, who originally began research into the Amityville story in early 1976. He had followed the case since the DeFeo murders two years before. Mr. Moran is extremely knowledgeable in the psychic research field, and he has questioned the Lutzes' story, because of unproven claims. He stated in *Saga Magazine*: "Many people wish that the story was true, but

there is not one shred of evidence to lead anyone to believe that it is." It was after reading about Rick Moran's research concerning the Lutzes' story that I began to look at the claims they had made during their stay in Amityville. I contacted Mr. Moran for assistance, since he is an impartial observer. He stated that "there are no eyewitnesses that can be found and no corroboration to any of the statements made in the book." Rick Moran recently interviewed George Lutz on a radio talk-show. Lutz stated that "some things in the book were not meant to be taken *literally* - but we must now question what should be taken *literally* and what has been blown out of proportion, distorted or made-up. As with the change that the door that was ripped off was a light aluminum screendoor, not the 350 pound front door, I wonder where truth ends and fiction begins. One of the statements that Lutz made on this broadcast was that he and his family felt uncomfortable in the house, as if something wanted them to leave. That's quite different from marching bands going full blast at night, monsters with the Devil's face,

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*"...there are no eyewitnesses that can be found and no corroboration to any of the statements made..."*

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and the other horrible events described by the Lutzes'.

One of the most helpful people I spoke with was Sgt. Pat Cammaroto of the Amityville Police Department. He told me that the situation is causing tremendous difficulty to the residents and the police force in the town. There are only 25 men on the village's police force, and other areas throughout Amityville do not receive all the protection that they require because, according to Sgt. Cammaroto, "that area on Ocean Avenue has to be hit so much more often than other areas." He stated that "this has caused the taxpayers a considerable amount of money for extra overtime. Since vacation schedules cut into the usual number of men available for patrol and protection, the extra overtime has cost Amityville a lot of money." It isn't just a matter of working a bit harder until the problem eases, or giving up vacations temporarily; this problem has been going on for three years. Pat Cammaroto was born and raised in Amityville and knows just about everyone there. He told me a bit about each family that had owned the house prior to the Lutzes, including the DeFeo family, who were friends of his. Up until



their tragic murders, none of the families living at 112 Ocean Avenue had experienced any strange phenomena, tragedy or any more than the usual share of problems that the average family might experience. George Lutz's claim that "every family that lived in the house experienced tragedy" just does not hold up when the family histories are examined.

The house is not built on an Indian burial ground, as Anson stated in the book. It is quite close to the Amityville River, and American Indians never selected a burial ground close to water, as it was against their beliefs. The Wyandanch Indians owned what is now Amityville, and in 1657 they sold it to a man named Ketcham (no first name recorded). Since that time, the only other Indians even remotely close to Amityville are the Shinnecock in the Hamptons and Montauk Point, nearly ninety miles away. Although there are three underground wells near the house, none are under the house, as claimed by Anson. The closest well is 20 feet away from the house, not under the front steps, according to the house plans.

A neighbor on the other side of the Cromarty house told me that she "finds it hard to watch anything on television about the Amityville story, and see people draped over the fence looking at the house next door, while realizing that they are talking about my street. It is a feeling of unreality, and I find it hard to see the relationship between the newscast, or the motion picture, which is only fiction, and the house next door, or my hometown." She told me that the town is very old and quiet, "a really lovely place to live." Ocean Avenue is a busy street because it is the last street before the water. People cruising by and slowing or stopping to look at the Cromarty house only adds to the traffic already there normally, and she worries about an accident or some tragedy because of the sightseers.

Although George and Kathy Lutz claimed that they never met their neighbors and that their shades were drawn tightly on the sides facing their house, this neighbor introduced herself to George shortly after they moved in; since she had renovation being done on her main floor, she had no blinds or shades on her downstairs windows at all. She said that neither of the Lutzes ever made any mention to their neighbors about noise or disturbances at night in their home. At least if they had done that, they might have added some small bit of credibility to their tale.

Douglas Lang, Vice President of the Amityville Chamber of Commerce and owner of a business in town, explained that "the effect on business has been marginal with no monetary effect, either up

or down". He feels that "the biggest damage has been done to the name of the town." Mr. Lang believes that it will take many long years before people forget the word "horror" attached to Amityville. For example, when ordering merchandise in other parts of the country, he always receives queries when he gives his address for delivery. To an Amityville native, this is very painful.

One of the members of the Amityville Historical Society and the local women's club told me that "Amityville is a delightful village with a lot of wonderful people; you could not ask for a lovelier place to live". There are some towns where you must be a resident for three generations before people will consider you *one of them*. Although she has only lived in Amityville a relatively short time, compared to those born and raised there, she has always been made to feel welcome and a part of the community. She explained that it was this way "even for newcomers".

Perhaps the saddest aspect of the Amityville story is not the damage being done to the town; nor is it the fact that one more hoax has been perpetrated on a believing public. It is the damage being done to genuine experiences of a psychic nature. After all, how can a simple spirit manifestation compare with Devil-visaged monsters, green slime and a flying piggie named Jodie?

Around bedtime of the day I had been to Amityville, I stood looking out of my own bedroom window, watching the quiet street below. There were no cars cruising slowly by, with occupants staring at my house; nor were there curious onlookers standing on my front lawn, trying to get a glimpse inside. I found myself relishing the privacy that everyone needs in their own home to recharge and face the day ahead. I had never thought much about it. Like most homeowners, I had just taken it for granted - much as we do our health until we are sick.

At that moment, I felt very sorry for Frank Burch in Amityville, and for the Cromarty family, who had to leave their lovely home - all because of a hoax.

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(A condensed version of this story appeared in the November and December issues of the *Spotlight*.)

*Editors Note: The Amityville Horror story does not help the cause of Spiritualism. We thank Terry Mayer for her complete research in this matter to try to prove to the world that this was no doubt a hoax.*

# Endowment for N.S.A.C.

by Herbert Schneider  
Committee Member

Recently the National Board of Trustees considered the advisability of establishing an endowment fund for the National Spiritualist Association of Churches. With accumulation it would in time provide a measure of financial security for the organization. This is the kind of thing that other organizations have and its advantages have been overlooked in the past but need not be any longer.

Donations of direct contributors and bequests will be invested along with early income until such time when the income alone will be sufficient of itself to use to promote Spiritualism in the best possible way.

The Board agreed that the idea possessed merit and established an Endowment Committee with

Rev. Edwin Ford, who was instrumental in advocacy, as the chairman. This committee will bring to the attention of the membership of N.S.A.C. in whatever way is opportune, the good purpose of endowment for the National Organization.

The greatest good may come in the future - and above all, Spiritualists give considerable thought to the future.

Provide for those who will follow, so that they will have the means to carry forward the greatest good for Spiritualism. Some day it may be said, "What vision they had back in 1979 to instrument such providence".

Each donor will receive recognition as having contributed to the Endowment with their name published in *The National Spiritualist*.

Send donations to N.S.A.C. Endowment Fund, c/o Rev. Edwin Ford, 1521 W. Edgemont Ave., Phoenix, AZ 85007.

# Morality and Mediumship

by Thomas Grimshaw

*Words crisp in the light of today,  
despite the passing of over 30 years.*

It is quite common to hear people comment that morality has nothing to do with mediumship. As if to prove this statement, fine mediums every one, but whose conduct is, to say the very least, highly questionable! Often it has been argued that a medium is a mere machine through which spirits demonstrate survival of bodily death. The question of his or her moral conduct should not enter into consideration, any more than that of a telegrapher in transmitting a message. The question of morality is too often quickly dismissed in discussions. It is a vital issue and one which, unfortunately, frequently arises.

