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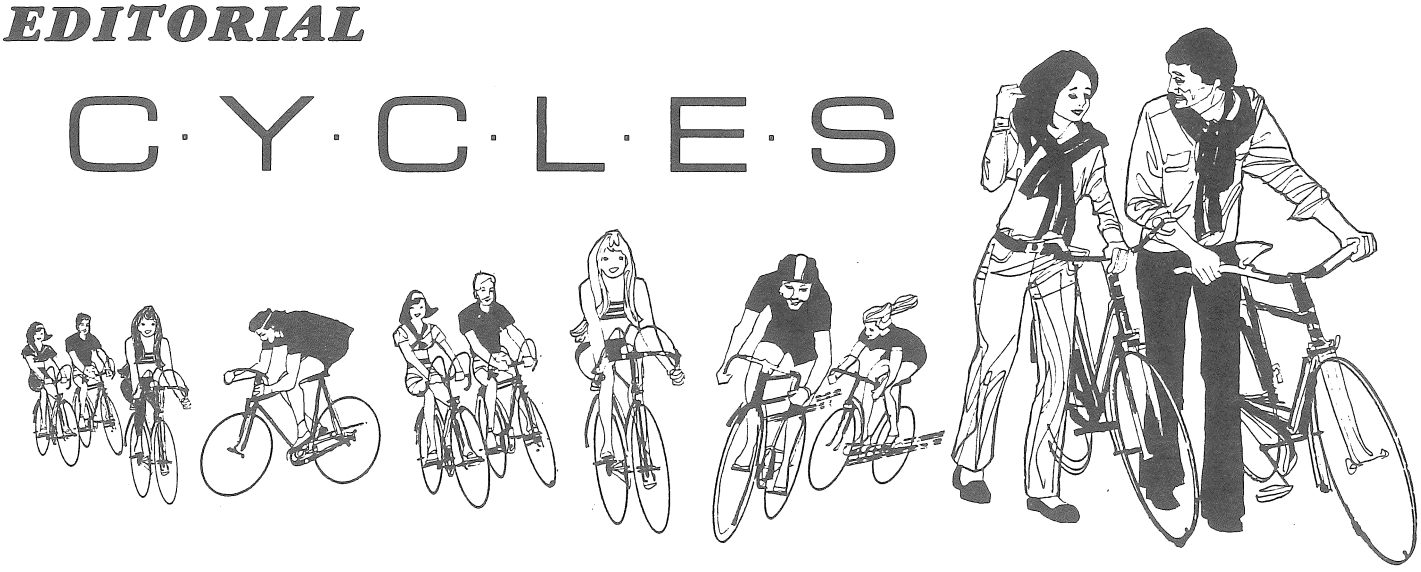
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EDITORIAL

C·Y·C·L·E·S



That is life cycles, not bicycles, as the subject of the editorial, yet bicycles could probably be included, for with each pedal the wheel goes around. Cycle is defined as a term for uniformly returning succession of the same or similar events. On such succession rests all chronology of years especially the calendar.

According to Natural Law, all life is in continual circulation. We see this evidenced in nature. The winter snows create scenic mountains which melt in the spring warmth. The water flows to the streams, lakes, reservoirs, nourishing on its trip to the great oceans. The powerful waves of the ocean works in cycles upon the shore — rushing in, receding back, creating water vapors thus seeding the air with moisture.

Life cannot be destroyed but it may change in its cycles as is demonstrated by the water beginning as snow and ending as vapor. Each beneficial in its form. The seasons continue in their yearly cycles with the new growth (the sowing) of spring-summer and fall bearing abundant harvest (the reaping) to nourish mankind, birds, insects and animals. The autumn changes prepares for winters rest.

Natures rhythm orchestrated by Divine Intelligence is in continual circulation according to Natural Law. When we think about sowing and reaping we realize that one without the other interferes with the circulatory action. If we planted seeds but did not harvest the crop, the value of the first action would be questioned. The law shows that the cause produces an effect that we should utilize to complete the cycle. In your daily life when good comes to you, remember to accept it for it is the harvest you deserve.

Another example is a person giving of himself, of his substance, of his time and energy to others. The amount may be small but this allows life to pour in, compensating the individual for the gift plus some. The more one gives, the more they are open to receive. The Universe will always rush in to fill any vacuum in a like or better manner, therefore, as we release our fortune, whether it be a smile, a service, a greeting, a gift or finances, the Law is already acting to complete the cycle.

How nice to know and use in our daily lives. If we want more smiles and love in our days, we give more smiles and love to others. When we want more abundance, we share what we have, then the Universe blesses us - so giving is really receiving. Have you heard about being a "go-giver" rather than a "go-getter"? The Life Force will bring the cycle around in wonderful ways.

Maybe on a moonlight night the earth seems still, but it is always spinning through its cycles of day and night, changes of the seasons according to the hemispheres. The southern hemisphere is exactly opposite the northern hemisphere - one in summer while the other is experiencing winter. Our lives also have the warm and cool seasons but we can always be assured that we will experience a time of growing and a time of resting or reaping that which we have sown.

The cycles of our lives continue according to the energy we put into them. Like the bicycle — no pedaling, no power. In fact a bike does not like to stand up if it is not moving. So it is with the law, the ride of life is balanced by the energy expended. The push you begin today will result in your movement forward.

Spiritualism helps to show us the way to grow with the cycles, ever upward toward the Light. It teaches us that the universe is governed by an exact, dependable, impersonal, immutable, unchangeable, impartial, wonderful law that insures progressive evolution, order, truth and is always constructive. Some laws that relate to cycles are: The Law of Cause and Effect, the Law of Order, the Law of Harmony, the Law of Compensation, the Law of Vibration, the Law of Progression, and the Law of Attraction.

They say history repeats itself and life moves in cycles. Your thoughts and actions regulate many of your cycles. Bi-Cycling shares an intimacy with the land traversed, enjoys natures' rhythm, gives mental and physical exercise and puts you in control of where you travel.

Let the wheels of your cycles bring the joy and truth of God in everything to you. Earths' life cycles imitate the greater cycles of the spirit world. Keep in mind that when your cycle of life here is completed that the cycle of life in the spirit will begin, for as in nature (like the snow, water and vapour) nothing ends, for all is a part of the Infinite. God is eternal. God is within and a part of us, so we are also eternal and our spirit is continuous.



The Natural Law Library

By
Sandra Pfortmiller

In the June issue we mentioned some goals and ideas for the magazine and we have been working to introduce these to you. The Natural Law Library is one addition we are particularly pleased with for we will have three speial writers contributing on various months — they are: The Rev. Pat Smith, NST, The Rev. Alfred A. Conner, NST, and The Rev. Frances Scher, NST.

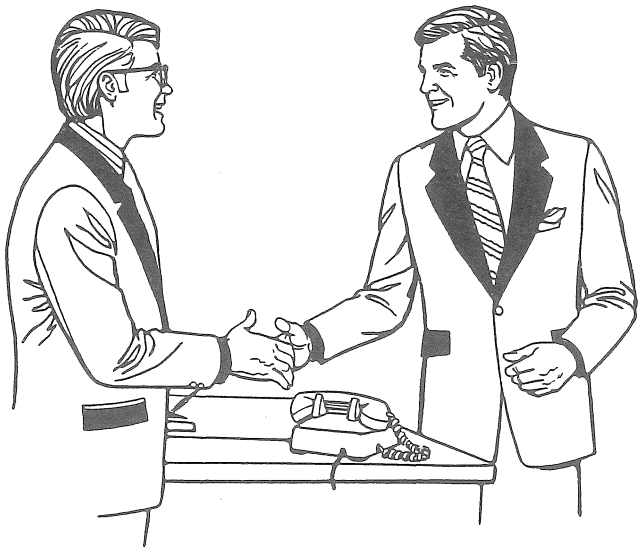
Let us first give a brief introduction to Natural Law so you can understand why it is of importance in your lives and why it is a major philosophical portion of our religion of Spiritualism. It has been called by many names — Cosmic Law, Cosmic Consciousness, Universal Consciousness, Universal Law, God's Law, Divine Law, Universal Intelligence, Infinite Intelligence. No matter what you call it, the Law is what is in back of and a part of everything. It is the connecting link, the constant order of the Universe. This is important to mankind because we can depend on its consistency, its order and expect what will happen in any situation it governs the visible and invisible, the animate and inanimate in the mortal and immortal worlds. When we follow God's Laws our lives run smoothly, so it profits us to learn more about the Laws and put them into practice.

