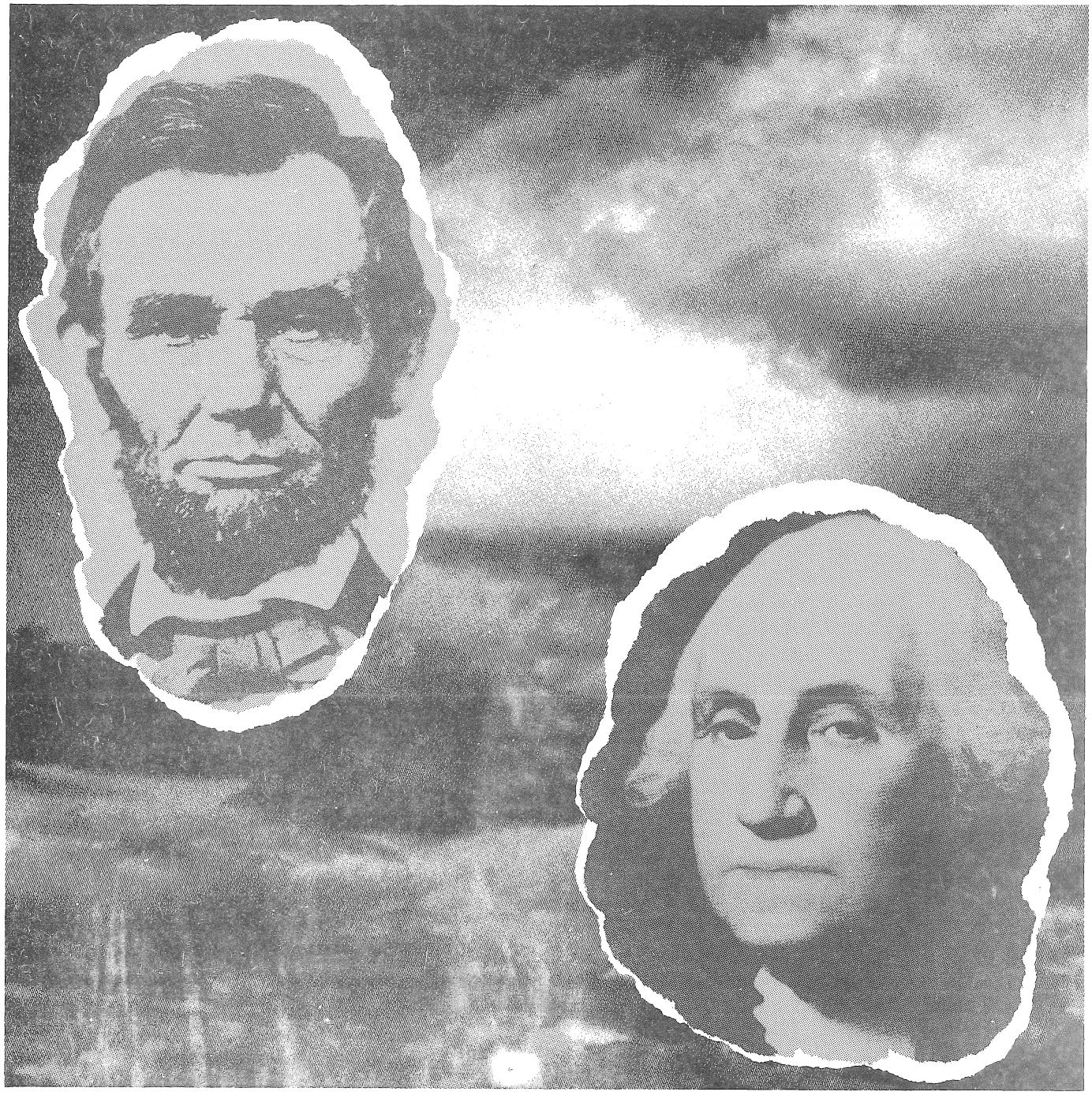
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Editorial

Washington's And Lincoln's Legacy

The month of February brings to mind the birthdays of two great American presidents. On February 22, we observe the birthday of George Washington, the first President of our country who was known as the Father of Our Country. On February 12, we observe the birthday of Abraham Lincoln, the sixteenth President of the United States.

Both of these men lived at a crucial time in American history, and both provided the necessary leadership, wisdom and ingenuity which helped to shape the destiny of our nation.

Born in vastly differing circumstances and backgrounds, both cultural and educational, both gleaned from their personal experiences the character, stamina and inspiration to qualify them to successfully lead the nation through two of its most trying and perilous periods.

"How did they do it?" we may ask.

Neither Washington nor Lincoln had precedents to guide them, nor trails for them to follow. Their courses of action followed unblazed trails, and their particular type of leadership exemplified the American spirit.

Washington was a product of colonial America. Lincoln was a product of the American frontier.

Miss Verna K. Kuhlig, at one time the Business Manager of The National Spiritualist, wrote of Washington's and Lincoln's legacy to the American people and to the world.

"When the lives and works of these famous and great men are reviewed, we realize our 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 savior of mankind, will lead to brotherhood, then will we live in peace and know the true meaning of good will toward each other."

Washington's greatest efforts were made during the founding of our country. Lincoln's greatest contributions were made to preserve the Union.

It has been said that Lincoln was much more of a representative American than Washington, and no one holds a higher place in the hearts of the American people than Abraham Lincoln.

Most people today feel a natural affinity and kindredness with the man who belongs to the present and to future generations, as much as he belonged to his own time and place in our nation's history. The enduring qualities which he possessed – traits of character, dedication, motivation, and the magnitude of his accomplishments can best be described by the single word *greatness.*

It is very probable that most Americans feel a closer kinship to Lincoln, perhaps because we feel we can understand him better.

Looking at a photograph of Lincoln, made by the "primitive" daguerreotype process, we still see in the rugged features and countenance much of the strength and character of the inner man. The deeply etched lines reveal something of the steadfastness and visionary depth of his being. There is about the face, a perceptiveness and an animation, which cannot be relegated to silent archives or yellowing pages where are recorded

"The Religious Aspects Of Organ Transplant"

By William E. Buchholz, Sr.

As everyone knows, organ transplants are getting to be more common, and in many cases, more successful every day. I would like to share some thoughts on this subject with you.

In a news story a while back the mother of a desperately ill small child was being interviewed, and was asked if the child realized the seriousness of his condition. The mother said that the child knew he was very sick, but was too young to realize the "finality of death."

Thank God, as Spiritualists, we do not ever have to be concerned with the "finality of death." We know that death does not mean the end of a life, but of only the physical presence here on the earth plane. We know that the moment of death is not the cessation of consciousness, but it is only as if we passed from one room to another – the passing from a life of pain, worry and care – to a life in the Spirit World where all ills and infirmities are cured, never to bother us

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Editorial
(continued)

the deeds, the triumphs, and the tragedies of the past.

Lincoln demonstrated his great personal faith when confronted by problems which would have seemed insurmountable by the majority of his contemporaries. That he received direct communication and guidance from Spirit through the young medium Nettie Colburn (later Maynard) is a matter of documented record. Lincoln was advised by Spirit not to delay issuing the Emancipation Proclamation. By his signature to this document dated January 1, 1863, (followed by the thirteenth amendment in 1865) six million souls were released from the shackles of slavery.

On his birthday, we honor the memory and the legacy of the Great Emancipator, one of America's true and noble sons.

Those who are successful in any given field have been able to utilize the know-how they have gained through their own personal experiences. We know that the small difference which distinguished the winner from the runner-up may not be perceptible in any attempted analysis. But something was present within the very being of the winner which urged, motivated or accelerated his or her performance so that the goal which they sought and desired was accomplished.

The lives of Washington and Lincoln may seem far removed from our present-day activities, but we are still building on the very foundations which they set in place, and we, too, must ever be alert and watchful to preserve our great heritage. We must ever guard against the erosion and deterioration of morals and ideals. We must be alert to distinguish truth from impressive and high-sounding, although very empty rhetoric which unfortunately can be very pursuasive to many. We must assume our rightful responsibility in doing our share and our part in supporting our national heritage which was made possible only through very great sacrifice and tremendous cost.

Let us each go forward knowing the trials which we meet and overcome, summon forth and energize the best which is within us, and the soul in its quest for truth is awakened to the realities which are attained only through the growth and progression of the spirit.

again. It does not mean the cessation of the identity of the deceased loved one. The only ones to whom there is such a thing as the "finality of death" are those who have not discovered (or accepted) the beautiful teachings that are to be found in Spiritualism.

We have all heard of children who have been desperately ill, and in one case a very young child received two liver transplants in the course of only eleven days. He was on the critical list, and developed complications. He made his transition into the Spirit World because his heart and kidneys failed. After his death his mother was on the evening news, and reported that the only transplantable organs the child had were his eyes. She had donated those eyes, as two other mothers had donated livers for her small child. She went on to say how hard the decision was for her to make, because she just loved those eyes.

She was not donating anything that was needed by her child, or that belonged to him. The child had vacated that body at the time the silver cord was broken, and what remained was only an empty shell.

How many of us would hesitate one second to take the buttons off of a worn-out garment before it was torn up for rags or discarded into the garbage bag? How many of us would think twice about removing a nice buckle or the shoestrings from a pair of shoes that had served their purpose well, but were finally beyond repair? How many of us would refuse to give a poor family a comforter or a blanket which had become unsuitable for our needs, but still had a lot of wear in it, or could be patched and made do? How many of us would not remove new seat covers, expensive hubcaps and nearly new tires from a car which was totally wrecked and destined for the scrap yard?

But, you may say, a human body is more than just a garment or a blanket, a pair of shoes or an automobile. Eyes, hearts, livers and kidneys are more than just buttons, buckles, hubcaps or tires, Each is a part of someone I loved and cared about very much. If anything is removed from the body, I feel that I have betrayed that love and concern. I would always be haunted by the knowledge that my loved one is lying out in the grave without his eyes, his heart, his liver or kidneys.

If you have gained anything from your association with Spiritualism, it should be the knowledge that there is no death. Your loved ones live on, as you also will live on. How do we know this? Because time after time they come back and communicate with us in a way we can positively recognize. The absence of a finger or a toe, an arm or a leg, an ear, eyes, liver, heart or appendix means nothing to the spirit, because it now occupies a spirit body which is completely whole and perfect. Sometimes the spirit will choose to portray itself as being crippled in some way, but this is merely for identification purposes.

It soon becomes apparent that when a spirit touches back to the loved ones on the earth plane, previous infirmities are the farthest from the spirit's mind. They may refer to the final illness, or to being crippled, but only to assure the one who is left behind on the earth plane that they are perfectly all right now.

There have been thousands of people who were killed in the bombings in all the wars, and their bodies were never found. There have been shipwrecks, earthquakes, mine accidents and collapsed buildings, and the bodies never recovered, and many bodies and parts of bodies that were unidentifiable. Do you think this stops the spirits of those bodies from enjoying the same privileges and conditions in the Spirit World as the spirits of those whose bodies wore out and died a natural death – bodies which were carefully preserved and buried whole?

Isn't it a fact that some of the people you knew who had an appendix removed, their gall bladder out, or a hysterectomy are still able to come back and touch in – to communicate with you? I'm certain that most people have had at one time or another some part of his/her body removed, even if it was only a wart or mole. Do you think that the absence of those organs or parts will prevent your return to your loved ones, or interfere in any way with your future life in the Spirit World?

Why, then, would the donation of a heart, kidney, liver or eyes interfere with your loved ones future life in the Spirit World?

Because I know that my continued existence and enjoyment of the Spirit World does not depend on the body you see before you today, I have taken steps to donate any of my organs that are usable, when it comes my time to make my journey into the Spirit World.