If morality has nothing to do with the practice of mediumship, then the whole super-structure of our organization as a scientific, philosophical and religious movement is wrong.

Analyze this issue, for it is a serious question worthy of concerted debate, with reason applied generously, as the public is not a forgiving body.

What is mediumship? This sensitiveness is largely hereditary! By definition, as agreed upon

by the National Spiritualist Association\*, "A medium is one whose organism is sensitive to vibrations from the spirit world, through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism."

Allow me to underscore just part of that definition: *One whose organism is sensitive to vibrations from the spirit world.* Surely, it must be evident to all who have taken the time to thoroughly study mediums and applied mediumship, that the qualification for mediumship is not physical. Bodily parts and color have little connection to the final manifestation. Sensitiveness, as referred to here, is psychical sensitiveness, that sensitiveness of the finer *met-a-etheral* or spirit body. It is such a  
*(continued page 23)*

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\*N.S.A.: First adopted this definition. The organization has since undergone many changes, not the least is a change in name -- N.S.A.C. The present name defines the organization as a body of churches. And the definition remains as acute as before!

# Honor Roll

by Edwin Ford  
Treasurer

At the present time we have thirty-four honorary life members in the N.S.A.C. I am very thankful that so many have come forward at our National Conventions and demonstrated their loyalty and generosity.

Article VI, sec. 8, in our By-Laws provides that anyone making a contribution of one hundred dollars or more receives an honorary life membership and his name is placed on the N.S.A.C. Honor Roll. All donors also receive a wallet card in gold ink.

Since becoming your treasurer at the 1971 Phoenix Convention, I have brought this by-law to the delegates' attention each convention with very good results.

A board ruling now makes it possible for a married couple or two closely-related people to donate together a total of \$100 and have both names inscribed on one name-plate on the Honorary Life Membership Plaque. We hope that some of you readers who never go - or rarely go - to National Conventions will decide to become honorary life members.

In my thirty years in the ministry I have heard several members say they planned to provide for a bequest in their wills. However, many Spiritualists put off making out a will so the good intention is not always carried out.

By becoming an honorary life member you can assist your association *now* and know the gift will help us in stocking our book store, taking care of our overhead and paying so many of our unforeseen expenses. In these days of inflation our association is affected very much as are individuals.

Of all the religions of the world Spiritualism is the one which has consistently pointed to the truth and showed mankind the way to go for success, happiness, free choice and liberation from superstition. With life eternal taught as a scientific fact, provable, and in accord with natural law, we have something very valuable. We can all be proud we are Spiritualists, and through the years it has been so satisfying to see so many Spiritualists who have been willing to stand up and be counted.

I invite any Spiritualist who has not yet enrolled to send his or her check to our National Secretary, the Rev. Alice Hull, N.S.A.C. Headquarters, P.O. Box 128, Cassadaga, Florida, 32706.



God gives to us each day and night and so do our spirit helpers. To show our appreciation in this way is a great help to make our organization stronger and to open the flood-gates for your blessings!

The following names have donated \$100 for honorary life membership:

Sylvia Kostopolous	Richard Drukker, Jr.
Nicholas Manusos	Hilda A. Schneider
Catherine Chadwick	Herbert F. Schneider
Mahlon Simon	Matino James Intelisano
Effie Hjerpe	Edwin W. Ford
Jeanne H. Ford	Edward C. & Rev. Elsie Beesley
Charles Jessup, III	Gerta S. Slater
Ivamay Stockwell	Arthur R. & Beulah M. Miller
Howard W. Renollet	Evelyn Muse
D. Mona Berry	Trina Huerta
Kenneth R. Davis	Rev. & Mrs. Clyde Dibble
Connie C. Smith	Robynn Suzanne Huerta
Kattie E. Mahan	Rev. & Mrs. Ernst A. Schoenfeld
Thelma J. Gesme	Mr & Mrs Harry Lapp
Irene C. Moeller	Betty McAdams

## Gems by Clyde

*Do you wish the world were wiser?  
Well suppose you make a start,  
By accumulating wisdom  
In the scrapbook of your heart.  
Do not waste one page on folly,  
Live to learn, and learn to live  
If you want to give men knowledge  
You must get it, before you give.*

## Rest in Peace

The Church of Latter Day Saints is well known for their prayers for the *dead*. It has long been the custom of this religious group to send workers out into the field to collect the names of those who have passed on. Due to this continuing service the Church possesses one of the most complete records of genealogy in existence. It was for this reason that the United States Government sought the assistance of this Church during World War II - in questionable cases the lineage was researched before final assignment and destination were commissioned.

What the Church of Latter Day Saints has achieved over the years is amiable by any standards. And this service represents only one of the many excellent examples of its fine work. However, Spiritualists have a heritage of similar service which first received notice under the pen of Sir Conan Doyle. He was one of the early pioneers to champion the work of mortal Spiritualists who sit together stately to break the shackles of spirits bound by conditions of darkness, ignorance and motives of revenge.

This work is extremely delicate and to some degree dangerous.

Only an unreasonable person would presume that transition from this sphere of life cleanses the body, spirit and mind -- freeing it from the desire for wrong as judged by the majority of mortals! An individual does not change stripes immediately at passing. Such a concept - only a fool could accept! The blessing of heaven does not erase the past. If anything it engraves the errors of such time deeply, for freedom of the spirit far exceeds that of the body of man.

Many groups which sit for healing make it a regular practice to offer prayers for those who have since entered the world of spirit without loved ones remaining here to offer sincere prayers for their growth and happiness. Fortunately, Spiritualists do not look upon the passing of human life as grief; so their prayers are for the living, though they may have stepped a little farther beyond normal sight and hearing. R. H. Saunders once spoke of this in detail and warned those kind physical souls who labor for the growth of others in the next dimension of life.

"If I venture to sound a note of warning on this subject, it is from no lack of appreciation of the earnest and compassionate feeling actuating those who conduct this work, but because of the definite and emphatic statements of spirits

themselves, who tell us, by the *direct voice*, that there is a very real danger to those engaged in rescue work, both on our side and theirs.

"Mortals are not equipped with the necessary faculties to judge what is needed in such delicate matters; indeed, we are not even competent to estimate the degree of criminality of a soul before it makes its crossing. We are certainly not in possession of all the factors that should be known before invading the domain of the spheres."

Turning to statements recorded by spirit controls, Saunders quoted the teachers of Mrs. Robert Johnson:

"I wish to tell you something, friends. I have been looking around recently, and attending many circles. There are some circles held for the purpose of rescuing spirits from their low estate. That is a mistake. It is highly dangerous alike for the spirits and the medium. Indeed, sitters even may not escape injurious influences. It opens the door for undesirable forces.

"Work such as this is a mission for properly qualified and highly trained spirits on this side. For mortals to enter in this work is wrong; they attract undeveloped spirits; they cannot uplift any spirit. It gives opportunities for true and untrue alike. I would with all emphasis say it is dangerous.

"The poor souls pass over there with all their little weaknesses, and when attracted to these circles their failings are reestablished and intensified for the time. The medium's controls must obviously battle to counteract the mischief present. In my world there are brothers and sisters engaged solely in this holy work. The credentials *required* are not available to mortals. God has extended to a select few the power and enduring love necessary to eventually rescue these souls out of darkness. It is best to leave such work to them."