Some of the great names in science such as Copernicus, Galileo, Newton and Kepler have known that there was an orderly universe, along with most religious leaders, so the concept is not new. We as Spiritualists know that to gain knowledge of the Laws of Nature, how they function, how we can use them in our daily lives is essential to our unfoldment and growth. It is the working model of Spirit so as we grow in the understanding and use of the Law we grow in our Spiritual development.

Natural Law is the only constant thing in our universe of change. It is part of everything for it is God. We can depend on it for it is immutable, impartial, non-judgmental, automatic, impersonal, affects the physical, mental and spiritual, is unchangeable and the underlying control of the universe (electricity, magnetism, etc.) The Laws affect all, insuring progressive evolution, giving us guidelines, truth, order and is always constructive even when it may appear not to be.

There are numerous Natural Laws that we know of and others yet to be discovered. They are evident in mathematics, geometry, mechanics, plant life, seasons etc. They apply to both seen and the unseen worlds. All things in life interrelate and so it is with the Laws. They are a teacher if this sounds ominous or too much to learn and be responsible for, the key is not to fear the Law but to use the Law to grow, to become a better, happier, healthier person. When thinking of the Law do not let fear come in rather **stop** thinking about a problem and **start** thinking about God. By this act of will you can choose to use the law, choose love and light. God is Love, God is Light, God is Law. Perfect Love and Law brings peace, balance, harmony and shows you the way.

★ ★ ★ ★



COMPROMISE VS. COOPERATION

By
The Rev. Brenda J. Wittich

COMPROMISE - *to adjust and settle by mutual agreement with concessions on both sides, to surrender or give up ones interests, principles, etc.*

COOPERATION - *the act of working together or operating together to one end, to promote the same object, to unite in producing and effect.*

It is good upon occasion to review the meaning of the above two words. We can often times confuse the meaning of the two and reverse them or consider them the same. As we can see according to Webster's New Universal Unabridged Dictionary the meanings are different.

We are all individuals who have come together in a religion that has offered us a mutual yet individual pathway of growth. Spiritualism is a very personal religion and gives us the opportunity to grow at our own pace, not the pace set by some dogma or creed. Yet, there are times we forget that this is one of the essentials of Spiritualism. Spiritualism stresses that we all keep an open mind. To remain open minded, we must have cooperation. Cooperation with Spirit here and hereafter, if we are all to grow and become more enlightened.

None of us would make a request of another to surrender their own principles. Principles are based upon our own individual awareness of our true spiritual nature. Again, this is one of the essentials that Spiritualism teaches us.

Cooperation takes a great deal of effort on all our parts. We must search for those areas where we come together in agreement and stress them knowing that which we do not give credence to will eventually dissipate and be forgotten. When we look closely, the areas of disagreement are quite often a matter of semantics. Infinite Intelligence, God as Divine Spirit, the Source are truly the same when we take the time to truly listen and not just react to words. Listen to the spirit with our hearts not just our heads. We appear at times to be apart on our mutual goals but in reality we are all seeking to unite and function as a loving, caring and knowledgeable religion, science and philosophy.

Cooperating with each other is a matter of realizing our mutual goals through the spirit of acceptance. We all have much in common or we wouldn't be Spiritualists.

The spiritual pathway is an individual pathway. One method of meditation and prayer may work for one but not another. Yet each feels very comfortable with their own method. Is this an area for disagreement? No! Only orthodoxy lays out the rules and says we must pray such and such to reach heaven or preferrably our spiritual goals. We left that behind us in search for the light which Spiritualism has given us. In this light we find true acceptance and respect for ourselves and others. In finding this, we are moved to a greater light of understanding and find the spirit of cooperation within ourselves, not compromise.

Forgiveness opens the door to all of life's goodness.

N.S.T. Forum

Sinner? - Saint? Neither!

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

How often we hear how a Spiritualist is supposed to be so sparing of the feelings of others. We are told as Spiritualists we are not supposed to criticize, we are not supposed to show anger, jealousy. We are not to let others see our disgust with them. We are constantly told to send love and good prayers to those who do us harm, or show their bitterness toward us. All these wonderful traits we Spiritualists are supposed to have and live by. I call it fantasy.

We are only human beings. We are surely prone to error, we have feelings the same as anyone else in any other religions. Religion really has nothing to do with how a person feels. The most religious people in the world all have been made susceptible to argument, to criticism. The calmest, meekest people have from time to time been made angry enough to show their humane need to shout back, or let their feelings be known in not so kindly a manner, sometimes if only by the ugly look on their face. How often did the man Jesus in angry tones reprimand those who did not show respect for what he taught? If one failed Jesus, were they not told of the terrible fate that would befall them? More people were put to their death in the biblical days because of mistrust, because of jealousies and the fear of being proven to be less than they would have had others believe they were.

All of these things that today we see and hear are the very same. So, as Spiritualists we are not to anger ourselves with deceit, misconception? We are supposed to send our love to people who are making a farce of our religion? They call themselves Spiritualists, the same as true Spiritualists do. Are we to believe that anyone who calls themselves a Spiritualist is truly a Spiritualist even when we see how much and how many times they do things that Spiritualism teaches we should not do. When we hear lectures on subjects Spiritualism teaches us is not in keeping with our religion, do we just continue to allow these things to continue? We need people and churches, but we need them to be Spiritualists, the kind of Spiritualists who comply with the true teachings of Spiritualism. True, our numbers are small enough, but at what cost will we allow people to become members of our churches and associations?

How can we begin to grow if we do not clean up our act, as they say? It is true, we are not sinners, we call our wrong doings ignorance, so how long can we go on being ignorant of the same things? These things like insincerity, inflated egos, so-called know it alls, jealousies. We should be giving encouragement to each other, instead of throwing off negative vibrations at those who seemingly pose a threat for some.

We have the most beautiful religion of all religions. It gives so much to everyone. It strengthens our lives . . . mentally, physically, and spiritually. How can we be so unappreciative as to think we are better than the Immortal Spirit? Or how can we forget that without our Immortal Spirits we would be nothing.

No, we can not be saints, we are not prefect, and God does not expect us to be, certainly not in this physical, material Life. We know we should be as kind, and forgiving as we can be. We know we must have patience, and surely be compassionate, but again I say, we are human beings. At times we run out of patience, we do become angered, especially when we see those who do call themselves Spiritualists teaching and preaching Spiritualism, even christianity, or the philosophy of some occult. We are neither sinner or saint, but we can be Spiritualists in all honesty.

Education Speaks For Itself

MORRIS PRATT INSTITUTE ASSOCIATION
The Rev. Joseph Sax, Secretary

Each month *The National Spiritualist* will feature the writing from a student who is currently taking the Education Course from the Morris Pratt Institute. Featured this month is an essay written by Michael J. Martino, Jr.