I am not advising anyone or telling anyone what to do with their own body parts or those of a loved one. I just wanted you to know and realize that the disposition of your body or the body of a loved one, will not help or hinder that spirit to enjoy the Spirit World that is there waiting for him or her – but will depend upon the level of development and understanding when the transition is made.

Remember – death is not an ending, but only a graduation into a higher and more productive life in the Spirit World.

Spiritualist Heritage Series

The Two Greatest Americans

By The Hon. Mark A. Barwise, LL.M.
(From The National Spiritualist – February, 1932)

As all the school children know, the birthdays of our two greatest Americans come in February – one the 12th and the other the 22nd. Competent students of American history, of what America has been, and is, to the advancing civilization of the world, are agreed that the two men who did the most toward founding and preserving this great republic are Washington and Lincoln. Without Washington our Government could not have been founded; without Lincoln it could not have been preserved.

Much breath has been wasted over the question as to whether a man's greatness should be judged from his innate abilities, regardless of whether these abilities were influential on the world, or whether it should be judged from the influence his abilities had on his own and subsequent generations, regardless of whether the abilities considered by themselves were transcendent.

If we were able to judge from the standpoint of a god, seeing all things in their due proportion and in their hidden relations, we should be able to exactly assess the abilities of each individual, but judging from the standpoint of men, and in relation to the interests and institutions of men, we are forced to conclude that he is greatest whose character and abilities have had the most influence in the upbuilding or preservation of that which is of most value to mankind. A great world power, based on American principles and kept true to American ideals, is the supreme and unique gift of our ancestors to the unfolding civilization of the world. Then the chief of the founders, and the chief of the preservers, of this supreme gift are the two greatest men that this country has produced.

George Washington was born into a genteel family in Virginia in 1732. Back of him for generations were the traditions and ideals of the best type of English country gentleman. These ideals included culture enough to read and appreciate the best books of the time, sufficient elegance of manners to be an easy participant in the social functions of the leading families of the country, and sufficient civic pride to perform well one's public duties to the countryside, either in peace or war.

On the same day in February, 1809, two babes were born, both destined to be world-renowned– one into a family of culture and refinement in England, the other in a partially built shack in the backwoods of Kentucky – one destined to strike theological shackles from the scholarship of the world, the other destined to strike shackles of iron from the limbs of four million American slaves – one was known to the world as Charles Darwin, and the other was Abraham Lincoln, and the time in which they lived will be known to the historians of the distant future as the Age of Lincoln and Darwin.

Neither Lincoln nor Washington had more than a few scattered weeks training in schools; both were largely self-taught. Both had finely cultivated minds, possessing a wide range of knowledge. The intellect of each grew and unfolded naturally in its native strength, and would probably have been blurred if both had graduated from Harvard.

Washington had had military experience in warfare with the Indians and had attained such a reputation for ability and character at forty-two that the Continental Congress without the slightest hesitation placed him at the head of the American army in the War for Independence. During this long and

tedious struggle – in the "times that tried men's souls" – no other man in America could have accomplished what he accomplished. By the sheer force of his personality he held the loyal devotion of his starved and bleeding soldiers, and kept the little army intact. His character alone sustained the hope and courage of a disheartened Congress. Military critics are universally agreed that his military genius was of the highest order.

When the war was over the next great task was to frame an adequate government. When the Constitutional Convention was called only one name was suggested as presiding officer. With a common impulse the delegates, comprising the ablest group of men ever gathered in America, chose Washington president of the convention. During those precarious four months, from May till September, 1787, only the influence of the chairman kept the Convention from breaking up on several occasions. It was only the deference paid to his commanding judgment, the faith of all in the purity of his motives and ideals, that brought about the numerous compromises and made possible the publications of our great charter in its completed form. Two outstanding facts tipped the somewhat evenly balanced scales in the ratifying State Conventions – Hamilton's superb arguments in the Federalist papers, and the fact that the whole people knew that Washington favored ratification.

When the new Government was set up under this Constitution there never was the slightest doubt as to who should be its first president. The entire nation recognized Washington as the best fitted among the preeminently great. The profound judgment and the far-seeing mind of our first President, displayed in laying the foundations of this great republic, in marking out the exact lines separating the spheres of the Executive, Legislative and Judicial branches of our Government, and in planting the seeds of our general foreign policy, are tremendously influential even today. His Farewell Address lives today, and will live generations hence as one of the great charters of our American institutions.

The Lincolns moved from Kentucky to Indiana when Abraham was seven years old and settled in a frontier community equally as primitive as that left behind in Kentucky. Lincoln's stepmother taught him to read, write and cipher by the light of the big fireplace. He had a natural passion for knowledge. As he grew to be a tall awkward youth he borrowed, and read repeatedly, the few books that the neighborhood afforded. A few friends taught him all that they knew of grammar and mathematics, and loaned him books on the subjects which he mastered before the evening firelight.

His days were spent in rough and heavy outdoor work, such as everyone did in the frontier settlements. It was a community of strong men, but by the time Lincoln was eighteen he was easily the strongest young man in the countryside. After he threw the leader of a rival neighborhood gang in a rough and tumble wrestling match he was looked upon as the foremost athlete for miles around.

When Lincoln was twenty-one the family moved to Illinois. He kept on borrowing books and kept up his evening study. He and a friend tried their hands at country store keeping. One of those lanquid days in the country store was the turning point in his life. In a barrel of rubbish, among some second-hand furniture that he took in a dicker, was a volume of Blackstone's *Commentaries on the Common Law.*" This was a revelation. It fired his soul. He read it till he almost knew it by heart. He walked miles to borrow more law books. A new world was opening up to his vision. He determined to make law his vocation. He began to draw deeds and wills and other papers for neighbors, from a borrowed book of legal forms. Strangely enough, like Washington, he worked at land surveying for several months. All the time he kept up his studies, read widely in the law, read everything that Webster, Clay and Calhoun were saying down at Washington. The Slavery Question was the big issue in everybody's mind. Every aspect of it, historical, moral, political and legal, was discussed in every campaign. Lincoln was often on the stump in the campaigns of his friends. His oratorical powers were developing.

In 1834 he was elected to the Legislature, which sat at Vandalia, and served three terms. During his second and third terms he had the distinction of being the Whig leader in the House, the Democrats being in control. His great work in the Legislature was that, although in the minority party, he held the successful fight to move the capital to Springfield in 1837. The same year he moved to Springfield, was admitted to the bar, and became the law partner of John C. Stuart, one of the ablest lawyers in the State. The people of the town were very grateful to him for having brought the capital to them, and he was welcomed to the homes of all the leading citizens. More than half of the time his firm had the largest number of cases entered on the court docket. He was gradually being recognized as one of the leaders of his profession in the State. For twenty years he was away from home six months at a time, arguing cases on every circuit in the

State. There was great rivalry among the lawyers at each county seat to secure Lincoln to conduct the trial of their cases. Next to arguing a political question he thoroughly enjoyed the intellectual struggle and keen contest of jury trials. He enjoyed also the social side of circuit work. After supper in the big parlor of the old taverns, judges and lawyers would gather for a delightful evening before the great fireplace. Here sometimes they staged an impromptu mock trial, but more often indulged in a general discussion of the great principles of law involved in some of the early historic cases in the English and American courts. Sometimes two of the lawyers would engage in debate on some mooted point, with the rest acting as judges of the argument, and the loser paying for the breakfast for the crowd. Lincoln with his profound knowledge, his unerring logic flavored with his unique and homely humor, was one of the leaders at these parties.

In his spare time he kept in touch with every aspect of local politics, writing editorials frequently for the local papers. He was reading widely on other lines than law and politics. He read Paine's *Age of Reason,* Volney's *Ruins,* and Gibbon's *Decline and Fall of the Roman Empire,* references to which have come down to us in letters. He served one uneventful term in the National House of Representatives in the late forties.

The Lincoln-Douglas degate in 1858 made Lincoln a national figure. Each had received the nomination of his party for the United States Senate. Stephen A. Douglas was the leading orator of the late fifties, already one of the leaders in the Senate, had a national reputation for his powers before an audience, and was the idol of a large majority of the American people, North as well as South. During the debate Douglas traveled from town to town in a private train, elaborately decorated, accompanied by secretaries and a party of friends. Lincoln traveled alone, carrying an old valise, a faded umbrella, and a shawl over his arm in place of an overcoat. The debate running over weeks ranged over every phase of the Slavery Question – The Dred Scott decision, the constitutional powers of States and Territories to extend or restrict slavery, the natural rights of man – and all those questions on which the growing doctrine of Secession rested. Every word that either speaker uttered was copied from the local papers into all the metropolitan dailies. The arguments of each were repeated in all the clubs, and about the stoves in every village store in the country. Slowly men began to see that the powerful Douglas had met his match. The East began to realize that a new intellectual force was dawning in American politics. Lincoln was crystallizing the conscience of the people. With a consummate skill he was weaving together into a mighty cable, all the little threads which eventually bound together the several States into an inseparable Union.

Lincoln's name was in everybody's mouth. He lost the Senate contest, but he became the champion of those principles, which all the scattered elements that were slowly amalgamating into the newly formed national Republican Party, regarded as fundamental. Two years later when this party held its national convention in Chicago the majority of the delegates were thoroughly imbued with those principles, and in spite of some maneuvering by those who had been national leaders among the old Whigs, succeeded in nominating their hero who became the party's first President.

Lincoln's years in the White House belong to the intellectual heritage of every school boy in the land. His consummate ability in handling all soul-crushing problems of the Civil War, his masterly diplomacy in unraveling his foreign entanglements, his crowning triumph in penning the Emancipation Proclamation, are among the priceless heirlooms of all Americans.

Neither Lincoln nor Washington ever belonged to any church. Washington maintained a pew in the Episcopal church at Alexandria, and used to ride over the six or eight miles from Mt. Vernon on horseback to services whenever he felt like it, while Mrs. Washington and the girls rode in the big coach. Lincoln occasionally went to church in Washington, and whenever in New York always went to hear Henry Ward Beecher. Washington has left no precise statement of his religious philosophy, although there are some indications in letters of his friends that he did not differ far from Franklin and Jefferson. He was a close personal friend of Thomas Paine, and it was to Washington that Paine sent the key to the Bastille when it fell, and the Key still hangs under glass on the wall at Mt. Vernon. Lincoln's idea of God, judging from what his old law partner and other close friends said, was Unitarian. But his was not the cold, formal Unitarianism of most of the adherents of that faith today. He believed in a personal God – a great Father to whom he prayed with fervor in his moments of solitary devotion.

We Spiritualists know that he was interested in Spiritualism. Dr. Ridgley Martin of Ohio, who attended our National Spiritualist Con-

vention at Toledo in 1926, told the convention, and filed an affidavit to that effect, that he sat in circles with Lincoln, and that his conversation impressed the doctor, that he accepted the messages then received as genuine. This confirms the claims in Nettie Colburn Maynard's book on the subject. Lincoln himself had visions in dreams that he regarded as having a psychic import. Before nearly every crisis of the war he had a vision in a dream which he told his private secretary and some of his closest friends. Lincoln never publicly announced himself as a Spiritualist; but we are safe in saying that he was interested in the subject and gave some personal attention to mediumship.

Both Washington and Lincoln were masters of English. Washington's letters are models of clear, elegant language in the style of the period. Lincoln's Second Inaugural Address, and the Gettysburg Address have taken their places among the classics of the ages.

Washington was a prominent Mason, and among the cherished relics from him are the many aprons and other pieces of regalia that he wore at masonic functions. The George Washington National Masonic Memorial to be dedicated this year at Alexandria Heights, Virginia, is a fitting tribute from that great order to its most illustrious member. He was very fond of all sorts of social functions, of receptions, dinners, parties, balls, and even enjoyed a minuet till well advanced in years.