One of the key factors every medium must learn is that of basic self protection. The barrier of love, the wrapping of white energy about the self, the padding of every nook and corner of the home and especially, in the seance room, is a must!

To pray is not to decide. To petition for one is not to do another's retribution. Prayer is unequalled love in action. It protects and it benefits.

"Rest in Peace", once very popular on tombstones may have had more significance than we onlookers viewing the engravings of past times realize.

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# Ethical Standards First

by Mrs. Milton Rathbun

Mediums occasionally enter upon public work before being properly developed. Feeling assured of their ability and consequent success, many make no further conditions for continued development, evidently content with their mediocre work. Thus we find societies or churches conducted on a halfway road to true Spiritualism.

It is quite time to be aroused from lethargy and strive to awaken the minds of those leading in slightly developed conditions, the sacred mission of Spiritualism. It should not be merely wonderful to listen to the evidence presented by highly developed mediums. The wonder is that we so seldom have direct evidence beyond question, as to its reliability, all due to the sad fact that mediumship is treated lightly in regard to development.

We must not lose sight of the fact that clean cut evidence is exceedingly difficult to obtain consistently. If a medium is slightly developed we have no right to demand or expect convincing statements from our dear ones, as to their identity, mode of living, interest in our affairs or other pertinent avenues.

## Clean Spiritual Lives

The ministers of Spiritualism should lead clean spiritual lives, and seek daily, added strength and ability to carry forward the work involved in the advocacy that may prove a credit to the cause and to themselves, as instruments in the hands of their spirit guides and attendants.

Self confidence is too often apparent and as often to be regretted. Confidence in spirit guides and helpers is quite another thing, and is to be highly commended when proof has been given of the competence of the guiding ministrands. The arrogant assertions of some partly or slightly developed mediums are startling and far from assuring to the Spiritualist or to the seeker after Spiritualism's convincing truths.

We are sometimes led to cry out, "How long must we stumble along in this blind way?"

The remedy is evident, but how can we impress upon the minds of these zealots the necessity of daily seeking greater unfoldment? Even a half hour each day given to close communion with guides works wonders in advancement in preparing mediums for public work. We do not say that there should be no public demonstration by them while

progressing. What we deplore is the self-satisfaction which defeats the efforts of their guides to make better and better demonstrations through their selected instruments.

## Be Not Conceited

Let us counsel all mediums to see to it that they are not listed in the category of instruments who are self-satisfied, conceited, and weak in demonstration.

We have many highly developed ministers who are doing grand work, for which we are grateful, and from which fact we draw comfort. Our appeal is to the thoughtless who do not realize the great importance of progression.

Awaken to your duty. Face your responsibilities in the glorious mission you have undertaken. Seek true, competent, earnest guides, and faithfully heed their advice, their service and be not a dead weight to them, but live, progressive instruments in awakening the world to the truth and beneficence of this wonderful religion.

## Transitions

Pearce, Rev. Amy, age 88, Youngstown, Ohio, passed into spirit on December 2nd. She was born in Staffordshire, England and came to the United States in 1925. She is survived by one sister, Ivy Bailey, still in England.

Rev. Pearce served as trustee, and later President of the Ohio State Spiritualist Association. She was the Pastor of Grant Street Church and then the First Spiritualist Church of Youngstown for 50 years, serving as Pastor emeritus the past three years. In Ohio she was a well known minister, medium, and teacher who worked faithfully to promote the cause of Spiritualism. She will be greatly missed by all.

Waldorf, Rev. Russell, of Springfield, Ohio made the transition to spirit on November 6th. He is survived by his wife. He was a member of the Spiritualist Church of Spirit Revelation in Columbus. Serving as trustee of the N.S.A.C. for seven years, Rev. Waldorf also served as trustee of the O.S.S.A. for several years.

Rev. Waldorf was an ordained minister and well known Spiritualist Healer in Central Ohio. He was a faithful worker for Spiritualism.



## NOTES from the FIELD

### "Heaven on Earth"

Sunday, November 18th, was a beautiful spring-like day in Evansville, Indiana, and inside the 106 year old Union Spiritualist Church, the 106 people in attendance were treated to two beautiful hours of "heaven on earth", by our guest minister and medium, the Rev. Virginia L. Falls of Muncie, Indiana.

Rev. Falls conducted the Healing-Meditation Service, gave one of her usual soul-stirring lectures, and then conducted a beautiful message service. All in attendance were inspired by Rev. Fall's service and are looking forward to a return visit.

An N.S.A.C. Missionary, Rev. Falls serves as the Pastor of the First Church of Spiritual Science, N.S.A.C., in Muncie, and is the Vice President of the Indiana State Assoc. of Spiritualists.



Rev. Virginia Falls

Rev. Frances Vail

### Frances Vail Ordained

December 23, 1979 was the date of the ordination of the Rev. Frances Vail at the Psychic Science Spiritualist Church in Indianapolis. Her mother and father proudly witnessed the ceremony together with many friends. The Rev. Virginia L. Falls conducted the impressive service.

## Letters to TNS



Dear Friends:

I have had much pleasure in observing the growth of our magazine. It has been a source of much help, information and inspiration to me. My thanks.

Iris Soroka  
Pennsylvania

Dear Friends:

Returning from the 87th Convention with Rev. Paul Wilson's *Modern Psychic Phenomena* (2 volumes) I began reading and found that I was reluctant to lay the books down.

Here is an author who demonstrates a deep background of lifelong experience and presents his material in a down-to-earth practical manner that should satisfy the enquiring mind. Virtually all aspects of the subject are covered. I find it to be a substantial textbook on the make up of Spiritualism, which was worth my while reading a second time.

Herbert Schneider  
New Jersey

# Directory of Ministers

(See N.S.A.C. 1980 Year Book for complete listing.)  
Qualifications Certified by N.S.A.C. Readers are advised to  
telephone or write in advance for appointments.

## CALIFORNIA

- Castro Valley-**  
DuBois, Wayne L., Licentiate, Medium.  
Brotherhood Spiritualist Church of  
Alameda, 2657 Miramar Ave., C.V.,  
94546. (415) 357 2436.
- Colton-**  
Franz, Rev. Anna M., Medium, classes,  
private consultation. By appointment  
only. 353 West E. St. 92324 (714)  
825-6926.
- Crestline -**  
Anderson, Garth B., Licentiate Minister,  
P.O. Box 964, 92325. (714) 338-2716.
- Downey-**  
Faubel, Rev. Rita, NST, Medium, classes.  
8150 Gallatin Rd., 90240. (213)  
927-7079.
- North Hollywood-**  
Bloomquist, Ethyl, Licentiate Minister,  
medium, Spiritualist Fellowship Chapel,  
Private consultation by appointment.  
(213) 363-0614 (Sat. and Sun. only)
- Menlo Park-**  
Woelfl, Rev. Genevieve L., NST, Medium  
2275 Sharon Rd., 94025. Appointment  
only. (415) 854-3723.
- Panorama City-**  
Fischer, Rev. Bertha, Absent Healer.  
Consultation by mail through Automatic  
writing. 8916 Willis Ave., No. 314. 91402  
(213) 892-6146.
- Perris-**  
Greer, Rev. Lillian, 22135 San Jacinto  
Ave., 92370, (714) 657-9278.
- Riverside-**  
Broadwater, Helen J., Medium, private  
consultations. 8778 Larkin Court, 92503.  
(714) 688-8444.
- San Bernardino-**  
Courtney, Lillian R. NST, Healer, NSAC  
Missionary, 1335 N. Waterman Ave., No.  
39A, 92404. (714) 884-7960.
- San Francisco-**  
Arnott, Rev. Wilma NST. 55 Woodhaven  
Crt. 94131, (415) 731-5660.
- San Leandro-**  
Smith, Rev. Connie C., NST. NSAC  
Missionary. 660 Broadmoor Blvd., 94577,  
(415) 568-3846.
- Van Nuys-**  
Scher, Rev. Frances, Medium, Classes,  
Private consultations (213) 789-3626.