The keynote of this lesson is "Man, Know Thyself." It is our duty once we become aware of this idea to apply ourselves to the task. It is so because discovery of self is our real life's work. As we make progress with self-knowledge, self-awareness and self-acceptance, we can begin to explore deeper into the sanctuary of the soul. Our exploration embarks upon the discovery of our true inner reality. Having made the bridge between the conscious mind and the divine spark within by self-awareness, we then can live the light of truth through comprehensive living.

If we look for an enemy like a devil or Satan, etc. it will eventually be ourselves we find. Our adversaries will be of our own making. They will be recognized as self-deception, sloth, fear and ignorance. They come in many forms and wear many disguises. We befriend excuses, faultfinding, blaming, and a hoard of evasive, deceptive tactics to avoid our responsibility to work on ourselves. People harbor, and nourish as guests, anger, greed, lust, hate, vindictiveness, selfishness and a host of other calaitous attributes. The truth is that no external force can prevent us from acquiring our birthright, only ourselves. And, likewise, no external agency can do for us that which we must do for ourselves. We alone are responsible for our life and what we make of our opportunity while living. The choices and challenges to evolve are ours alone. We create them as surely as we create our thoughts (destiny).

Having set the goal, the lesson continues with the means to achieve the objective. The process to use is meditation in its various forms. Caution is advised because meditation can be many things to different people and much meditation is non-productive or even negative when misdirected. There are two efforts to be alert about regarding psychic phenomena and meditation. The first is negative in that phenomena can become a distraction and lead the student away from his true goal. The other is positive. It seems that meditation lays the foundation for sound productive psychic work. When correctly incorporated in a persons life it helps clear the mind of error thoughts, discuptive attitudes and opinions. Thereby, it leads the individual to the harmonious state of being that enhances the psychic development. Negative thoughts and disruptive emotions dissolve and are slowly sublimated to virtuous assets. Eventually, the individual attains proficiency centering and concentrating. They become more efficient workers as mundane affairs are dispatched with composure and serenity. Eventually, all new attributes coordinate to lead the meditator to a fuller spiritual life.

Hiding Man's Divinity

"The God's, having stolen from man his divinity, met in council to discuss where they should hide it. One suggested that it be carried to the other side of the earth and buried; but it was pointed out that man is a great wanderer and that he might find the lost treasure on the other side of the earth. Another proposed that it be dropped into the depths of the sea; but the same fear was expressed — that man, in his insatiable curiosity, might dive deep enough to find it even there. Finally, after a space of silence, the oldest of the Gods said: "Hide it in man himself as that is the last place he will ever think to look for it." And it was agreed, all seeing it's subtle and wise strategy.

Man wandered over the earth for ages, searching in all places, high and low, far and near, before he thought to look within himself for the divinity he sought. At last, slowly, dimly, he began to realize that what he thought was far off, hidden in "the pathos of distance" is nearer than the breath he breathes, even in his own heart."

— J. F. Newton

(Quoted from the N.S.A.C. Spiritualist Manual.)

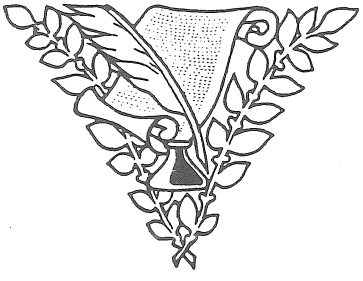
The Role Of The Sensitive In World Religions

By Elizabeth Harris, D.S.N.U.

From the time immemorial the role of the sensitive in world religions has been a vital factor, both as an originator and instigator as well as a perpetrator of religious concepts. In all ages there have been individuals with psychic gifts, who were aware of "other world" conditions and of discarnate spirits. These seers, prophets, shamans, oracles or mediums have profoundly influenced human thought and all the great religions of the world owe their beginnings to the work of these sensitives. There are accounts of psychic dreams, spirit communications and appearances in the mythology and folklore of practically all nations, and psychic awareness appears to be found in all races of mankind.

Although archaeological evidence about the beliefs of prehistoric man is slight, and the anthropologists have at times resorted to guesswork or theories, it would appear that the belief in spirits and gods developed at an early state in the evolutionary development of man and would appear to be based on weakness, fear and anxiety. Those who were gifted with clairvoyance were consulted for help on all matters of importance, to know whether the spirits approved or disapproved, on one's manner of life or of any proposed course of action.

In early times as far back as neolithic times and possibly earlier, men believed in the survival of the individual after death. Archaeologists have found that early man buried food, weapons, cooking utensils with the dead to equip him for the after-life. The belief that ancestors survived death and that they took an active interest in the affairs of the living, was one of the earliest forms of religion. It became apparent that it was essential to please them at all times and win their good will and help. Another common and very early belief is that the spirits of the dead have knowledge of the future and may be called by certain rituals to forewarn the living. There is little evidence to support the theory that those with psychic gifts influenced human thought or instigated great religious movements, so we can deduct that their role was one of "psychological healer" - relieving fear and anxiety and suggesting courses of action in everyday affairs.



In ancient times the person with the gift of looking into the future was often an old and respected man, possibly the chief or king of his tribe, or, in the case of a woman, an experienced grandmother or matriarch. Then there was the child who, from birth, was unusual - the strange one, the dreamer, the one set apart. Or the tribe might set someone apart, someone who was "possessed," who had the touch of God upon him.

Divination is the prediction of future events or the discovery of secret matters by a great variety of means, signs and techniques. It was practiced in ancient times by many nations of the Near East and by the Greeks and Romans, and no matter of any consequence was undertaken unless all the omens and manifestations were favourable. Divination was considered a gift from the Divine, and the diviner or sensitive knew things that are hidden to the normal senses. The motives for consulting a diviner were fear, desire and hope - fear of hunger, of enemies, of illness and accident, of natural disasters, of what may happen after death, desires for gain, love, children, conquest, happiness and immortality. The role of the seer was to read and interpret all signs and portents, to awaken in himself an intuition as to what course should be followed, and reveal it to the people concerned, whether individuals or a group. In his hands lay the fate of his people.

In those ancient times, the role of the seer was considered a role of serious matter, and the seer was one of the most respected and revered members of the community. Not only did he have to perform his duties, but he had to find and train "budding" seers for initiation who would suceed him when he died. Training would include not only divining, but the arts of music, of reciting poems as well as knowledge relating to planning cities, building temples, the laying out of fields and the rotation of crops, the breeding of cattle and the practice of herbal and surgical medicine. In such a master, the vocations of

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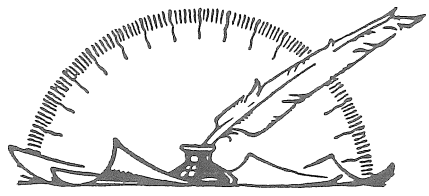
priest, scientist and philosopher were combined.

Divination is still practiced seriously in many parts of the world, particularly in Africa, among the North American Indians, the Inuit of Canada, and peoples of the Far East. In the West, it reached its highest peak of popularity in Greece and Rome but was already in decline before the advent of Christianity.

The shamans of the Ural Altaic peoples of Siberia and the Inuit of Canada are priest-doctors and prophets and act as intermediaries between the community and the spirit world. A Siberian shaman by beating his drum and dancing, induces a state of ecstasy in which he becomes "possessed" by spirits, whom he then seeks to control so as to heal the sick or to receive visions. The North American Indians also turned to shamans to deal with their problems. Since dreams were regarded as the language of the soul, shamans paid particular attention to them when treating sickness. And although the shamans belief is polytheistic and religion was a highly personal affair, individuals such as "shamans" were thought to have special powers commune with the spirit world. They were, for the most part, sincere, dedicated professionals - set apart from others - respected and revered - mystics - counselors - teachers - doctors and friends.