Lincoln never cared much for social events. He was not easy in women's society. He was very companionable among men, and loved to discuss all sorts of problems, and was a genius for telling funny stories – often making them up on the spur of the moment – with a small group of congenial friends; and occasionally, as Chauncey Depew has told us, these stories could not be repeated in polite society.

Washington was immaculate in dress, with powdered hair, and lace in neck and sleeves, with jewels at throat and in knee buckles and shoe buckles. Lincoln was always careless of dress, even after he came to the White House. He wore a long Prince Albert coat and long legged boots. The quality of his clothes was good, but somehow the trousers never looked as though they had been pressed, and the neck-ties never seemed to stay in place.

But Lincoln was above clothes. His personality rose superior to his appearance, gripped the attention of his listeners and held it with such intensity that they never thought of his not being well groomed. This is illustrated by his Cooper Institute speech. Lincoln had not faced a cultured Eastern audience since he became a national figure. He was invited to come East in February, 1860, and a great meeting was planned at the celebrated Cooper Institute. I have the story from an eye witness. Everybody of any consequence in New York, and many from nearby cities, were there. Everyone in evening dress, the women glistening with jewels. William Cullen Bryant presided, faultlessly groomed to the last detail. When the band was playing he came upon the platform, escorting the speaker. Lincoln was six feet four. His long coat was exceedingly long, which exaggerated his height. It had been brought from the West in an old valise and had not been pressed. His boots seemed heavy as he walked across the platform. As he sat down in the speaker's chair his long legs seemed longer and thinner than ever. Whispered disappointment and disapproval sighed through the audience. There was a distinct apprehension that the meeting would be a failure. Lincoln was charmingly introduced by the great poet. He walked awkwardly forward to the speaker's stand, and began to speak. His rich silvery voice, at first low, began to expand with power. The eyes, somewhat dreamy at first, began to flash reflections from the inward glow. Within five minutes everyone was leaning forward in his seat. Not a person in the hall knew whether the speaker's clothes were wrinkled or not. Everyone was intent on not missing a syllable. No one moved a foot or rustled a fan. The silence was so intense that it could be cut. Along with the masterly argument that the reporters were taking down, there was something that no reporter could fix on paper – a great spiritual force that held the vast audience as in a vise, and carried it to heights of soulful conviction never touched by it before. No one present ever forgot that address. The brains and character of New York were won that night for good and all to the propositions that the founders of our country did not favor the institution of Slavery; that Slavery must not be extended, and that the Union must be maintained against all attempts at secession.

Washington and Lincoln were preeminently great in that each was able to sense the supreme need of his time, and was able to fill that need as no one of his contemporaries could have filled it. Everyone who came in contact with either of them, when aroused, instinctively felt that he was great. Each led the nation of his day to sublime achievements purely through the power of a great soul fired by a high purpose.

Education Speaks For Itself

Morris Pratt Institute Association – Rev. Joseph Sax, Secretary

Each month The National Spiritualist magazine will feature the writings from a student who is currently taking the Educational Course from the Morris Pratt Institute. Featured this month is Carol Ann Goodrich, Spirit Of Harmony Chapel, Oxford, Michigan.

The lesson teaches that ethics and responsibility are a sound foundation for the proper conduct of both the medium and the sitter, and any attempt to side-step such responsibility would only defeat the purpose of mediumship. Because mediumship does not depend upon belief or goodness and has been manifested through all ages to all men of all faiths, and is both a gift and a development – curiosity, amusement, or unworthy purposes never form a proper attitude for mediumship, but sincerity of purpose, and an honest approach are attitudes that should be cultivated. Study, practice and development, are important also and combined with spiritual sensitivity lead the medium to the ultimate expression of mediumship.

The lesson also points out that mediumship is an experience that should be shared by both the medium and the sitter in order for mankind to reap the greatest benefits from it. The sitter, like the medium, has certain rules of conduct to assume when seeking assistance or knowledge from a medium, and that sympathetic spirituality, and sincere intelligent interest seem to be the best combination for a successful demonstration of mediumship. Although the responsibilities of mediumship are great, it can be a meaningful experience for those interested in the study of phenomena and the practice of it.

Sunflower Tote Bag



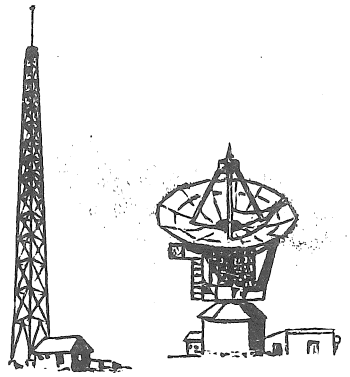
Attractive and serviceable Tote Bag, (13"x13") natural color with brown polypropylene handles. It features a large sunflower and "SPIRITUALISM LIGHTENS THE LOAD" on the front in matching brown. Makes a wonderful gift. Send check or money order for $8.50 to:

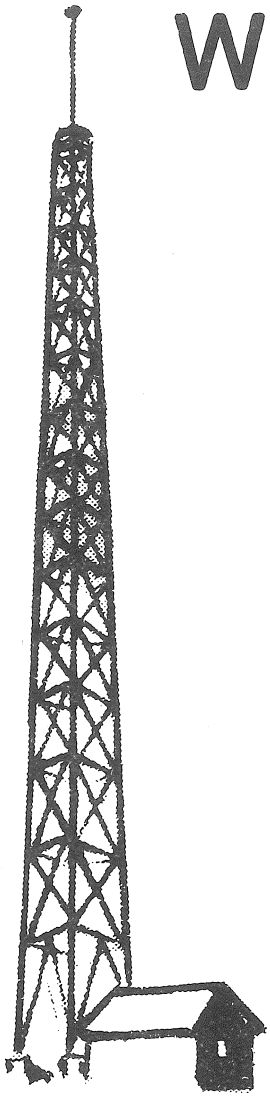
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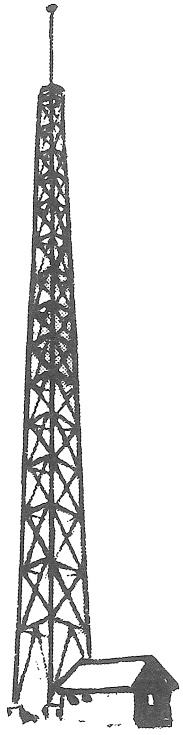
WORLDS BEYOND

The Time Is Now

Two Worlds communication to be universally broadcast.
(Additional information on page 34)







Worlds Beyond Update

What we have been waiting so long for has finally become a reality. The production has been finalized and by the time this article goes to print, should be available to those desiring to order the tapes.

The first two of five tapes covering Mediumship and Healing were shown at the National Convention in San Diego and a rousing ovation was given the production crew that has brought forth what will be five (5) one-half hour tapes.

The quality of the film and the treatment of the subject matter is unsurpassed, and credit goes to Executive Producer Joseph Calloway, Producer Elizabeth Ulm, Technical Adviser, the Reverend Anna Franz and Secretary the Reverend Louise Espinoza.

The professional film crew spent nearly two weeks at Lily Dale which offers a natural setting for the film and being all non-Spiritualists with the exception of James Vancey, Script Writer, a profound impression was left on the crew, relative to the religion Worlds Beyond represents.

Until finances can be built up for a nation-wide presentation of Worlds Beyond, it will remain for churches and church groups - National and non-National to purchase the tapes for local showing. One method for public showing is for local churches to make contact with television stations in their area and obtain time for public showing in their area.

There are five (5) one half hour tapes that are available from the N.S.A.C. office at $25 for each tape, or $125 for the five tape set.

This must not be the end! Our original aim is to have Worlds Beyond on a national hook-up and for this purpose we must not let up on our appeal for donations. $145,000 went into the production of Worlds Beyond which more than depleted the donations we gratefully received from contributors. We must keep on KEEPING ON to get Worlds Beyond before the public nationally, and to continue making more tapes bringing the scientific, philosophical religion of Spiritualism to the world at large.

With YOUR help and contributions this CAN BE DONE!

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.

The human body is designed to serve us well during the period of learning and progression that we spend upon the physical plane. It is up to each of us to keep it functioning as efficiently as possible during this period if we would achieve results that are meaningful and fulfilling, helping us to ascend daily on our spiritual path.

Caring for our physical body in order for it to provide the greatest amount of usefulness requires a diet that will give us proper nutrition, exercise and adequate rest.

As we learn more about our bodies, we find that there are spiritual needs also. Our bodies respond to spiritual conditioning, and it is through our spiritual growth and understanding that we find our greatest happiness and sense of well-being.

It is most important that we give adequate attention to our spiritual growth and spiritual attributes for we are spirit – now and always.

SPIRITUAL HEALING REQUEST

(Please Print)

I request Spiritual Healing for:

_____

because of the following condition _____

I will pray with NSAC Prayer Groups-Day _____Night _____

I will send a report of prayer results - Weekly _____Monthly _____

Please apply my love offering of _____for needed supplies at Healing Center.

This Spiritual Healing Request made by:

_____

(Your Name)

_____

(Your Address)

_____

(Your City, State, and Zip Code)

Mailing address: Spiritualist Church of Eternal Brotherhood, 1980 Bailey Ave., Buffalo, NY 14211. Attn: Mrs. Susan Blessing. You will receive a "One Each Day" packet. To request information on "How to Form a Spiritual Healing Prayer Group" Check here: ☐.

The National Healing Center is in the process of updating their records. For this reason we are asking that if you, your church or organization are currently holding a Healing Prayer Group that you please notify us of its activities. Please include the group leaders name, members names, place, day of the week and time of meeting.

If your group is already listed with us, please forward once more the above requested information as it will help with our update.

If you are not currently involved with a Healing Prayer Group and would like to be a member of one or wish to organize such a group, please write to the above address and information will be sent to you.

Out Of The Mouths Of Babes

By Diane L. Cizunas, L.M.

I started going to a Spiritualist church when my daughter, Cheryl, was just a preschooler. For a while, we led a double life because every Sunday we attended the Lutheran Church-Missouri Synod (the strictest of all Lutheran churches) by morning and the Spiritualist church in the afternoon. I guess I did it because I was still shackled to orthodoxy. I also reasoned that it was best that Cheryl should be able to choose which path she wanted to follow.

She was enrolled in the Lutheran Sunday School, and because of her spiritual knowledge was expelled! I was called in after class one Sunday morning to hear the details. It seems that the class had been studying the Bible story of the young man of Nain. Each member of the class constructed a little house and cot so that the young man could be lowered to Jesus.

Then the teacher asked if anyone knew what was going to happen when the young man was lowered to Jesus. My daughter piped up "he's going to get a healing." After that she proceeded to tell the class all about healings and how they were accomplished. The miracle the teacher had hoped to explain was lost in the shuffle. This, then, was the reason for a preschooler's expulsion from Sunday School, because she had simply spoken the *truth*.

I soon found that we had quite a few parents in our Spiritualist church who were in the same situation as I – with no religious training for our youngsters. We conferred with our Pastor, Anna Gross, and made plans to start a Lyceum.

As the teacher, I had quite an age group with students from three to fifteen. It surprised me that all of our lessons were accomplished as a group instead of breaking into several age groups. As I look back, the lessons on the Declaration of Principles apply to all, no matter what age.

Wnen the church's 40th anniversary was approaching, the class worked together on their project. The older members of the class cut out a large cardboard birthday cake. Those of an intermediate age were in charge of painting it, while the youngest members were assisted by the oldest to put glitter on the candle flames. Never before had I ever seen such loving cooperation between children.

The group also worked hard to learn a song for the special occasion. We used the melody from Do-Re-Mi and added our special touch by spelling out the word Puritan which is our church's name. In class we studied each phrase so that when they sang the song they knew what they were singing about. P – for peace and purity, U – understanding ourselves, R – religion without creed, I – for Infinite Intelligence, T – for truth that sets us free, A – for angels guiding us, N – for nature and our world, Happy Birthday Puritan Church.