## DISTRICT OF COLUMBIA

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

## FLORIDA

- Cassadaga-**  
Ward, Mae Graves, Licentiate & Medium,  
P. O. Box 102, 32706.
- Rice, David N. Medium, P.O. Box 44, 4  
Chaungey St., 32706. Private  
consultation and lecturing. (904)  
228-2630.

## Casselberry-

- Hanson, Rev. Helen Casler, N.S.T.,  
Medium, classes, 844 Wolf Trail, 32707,  
(305) 831-1394.

## GEORGIA

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

## ILLINOIS

- Chicago-**  
Gross, Anna, Medium, 10930 Ave., M.  
60617 (312) 734-1979.  
Schoenfeld, Rev. Ernst A., NST, Medium,  
Healer, 3501 W Shakespeare Ave., 60647.
- LeRoy-**  
Mahan, Kattie E., Licentiate & Healer,  
406 N. West St., 61752.
- Rock Island-**  
Renz, Clyde, Licentiate, 4520 - 27th  
Ave., 61201 (309) 788-2848.

## INDIANA

- Anderson-**  
Carter, Rev. Geneva G., Medium, 1433  
Central Ave., B., 46016. (317) 644-4520
- Chesterfield-**  
Dugar, Donald & Beverly, Mediums,  
Licentiate Ministers, 414 Eastern Dr.,  
46017, (317) 378-5702.  
Walters, Halford, Healer, & Lena,  
Licentiate Minister & Medium; 200  
Eastern Dr., 46017. (317) 378-0053.
- Evansville-**  
Burke, Gilbert C., Licentiate Minister,  
Medium, 2525 Vista View Dr., 47711,  
(812) 477-7879. By appointment only.
- Fort Wayne-**  
Brock, Rev. Bernice, Medium. 1604  
Andrew St., 46808. (219) 743-9866.  
Sauers, Edward, Healer. By Appointment  
only. 2121 Beineke Rd., 46808.  
(219)432-3827.
- Frankfort-**  
Howe, Della C., Medium, 858 Magnolia  
Ave., 46041. (317) 654-6827.
- Gary-**  
James, Jesse Jr., Medium. 1301  
Pennsylvania St., 46407. By appointment  
only. (219) 885-0091.

## Indianapolis-

- Behrend, Margo, Licentiate & Medium, 5  
South Rural, Apt. 2, 46201. Consultation  
by appointment. (317) 637-6716.  
Jones, Georgia B., Medium. By Appt.  
only. 5014 University Ave., 46201. (317)  
356-9597.
- Reed, Henrietta, Licentiate & Medium,  
1321 E. Spann Ave., 46203. (317)  
638-1182.

## Muncie-

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

## IOWA

- Clinton-**  
Ridyard, May, Medium, 1249 S. 15th  
Ave., 52732 (319) 242-0462.
- Davenport-**  
Buchholz, Anita J. Licentiate & medium,  
1502 W. 7th St. 52802. (319) 326-3453.  
Buchholz, William E., Sr., Licentiate,  
1502 W. 7th. St., 52802 (319) 326-3453.  
Buchholz, William E., Jr. Licentiate &  
Medium, 421 E. Tenth 52803(319)  
326-3201.

## MAINE

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

## MARYLAND

- Annapolis-**  
Seader, Mrs. Blanche, Medium, 1405 Log  
Inn Rd., 21401. (301) 757-5910.

## MASSACHUSETTS

- Danvers-**  
Worsencroft, Rev. Gladys H., Medium,  
NSAC Missionary, 28 Riverside St.,  
01923 (617) 774-2559
- Haverhill-**  
Hafner, Rev. Melvena V., Medium, 100  
Water St., Apt. 611. 01830.
- Onset-**  
Custance, Rev. Gladys, NST. Medium,  
Healer, NSAC Missionary, 40 Highland  
Ave., 02558. Winter: 16 Stevens St.,  
Cassadaga, FL., 32706.  
Custance, Rev. Kenneth D., NST.  
Medium, NSAC Missionary, 40 Highland  
Ave., 02258. Winter: 16 Stevens St.,  
Cassadaga, FL., 32706.

## MICHIGAN

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

## MINNESOTA

- Duluth-**  
Leskinen, Scheila B., Healer, 327 S. 59th  
Ave. W. 55807. Winter, 4708 Oakeller  
Circle, Tampa FL 33611  
Ragan, Mr. James, Healer, 31 Willard Rd.,  
55616.
- Two Harbors-**  
Johnson, June Marie, Healer, Rt. 1, Box  
249, 55616.

## MISSOURI

- Arnold-**  
Stratton, Helen, Licentiate, Rt. 3, Box  
502, 63010. (314) 464-1768.
- Kansas City-**  
Childress, Rev. Bessie A., Medium, 3426  
Baltimore, 64111 (816) 931-1044  
Childress, Rev. Leota, Healer, 3426  
Baltimore, 64111 (816) 931-1044.
- Mercer-**  
Blanchard, Dorothy Evelyn, Licentiate,  
Medium, and Healer, Absent and Contact.  
P. O. Box 438, 64661.



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

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

#### NEBRASKA

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

#### NEW JERSEY

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

Patterson-  
Anderson, Rev. Loretta, 170 LaFayette St. 07501(201) 279-2056.

Trombino, Rev. Diane, Medium 793 11th Ave., No. 1-C, 07514, (201) 345-0755.

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

#### NEVADA

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

#### NEW YORK

Albany-  
Dinovo, Stephen C., Licentiate & Medium, 11-14 Leisureville, Watervliet, N.Y., 12189 (518) 783-0673, after 3:00 p.m.

Hughes, Rev. Alice M., 279 Hudson Ave., 12210, (518) 463-5108.

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

Delevan-  
Spencer, Mrs. Maude, Medium, Box 511, Delevan, 14042

Spencer, Paul, Licentiate, Box 511, Delevan. 14042

#### Lily Dale-

Klenz, Edith, Medium, 11 Third St. 14752, (716) 595-3895.

Lynch, Sharon L., Licentiate, Medium, 2 Melrose Pk. 14752, (716) 595-3274.

Lynch, Andrew I., Medium, 2 Melrose Pk, 14752, (716) 694-2554.

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

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

#### Malba-

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

#### Rochester-

Copenhagen, Seraphina (Jo), Medium, 93 Delamaine Dr., 14621 (716) 342-2415.

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#### Ashley-

Witt, Chrisley, Licentiate, Medium, Ashley Spiritualist Camp, 9 Wooley Pk, 43003, (514) 747-2251.

#### Columbus-

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

#### Kettering-

Stine, Grace, Medium, 4430 Bigger Rd Apt B, 45440 (513) 435-3133.

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

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

#### Fairview Village-

Ashworth, Wilsey B., Healer, Absent & contact, Spiritual Consultation, P. O. Box 44, 19409.

#### Harrisburg-

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

#### Lititz-

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

#### TEXAS

#### Austin-

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

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



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#### (MORALITY-continued)

sensitiveness which determines whether a person can be used by incarnate spirit people to manifest to mortals.