In times long past the magic of water was closely allied with the religious and spiritual life of man. Temples and shrines were often built beside streams and the water was believed to be a god or spirit. The famous Oracles of Delphi in Ancient Greece, prior to giving clairvoyance, freely used water, bathing in it for purification and drinking it for inspiration. Pilgrims seeking prophecy, trudged up Delphi's Sacred Way to consult the oracle. They revered the words that came from the Oracle - the seeress through whom the god Apollo spoke. In a trance, she prophesied, and priests translated her messages into verse.

The art of healing was practiced in Ancient Greece before the Christian Era. Healing centers were important in those days where oracles, priests and doctors worked together. The oracle or "sensitive" might give spiritual healing, transmitting healing forces to the patient by the "laying on of hands." The cures were recorded on "tablets" and if the remedies recommended by the Oracle proved effective, they were used in later medical practice. Throughout the ages, spiritual healing has been practiced in almost all parts of the world and in all cases the methods have been similar - application of healing forces - the laying on of hands - with mental suggestion. Healing by the Ancient Celts has been described as "highly skilled." Not only were the Druids "seers" but were highly skilled in "medical lore" especially in the use of plants and herbs for the treatment of disease.



The Hebrew Prophets claimed inspiration by the divine will, but while their main object was to teach, warn and encourage, they might also predict future events. Both men and women could prophesy, but membership to the "Prophet's Guilds" was confined to men. The Old Testament Prophet was a man whom God inspired and he would keep himself in readiness to receive God's messages, but did not attempt to obtain it by any art of divination. Elijah, considered the greatest of the Prophets, left no writings apart from a fragment in 2 Chronicles. About 760 B.C. however, literary prophets began to be active, that went on for centuries. They harangued crowds, recited verses and told stories in public. Some of their doings and utterances were set down on papyrus sheets which were glued together to form a roll. These rolls are the books of the Prophets as we have them in the Bible after many transcriptions.

The theme of divine revelation permeates the whole of Hebrew religion as is stated in Amos 3:7 "Surely the Lord God does nothing without revealing his secret to his servants the Prophets." Many were clairvoyants and subject to trance, who prophesied in that state. The Hebrew Prophets were essentially men who felt themselves inspired by Yahweh (God) to proclaim publicly His will concerning matters of political and social concern, foreshadow future events and to prophesy. Some prophecies have been fulfilled (the promise of Israel's return to Palestine) however the Golden Age with the "Messiah" has not come to the Jewish people.

Here Christians and Jews part company. Christians believe that the Messiah appeared in the form of Jesus of Nazareth.

Jesus, the carpenter's son from Nazareth is considered to be the greatest medium in recorded history. Deriving attention through obvious and practical "marvels and miracles" by his psychic gifts, adding to them by his teachings and his example, he made a most profound effect on the world's religions. It is clear that Jesus had much in common with the Prophets and Teachers of his peoples' past, however his story is impressive because of his "supernormal powers." After his death his followers gathered together in little groups in many parts of the Roman Empire, on the fringes of it and perhaps as far away as India, nurturing their beliefs, until Christianity dominated the nations and became in its age a mighty engine of spiritual truth. No other life lived on this planet has so widely and deeply affected mankind. His influence on Islam, Judaism and Hinduism is evidence of one aspect of Jesus' effect on History and World Religions.

It is evident that various kinds of mediumship played an important part in the life of the early Christian Church, and mediums were being used for clairvoyance, clairaudience, inspired and

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trance messages and for healing. It was not until the Papal Bull of 1484 which sanctioned the "discovering and putting to death all mediums" that mediums were persecuted and tortured and priests took their place in the Church.

Islam is the religion of which Mohammed was the prophet. Mohammed having been imbued with the religious ideas of Christianity and Judaism by proximity, naturally accepted the great Teachers and Prophets from these religions. Islam is one of the most widespread religions in the world today. The sacred book, the "Koran" is the most influential book in the world next to the Christian Bible and it is said that the Angel Gabriel revealed the words to Mohammed at intervals over a period of 20 years.

There have been many sacred books, many revelations, many "Bibles," From the papyrus scrolls and the clay tablets of the Ancient peoples, we have been handed down recorded religious history by many inspired men and women who have caught glimpses of the inner life, and each in his or her own way has interpreted what was seen and heard, consequently, profoundly influencing human thought, literature, art and music. Indian authorities designate Hindu scriptures, such as the "Vedas" and the "Upanishads" as divine truth which has been revealed to certain sages. The doctrines of Buddhism, likewise are revelations, as are the "Gathas" which record the revelations of Zoroaster. These inspired revelations combined with the teachings of the leaders, gained followers and perpetrated the religious beliefs of their era.

All the great Protestant religious leaders - Calvin, Luther, Knox and Wesley had their visions, voices, rapt conditions, guiding impressions and "openings." St. Paul had his visions, his ecstasies, his gift of tongues and in fact it would be difficult to find a religious leader of any kind in whose life there is no record of psychic phenomena, such as clairvoyance and trance utterances.

However at no time can we say revelation is complete - it tends to be affected by the age, and the state of civilization and the religious beliefs of the people involved. Modern Spiritualism is the most recent revelation, arriving in 1848 in Hydesville, N.Y. It was discovered that children are naturally mediumistic, that communication with the spirit world is possible, and that communication can be carried on by means of "raps." The young Fox Sisters were the mediums involved and played a leading role in ushering in Modern Spiritualism. Mediums play an active role in the Spiritualist Churches today. These modern men and women have psychic experiences, and clairvoyant and clairaudient, have trance under spirit control, have body transportations and prophesy, similar to the sensitives throughout the ages. The intentions of these Spiritualists are also similar to the Prophets of old - and in fact are similar to all the great religious leaders of the past - to proclaim the 'Will of God' and pass these messages on to the people.

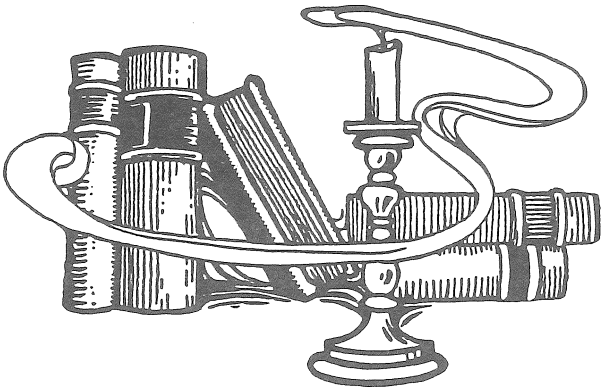
It is clearly evident that the sensitive plays a vital role in the religious life of mankind and enters many facets of his existence. From the polytheistic beliefs of primitive man, to the Ancient Hebrews' monotheistic belief in "Yahwah," to the present conception of God, these wonderfully gifted men and women have played their part in the spiritual evolution of man. Revelation has always been given in proportion to capabilities, desires and needs and as man's ideas of God increase and purify, so there will be sensitives to interpret God's immutable laws. Physically man may be near the end of his evolutionary scale, but spiritually he has a long way to go. One can look back and see the thread of God's wisdom, love and caring, revealing itself through the sensitives, weaving its way through the ages, knowing no boundaries of race, color or creed, instigating and perpetrating great religious movements, always moving forward and upward for the betterment of mankind.

JUST ASK!

How Was Our World Created?