I know we all were proud of the job they had done and the children were a most memorable part of the anniversary service.

I'm sorry to say that we no longer have a Lyceum, but I look forward to the day when we have young members with children as part of our congregation. I realize that there are adult Lyceums, but somehow working with children is the most rewarding because these children are the keystone to our future.

Born Again

By Rev. Don Nauratil

At some point in most people's lives they are sure they have acquired a corner on the guilt market. Everything is dark and dismal and hope has just made a hasty exit through the back door of our lives never to return. We know that the afflictions we have acquired and the problems that beset us are a sure sign of our spiritual rotteness. Our worst fears are realized; we are really as bad as we think we are.

But something has to be done. We can't stay in this dark and dismal swamp forever. We look around and do not see any friend with a rope and a rescue. In spite of our misery and despair, a little resourcefulness somehow emerges. In desperation we turn to attending a church in the hopes of finding a little inspiration and solace. We try it for awhile and when it starts to feel comfortable, perhaps we even decide to join. After all, what do we have to lose. Then, maybe reluctantly, we give a little of ourselves. We donate our talents, as meager as we know they are, and our time, even though we really don't have enough of that to go around. After all, though we have so little to give, we assume that something is better than nothing.

After a while, we slowly become aware of a feeling of calmness and reassurance. We have a sense of being "home" and of belonging. We find a connection and commonality with people that we know and with whom we share the same beliefs. What comfort we experience. We have finally found a sanctuary from the daily assaults, a weekly respite, however brief, from those afflictions common to all humans.

We feel deep inside a sense of becoming part of a larger order of things and find a shared reverence that is beyond our own flimsy self. We know we have finally escaped the tunnel vision of the personal concerns we were mired in and the ever present worry that things will never get better.

A sudden realization hits us and we become aware of a sense of rebirth or conversion. (It has really been there for sometime but we haven't had the nerve to let it surface into the light of day and give it close examination.) We think, "Is this being 'Born Again'?" Born Again, that is, with a capital B and a capital A. But we shrink from those words because they have some kind of yuppie meaning or fundamentalist definition that is not exactly clear. Born into what? The very phrase carries so many images. Have we been struck by a thunderbolt from the blue or heard a voice booming from the sky? The questions lay there unanswered.

Then someone tells us that in the original Hebrew "born again", or rebirth, simply means a turning. After a little thought, we find that we have not suddenly become perfect, but have just turned to another direction. Perhaps not even a drastic turn, maybe just a little one. We realize that we have not shed all our human faults or strengthened all our frailties, but we are headed in another direction and at a slightly different angle than our original course was taking us. The important thing is that it feels good. Instead of birth, death, and resurrection, we have discovered beginning, ending, and renewal. How sweet it is.

There may even be a sense of being lifted from our addictions, whatever they may be. Coffee, or alcohol, or cigarettes or perhaps continually reassuring ourselves how inadequate we are. These addictions have been taken away by the simple process that it just feels

better not to do it. The iron will previously needed to abstain is no longer required. Is this the by-product of a spiritual experience or just the measure of our own progress? We mull over that for a while because there is no simple or obvious answer so we just spend some time basking in the good feelings of the accomplishment. We know we are on our way. Nothing can stop us now. We may even have the realization that we know, perhaps not everything, but all that we need to know. (Some of us may have visited that knowledge plateau before and it feels good until we step over the edge.) But life is great, the sailing smooth and no clouds on the horizon, or so it seems.

And then, horror of horrors, we experience a set-back. It may be a major problem, or perhaps a weakening of the will. We are human after all. We return to the old ways of mentally abusing ourselves and giving in to our weaknesses and self-doubts. Our belief in God and ourselves becomes obscured as if a dense fog had settled over our life. We know that God and our higher self are both still there because we can still see the dim outlines, but the details are hazy and not clear. We begin to worry that they may fade away completely, perhaps never to return. Things are looking bleak. No, they are bleak. Our dark and dismal mental attitude deludes us into believing that all the progress we have made is gone, that all of the knowledge that we had acquired has disappeared, that our rebirth is dead and we have turned back to the same old direction we were headed in before.

Then the dark clouds begin to disappear and a little blue sky shows through. The sudden squall that has beset our life lifts, as it always will. Our vision clears and we are once again in the light. We feel in touch and at peace. All of our fears were for nothing but perhaps we have learned something in the process. It could be that the confusions of life and the inner torment they bring have not really disappeared, as we suspected, but will probably return to assault us yet again only to ultimately fade away as they have done this time.

We have learned that this belief in God does not necessarily make things go well or even produce in us good works, but just the opposite. When all is right and we give of ourselves, suddenly that God comes into sharp focus. Every detail is made clearer and we know that the God-like spirit that is a part of each of us really does exist.

We go to church and pray and meditate in our continuing search for that gift of understanding that will bring us yet a clearer perception of our talents, our mission and our spirit.

Our path seems to wander from triumph to tragedy and when the pits of despair have once again been filled in, we reacquire the feeling of joy and fulfillment. Once again we are renewed and hopeful. Yet another trap has been escaped and the light has returned.

Then some inner realization illuminates our mentality. This whole complex process that alternately awes us and drags us down is merely the experience of being alive. The process of being "born again" can, and probably will, happen to us more than once. And each time it does, we become reaquainted with the realization that life isn't so bad after all and neither are we.

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Nauratil, Rev's Betty and Don, Certified Medium, Comm. Healers. Church of Two Worlds. San Leandro 1048 Via Roble, 94549. (415) 283-1449.

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NEWINGTON - Church of the Infinite Spirit,
Masonic Temple, 80 Walsh Ave., 06111; Church phone (203) 666-1606; Sun. Serv 2:00 p.m. - every 2nd & 4th Wednesday 7:00 p.m.; Pastor, Rev. Catherine J. Margiotta, 46 Webb St., Waterbury CT 06704, (203) 754-3559; Pres., Richard O'Brien, 21 Knollwood Rd., East Hartford 06118, (203) 568-0672; Secy., Roberta Howd, 37 Center Rd., Tolland, (203) 875-1891.

NEW LONDON - The New London Spiritualist Church Inc.,
P.O. Box 1268, New London, 06320; Sun. Serv. 2:30 p.m.; Pastor, Rev. Henrietta Cox; Pres., Iris Larson, 53 Phillips St., Waterford, 06387, (203) 447-0928; Secy., Lynn Haluga, 70 Dell Ave. New London, 06320, (203) 442-5810.

NORWICH - National Spiritualist Church,
29 Park St., 06360; P.O. Box 939; Pastor, Rev. Calista Rita, 887-9163 or Asst. Pastor, Michael Fretard, 446-8058, Hope Valley, RI; Secy., Alvera Gauvin, 70 Peck St., 06360, 889-5968.

OLD GREENWICH - Alberton Memorial Church,
293 Sound Beach Ave. 06870; Sun. Serv. 11:00 a.m.; Pastor, Rev. Melvin O. Smith; Secy., William Habekost, c/o Quintile, 75 Mason St. Greenwich, 06830, (203) 661-5770.

STRATFORD – The Temple of Divine Truth, Inc. N.S.A.C.,
Boothe Memorial Park; Services 6:00 p.m. on the 2nd. & 4th. Saturday, Sept. thru June; Pres., John J. Paterna, 39 Quintard Ave., So. Norwald, 06854, (203) 866-0663; Secy., Doris G. Wendell, 377 Queen St., Bridgeport, 06606, (203) 374-5174.

WILLIMANTIC - First Spiritualist Church of Willimantic,
268 High St. 06226; Sun. Serv. 10:30 a.m.; Pres. Joyce Orcutt, 13 Wales Rd. Andover, CT 06232, (203) 742-7846; Secy., Donna .M. Szall, RFD 1, Box 551, Jewett City 06351 (203) 376-3382.

DISTRICT OF COLUMBIA

WASHINGTON - Church of Two Worlds,
3038 "Q" St., N.W., 20007; Sun. Healing 2:00 p.m., Serv. 2:30 p.m.; Pres., Michael Dyer, 2912 N. 7th St. Arlington, VA 22201; Secy., Judith Snider, 12415 Hickory Tree Way, Germantown, MD 20874, (301) 972-5684.

FLORIDA

ORLANDO - Spiritualist Church of Awareness, N.S.A.C.,
3210 Chickasaw Trail (P.O. Box 571043, 32857); Sun. 10:30 a.m. and Wed. 7:30 p.m.; Healing, Lecture, Messages all services; Pastor, Rev. Pamela K. Ward (407) 857-1573; Pres., Jean I. Lerch (407) 834-5378; Secy., Sandra M. Thomas (407) 277-3643

ILLINOIS

ILLINOIS STATE SPIRITUALIST ASSOCIATION,
Pres, Rev. Bryan McCotter, 313 E. Center St., LeRoy, 61752; Secy., Arsenia J. Williams, 10913 S. Parnell, Chicago, 60628, (312) 995-1911.

AURORA - Christabelle Spiritualist Church Of Aurora Inc.,
141 N. State St.; Sun. Serv. 7:00 p.m.; Pres., Alma L. Kaes; Secy., Annabelle B. Saxon, 1312 E. Division St. Lockport IL 60441, (815) 838-6961.

BURNHAM - Puritan Spiritualist Church,
13906 Greenbay Ave., 60633; Serv. Sun. 2:30 p.m. & Wed. 7:00 p.m.; Pastor, Anna Gross, 10930 Ave. "M", Chicago, 60617; Secy., Diane L. Cizunas, 251 Park Lane, Chicago Heights, IL 60411.

CHERRY VALLEY - Cherry Valley Spiritualist Camp Inc.,
8002 Service Rd., 61016, (815) 332-5359; Camp Season: June thru Sept. - Nov. thru May; Services: first Sun of each month at 1:00 p.m.; Pres., Maurice Witt, 624 Walnut Ave., Elgin IL, 60123, (312) 931-4374; Secy., Richard Taylor.

CHICAGO - Spiritualist Church of Truth,
6343 West Cuyler (½ block north of Irving Pk.) 60634; Sun. Serv. 3:00p.m.; Pastor-Pres., Mrs. Helen Lopotowski, 4050 N. Oriole, Norridge 60634, (312) 452-8754; Secy., Mrs. Anna Habenicht, 5925 W. Byrn Maur 60646; Lyceum every second Sun. after Church Serv., Mr. Fred Detzner, Conductor.

CHICAGO - The Church of The Spirit,
2651 North Central Park Ave., 60647-1101, (312) 489-5422; Chicago's Oldest Spiritualist Church; Sun. Family Worship Hour 10:30 a.m.; Wed. All Message Serv. 7:30 p.m.; Pastor, Rev. Albert W. Potts, Jr., 1500 Hinman # 704, Evanston, IL 60201-4648, (312) 869-9050; Secy., Dorothy Wagner, 155 North Harbor Dr. # 1102, Chicago 60601-7318 , (312) 861-0798.

CHICAGO - Tucker Smith Memorial Spiritualist Temple,
6146 S. Ashland Ave., 60636; Sun. Serv. 11:30 a.m., Lyceum every third Sun.; Pastor, Louise Washington, 6146 S. Ashland Ave., 60636; Secy., L.B. Johnson, 8227 S. Marquette, 60617.

CICERO - First Spiritualist Church of Cicero,
5033 W. 25th Pl. 60650; Serv. Sun. 2:30 p.m., Lecture, Messages & Healing; Pastor & Pres., Ellen Stopa, 5033 W. 25th Pl. 60650; Secy., Joseph A. Stopa (312)652-6953.