Just as some people are born with an aptitude to become musicians, artists or mechanics, so also are people born with those psychical qualities which enable them to be used as instruments for communications between this world and the world of spirit.

The question of human survival is inseparably linked with morality and religion. Without human survival, religion would have little influence upon men's lives. Mediums are instruments through which spirits manifest. The question of the instrument is a very important factor in determining whether the operator will be able to manifest, and the clarity of the message cannot fail to be influenced by the physical, mental, moral and spiritual condition of the medium. No

spiritually developed spirit would care to manifest through an unclean, immoral medium. Nor would it do so if there was another avenue open. Furthermore, no intelligent, cultured, moral mortal would care to receive a message through an unclean channel, if any other avenue were available.

When we divorce morality from mediumship, the investigator is justified in doubting the medium. Psychical researchers often take a dim view of professional mediums because they declare that the acceptance of a fee is a temptation to be dishonest.

Now, if the mere acceptance of a fee for service rendered is a handicap, how much greater the handicap would be if we let down the bars and declare to the world that as a body of people we do not care what kind of a private life our ministers and mediums live, so long as they continue to produce the desired phenomena!

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

## ARIZONA

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

## CALIFORNIA

- CALIFORNIA STATE SPIRITUALIST ASSOCIATION**  
7066 Hawthorne Ave., Los Angeles, 90028, (213) 469-1336. Pres. Rev. Anna Franz; 353 W. "E" St., Colton, 92324; Sec'y. Constance A. Everett, 4414 - 4th St., Riverside, 92501. (714) 787-9931.
- ALAMEDA-Brotherhood Spiritualist Church,**  
1407 Ninth St., 94501; Sun. Serv. 11:00 a.m. Pres. Wayne DuBois, 2657 Miramar Ave, Castro Valley 94546; Sec'y. E. Melba DuBois, (415) 357-2436.
- BEVERLY HILLS - Spiritualist Society,**  
359 S. Robertson Blvd., 90211; Serv. Sun. 11:00 a.m., Thurs. 8:00 p.m., Classes, Healing and books available. Rev. Rita Faubel, NST, Pres. (213) 657-2520 or 927-7079.
- LOS ANGELES-Spiritualist Church of Revelation,**  
839 S. Grand Ave., Embassy Auditorium. Serv. Sun. 2:00 p.m., Lecture, class instruction, spirit communion and healing. Pres. & Pastor Rev. William C. Donovan, 7512 California Ave. Huntington Park, 90255. Sec'y. Ralph Debrock, 777 S. Westmoreland Ave, Apt. 405, 90005. (213) 380-6454.
- LOS ANGELES—Central Church, N.S.A.C.,**  
1707 S. Vermont Ave. 90006; Service, Sun. 2:30 p.m., President & Pastor, Rev. Paul D. Wilson; Secretary, Katharine F. Tobey—address as above. (213) 731-0369
- LOS ANGELES—Westlake Spiritualist Church,**  
1722 W. Santa Barbara Ave. Services Sun. & Wed. 7:00 p.m., Pastor, Rev. Irene Wood, 9420 C. San Carlos Ave., South Gate, 90280; Secretary, Lillian M. Jeffs, 5371 Aldrich Rd., South Gate, 90280, (213) 566-8647.
- NORTH HOLLYWOOD—Spiritualist Fellowship Chapel,**  
5703 Laurel Canyon Blvd., 91607; Serv. Sun 11:00 a.m., Pres. Sondra Daughenbaugh, 22538 Vanowen St., Canoga Park, 91307; Sec'y. Diana Waldriff, 5618 Cleon Ave., 91606, (213) 766-0585.
- REDWOOD CITY-Redwood National Spiritualist Church**  
149 Clinton St. Sun. 11:00 a.m. Pastor Rev. Clyde A. Dibble, 1260 Drake Ave., Burlingame, 94010; Sec'y. Leonard Peterson, 702 Laurelwood Dr., San Mateo, 94403 (415) 341-3688. Adult Lyceum Sun. 10:00 a.m.
- 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, Sun. healing 10:30 a.m. Serv. 11:00 a.m., Pres. Mrs. Helen Broadwater, 8778 Larkin Ct., Riverside, 92503. Pastor Rev. Lillian Greer, 22135 San Jacinto, Perris, 92370. (714) 657-9278.
- 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., Sun. 7:00 p.m. Pastor, Rev. Gladys Boland, 4439 North, 92116; Sec'y. Helene Guthrie, Rt. 5 Box 192, Escondido, 92025 (714) 741-1360.
- 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. & Wed. 7:00 p.m. Healing and message serv. Pastor, Rev. Edmond Foard; Mrs. Evelyn Cheaverine, Asst. Pastor; Pres. Florence Atherton, 1212 Punta Gorda 93101. 965-2138; Sec'y. Rosemary DeMarco, 312 Coronado, Goleta, 93017, 685-2650.
- VAN NUYS - Valley Spiritualist Center of Friendship,**  
16004 Sherman Way, 91423. Sun. Serv. 7:30 p.m., Thurs. 8:00 p.m. Pastor, Rev. Frances Scher, 5100 Woodman Ave. No. 4 Sherman Oaks, 91432; Pres. Loll Washburn; Sec'y. Lyda Cotton, 13101 Riverside Dr. Sherman Oaks, 91423, (213) 788-6238.

## COLORADO

- CENTENNIAL STATE SPIRITUALIST ASSOCIATION-** Pres. Mr. Charles V. Black; Sec'y. Glenda Black 6521 Clay St., No. 25, Denver, 80221.
- 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.; Pastor, Rev. Robert Haskins, 2810 S. Cherokee St., Englewood, 80110; Sec'y. Margaret Cooper, 1120 E. 10th Ave. 80218, 832-3839.

## CONNECTICUT

- CONNECTICUT STATE SPIRITUALIST ASSOCIATION -** Pres. Mr. Francis D. Owens, 783 Terryville Ave., Bristol, 06010; Secy. Mary Ann Noddin, 174 Daley St., Forestville, 06010, (203) 582-7385; Lyceum - James Johnson Jr. 278 Niantic River Rd., Waterford, 06385.
- NORWICH-National Spiritualist Church,**  
29 Park St., 06360. Sunday 10:30 a.m. Mr. Gerard O. Morin. RFD No. 1 Fitchville, 06334. Sec'y. Mrs. G. Odom, 9 Bishop Rd, Fitchville, 06334, (203) 887-6108; Lyceum Sun. 10:30 a.m. 1st & 3rd Sun.
- NEW LONDON - New London Spiritualist Temple Inc.** Union Lodge, 7 Union St. Serv. Sun. 2:30 p.m., Pastor Rev. Henrietta Cox; Pres. Mr. Al Ferency, PO Box 294, Gales Ferry, 06335; Sec'y. Shirley Moffet, 17 Washington Dr., Gales Ferry, 06335, (203) 464-6609.
- OLD GREENWICH-Albertson Memorial Church,**  
293 Sound Beach Ave., 06870. Sun. Serv. 11:00 a.m. Pastor Rev. Melvin O. Smith; Sec'y. George A. Bailey, 130 Rowayton Ave., Rowayton, 06853. (203) 853-0202; 866-1113.
- 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, 301 Aspen St, Apt 103, N.W. 20008; Sec'y. Joan Bullock, 2800 Quebec St, Apt. 722, 20008, (202) 537-0360.