Several theories are discussed by scientists, theologins and philosophers. There was no human mind to witness the beginning, if there was a beginning, so all theories are just that . . . theories.

We Spiritualists believe that there is no beginning, there is no end, but there is evolution and progression. Scientists agree that matter is created by energy. This energy must come from somewhere giving the logical affirmation of the God Power or Infinite Intelligence. Just as the world has no beginning and no end, so this wonderful soul never ends, just changes form, experiencing and growing continuously on the various planes of existence.



Spiritualism and Christianity — An Analogy

By A. Ravic Russell, Chapel of The Sunflower, NSAC

Note: This light hearted analogy was written as a result of a conversation that centered on the business aspects of a church and religion. The conversation had drifted to how different religions handle their business responsibilities, and, Mr. Russell wrote this analogy as a result.

Following is a sustained analogy for our visitors and our newcomers who are not too well acquainted with Spiritualism.

The difference between Christianity and Spiritualism - **in business terms.**

There is only one employer in this business world, the **Big** Boss, God, also known as Infinite Intelligence.

Eventually, after a probationary period, all employees report directly to the Big Boss, but when they enter the work force, they have a choice of which of two departments they wish to spend their probationary period in.

The probationary period is the time we call life in the physical, the status change at the end of the probationary period, after which the employees report directly to the Big Boss, is the change we call death. The two departments, for purposes of this article, in which we can choose to spend our probationary period are Spiritualism and Christianity. The department heads are called ministers.

In the Christianity department the following rules apply:

1. Your most important duty is to praise the Big Boss, helping your fellow employees comes second.
2. The Big Boss has only one relative, a son, who is to be praised as much or more than the Big Boss.
3. Communication with friends, relatives, other loved ones and wise experienced teachers who are already reporting to the Big Boss is strictly forbidden.
4. After your status change the Big Boss will review your performance and assign you to one of two departments: A) Executive, where your salary will be increased 100% and your duties will be minimal or, B) Labor, where you will be a pick and shovel person and work for minimum wage, and, in VERY poor conditions. Also, these assignments are permanent.

In the Spiritualism department the following rules apply:

1. Your most important duty is to help your fellow employees, praising the Big Boss is recommended but strictly optional.
2. All employees are children of the Big Boss; teachers in your department and those reporting directly to the Big Boss are to be respected for their knowledge, not for their family connections.
3. Communication with those reporting directly to the Big Boss is encouraged; mediums are provided to assist with such communication.
4. After your status change your salary will remain what you have earned by merit increases in your probationary period, no more and no less; your initial duties when you start working directly in the Big Boss' division will be determined by the skills you have mastered during your probationary period, your status, duties and salary will continue to change, strictly on the basis of merit.

I know that Infinite Intelligence is my help in every need.

JANE HAIGHT WEBSTER

- The Seer Who Sewed Secrets -

Written from an article in the 1986 Quilt World.



JANE HAIGHT WEBSTER

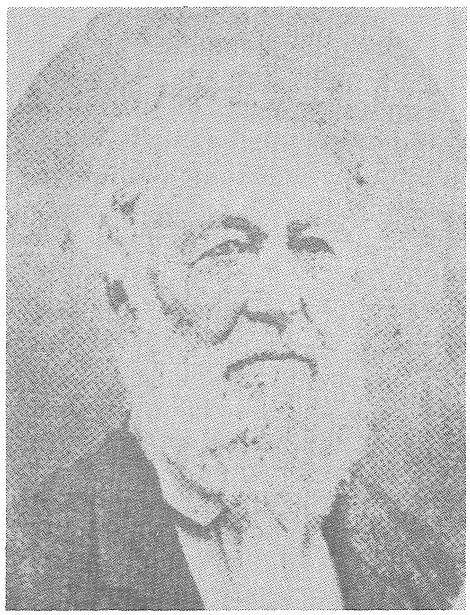
Most of us have known someone who was in The Order of the Freemasons and have heard that the teachings were secret. There is a little green book that the men study before initiation that is not shared with anyone. Many a wife has wondered what the sacred secrets of the ancient order were but no amount of questioning will cause her husband to reveal them. One such Masonic wife sometime after 1849 discovered the symbols of the order and appliqued them onto a wonderful quilt for her husband, Harry Croswell Webster.

The quilter, Sarah Haight Webster was a trance medium and used her gift to find out the symbols her husband would not divulge. The Webster's had thirteen children to care for so this handwork was completed by lamplight with much time, effort and love. The quilt has been examined by many high Masons throughout the country and they all agree that the emblems are all true to form.

Jane was born in West Chester County, New York in 1808 to Quaker parents. When she grew up she married Harry in 1825 and ten years later they moved to Indiana. Jane's parents now lived in the Western part of the state and were influenced by the birth of modern Spiritualism in the hamlet of Hydesville, in 1848.

Everyone was talking about the Fox family hearing strange sounds and raps in the humble wooden cottage the family was renting. The noises lasted throughout the night causing sleep to be difficult. One night, March 31, 1848, after several months of these disburbances the family was retiring early hoping to get some well needed sleep. The raps began and Katie, age 11, started to make a game of it. She snapped her fingers and called out, "Mr. Splitfoot, do as I do." To her surprise and amazement he did. Katie's sister Margaret then held up her fingers without making any noise and the raps responded accordingly. "Oh look Mother, it can see as well as hear," she exclaimed. At first they thought it was someone playing an April Fool's Joke on them but as further testing and the neighbors testing confirmed, it was the communicating of the spirit of a peddler named Charles B. Rosna, who five years earlier, had been murdered in their house.

The Fox sisters and their mediumship became famous with everyone talking about, investigating and trying the new religion of Spiritualism. Jane Webster must have kept in touch with her parents because around 1849 she converted to Spiritualism. She developed clairvoyance and also became a trance medium.

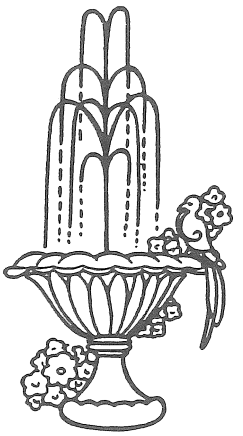


HARRY CROSWELL HAIGHT

It was while she was in a trance state that she learned of the Masonic symbols which she appliqued onto the quilt. It is fitting that Jane should leave such a tangible memory of her life in the quilt that validated her belief in the continuity of life after death.

Jane Haight Webster was a noted Spiritualist pioneer that was often called upon to officiate at the seances outside her locality and who worked hard in the West to spread the word and philosophy of Spiritualism. It has been said that "this seer was a masterpiece quilter who was as sensitive a stitcher, as she was a stitching 'sensitive.' "

The Responsibilities of Mediumship



By Mary A. Hylander

As every Spiritualist knows, the ability to develop mediumship is not unique to members of our religion. For some people, mediumship is a natural faculty, for others, it can be developed, as everyone has the capacity to unfold the soul quality within and develop the sensitivity to touch entities in the Spirit world. Simple words! Anyone and everyone can develop mediumship!

The decision to develop mediumship is usually made prior to knowing the responsibilities one assumes in doing so. Opening the doorway to Spirit teachers, developing a band of workers in the Spirit World means forming friendships one will have both here on the earth plane now, and totally in the Spirit world at some time in the future. Not only do we make a committment when unfolding, the Spirit people too, make that same committment.

The first REAL experience of touching a Spirit entity's rate of vibration, hearing, seeing or sensing their name and the purpose for which they have manifested is the solidifying factor which causes one to further pursue the development of mediumship.

How wonderful to awaken the knowledge that these beautiful teachers in Spirit willingly open up areas of interests for us that we were previously unaware existed. We only saw the physical world about us, now about us is another existence — the Spirit World.