LEROY - J.T. & E.J. Crumbaugh Spiritualist Church,
102 S. Pearl St.; Sun. Serv. 2:00 p.m.; Lyceum Sun. 12:30 p.m., Tues. 6:30 p.m.; Pastor, Rev. Bryan McCotter; 313 E. Center St. 61752; Pres., Ella Martinovich, 1402 E. College, Normal, 61761, (309) 452-1738; Secy., Terri Baumgartner, 1104 Westview Dr., Normal 61761, (309) 452-2756

INDIANA

INDIANA STATE ASSOCIATION OF SPIRITUALISTS,
Pres., Rev. William F. Melick, 1806 E. 66th St., Indianapolis, 46220; Secy., Doris Copeland, 5096N 300E Greenfield IN 46140, (317) 326-2523.

FORT WAYNE - Spiritualist Church Of Divine Science,
1615 Wells St., Mailing Add: P.O. Box 8151, Station D, 46898; Sun. Lyceum Classes 10:00 a.m., Thurs & Sun. Eve. - Healing 7:00 p.m., Serv. 7:45 p.m.; Pastor, Rev. Bernice Brock; Assoc. Pastors, Rev. Jay Fisher & Rev. Edward P. Cummings; Secy., Jeanne Navaro, 1615 Wells St. 46808, (219) 422-8600.

FRANKFORT - First Spiritualist Church of Frankfort Inc.,
Magnolia & Green Sts.; Serv. Sun. Lyceum 1:00 p.m., Church Serv. 2:30 p.m., 1st and 3rd Sun. each month, Dinner at 5:00 p.m., Message Circle 6:00 p.m.; Pres., Billy Joe Gregory; Secy., Henrietta Reed, 1321 E. Spann Ave., Indianapolis 46203.

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 St.; Secy., Verillia Sharref, 768 King St. 46406; Unfoldment Classes Fri. 7:30 p.m.,Dinner every third Sun.

INDIANAPOLIS - Progressive Spiritualist Church,
6225 N. Carrollton Ave., 46220, (317) 255-4902; Serv. Sun., "Psychic Tea" 11:30 a.m. - 2:30 p.m., Reg. Serv. 3:00 p.m.; Pres., Paul E. Keller, 9341 West County Line Rd., Camby 46113, (317) 831-2499; Secy., Willie Kersey, 2313 Hermitage Ct., Apt. 1019, 46224.

INDIANAPOLIS - Psychic Science Spiritualist Church, Inc.,
1415 Central Ave.; Healing Serv. 7:00 p.m., Devotional Serv. 7:30 p.m., Sun & Thurs., Tues. All Message Serv. 2:00 p.m.; Pres., Herbert Ray Worth, (317) 251-4889, Secy., Edith Myers, (317) 248-9773.

MICHIGAN CITY - Spiritual Science Church, N.S.A.C.,
314 W. Coolspring Ave.; Correspondence to: P.O. Box 8923, 46360, (219) 874-6002; Sun. Serv. 2:00 p.m.; Pastor & Pres., Rev. Ruth Novak, 7008 W. U.S. 20 W. Daphne Park 46360, (219) 872-6621;, Secy., Carleen Boyle, 2878 W. Small Rd. LaPorte, IN 46350.

MUNCIE - First Church of Spiritual Science, N.S.A.C.,
Corner of Ninth & Mulberry; Sun. Healing Serv. 2:30 p.m., Church Serv. 2:45 p.m., Dinner served last Sun. of the month at 5:00 p.m. followed by Student Serv. 6:00 pm., Unfoldment Classes Tues. 8:00 p.m., Muncie - Fri. 8:00 p.m. Chesterfield; Pastor, Rev. Virginia L. Falls, 1925 W. Ninth St. 47302, 284-2494; Secy., Doris Copeland, 5096 N. 300 E. Greenfield IN 46140, 326-2523.

PERU - First Psychic Science Spiritualist Church,
62 S. Miami St., 46970; Serv. Sun. 2:00 p.m.; Pres., Anita Wentz, 16509 State Road 120, Bristol, IN 46507; Secy., Virginia E. Hoover, 504 Tanguy St., Logansport 46947, (219) 732-0270 or 563-6359; Lyceum and General Philosophy Class at 12:30 p.m. Sun., All ages are welcome.

IOWA

CLINTON - First Spiritualist Church,
541-6th Ave. So. 52732; Sun. Serv. 2:00 p.m., classes Wed. 7:30 p.m.; Pastor & Pres., Edward E. Ridyard; Secy., May Ridyard, 1249-15th Ave. So. 52732, (319) 242-0462.

DAVENPORT - Spiritualist Harmony Church,
1429 W. Seventh St. 52802, (319) 324-9659 or 326-3453. Worship & Message Serv. Sun. 2:00 p.m., Adult Lyceum Class Tuesdays 7:00 p.m., Childrens Lyceum avail., Pastor, Rev. William E. Buchholz, Jr., 806 E. Thirteenth St. 52803, (319) 326-3201; Secy., Anita Buchholz, 1502 W. Seventh St., 52802, (319) 326-3453.

MAINE

MAINE STATE SPIRITUALIST ASSOCIATION
Pres., Thomas B. Haldane, Box 222, Rt. 1, W. Buxton 04093; Treas., Bernard R. Langley, RFD No. 4, Box 208-L17, Auburn 04210; Secy., Florence C. Langley, Same address.

AUGUSTA - Augusta Spiritualist Church,
Corner of Perham & Court Streets; Sun. Serv. 2:30 p.m; Pres., June L. Conley, 50 Windy St., 04330; Secy., Carole Rideout, Birmingham Rd., Chelsea, 04345; Treas., Lyndell Heald, Rt. 2, Box 80, Litchfield, 04350.

DOVER-FOXCROFT - First Piscataquis Spiritualist Church,
Thompson Free Library Clubroom 04426; Services 2nd Sun. each month at 2:00 p.m.; Pres., Mrs. Kathy Herring, RFD No. 1, Box 55, 04426; Secy., Kathryn Weymouth, RFD No. 1, Box 16, Abbott 04406 (207)876-3005.

ETNA - The Harrison D. Barrett Memorial Church,
Rte. #1 Box 4 Etna, ME 04434, May - Sept. Only; Sun. Serv. 10:00 a.m.; Lyceum Sun. 10:00 a.m.; Healing Serv. Wed. 7:00 p.m.; Pastor, Rev. Arlene Sikora, (207) 269-3451 & (207) 938-2807; Pres., Willadeen Dew, Box 105, 04434; Secy., Florence Seavey, Rte. #1 Box 4, 04434, (207) 269-4334.

PORTLAND - Portland Spiritualist Church,
302 Stevens Ave. 04103; Mailing Address: P.O. Box 6551 P.T.S. , Portland, ME 04102; Sun Serv. 7:30 p.m., Healing Serv. 7:00 p.m.; Class Fri. 7:30 p.m.; Pastor, Thomas Haldane, R-1, Box 222, W. Buxton, 04093, (207) 727-3850; Pres., Sheila Werner, P.O. Box 14 , New Gloucester, ME 04260; Secy., Dale Johnson 75 Forest Ave. 04101.

MASSACHUSETTS

BROCKTON - First Spiritualist Church,
54 Glenwood St., 02401; Services: Sun. & Thurs. - Healing & Devotional, 7:00 p.m.; No Sun. Serv. June, July & Aug.; Pastor, Rev. Gertrude Stevens, 68 Perkins St. 02402, 587-5107; Church Phone: (617) 559-2939.

METHUEN - The Church of Spiritual Life (Spiritualist),
37 Lowell St. 01844 (In Chapel of Methodist Church ;) Sun. Serv. 2:00 p.m. Pastor, Stephanie Frobese, 54 Connolly Rd., Pinehurst, 01866 (617) 677-6437; Secy., Paul E. Butzien, 33 Lynn St,. Lawrence, 01843 (617) 794-1473.

SALEM - First Spiritualist Church, Inc.,
34 Warren St. 01970; Early service 5:30-6 P.M.: lunch break 6-6:30: Healing & Evening service 6:30-8 P.M.. Telephone for weather cancellations: (617) 745-2098. Wednesday Billet service 2 P.M. Church season is Sunday after Labor Day - last Sunday in May. Billet service Oct-May. Pastor, Rev. Gladys Worsencroft, 28 Riverside St., Danvers 01923; Pres., Mrs. Muriel Karolides, 9 harbor St., Danvers, Ma., 01923, (617) 774-2753; Secy., Patricia A. Bertucci, 190 Sycamore St., Roslindale 02131 (617) 469-2568.

SPRINGFIELD - First Spiritualist Church, Inc.
33-37 Bliss St. 01105, (413) 732-1234; Sun. Serv. 3:00 p.m.; Pres. Bernard Hilton, 133 Upper Rd. Deerfield, MA (413) 774-2354; Medium Secy., Mrs. Alyce Andrews, 53 Burns Ave. Springfield, MA (413) 782-4584; Recording Secy., Mrs. Elaine Avery, Avery Rd., Montgomery, MA (413) 862-3310.

MICHIGAN

MICHIGAN STATE SPIRITUALIST ASSOCIATION OF CHURCHES,
Pres., Rev. Norma W. McDerment, 3137 Sparks Rd, Jackson 49203; Secy., Marjorie Elaine Weichner, 8022 W. Chain Lake Rd., P.O. Box 89 South Branch 48761-0089, (517) 257-4133.

BAY SHORE - Golden Rule Spiritualist Church,
1½ mile west of Bay Shore on Old U.S. 31; Sun. Serv. 10:30 a.m., Lyceum meets Sun. 9:30 a.m.; Pres., Mr. Otto Allen, 419 Pearl, Petosky, 49770; Secy., Ralph B. Cheney, 7453 Old 31 Rt. 3, Charlevoix, 49720, (616) 347-3899.

BAY SHORE - Northern Lake Michigan Spiritualist Camp,
1½ mile west of Bay Shore on Old U.S. 31; Service 10:30 a.m., Wed. 7:30 p.m. une-Sept.; Pres., Ralph B. Cheney, 07453 Old 31, Rt. 3, Charlevoix 49720 (616)347-3899; Secy., Ms. Gail Tibbitts, 07453 Old 31, Rt. 3, Charlevoix 49720.

LESLIE – Flower Memorial Spiritualist Church,
West Bellevue at High St.; Sun. Lyceum 10:00, Church Service 10:30 a.m.; Pastor, Rev. Cosie Allen, 1418 Hall S.E., Grand Rapids, 49506, (616) 241-2761; Pres., Timothy Weichner; Secy., Mary Ellen Weichner, 808 State St., Jackson, 49202, (517) 787-0422.

MUSKEGON - First National Spiritualist Church,
3320 Thompson St., Bluffton Area; Sun. Serv. 10:30 a.m.; Pres. & Secy., Marvell Francisco, 14439 Mercury Dr., Grand Haven , MI 49417.

OXFORD - Spirit of Harmony Chapel,
21 Dennison St. 48051 (313)628-2353; Sun. Serv. 7:30 p.m.; Pastor, Catherine Welch; Pres., Michael Dumbrigue.

ROYAL OAK - First Spiritual Temple,
3224 Greenfield Rd., 48072; Sun. Serv. 11:45 a.m. & 7:00 p.m.; Sun. Lyceum - Sept. till May 10:00 a.m.; Pres., Rev. Stanley Gutt, 813 E. Evelyn, Hazel Park, 48030, (313) 548-2240; Secy., Marguerite (Peggy) Gutt, 813 E. Evelyn, Hazel Park, 48030, (313) 548-2240.

SOUTH BRANCH - Chain Lake Spiritualist Camp Association,
8000 W. Chain Lake Rd., 48761; Sun. Serv. 11:00 a.m., July & Aug.; Annual Retreat Week in July; Lyceum Supt., Dawn Hyatt ; Pres., Donald Weichner, 8022 W. Chain Lake Rd., P.O. Box 89, MI 48761-0089; Secy., M. Elaine Weichner 8022 W. Chain Lake Rd., P.O. Box 89, MI 48761-0089, (517) 257-4133.