**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, Serv. Sun. 10:30 a.m. Wed. 7:30 p.m. Healing, lecture, messages all services. Pres. Thomas L. Berkner, 30 S. Fairfax, 32707; Sec'y. Protem Elizabeth Edgar, 3320 Clemwood Dr, Orlando 32803, 894-5930.

**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. Ser. Sun. 2:30 p.m. & Thurs. 7:00 p.m. Pastor Anna Gross; Sec'y. Arley Tomaszck, 14311 Greenwood Rd., Dolton, 60419, 841-4188.

**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. Serv. 11:00 a.m. & 1:30 p.m. First Sun. of each month, Communion Serv. Louise Washington, Pastor, 6146 Ashland, 60636; Sec'y. Ruby McNeely, 7742 S. Shore Dr., 60649, (312) 374-7345.

**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. 624 Walnut Ave. 60120.

**FREESPORT-N.S.A.C. Chapel of Prayer,**  
Leona M. Nickel, Pres. & Pastor, Healing & unfoldment class work, first Wed. each month 7:00 p.m. For info. (815) 232-1629.

**GRANITE CITY—United Spiritualist Church,**  
3620 Lake Dr., Malling 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,**  
Cor. 3rd Ave. & W. Michigan St., Serv. Sun. 2:30 p.m. Pres. Lucille Temme Burke, 2525 Vista View Dr, 47711; Sec'y. Gilbert C. Burke, (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. 46808. (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. Pres. Gladys B. Madeira, 330 E. Sheridan Dr, Wabash 46992, (219) 563-7697; Sec'y-Trea. Virginia E. Hoover, 504 Tanguy St., Logansport, 46947. (219) 732-0270.

**IOWA**

**CLINTON-First Spiritualist Church**  
541 6th Ave. So. 52732. Sun. Serv. 2:00 p.m., Lyceum Sat. 7:30 p.m. Edward E. Ridyard, Pres; May Ridyard, Sec'y. 1249 15th Ave. So. 52732 (319) 242-0462.

**DAVENPORT-Spiritualist Harmony Church,**  
1502 W. 7th St., 52802. (319) 324-9659. Worship & Message Serv. Sun. 2:00 p.m., Thurs. 7:00 p.m. Pastor, Wm. E. Buchholz, Jr. 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 21. Pres. Raymond Drinkwater, PO Box 135, Camden, 04843.

**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. PO Box 1424, 02403. Sun. ser. 3:00 p.m., Thurs. 7:30 p.m. 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. 01844. Sun. Serv. Healing 10:00 a.m., Serv. 10:30 to 12 noon, Pastor & Pres. Mr. James H. Henderson, 46 Westland St., 01844. (716) 686-4212. Sec'y. Mrs. Martha Henderson. Same address as above.

**NEWBURYPORT - First Spiritualist Church,** YMCA Civic Center, State St., Sun. Serv. 3:15 to 5:00 p.m., Pastor & Pres., Mrs. Norma Sargent, 14 Beacon Ave., Sec'y. Mrs. Elinore Griswold, PO Box 661, 01950, (617) 465-5983. Open from Sept. 9 - May 27.

**ONSET - First Spiritualist Church,** Highland Ave., Sun. Serv. 7:00 p.m., Wed. class 8:00 p.m.; Rev. Kenneth and Rev. Gladys Custance - Co-Pastors; Sec'y. Mrs. Eleanor Creamer, Highland Ave, 02558, (617) 295-1085.

**PLYMOUTH - Plymouth Spiritualist Church** 131 Standish Ave., N. Plymouth, 02360. Sun. Healing & Serv. 2-3:30 p.m. Pastor, Irene Vitello, 66 Long Pond Rd. Box 39, RFD 6, 02360, (617) 224-8464; Sec'y. Kathryn 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. Serv. 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,** Unitarian Univer. Church, 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-Nov & April-May. Pres. James Golden Box 370A Charlevoix, 49720; Pastor Rev. Elsie Beesley; Sec'y. Ralph Cheney, Box 370C R 3 Charlevoix, 49720, (616) 347-3899.

**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, address same as above.

**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.; Pres. Donald Weichner, 130 W. Main, Rives Jct, 49277; Pastor Rev. Lillian Gleiser, 3137 Sparks Rd, Jackson, MI 49203. (517) 782-6840; Sec'y. Joanne Sarut, 1125 Mound, Jackson, 49203 (517) 784-0205.

**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. Pres. Al Foster, 3825 Newark, Metamora, 48455; Sec'y. Rev. Catherine Welch, 1265 Lochaven Rd., Union Lake, 48085, 682-5485.

**ROYAL OAK-First Spiritualist Temple,** 114 Pingree Blvd. 48067 Sun. Lyceum 10:00 a.m. Church serv. 11:45 a.m. & 7:30 p.m. Pres. Betty Witt, 32721 Palmer, Madison Heights, 48071; Sec'y. Marilyn G. Beesley, 29455 Woodhaven, Southfield, 48076, 356-8515.

#### 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. 7:30 p.m. Wed. 7:30 p.m. Pastor, Harry Grissom, 9103 James A. Reed Rd, 64138; 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, 63109. Sun. Lyceum, 9:30 a.m., Devotional Ser. 10:30 a.m. Rev. Dorothy Buss, 6304 Lindenwood Ct. Apt 4, 63109.

#### NEBRASKA

**OMAHA-Spiritual Science & Philosophy Church, N.S.A.C.** 321 Hascall on S. 4th St. Serv. Sun. 1:00 p.m. Class Sun. noon. Pres. Virginia Jansa, 428 Valley St., 68108. Pastor & Sec'y. Alace Fanslau, 321 Hascall, 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.; Sec'y. Connie Branton, 44-18 Ave. 07513. 523-0905. Adult Lyceum Tues. 7:30 p.m.

#### 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 serv; Thurs. all Message serv. 7:30 p.m. 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; Sec'y. Joseph Archie, 3203 Verdon Ave, Endicott, 13760. 723-0695.

**BINGHAMTON - Spiritualist Sanctuary, N.S.A.C.,** 196 Main St., 13905. Serv. Sun. 11:00 a.m., Wed. 8:00 p.m. Pastor, Rita Yoder, 100 Roberts 22-G, 13905; Sec'y. Martha Malmstrom, RD 5 Perry Rd, 13905. 798-7576.

**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) 844-7358. Sun. Serv. 10:30-11:30 a.m., Lyceum 2:00 p.m., Healing 3:00 p.m. Worship 3:30-4:30 p.m.; Second Sun. dinner & circles; Tues. Healing 7:15 p.m.; Thurs. all message serv. 7:30 p.m. Classes available. Pastor, Rev. Jay Wm. Smith, Jr; Ass't. Pastor, Dorothy R. Kassel; Sec'y. Bernice Hawk, 145 Hennepin, Grand Island, 14072. (716) 773-3549.

**BUFFALO - Spiritualist Church of Eternal Brotherhood,** 1980 Bailey at Hazel, 14211, Sun. Lyceum 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. 368 Phyllis Ave, 14215; S.R. Kuziemkowski, Pres.

**EAST AURORA - First Spiritualist Temple,** 29 Temple Pl. 14052. Sun. Healing 7:00 p.m. Serv. 7:30 p.m. Pastor, Paul F. Spencer, Box 511, Delevan, 14042; Sec'y. Sharon Spencer, 4068 Burke Pkwy Blasdell, 14219, (716) 648-1418. Lyceum Sun. 5:30 p.m. adults & children.