Do we find ourselves in a serious situation — yes — but it's a happy wonderful situation for life begins to take on an entirely different appearance. We begin to understand the limitlessness of Infinite Intelligence as best our finite mind can comprehend INFINITE. What limitations occur in our lives are those we create ourselves. We also learn that everyone's mediumship is different and never compare one with another.

We should treat our mediumship as the most precious part of our existence, never to demonstrate it as a lark or a game. We should not give readings to those who are unresponsive. Spirit people are real, they have fun and enjoy themselves in their activities and do not always expect to be tested or doubted. They enjoy laughter as it elevates the rate of vibration, they enjoy music and they are dedicated to their mediums. They grow as we grow. It is imperative that each medium works diligently to progress, aspire and to gain knowledge in order to continue to attract the highest teachers, and transform the knowledge to wisdom.

Our responsibility as a medium is to always bring to the sitter only that which has been given as clearly as Spirit brings the message, for the outcome is the responsibility of the mediums providing the sitter has followed the message to its conclusion.

Are those many responsibilities? YES, indeed, but the rewards are more numerous. We are doing Gods work, we are never alone, we prove the continuity of life, we work with our Nine Principles and help to teach others that the realization and acceptance of personal responsibility can totally change their lives. We work with and for Spirit, which is "in accordance with the highest teachings derived from such communion."

Spiritualism is the true religion of individual freedom. Freedom to express our own spark of divinity without the fear of reprimand or excommunication. In the true spirit of this freedom, let us find respect, acceptance, cooperation and go forward and forge a united effort for our Truth.

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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 Healing Tree

The Church of Two Worlds located in Washington, D.C., is forming a 'Healing Tree' that is a wonderful idea other churches might want to try. Each evening at 7:30 p.m. those who become a branch of the healing tree will meditate, sending out healing thoughts and prayers to others who are in need. Healing answers all kinds of needs and to become a branch of the healing tree is a great way to *do your part.* This time was selected because it coincides with the healing meditation time of the Wednesday services.

A calling system will also be organized where each member will be called and they will in turn call two more. Calls are suggested to be kept at a minimal duration so that time is not a burden to busy people.

Healing is such a beautiful, beneficial portion of our great religion. To know that we can help others by sending absent healing and prayers, that we in turn can be helped when we need spiritual healing sent, is a great comfort and blessing.

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3324 17th St., 94110; Sun. Serv. 10:00 a.m., Classes 1st & 3rd Tues. 7:00 p.m.; Messages 2nd, 4th & 5th Tues. 7:00 p.m.; Pres. & Pastor, Rev. Alfred A. Conner, N.S.T., 3324 17th St., 94110, (415) 621-0491; Secy., Mary Ann Hylander.

SAN FRANCISCO - First Temple of Spiritualism,
3324 17th St., 94110; Sun. Serv. 10:00 a.m., Messages 2nd, 4th & 5th Tues. 7:00 p.m.; Classes 1st & 3rd Tues. 7:00 p.m.; Rev. Alfred A. Conner, N.S.T.; Secy., Joan McDaniel (415) 621-0491.

SAN FRANCISCO - Golden Gate Spiritualist Church,
1901 Franklin St. (Cor. of) Lyceum, Sun. 11:00 a.m. Sept.-May, Healing 6:00 p.m., Serv. 6:30 p.m.; Wed. Healing 7:30 p.m., Serv. 8:00 p.m., (415) 885-9976; Pastor, Rev. Donald Haddick, N.S.T., 870 Junipero Serra Blvd., 94127; Pres., Sonny B. Gee, 679 The Alameda, Berkley, 94707, (415) 524-4082; Secy., Frances Richardson.

SAN JOSE - The Spiritual Science of Life Church,
"The Friendly Church," 729 Morse Street, (Corner of Morse St. & Naglee), 95126; Sun. Serv. 6:30 p.m.; Pastor, Rev. Louise Peruch, N.S.T., 1252 W. Hedding St., 95126, (408) 241-0576; Secy., Jayne Patterson, 1252 W. Hedding St., 95126, (408) 241-0576.

SAN LEANDRO - The Church of Two Worlds, N.S.A.C.,
1349 Hayes, 94577; Sun. Serv. 10:15 a.m. to Noon; Co-Pastors, Rev's. Betty and Don Nauratil, (415) 283- 1449; Asst. Pastor, Mary Nichols, 25275 S. Lammers Rd., Tracy, 95376; Pres. Jean Kuhl, 816 Cary Dr., San Leandro, 94577. (415) 483-5630; Secy., Rev. Betty Nauratil, 1048 Via Roble, Lafayette, 94549.

SAN RAFAEL - Serenity Spiritualist Association,
322 Upper Road, 94903; P.O. Box 4375, 94913; Sun. Serv. 10:00 a.m.; Pres., Ronald C. Cavender; Secy., Beverly J. Houser, (415) 472-3633. (Church address for mailing).

SANTA BARBARA - Summerland Church of the Comforter,
1028 Garden St., 93101, (805) 965-4474; (Correspondence to Secy. Marysue Lewter at Church address) Sun. Serv. 11:00 a.m.; Wed. All Message Serv. 7:00 p.m.; Mon. Beg. Unfoldment Class 7:00 p.m.; Thur. Inter. Unfoldment Class 7:00 p.m.; Fri. Nite Live: Special Seminars & Activities 7:00 p.m.; Rev. Foard Memorial Lib. Open by Appt. at 302 E. Figueroa St.; Pastor, Rev. Connie Smith, 660 Broadmoor Blvd., San Leandro, 94577; Asst. Lic. Min., Mary P. Wadsworth, 7430 Canby Ave., #3, Reseda, 91335.

• COLORADO •

DENVER - Chapel of Spiritual Awareness,
225 Acoma, Denver; Sun. Serv. 10:30 a.m., Messages & Healing; Pres. Patricia Schott, (303) 972-2654.

WESTMINSTER - Spiritualist Chapel of the Rockies, N.S.A.C.
8020 N. Federal Blvd., Suite 8, Westminster, 80030. 280-9015. Sun. Serv. 10:30 a.m.; Messages & Healing; Unfoldment Classes Mon. 7:30 p.m. on the Science, Philosophy and Religion of Spiritualism; Pastor Bonnie Winston; Sec.-Treas. Jim Winston.

• CONNECTICUT •

CONNECTICUT STATE SPIRITUALIST ASSOCIATION,
P.O. Box 271, Ledyard, 06339; Pres., Al Ferency; Secy., Lori Burger, 7 Ashford Dr., Stafford Springs, 06076.

NEW LONDON - The New London Spiritualist Church, Inc.,
P.O. Box 1268, New London, 06320; Sun. Ser. 2:30 p.m.; Pastor, Rev. Henrietta Cox; Pres., Iris Larson, 53 Phillips St., Waterford, 06385, (203) 447-0928; Secy., Lynn Haluga, 23 Triton Pl., Groton, 06340.

NEWINGTON - The 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 7:30 p.m.; Pastor, Rev. Catherine J. Margiotta, 46 Webb St., Waterbury, 06704, (203) 754-3559; Pres., Christa Dixon, 25 Woodland Park, Windsor, 06095, (203) 688-7581; Secy., Roberta Howd, 37 Center Rd., Tolland, (203) 875-1891.

NIANTIC - Ladies Aid Society Camp,
1280 Claas Ave., Holbrook, N.Y. 11741; Secy., Virginia J. Berg.