MINNESOTA

DULUTH - First Spiritualist Church,
1414 E. 9th St.; Mailing Address - P.O. Box 3652, Duluth MN 55803-3652; Sun. Serv. 11:00 a.m.; Pres., Eugene Johnson, 1301 Harrison, Superior WI 54880, Secy., Linda Larson, 301 Osakis St. 55803, (218) 728-2881.

MINNEAPOLIS - Second Spiritualist Church,
2230 Lyndale Ave., N.; Sun. Serv. 3:15 p.m. Pres. Birdi Torgerson; Secy. Chrissy L. Degendorfer; All Mail to be addressed to: Box 6115, 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; Secy., Marcella Grissom, 9103 James A. Reed Rd., 64138, (816) 761-9365.

KANSAS CITY – The Light of The World Spiritualist Chapel, N.S.A.C.,
5112½ E. 27th St., 64127; Sun. Serv. 7:30 p.m., Wed 7:30 p.m.; Pastor, Rev. Mollie Foreman, N.S.T., 2825 Denver, 64128.

ST. LOUIS - Fifth Spiritualist Chruch,
6026 S. Kingshighway Blvd., 63109; Sun. Serv. 10:30 a.m.; Pastor, Rev. Brenda Wittich, 3903 Connecticut St., 63116; Secy., Mrs. Virginia Lee Gummels, 7608 Comfort Ave., 63143, (314) 647-5289.

NEBRASKA

OMAHA - Spiritual Science & Philosophy Church, N.S.A.C.,
321 Hascall St. 68108; Sun. Serv. 11:00 a.m.; Pastor & Secy., Alace Fanslau, 321 Hascall St. 68108 (402)345-8042; (Class - Sunday Noon)

NEVADA

LAS VEGAS - Spiritualist Desert Church, N.S.A.C.,
Sun. Serv. 8:00 p.m., 867 N. Lamb Blvd. (meeting room); Pres., Catherine C. Nelson, (702) 453-2571; Secy., Helen L. Camp, 867 No. Lamb Blvd., 89100, (702) 438-0602.

NEW JERSEY

MERCHANTVILLE - The Fourth Spiritualist Church of Camden,
Mailing Address: c/o Mrs. Edith Pedrick, 123 E. Oakland Ave., 08107; Sun. Serv. 10:30 a.m.; Pastor, Theresa Smith; Pres., Mr. Hank Armstrong; Vice-Pres., Rev. Lillian Warwick; Secy., Irene A. DiRenza, 119-D Haddon Hills Apts., Crystal Lake Ave., Haddonfield, 08033, (609) 858-6535.

NEW YORK

ALBANY - Spiritualist Open Center,
79 Central Ave., 12206; Sun Serv. 6:30 p.m.; Spiritual Unfoldment Classes: Mon. - Thurs.; Hands of Light Healing Circle; Silver Cord Bookstore: open Mon. - Fri. & after all church func.; Pres., Hillary Kramer, (518) 371-8975; Secy., Patricia Cizewski, (518) 372-3993.

ALBANY - The Capital District Spiritualist Church,
1011 Troy-Schenectady Road 12110; Sun. Serv. 6:30 p.m., Progressive Development & Philosophy classes Mon. - Thurs., Open Seances Every Friday at 7:30 p.m.; Windows To Your Soul Bookstore open weekdays and after all church functions; Church is open all year; Pres., James Jamieson; Pastor, Rev. Stephen C. Robinson, N.S.T., (518) 783-1315.

BINGHAMTON - First National Spiritualist Church,
97 Riverside Dr. 13905 (607)723-0695; Sun. 11:00 a.m., Wed. 7:30 p.m.; Pastor, Robert Howell, 97 Riverside.

BROOKLYN - The Temple of Divine Guidance, N.S.A.C.,
493 Clinton Ave. (2R) 11238; Serv. 1st & 3rd Sat. 2:00 p.m.; Pastor, Rev. Benjamin R. Cooper, Jr. (same address); Secy., Willette Law, 10 Argyle Rd. #6C, 11218 (718)282-8542.

BUFFALO - Spiritualist Church of Eternal Brotherhood,
1980 Bailey Ave. 14211, (716) 892-5277; Sun. Lyceum Serv. 10:30 a.m., Director, Mrs, Marilyn Shei; Healing Serv. 11:30 a.m., Worship Serv. 12:00 p.m., Mediums Day 2nd Sun. every month, Dinner 1:00 p.m., Message Serv. Every Wed. 7:00 p.m., Classes, Seminars, Consultations & Special Activities available contact Pastor or President for further information; Pastor, Rev. Sharon L. Lynch, N.S.T., 11 Fourth St., Lily Dale 14752, (716) 595-3274; Pres., John Renzo, 90 Gibbons Rd., Lackawana 14218.

EAST AURORA - First Spiritualist Temple,
29 Temple Pl. 14052; Sun. Healing 6:45 p.m., Lecture & Message Serv. 7:30 p.m., Mediums Day 4th Sun. of month, Lecture & Message Serv. 3:30 & 7:30 p.m., Dinner 5:00 p.m., All Message Serv. 6:00 p.m., Healing Serv. 7:00 p.m., Coffee Hour 9:00 p.m., Adult & Children Lyceum Sun. 5:30 p.m.; Pastor, Rev. Paul F. Spencer, N.S.T., Box 511 Delevan 14042; Secy., Charlene Kleinschmidt, 1071 Wish Circle 14052., (716) 652-4972.

LILY DALE - Lily Dale Spiritualist Church,
Sun. Serv. Healing & Devotional 10:30 a.m., Worship 11:00 a.m. (Sept.-June), Fri. evening Development Class 7:30 p.m.; Lyceum Sun. 9:30 a.m. - Lois Theis, Director; Pres., Sharon Earsing; Secy., Louis Wyszynski, 14752, (716) 595 3132; Address all correspondence to church at P.O. Box 1128, Lily Dale, NY 14752.

LONG ISLAND - Temple of Metaphysical Science, N.S.A.C.,
15 Oak St., Patchogue 11772; Service alternate Sundays 11:00 a.m.; Pastor, Rev. Edna C. Claussen 737-4651; Secy., Rev. Virginia Berg, 1280 Claas Ave., Holbrook 11741 (516)588-1442.

ROCHESTER - Plymouth Spiritualist Church,
175 Carter St. 14621 (716)544-0427; Sun. Serv. 10:30 a.m., Wed. 7:30 p.m.; Pastor, Rev. Ronald Skowronski, 1100 Ave. "D" 14621 (716)266-5617.

OHIO

OHIO STATE SPIRITUALIST ASSOCIATION,
Pres., Neil Griffen, 8521 Worthington Rd., Westerville, 43081, (614) 895-0873; Secy., Caroline Taylor, 850 N. Meridian Rd., Apt. 610, Youngstown, 44509, (216) 792-8633.

ASHTABULA - First Spiritualist Church,
4320 Main Ave.; Sun. Serv. 2:30 p.m., Healing & Clairvoyance; Pres., Charles J. Benes, 8513 Creek Rd., Williamsfield, 44093, (216) 293-7056; Secy.-Treas., Dorothy A. Benes, 8513 Creek Rd., Williamsfield, 44093, (216) 293-7056.

COLUMBUS - Spiritualist Church of Spirit Revelation,
1081 E. Weber Rd., 43211; Sun. Serv. 7:00 p.m., Wed. Serv. 7:00 p.m. with Lyceum, All Message Serv. every 4th Fri.; Pastor, John S. Matrunick, 11 Woolley Park, Box 7, Ashley, 43003, (614) 747-2352.

COLUMBUS - First Spiritualist Church of Linden,
1751 Aberdeen Ave. 43211; Devotional Serv. Sun. 10:00 a.m., Sun. Lyceum 9:30 a.m., Wed. Message Serv. 7:30 p.m., Pres., & Lyceum Conductor, David H. Ereira; Pastor, Rev. Neil C. Griffen, 8521 Worthington Rd. Westerville, 43081; Secy., Lois E. Ereira, 280 Triumph Way, Gahanna, 43230, (614) 475-3250

DAYTON - The Church of Two Worlds, N.S.A.C.,
848 Clover St. 45410; Sun. Serv. 2:30 p.m., All message Serv. 4th Sat. 7:30 p.m; Pres., Ray Moschke, 1468 Ironwood Dr., Fairborn 45324 (513) 878-1165; Pastor, Juanita M. Luppeti; Secy., Vanita Scholl, 1330 B Black Forrest Dr., West Carrolton, OH 45449.

KENT- First Spiritualist Church,
146 W. Oak St., 44240; Serv. 2:00 p.m. Sun.

MARION - Memorial Spiritualist Church,
667 Henry St., 43302; Sun. Serv. 2:30 p.m.; Pres. Dorothy Beveridge, 249 Uhler Ave.43302; Secy., Helen Brown, 400 Deleware Ave. #905, 43302, (614) 387-5834.

MARENGO - The Spiritualist Temple of Light,
1463 Co. Rd. 24, 43334; Sun. Serv. 10:30 a.m.; Pastor & Secy., Frank Staats, P.O. Box 217, Ashley 43003; Pres., Ardella Staats (419)864-4655.

MASSILLON - Sanctuary of Eternal Light, N.S.A.C.,
224 North Ave. N.E. 44646 (216) 832-9764; Sun. Serv. 7:00 p.m.

SHERWOOD - Crystal Fountain Spiritualist Church, N.S.A.C.,
Services 1:30 p.m., 2nd, 4th & 5th Sundays March thru December;Pres., Robert D. Comstock; Secy., Hertha L. Comstock, 1629 Franklin Ave., Ft. Wayne, IN 46808 (219)426-6793.

YOUNGSTOWN - First Spiritualist Church,
323 W. LaClede 44511; Sun. Serv. 11:00 a.m., Wed. 7:00 p.m.; Pastor, Mark S. Fellows, 162 Maywood Dr. 44512; Secy., Mary E. Burkett, 168½ Maywood Dr. 44512 (216)782-9600.

OKLAHOMA

OKLAHOMA STATE SPIRITUALIST ASSOCIATION,
Pres., Orpha V. Neal, P.O. Box 376, Kellyville 74039; Secy., Juanita R. Oyer, 6216 S.E. 10th St., Midwest City 73110 (405)732-7975.

OKLAHOMA CITY - Central Spiritualist Church,
2348 N.W. 36th St.; Sun. Serv. 2:30 p.m., Lyceum Sun. 1:00 p.m.; Pres., Joseph F. Oyer, 6216 S.E. 10th St. 73110; Secy., Juanita R. Oyer, 6216 S.E. 10th St. 73110 (405)732-7975.

TULSA - Tulsa Spiritual Light Church,
123 South Xanthus St., 74104; Serv. Sun. & Fri. 7:30 p.m.; Pastor, Rev. Margaret C. May, 123 So. Xanthus, Tulsa, 74104, (918) 582-5945; Secy., Anna L. Stiver, 1912 E. 5 St. Tulsa 74104, (918) 584-0659

PENNSYLVANIA

PENNSYLVANIA STATE SPIRITUALIST ASSOCIATION,
Pres., John E. Faison, 2118 N. Natrona, Philadelphia 19121 (215)232-9219; Secy., 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., Sharon Politz, 223½ N. 2nd St. 18102 (215)434-3607; Pastor, Rev. B.C. Frace (215)868-5476.

McKEESPORT - First Spiritualist Church,
809 Locust St., 15132; Sun. Serv. 2:00 p.m., Healing, Lecture and Messages; Pres., Ella Bryner, 42-D Crawford Village, 15132; Secy., Carol Perella, 2606 Main St., Munhall, 15120, 673-7880

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.; Pastor, Mr. John E. Faison; Secy., Gladys M. Faison, 2118 N. Natrona St. 19121 (215)232-9219.