**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.

**LONG ISLAND - Temple of Metaphysical Science, N.S.A.C.** 340 Old Farmingdale Rd, W. Babylon, 11704 (516) 587-3041. Sun. serv. 11:00 a.m. Alternate Sun. Rev. Edna C. Claussen, Pastor. Classes Tues & Fri 8:00 p.m.

**ROCHESTER-Plymouth Spiritualist Church** 889 Plymouth Ave. S. 14608. Serv. Sun. 3:30 p.m. Wed. 7:30 p.m. Pastor. Harry W. Bender, 261 Glenwood Ave., 14613. (716) 254-2763; Sec'y. Margaret Starkweather, 889 Plymouth Ave. So. 14608, (716) 235-5060.

#### OHIO

**OHIO STATE SPIRITUALIST ASSOCIATION,** Ralph D. Cutlip Sr., Pres., 5650 Woodman Ave. No. 32, Ashtabula, 44004; Sec'y. Caroline Skrobot, 367 Porter Ave, Campbell, 44405. (216) 755-3742.

**AKRON-Home Spiritualist Church,** 155 Rhodes Ave. Sun. Serv. 7:45 p.m.; Message Ser. Thurs. 7:00 p.m. Rev. Mattie Failor, Pastor, address above; Sec'y. Jean Akers, 155 Rhodes Ave. 44302, (216) 535-3535.

**ASHTABULA-First Spiritualist Temple,** 4320 Main Ave., Sun. Ser. at 2:30 p.m. Healing and clairvoyance. Pres. Charles J. Benes, 8513 Creek Rd. Williamsfield, 44093; Sec'y. Irene Garoutte, 3600 Lake Ave. Apt 609, 44004. 998-0470.

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

**COLUMBUS-First Spiritualist Church** of Linden, 1751 Aberdeen Ave., 43211. Devotional Serv. Sun. and Wed. 7:30 p.m. Lyceum-children and adults, Sun. 6:30 p.m.

Healing at all services. Rev. Maudella J. Rowe, Pastor and Sec. John R. Rowe, Pres., 3453 Gerbert Rd. 43224 (614) 261-6217.

**DAYTON-Central Spiritualist Church,** 848 Clover St. at St. Paul Ave., 45410. Sun. Service 2:30 p.m., President, Grace Woodall, 3950 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. 2nd & 4th Sat. circle 7:30 p.m. Sec'y. 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,** 2348 N.W. 36th St., 73112, Sun. Serv. 2:30 p.m. Pres. Grace Tollison, 2425 Eagle Dr, 73115; Sec'y. Juanita R. Oyer, 6216 S.E. 10th St., 73110, (405) 732-7975.

**TULSA-Tulsa Spiritual Light Church** 123 S. Xanthus St., 74104. Serv. Sun. & Fri. 7:30 p.m. Pastor Margaret C. May, above address; Sec'y. Anna L. Stiver 1912 E. 5th St. 74104, 582-5945.

#### 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.** 31 W. 10th St. 16501, Sun. Healing 2:00 p.m. Serv. 2:30 p.m. Pres. Glenn D. Mattis, Cowells Dr, 16511, (814) 899-9812.

**HARRISBURG-First Spiritualist Church,** 1221 S. 19th St. (rear) 17104. Sun. Healing 2:15 p.m., Serv. 2:30 p.m., Pres. Alice Sileck, 2311 N. Front St. Apt 503, 17110; Sec'y. Lawrence A. Peterman, 1913 Arlington St., Camp Hill, 17011, (717) 737-1835.

**MELROSE PARK-Spiritualist Chapel of Peace** 7400 Old York Rd. 19126 Sun. Serv. 12:30 p.m. Pastor & Sec'y. Rev. Florence Statkiewicz, above address, (215) 635-7188.

**MCKEESPORT - First Spiritualist Church,** 809 Locust St. 15131, Sun. Serv. 2:00 p.m. healing, lecture & messages. Wed. serv. 1:30 p.m. Pres. Mrs. Eleanor Herron, 491 Lucia Dr, Pittsburgh, 15221; Sec'y. Betty Miller, 100 First St, Dravosburg, 15034, (412) 466-4041.

**PHILADELPHIA - Second Spiritualist Church,** 423 S. Broad St. 19147, Lyceum Sun. 2:00 p.m. Sun. serv. 3:00 p.m.; Wed. 7:30 p.m., (215) 232-9219. Pastor Mr. John E. Faison; Sec'y. Gladys M. Faison, 2118 N. Natrona St, 19121, (215) 232-9219.

**READING-The First Spiritualist Church,**  
Cedar & 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 S. 4th, 19602;  
376-1737.

#### TEXAS

**AUSTIN-First Spiritualist Church,**  
4200 Ave. D. Sun. Devotional & message serv. 10:00 a.m. Pastor  
Mrs. Frances Brown, 2733 S. Congress Apt 3305, 78704 (512)  
447-2188; Pres. Leslie Spencer; Sec'y. Karen 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. Pearl Krennek, 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 Sun. Serv. 11:00 a.m. Lyceum 11:20  
a.m. Classes Fri. 7:30 p.m. Pastors Rev's John & Georgia Edgerly,  
1309 Fairfield (915) 772-1796; Pres. Juanita L. Green, P.O. Box  
4123, 79914.

**EL PASO-Luz Y Verdad Spiritualist Church,**  
1014 S. Virginia St., 79901; Serv. Sun. 11:00 a.m. & 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 & Serv. Sun. 2:30  
p.m.; Wed. 7:45 p.m. all message; Pastor, Charles D. Jessup, III;  
Ass't. ministers Zella Thornton and Jovita Garcia; Sec'y. Bruce  
Dale Kelton, (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.

#### WASHINGTON

**STATE SPIRITUALIST ASSOCIATION**  
OF WASHINGTON, Pres. Julie Foster, Rt 2 Box 539, Tacoma,  
98424, (206) 927-2050; Sec'y. Hazel Kearns, 1711-23rd Apt 606,  
Seattle, 98122, (206) 329-0305.

**BELLINGHAM-The Church of Psychic**  
Research, N.S.A.C. Charter 11, 710 Girard St. 98225, Sun. Serv.  
11:00 a.m. Pres. Edward John Zaremba, 5404 Birch Point,  
Blaine, 98230; Sec'y. Edna Purviance, 4431 Aldrich Rd, 98225,  
(206) 734-5726.

**PUYALLUP-First Spiritualist Church,**  
341 2nd St. S.E. 98371, Sun. Serv. 11:00 a.m. Classes Sun. Mon.  
Thurs. Pres. Merton B. Boss; 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., Sun. Serv. 11:00 a.m. Friendship  
hour 1:00 p.m. Pres. Richard Smith, 18455 4th Ave. S.W.,  
98166; Sec'y. Millie Heminger, 14092 23PI N.E., 98125, (206)  
364-2094.

**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,**  
6228 W. Washington St, 53214, Sun. healing 9:15 a.m. Serv.  
10:30 a.m. Pres. Lawrence J. Dentici, 6240 S. 92nd St. Hales  
Corners, 53130. Sec'y. Manila Kochanski, 9143 W. Custer Ave,  
Milwaukee, 53225. (414) 425-4790.

**WEST ALLIS-Spiritual Science Church,**  
2103 S. 81st St. 53214; Sun. Serv. 10:30 a.m. Mon & Thurs. 7:30  
p.m. Pres. Al Brazzoni, 2560 N. DeCarlin Dr., Brookfield 53005;  
Pastor Walter Sasse, W150 N6898 Country Ln, Menomonee Falls,  
53051; Sec'y. Virginia Lee, 4992 S. 24th St., Milwaukee 53221,  
281-4477.