NORWITH - National Spiritualist Church,
29 Park St., 06360; P.O. Box 939; Asst. Pastor, Michael Fretard, 446-8058, Hope Valley, R.I.; Secy., Alvera Gauvin, 70 Peck St., 06360, 889-5968.

OLD GREENWICH - Albertson 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., 06830, (203) 661-5770.

STRATFORD - The Temple of Divine Truth, Inc., N.S.A.C.,
Boothe Memorial Park; Serv. 6:00 p.m. on the 2nd & 4th Sat., Sept.-June; Pres., John Paterna, 39 Quintard Ave., So. Norwalk, 06854, (203) 866-3885; Secy., Doris G. Wendell, 377 Queen St., Bridgeport, 06606, (203) 374-5174.

(Continued on next page . . .)

Directory of Churches, cont'd.

WILLIMANTIC — First Spiritualist Church of Willimantic,
268 High St., 06226; Sun. Serv. 10:30 a.m.; Pres., Ruth E. Moore, 208 Gooseneck Hill Rd., Canterbury, 06331. (203) 546-9748; Secy., Doris E. Gillooly, 180 Kimball Rd., Lisbon, 06351, (203) 376-2234.

• 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., Janese St. Coeur, 2505 N. Kenilworth St., Arlington, VA 22207, (703) 241-0350.

• FLORIDA •

CASADAGA - First Spiritualist Church of Cassadaga,
P.O. Box 185, Cassadaga, FL 32706

FRUITLAND PARK - Spiritual Enlightenment Center, N.S.A.C.,
P.O. Box 519, Fruitland Park, FL 34731.

MIAMI - Metaphysical Science Church, N.S.A.C.,
7701 S.W. 76th Ave., Miami, FL 33143.

ORLANDO - Spiritualist Church of Awareness, N.S.A.C.,
3210 Chickasaw Trail (P.O. Box 571043, 32857); Sun. Serv. 10:30 a.m. and Wed. 7:30 p.m.; Healing, Lecture, Messages all services; Pres., Jean I. Lerch, 335 Piney Ridge Rd., Casselberry, 32707, (407) 834-5378; Secy., E. Ann Otzelberger, 4332 Woodlynne Ln., 32818.

• GEORGIA •

ATLANTA - First Spiritualist Church of Atlanta,
3120 Maple St., Atlanta, GA 30309.

BRUNSWICK - Golden Isles Spiritual Chapel, N.S.A.C.,
2916 Springdale Rd., Brunswick, GA 31520

• 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; Sun. Serv. 2:30 p.m. & Wed. 7:30 p.m.; Pastor, Anna Gross, 10930 Ave. "M", Chicago, 60617; Secy., Maude E. Mazzacavallo, 14235 Oak St., Dolton, IL. 60419, (708) 841-1792.

CHERRY VALLEY - Cherry Valley Spiritualist Camp, Inc.,
8002 Service Rd., 61016, (815) 332-5359; Camp Season: June thru Sept. - Nov. thru May; Serv.: First Sun. of each month at 1:00 p.m.; Pres., Maurice Witt, 624 Walnut Ave., Elgin, 60123, (312) 931-4373; Secy., Richard Taylor.

CHICAGO - The Church of The Spirit,
2651 N. Central Park Ave., 60647-1101, (312) 489-5422; Chicago's Oldest Spiritualist Church; Sun. Family Worship Hour, 10:30 a.m.; Wed., Development Class, 7:00 p.m.; Pastor, Ms. Marrice Coverson; Secy., Ms. LaVerne DeChristopher.

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

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.

LE ROY - 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., Donna K. O'Crowly, 34 Chiswick Circle, Bloomington, 61704, (309) 662-3845.

• INDIANA •

INDIANA STATE ASSOCIATION OF SPIRITUALISTS,
Pres., Rev. William F. Melick, 1806 E. 66th St., Indianapolis, 46220; Secy., Doris Copeland, 5096 N. 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., N.S.A.C.
Magnolia & Green Sts.; Sun. Healing Serv. at 2:30 p.m, Worship & Message Serv. at 2:45; Reading Days 3rd Saturday of each month. Pres., Mildred Schlogel, 3232 Mac Arther Lane, Indianapolis, 46224, (317) 291-0799; Secy. Mary E. Galloway, 6709 Southeastern Ave., Indianapolis, 46203, (317) 359-7229.

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.

HAMMOND - First Progressive Spiritualist Church of Hammond
230 Hobart St., Hammond, IN 46406.

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 Wissing, Route 5, Box 137, Rushville, 46173, (317) 663-2582.

INDIANAPOLIS - Psychic Science Spiritualist Church, Inc.,
1415 Central Ave., 46202; Philosophy Class 6:00 p.m., Sun.; Healing Serv. 7:00 p.m., Devotional Serv. 7:30 p.m., Sun. & Thurs.; Healing Prayer Group 7:00 p.m., Mon.; All Message Serv. 2:00 p.m., Tues.; Classes, Seminars, Consultations & Special Activities available. Pres., Herbert Ray Worth, (317) 251-4889; Secy., Edith Myers, (317) 248-9773, Church phone (317) 634-1430.

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 Student Serv. 6:00 p.m., Unfoldment Classes Tues. 8:00 p.m., Muncie - Fri. 8:00 p.m. Chesterfield; Pastor, Rev. Virginia L. Falls, 2221 W. Ninth St., 47302, 284-2494; Secy., Doris Copeland, 5096 N. 300 E. Greenfield, IN 46140, 326-2523.

• 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; 1249 - 15th Ave. So., 52732, (319) 242-0462.

CLINTON - Mississippi Valley Spiritualist Assoc. Camp.,
Mt. Pleasant Park, Clinton, IA 52732

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, Tues. 7:00 p.m.; Pastor, Rev. William E. Buchholz, Jr., 806 E. Thirteenth St., 52803, (319) 326-3201; Secy., Roma Plagman.

(Continued on next page . . .)

Directory of Churches, cont'd.

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION,
Pres., Thomas B. Haldane, Box 222, Rt. 1, W. Buxton, 04093; Treas., Bernard R. Langley, RFD #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.

LINCOLNVILLE - Temple Heights Spiritualist Assoc. Camp,
P.O. Box 166, Lincolnville, ME 04849.

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 #1, Box 55, 04426; Secy., Kathryn Weymouth, RFD #1, Box 16, Abbott, 04406, (207) 876-3005.

ETNA - The Harrison D. Barrett Memorial Church,
P.O. Box 100, 04434; Sun. Serv. 10:00 a.m.; Healing Serv. Wed., 7:30 p.m.; Pastor Rev. Arlene Sikora, (207) 938-2807; Secy., Carol Rickards, P.O. Box 100, 04434, (207) 327-1458.

AUBURN - Madison Campmeeting Spiritualist Assoc.,
R.R. 4, Box 208 L 17, Auburn, ME 04210.

PORTLAND — Portland Spiritualist Church,
302 Stevens Ave., 04103; Mailing Address: P.O. Box 6551, P.T.S., Portland, 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., Warren Nielsen; Secy., Dale Johnson, 75 Forest Ave., 04101.

• MASSACHUSETTS •

BALTIMORE - Sanctuary Of Truth Spiritualist,
YWCA Bldg., Room 108, Baltimore, MD 21201.

BROCKTON - First Spiritualist Church of Brockton,
54 Glenwood, Brockton, MA 02401.

METHUEN - The Church of Spiritual Life, Inc.,
37 Lowell St., 01844 (in Chapel of 1st Methodist Church); Sun. Serv. 6:00 p.m.; Acting Pastor, Elva Peters, 830 Broadway, Haverhill, 01830, (508) 373-2408; Secy., Mary F. Gibeau, Concord Garden Apts., Bldg. 16, Apt. 2, Concord, NH 03301.