PHILADELPHIA - Universal Spiritualist Brotherhood Church,
Rising Sun & Park Aves.; Serv. Sun. 2:30 p.m. Healing-Sermon-Messages, Wed. Serv. 7:30 p.m. Healing and Messages; Pres., Robert E. Gee, 4 Forest Hill Dr., Cherry Hill, NJ 08003; Pastor, Elizabeth H. Benetz, 1116 Story Lane, Gladwyne 19035; Secy., Maria E. Whitaker, 1812 Edgewood Pl., Clementon, NJ 08021.

TEXAS

TEXAS STATE SPIRITUALIST ASSOCIATION,
3523 Beauchamp St., Houston 77009 (713)864-0474; Pres., C.D. Jessup, III; Secy., Marie W. Smith,12534 Enchanted Path, Houston 77044 (713)458-7035.

AUSTIN - First Spiritualist Church,
4200 Ave. "D", 78751; Sun. Devotional & Message Serv. 10:00 a.m.; Pastor, Mrs. June Brockway, (512) 327-2769 after 6:00 p.m.; Secy., Donald Willis, 1308 Neans Dr., Austin 78758, (512) 837-4304

CAMERON - First Spiritualist Church,
802 S. College St., P.O. Box 1152, 76520; Sun. Serv. 10:30 a.m., Healing Serv. 11:30 a.m., Lyceum 11:00 a.m.; Pastor, Frances Brown, 2725 S. Congress, Apt. #2511, Austin, 78704, (512) 447-2188; Pres, Pearlie Krenek, P.O. Box 1152, Cameron, 76520, (817) 697-3027; Secy.-Treas., Regina Hairston, P.O. Box 1152, Cameron, 76520, (817) 697-3862; Healing, John Caporusso; Lyceum, Patricia Caporusso, Superintendent; Organist, Zelma King.

DALLAS - Second Spiritualist Church,
3606 Howell St.; Sun. Serv. 10:30 a.m. & 7:00 p.m.; Pastor, Arthur E. Hanson, 4653 Cedar Tone Dr., Dallas, 75211, Secy., Rosie Lee Hanson, 4653 Cedar Tone Dr. 75211, (214) 331-8236

EL PASO - Luz Y Verdad Spiritualist Church, N.S.A.C.,
3523 Beauchamp St. 77009 (713)864-0474; Lyceum & Serv. Sun. 2:30 p.m., Wed. 7:45 p.m.; Pastor, Charles D. Jessup, III; Secy., Marie W. Smith, 12634 Enchanted Path 77044 (713)458-7035; (Jovita Garcia, Lyceum Director 2:30 p.m.).

SAN ANTONIO - Louise Scholtz Memorial Chapel,
1627 Pan Am Express Way N.; Sun. Serv. 7:30 p.m.; Pastor, Garrett H. Scholtz, ; Secy., Elizabeth L. Dolyak, 3627 S.W. Military #8 78211, 923-8180.

TAYLOR - First Church of Psychic Science, N.S.A.C.,
West Fourth St. & Ferguson; Sun. Serv. 2:00 p.m.; Pres., Mr. Rudolph Lutonsky; Pastor & Secy., Mrs. Frances Brown 2725 So. Congress # 2511, Austin 78704, (512) 447-2188; Pastor Emeritus, Rev. E. L. Actkinson.

VIRGINIA

NORFOLK - Christian Metaphysical Chapel, N.S.A.C.,
307 W. 37th St. 23508; Devotional Serv. Sun. & Wed. 7:30 p.m.; Pres., Fred H. Brown, 622 W. Princess Anne Rd. 23517, (804) 627-7015; Secy., Ms. Hazel Bowen, c/o Christian Metaphysical Chapel.

WASHINGTON

WASHINGTON STATE SPIRITUALIST ASSOCIATION,
P.O Box 786, Milton, 98354, (206) 927-2050; Pres., Merton B. Boss, 1802 S. Adams, Tacoma, 98405, (206) 759-7144; Secy., Don Easterberg, P.O. Box 786, Milton, 98354, (206) 821-4062.

PUYALLUP - First Spiritualist Church,
341 2nd St. S.E. Puyallup 98372; Sun. Serv. 11:00 a.m. Pres., Merton B. Boss, 1802 S. Adams, Tacoma, 98405; Secy., Theresa G. Boss, 1802 S. Adams, Tacoma, 98405, (206) 759-7144.

SEATTLE - Church of Spiritual Truth, N.S.A.C.,
P.O. Box 94191, Seattle, WA 98124-6491; Pres., John Diogo, 19004 Lago PL. NE, 98155, (206) 364-9492; Secy., Shirley Barnes, 6221 High Point Dr. SW, 98126, (206) 937-7543.

SEATTLE - Tower Memorial Church, N.S.A.C.,
2116 W. Dravus St. 98199; Sun. Serv. 11:00 a.m. & 6:00 p.m.; Pres., Jean Schwartz, 3104 130 Ave., N.E. Bellevue 98005, (206) 885-0641; Secy., Viola Paris, 5929 32 Ave. S. 98118.

TACOMA - Church of Spiritual Unity,
Sunday Service 2:30 p.m.; Pres., Colleen Mohler, Rt. 2, Box 538-A, 98424; Secy., Maureen A. Shaw, P.O. Box 445, Milton 98354.

WEST VIRGINIA

WHEELING - First Spiritualist Association,
(Way Memorial Temple) Broadway & Maryland Sts.; Sun. Lyceum 9:30 a.m., Sun. Serv. 10:45 a.m., Wed. Healing 7:00 p.m., Message Serv. 8:00 p.m.; Pastor, Rev. Velma Gasber, 104 N. Broadway St. 26003, Parsonage: (204) 232-5795; Secy., Lucille Cubbin, 71421 Erin Lane, Martins Ferry OH 43935, (615) 633-0520; Lyceum Conductor Eva Jean Wilson, 57897 Kilgore Rd. Bellaire OH 43906.

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WEST ALLIS - First Psychic Science Church,
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WEST ALLIS - Spiritual Science Church,
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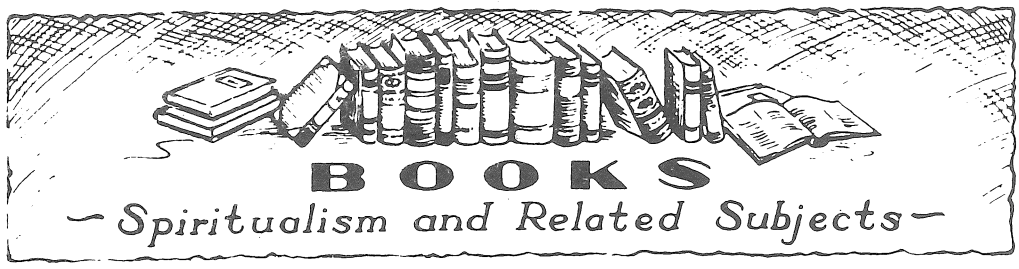
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Note Of Thanks For Healing Prayers

The N.S.A.C. Secretary is most grateful for all the healing thoughts and prayers sent to her over the last several months. The eye surgery was most successful and the severe impairment caused by arthritis in the limbs is improving. (Having only one eye with useful vision since birth, the operation on the one good eye was quite a concern. Thanks to you and Spirit, I now have as good vision as ever.)

Yours in Spirit,
Betti
(Rev. Elizabeth R. Edgar)

IMPORTANT!

All Churches – Please Note
Insurance Survey Sheets Needed At Once

Last October, at the 96th N.S.A.C. Convention held in Stamford, Connecticut, the Board approved the Manfredi/Killmer Insurance, Inc. to develop a money saving insurance program for N.S.A.C. Churches countrywide as was done earlier for the California State Association.

Mr. Edward E. Killmer has written The National Spiritualist advising that several churches have responded to the material that was passed out at the Convention, but several other churches have not.

This is delaying the time schedule to have the quote prepared to present at the N.S.A.C. Spring Board Meeting (April 4 through 7).

Churches are requested to complete the survey sheet and return with a picture of the front and back of the building where the services are held.

The individual church or association is under NO OBLIGATION by completing the survey, and if they have any questions, all they need to do is call the toll free number of the agency 1-800 873-3077.

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If you need the form for the survey, please contact Manfredi/Killmer Insurance Agency, Inc., 116 Douglas Boulevard, P.O. Box 610, Roseville, California 95678.

Changes In N.S.A.C. Bylaws Adopted 1988 Convention

Article VII – change in date of annual report
Article X – Section 16 – addition in wording.

Article VII (page 28) Change September 1 to August 15.

Should now read:
"All auxiliaries shall make a complete annual report to the Secretary of this Association postmarked on or before August 15, prior to the annual convention on blanks furnished by the Secretary, answering such questions and giving such data as the Board may require in order to have delegates seated."

Article X Section 16 (page 38) Insert the word "crystals" in first line between the words "Tarot" and "crystal."

Should now read:
"The use of cards (playing or Tarot), crystals, crystal balls, ouija boards, tea leaves, palmistry, or other devices determined by the N.S.A.C. Board to be detrimental to Spiritualism are prohibited practices by N.S.A.C. certified/commissioned workers while representing themselves as Spiritualists."

Please add these changes to your copy of the National Spiritualist Association of Churches Constitution and Bylaws book.

(This information was delayed awaiting the official transcript of the Convention proceedings.)

The Teacher Needs

By Rev. Frances Scher, N.S.T.

The teacher needs several things, but none so out of reach to present problems. The NEED is desperate, yet does not create desperation. The need is in the cooperation between the Church Board, the Pastor of the Church, and those who teach our classes.

Because of the lack of cooperation, and perhaps that is because of the disinterest coming from Church Boards with regard to the church classes, the teacher's needs become ever greater. True, the classes are the business of the Teacher and/or the Pastor. However, the Church Board should at least be interested.

In many instances members of the Church Board can be very helpful to the teacher of the class, at the same time also helpful to the students. One of the most important ways of being helpful is to show interest, and to give encouragement. After all, the students are the future Mediums who will represent the Church, and our religion.

The teacher needs to be given every consideration. The use of the Church or other facilities the Church can make available to the teacher and class. The teacher does not need Board Members or anyone else, to be critical in a selfish way, or just to find fault. There is enough criticism from people outside your own Church, because of jealousy and egoism. The teacher needs you to be helpful, by encouraging, and perhaps giving healthy, worth-while suggestions.

The teacher needs to be respected for his or her work, for having completed courses of study, for giving time and knowledge to those who wish to learn. The teacher needs respect for developing new Mediums and Ministers, and Healers, for the future. When will some realize they will not be here on this Plane forever, and that if Spiritualism, is to go on, and become even stronger, that the teacher is the most important being in our religion. If we do not prepare and develop better Mediums, than we have had, or than we ourselves are, then we have not done a good job.

The teacher needs to be recognized as holding in his/her hands the future of Spiritualism. This is as great a responsibility as the Minister or Pastor holds. It is your responsibility to recognize this. We today are the future pioneers. Did our teachers prepare us well? Well or not, the teachers of today must prepare those who will come behind us, and pray that they, will be even better than we of today. Remember, the teacher does not need you in their class to ridicule, or purposely bring friction into the class. The teacher needs for you to show appreciation, encouragement, and just to know that we are not playing school. We are school. National Spiritualist Teachers are teachers to all the membership, the congregation, and the students in classes. The teacher needs your respect.

Transitions

As The National Spiritualist goes to press, we are saddened to learn that these dedicated Spiritualists have made their transition to the higher expression of life.

Mae Graves Ward, Cassadaga, Florida
Rev. Anna M. Franz, Colton, California
Rev. Pamela K. Ward, Orlando, Florida

We Need Your Help!