#### 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.

### LICENTIATE MINISTERS and CERTIFIED MEDIUMS SOCIETY

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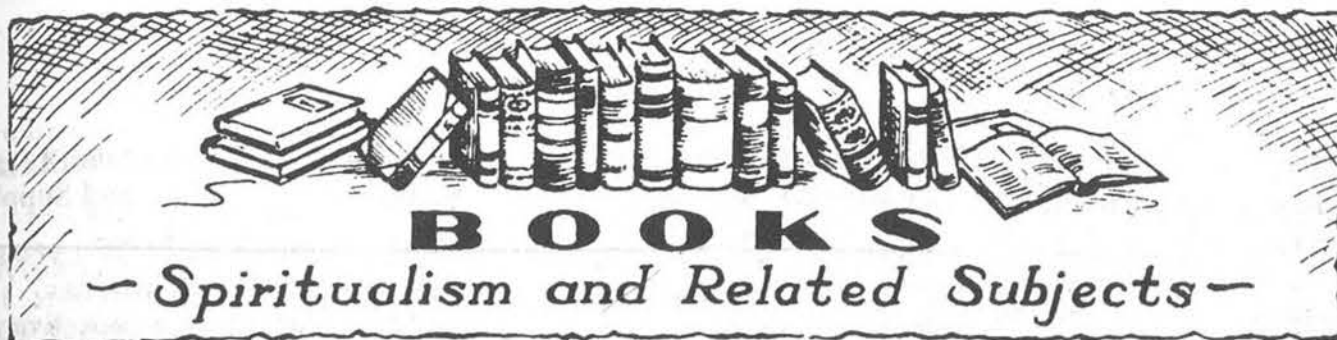
Anna Gross, Secy.-Treas.  
10930 Ave. "M", Chicago, IL 60617  
(312) 734-1979

#### Uniformity of Services

Suggested form of service to be used in affiliated  
Spiritualist churches:

1. Congregation rise. Opening hymn.
2. Invocation  
(Be Seated)
3. Declaration of Principles
4. Music, song or hymn
5. Spiritual Healing Prayer and Affirmation
6. Music, song or hymn
7. Lecture
8. Announcements
9. Free will offering
10. Music, song or hymn
11. Spirit greetings
12. Doxology (Standing)  
Benediction

*Healing service may be conducted preceding the  
above schedule.*



## LITERATURE & SUPPLIES FOR MODERN SPIRITUALISTS

Prices subject to change without notice. Please add 90 cents per book for postage and handling. Do not send currency or stamps. Check or money orders must be payable in U.S. funds. No responsibility is assumed for any losses, damage, or delays within the postal system. All checks or money orders are payable to: **National Spiritualist Association of Churches**, P.O. Box 128, Cassadaga, FL 32706. Allow three weeks for delivery. A more complete list of books is available upon request, by sending business size, self addressed stamped envelope.

<b>Achad</b>			
Ancient Mystical White			
Brotherhood	\$3.95		
Truth Principles	\$4.95		
<b>Allen</b>			
As a Man Thinketh	50c		
<b>Andersen, U.S.</b>			
Three Magic Words	\$4.00		
<b>Baker</b>			
Meditation, A Step Beyond With Edgar Cayce	\$1.50		
<b>Barnes, Peggy Jeffs</b>			
Alone With God	\$2.00		
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A Way of Life	\$2.00		
Lo I Am With You Always	\$2.00		
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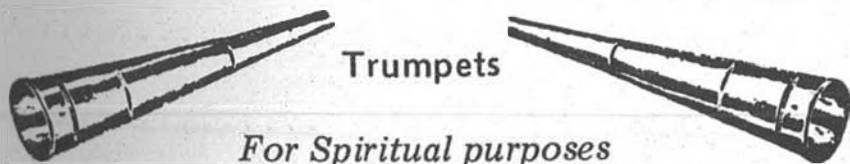
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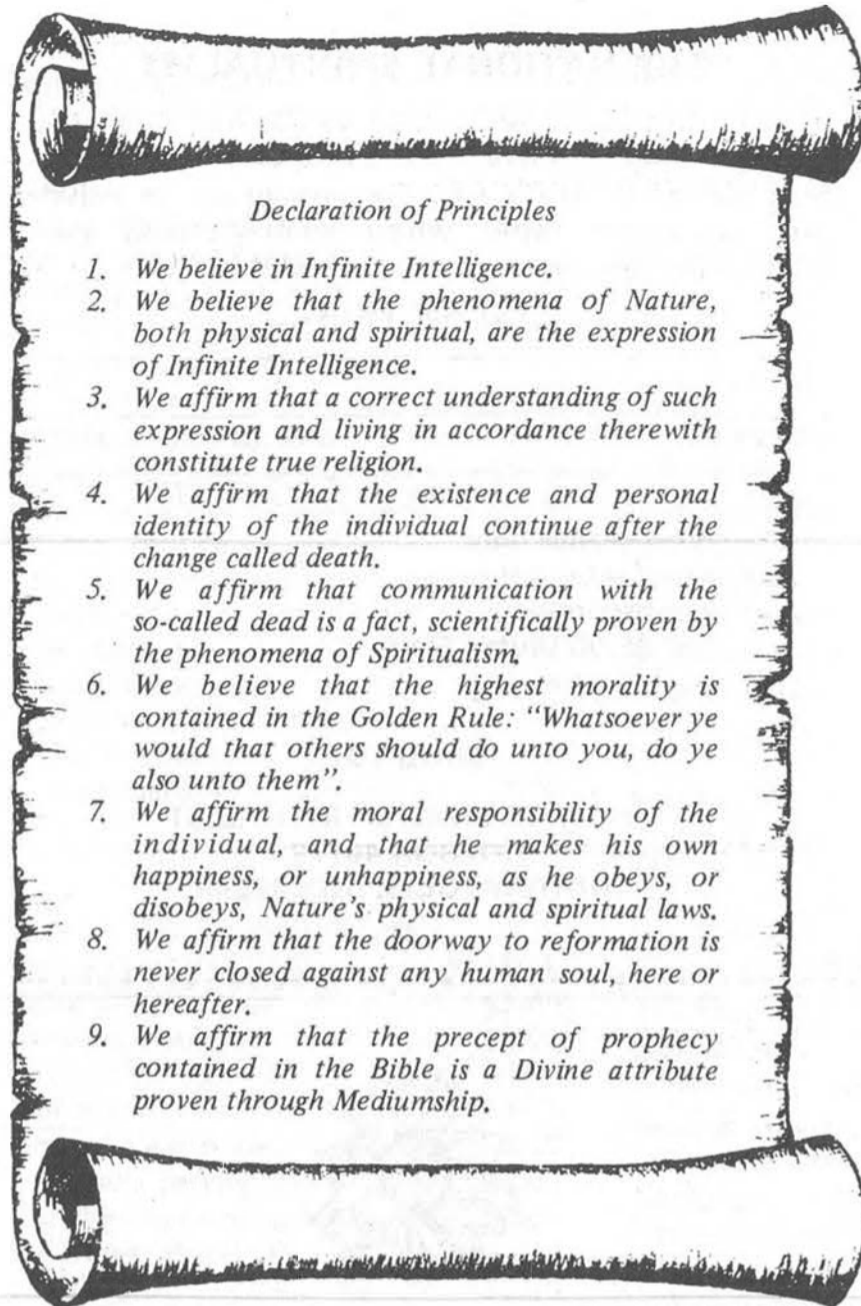
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