1893 – 1993
Centennial Committee
National Spiritualist Association Of Churches

For The Centennial Book:

Send historical articles of your state association, church, lyceum, camp, ministers, certified workers. Please submit as soon as possible articles similar to those that are in the 100th Anniversary of Spiritualism 1848-1948. Not over 150 words per article.

Send pictures of officers, ministers, and other certified workers as well as of your church. (Black and white, please.)

For The Spiritualist Hall Of Fame During The Centennial Convention:

Memorabilia, video tape interviews, etc. for inclusion in a documentary film in 1993.

Any articles, or items of interest for a museum - state badges, programs, photos, etc. (To become property of the N.S.A.C. Museum)

Your Financial Support: Monetary Donations For Any Of The Following:
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Materials for the Centennial Quilt

Please Respond To:
Centennial Chairman
The Reverend Evelyn Muse, N.S.T.
1104 Susan Drive
Edinburg, Texas 78539

To All Auxiliaries of the National Spiritualist Association of Churches:

The celebration of the Centennial Year for our National Spiritualist Association of churches will be an exciting year for all. One activity being planned is a Calendar to honor our Association, its state auxiliaries, service clubs, as well as church and camp auxiliaries and other important events in the history of Modern Spiritualism.

At this time a twelve months wall calendar for 1993 which features different illustrations, or photographs as well as a bottom panel "ads" for each month. Topics for each monthly panel:

January: Lyceum Founding, Magic Staff, etc.
February: Publications: Spotlight TNS
March: Advent of Modern Spiritualism
April: State Assoc. CA, CT, GA, IL
May: State Assoc. IN, ME, MN OH
June: State Assoc: OK, PA, TX, WA
July: Banner & Symbol of Spiritualism, Motto
August: Andrew Jackson Davis
September: N.S.A.C. Founding, General Office, Incorporation
October: N.S.A.C. Service Clubs
November: N.S.A.C. Healing Center, Healing Prayer
December: Morris Pratt Institute, Ed. Course

There are many means of participation with this Centennial Calendar.

Panel Listings at the bottom of each month.

State Association Listing on one of the months of April, May, or June. Suggested donation $75.00 each.

N.S.A.C Service Clubs (Ministerial Assoc. N.S.T. Club, Sp. Healers League, Licentiate Ministers & Mediums Society, and the Missionaries Club – suggested donation $50.00

Patrons' page

A page at the end of the calendar with various categories listing names of individual contributors – according to various categories:

$10-24 Contributor; $25-49 Supporter; $50-99 Sponsor; $100+ Sustainer.

Church Listings

On the calendar, on the date of the church's incorporation, charter date, or founding – a two line listing of church name, city/state and year. Suggested donation $10.00

Your consideration and support of this project will certainly be appreciated. Please make additional copies of the inclosed Centennial Calendar Order Form. Please Let Everyone Know About This Project!

Would you be willing to order In Advance at least one calendar for each member of your church? If you would, this project will be a success!

Sincerely,
The Rev. Barbara Thurman, N.S.T.
Centennial Calendar Editor

New Poetry Contest Religious Poetry Welcome

The American Poetry Association is sponsoring a new poetry contest that awards $11,000 worth of prizes to undiscovered poets. The Grand Prize is $1,000.00, the First Prize is $500.00, and 150 other winning poets wil receive cash, certificate and book awards. Contest entry is free. Everyone is welcome to enter.

"I am always happy to see religious poets enter our contest," said Robert Nelson, publisher for the Association. "We welcome poems on every subject, but religious poems have a special kind of inspiration that makes them stand out. Many have won prizes."

Poets may send up to six poems, no more than 20 lines each, with name and address on each page to American Poetry Association, Dept. CT-26,
250 A Potrero Street,
P.O. Box 1803,
Santa Cruz, California 95061. The contest remains open until June 30. Poets who enter early will receive an invitation to another contest with another $1,000.00 Grand Prize.

Each poem is also considered for publication in the *American Poetry Anthology,* a collection of contemporary verse.

Every poet will receive a copy of the "Poet's Guide to Getting Published," a four-page booklet full of useful information.

In the last six years the American Poetry Association has sponsored 28 contests and awarded over $112,000 to 2,850 winning poets.



NOTES from the FIELD

Wedding At Spiritualist Harmony Church Of Davenport, Iowa

On Saturday, December 10, 1988 a beautiful winter wedding was held at Spiritualist Harmony Church of Davenport, Iowa.

A capacity crowd was in attendance as the Rev. William E. Buchholz, Jr. united Donald Dowe Purdy and Molly Ann Purdy in Holy Matrimony. Jimmy Purdy served as Best man for his brother, and Molly chose as Maid of Honor her close friend, Carmen Mann.

The bride is a member of the church. Cake and coffee were served to the newlyweds and their guests by the ladies of the church.

A Special Day To Remember

By Ruth Strawhorn
Puritan Spiritualist Church – Burnham, Illinois

It was Valentines Day 1985. The snow was two inches high on the driveway. My husband John went out to clear a path for the car so I could go out and shop.

Standing, combing my hair I glanced up and out into the kitchen. There I waw my husband, dressed in a brown suit, young and handsome again looking into my eyes. I blinked my eyes and he was gone.

Immediately I knew it was a Spirit loved one. Mentally I sent the message. Help me to do the right thing whatever it is.

Next thing I was aware of, my husband stumbled in to the kitchen and dropped into his chair. I went to the phone and called paramedics and the hospital. I had the heart specialist paged, told him what I did and that I would appreciate his help or advice. He told me he would help and take him as his patient.

The paramedics came and found no signs of life, but thanks to Spirit, the doctor was there to help when the call came in. The rush to the hospital is still a blur. The doctor was ready with a pacemaker. Everything went like clockwork. Thank you Spirit!!

Fire Captian John A. Strawhorn retired, had his first ride in a paramedic unit a as patient.

We thank Spirit everyday of our life. Without help and guidance we would not be together on this earth plain.

Spiritualist Church Of Awareness Lyceum

The Lyceum, for school age children, was started on the second of November 1986, at the Spiritualist Church of Awareness. Nursery is provided for the pre-school children during the Sunday service so parents are free to attend the regular service without worry for the little ones and knowing that the children who are old enough to learn and understand the philosophy of Spiritualism are being given direction at the same time.

Every Sunday morning at 10:30, the children gather in the sanctuary for the opening hymn and Invocation. I feel it is important for them to participate in the service in this manner and to partake of the beautiful spiritual vibrations emmited during singing and prayer with the congregation.

The children are then taken to the D. Mona Berry Fellowship Hall for a structured lesson on Spiritualism. We follow this with a discussion on the present-day happenings in their everday life, and how God's Spirit within us guides us in our life in many beautiful ways.

The rights of others has been a very important lesson and used with the principles for our better lives. They have studied the phenomena of Spiritualism and the important meaning of the language of spiritualism. We use this every situation in our life.

The Lyceum Children have presented the church with special Christmas programs the last two years, much to the delight of the congregation and the children.

The Reverend Margaret Starkweather has been a faithful assistant teacher.

Sincerely,
Margaret E. Green,
Lyceum Director

Morris Pratt Institute
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June 10th through June 23rd

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Instructor : Rev. Sharon Lynch

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OUTLINE

I. Visitation of Sick and Shut-ins
- A. Hospital Atmosphere Orientations
  1. On-site visit of processing units at local hospital such as:
     Admitting - Emergency
     Out-Patient Clinics
     Diagnostic & Treatment Center
     Intensive Care Units, etc.
  2. Purpose: Sensitizing the trainee to the experience of the hospitalized person.

- B. Communicating with the Confined
  1. Information and ideas
  2. Expression of feelings
  3. Communication and listening

- C. Long Term Patient and Shut-in
  1. Their fears, (financial, rehabilitation, returning home)
  2. ABC's of nursing home visitation
  3. Communicating with those visually and/or hearing impaired persons
  4. Communicating with the aging
  5. Talking to (not about) the person

- D. Person in Crisis
  1. The person and family facing transition
  2. Communicating with the dying
  3. Supporting the bereaved (including stages of grief)

- E. Community Help and Self-help Resources
  1. How to locate
  2. Utilization

II. Funerals and Support of Bereaved
- A. Visit to Funeral Home
  1. Familiarization of experiences of the bereaved with the funeral director
     a. Making funeral arrangements, selecting casket, etc.
  2. Noting design of funeral home chapel
     a. Noting musical resources

- B. Visiting/Counseling the Family
  1. Learning wishes for content of service

- C. Designing the Service
  1. The service at the funeral home, its message and music
  2. Committal service

- D. Follow-up Visits with Bereaved

III. Marriage and Wedding Service
- A. Pre-marital Counseling
  1. Planning budgets

B. Planning the Wedding Service
1. Couples participation in planning
a. Preparing promises/vows
b. Selection of music
c. Message

C. Post-marital Counseling
1. Developing skills
2. Locating resources
3. Making referrals

IV. Sunday Services
A. Visitations & Observations
1. Two different styles of services and churches' activities
2. Style of instructions

B. Design of Worship Service
1. Style of preaching
a. Use of stories & illustrations
b. Music
c. Participation of people

C. Designing Sunday Service
1. Preparing the message
a. Selecting a theme
b. Locating and using illustrations
c. Discerning the purpose of message
1. To instruct or motivate
2. To uplift, etc.
2. Music
3. Participation and response of people
a. How and why to involve them
4. Trainee design and delivery of service and message

V. Occasional Services
A. Special Observances:
Thanksgiving, Easter and Christmas, Gratitude Day, Anniversary, Admission Fellowship, Consecration Service, Founders Day, Etc.

B. Design of the Service
1. Its purpose
2. Its activity, music and message

VI. Preparation and Design of Teaching Seminars
A. The Prepared and Informed Teacher
1. Teacher's continuous learning
a. Developing research and study skills
b. Using libraries
c. Selecting and using periodicals
d. Building one's own library
e. Watch for in local newspaper
f. Selectively using radio and TV
g. Locating and using tapes
h. Selecting/attending local seminars
i. Designing and keeping material files
2. Designing the seminar
a. Selecting and Researching the topic
b. Styles of Presentation
1. Lecture
2. Question and Answer
3. Discussion
c. Maintaining the topic and diversions
3. Use of materials
a. Developing and using an outline
b. Use of text and quotations
c. Audio and visuals

B. Utilization of Space and Fixtures of Room
1. Noting the lighting, sound limitations, advantages and disadvantages
2. Space limitation and fixtures

For additional information and/or registration, write or call:

Morris Pratt Institute
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Phone: (414) 774-2994

Recommended books for further study, complementary to the Pastoral Skills Seminar will be available on site or through the Morris Pratt Institute.

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Ministerial Association

Rev. Bryan McCotter, Pres., 313 E. Center St., Leroy, IL 61752. Rev. Pamela K. Ward, Secy.-Treas., Protem, 4520 Southmore Drive, Orlando, FL 32812.

National Spiritualist Teachers Club

Rev. Dorothy M. Buss, Pres., 2304 Hiddenmeadows, Manchester, Missouri 63021. Rev. Donald H. Haddick, Secy./Treas., 870 Junipero Serra Blvd., San Francisco, California 94127.

Licentiate Ministers And Certified Mediums Society

Rev. Brenda J. Wittick, President. 3903 Conneoticut, St. Louis, Missouri, 63116-3905. Loll Washburn, Vice-President. 22681 Placer Hills Rd., Colfax, California 95713. Sandra Pfortmiller, Secy.-Treas. 2020 W. Turney Ave., Phoenix, Arizona, 85015.

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Declaration of Principles

National Spiritualist Association of Churches

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.

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

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you do ye also unto them."

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

9. We affirm that the precepts of Prophecy and Healing contained in the Bible are Divine attributes proven through Mediumship.

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