ONSET - On-I-Set Wigwam Spiritualist Church Camp,
13th St., Onset, MA 02558.

SALEM - First Spiritualist Church, Inc.,
34 Warren St., 01970; Early Serv. 5:30-6:00 p.m.; Lunch break 6:00-6:30, Healing & Evening Serv. 6:30-8:00 p.m.; Telephone for weather cancellations: (508) 745-2098; Wed. Billet Serv. 2:00 p.m.; Church season is Sun. after Labor Day - last Sun. in May; Billet Serv. Oct.-May; Pastor, Rev. Gladys Worsencroft, 28 Riverside St., Danvers, 01923; Pres., Muriel Karolides, 9 Harbor St., Danvers, MA, 01923, (508) 774-2753; Secy., Dorothy R. Crocker, 14 King St., Peabody, MA, 01960, (508) 977-9554.

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 ASSOC. OF CHURCHES,
Pres., Marcia Hyatt, 4161 Buckingham, Detroit, Michigan 48224; Secy., Marjorie Elaine Weichner, 8022 W. Chain Lake Rd., P.O. Box 89, South Branch, 48761-0089, (517) 4133.

CHARLEVOIX - Golden Rule Spiritualist Church,
1½ miles 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, Petrosky, 49770; Secy., Ralph B. Cheney, 7453 Old 31, Rt. 3, 49720, (616) 347-3899.

CHARLEVOIX - 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., June-Sept.; Pres. Ralph B. Cheney, 7453 Old 31, Rt . 3, 49720.

DETROIT - First Spiritualist Temple,
97 Delaware Ave., Detroit, MI 48202.

JACKSON - Goodfellows Spiritualist Church,
808 State ST., MI 49202-3469.

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., 48501, (313) 628-2353; Sun. Serv. 7:30 p.m.; Pastor, Catherine Welch; Pres., Michael Dumbrigue.

ROYAL OAK - First Spiritual Temple,
3224 Greenfield Rd., 48073; 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 •

MINNEAPOLIS - State Spiritualist Assoc. of Minnesota,
3328 Minnehaha Ave., #4, Minneapolis, MN 55406; Secy., Melanie L. Helvig.

CRYSTAL - Spirit of Life Spiritualist Church,
Sec. Anne Maalis - address mail to: P.O. Box 22722, Minneapolis, MN. 55422, (612) 535-8072. Services held at Knights of Columbus Hall, 10:00 a.m., 4947 West Broadway, Crystal, MN. Unfoldment class: Wed. Evenings, 8:00 p.m. Pastor Rev. Pamla Ashlay, Medium, Comm. Healer, 3908 Georgia Ave., No. Crystal, MN. (612) 535-2746.

DULUTH - First Spiritual Church,
1414 E. Ninth St., Duluth, MN 55805.

MINNEAPOLIS - Second Spiritualist Church,
2230 Lyndale Ave. N.; Sun. Serv. 3:15 p.m.; Secy., Melanie Helvig, P.O. Box 6115, 55406.

ST. PAUL - Spiritual Science Church,
65 E. Kellogg Blvd., 55101; Secy., Menalinn Haberkorn, 1040 Laurel Ave., 55104.

• MISSOURI •

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., 403 Cambridge Rd., #101, Belton, 64102; Secy., Edna Rowland, 601 South West Ward, Apt. B, Lee Summit, 64081.

ST. LOUIS - Fifth Spiritualist Church,
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.,
867 N. Lamb Blvd. (meeting room); Sun. Serv. 7:00 p.m.; Pres., Catherine C. Stewart, (702) 453-2571; Secy., Helen L. Camp, 867 N. Lamb Blvd., 89100, (702) 438-0602.

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Directory of Churches, cont'd.

• NEW JERSEY •

N. CAPE MAY - Stow Memorial Foundation,
Florence Statkiewicz, 218 Siva St., N. Cape May, NJ 08204.

WESTVILLE — Church of Eternal Life,
234 W. Olive & Folsom Sts., Westville, NJ 08093; Sun. Serv. 11:00 a.m.; Pastor, David H. Edwards, 25 Lippincott Ave., Gibbsboro, NJ 08026. (609) 784-2340; Pres., Edith Pedrick, 123 E. Oakland Ave., Oaklyn, NJ 08007. (609) 854-4317; Secy., Irene A. DiRenza, 119D Haddon Hills Apts., Haddonfield, NJ 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., Helen Scheer, (518) 372-3993.

AMSTERDAM - Circle of Light Spiritualist Center,
RD #1, Langley Road, Box 1114, Amsterdam, NY

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; 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.

ELMONT - New Horizon Spiritualist Church,
261 Elmont Road, Elmont, NY 11003; Secy., Milagros Figueroa.

FREEVILLE - Central New York Spiritualist Assoc. Camp,
Box 26, Freeville, NY 13068.

LILY DALE - Lily Dale Assembly,
5 Melrose Park, Lily Dale, NY 14752.

LILY DALE - Lily Dale Spiritualist Church,
Sun. Servs. Healing & Development 10:30 a.m., Worship 11:00 a.m. (Sept.-June), Fri. eve. Development Class 7:30 p.m.; Lyceum Sun. 9:30 a.m. - Lois Theis, Director; Pres., Ron Robertson; Secy., Dr. William B. Hartley, 250 Central Ave., Fredonia, 14063. Address all correspondence to church at P.O. Box 1128, 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.

ROCHESTER - Spiritualist Church Of Light,
315 Gregory St., 14620; Sun. Serv. 10:30 a.m.; Pastor, Rev. Ann Lazerson, 691 Parsells Ave., 14609, (716) 288-5666; Secy., Jean MacNeill, 8 Beechcraft Dr., 14606, (716) 458-9303.

SCHENECTADY - The Capital District Spiritualist Church,
2245 Central Ave., 12304; Sun. Serv. 6:30 p.m., Progressive Development & Philosophy classes, Mon.-Thurs., Open Seances every Friday at 7:30 p.m. and every Sun. at 8:30 p.m.; Psychic Horizons Bookstore is open Weekdays and after all church functions; Church is open all year; Pres., James Jamieson; Pastor, Rev. Stephen Robinson, N.S.T., (518) 783-1315.

• 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.

ASHLEY - Ashley Spiritualist Camp,
P.O. Box 24, Ashley, OH 43003.

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 - 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.

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.

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.

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.

MARION - Memorial Spiritualist Church,
667 Henry St., 43302; Sun. Serv. 2:30 p.m.; Pres., Robert Hull, 316 Franklin St., 43302, (614) 387-8887; Secy., Helen Brown, 400 Delaware Ave., #905, 43002, (614) 387-5834.

MASSILLON - Sanctuary of Eternal Light, N.S.A.C.,
224 North Ave. N.E., 44646, (216) 832-9764; Sun. Serv. 7:30 p.m.; Pres., Nettie Hicks, 224 North Ave. N.E.; Secy. Karen Elias, 224 North Ave. N.E., 44646, (216) 832-9674.

SHERWOOD - Crystal Foundation Spiritualist Church, N.S.A.C.,
Services 2:00 p.m., 2nd, 4th & 5th Sundays, March thru Dec.; Pres., Robert D. Comstock; Secy., Hertha L. Comstock, 1629 Franklin Ave., Ft. Wayne, IN 46808, (219) 426-6793.

YOUNGSTOWN - First Spiritualist Church,
323 W. Le Clede Ave., Youngstown, OH 44509.

• OKLAHOMA •

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

BLACKWELL - First Spiritualist Church of Blackwell,
1202 W. Oklahoma St., Blackwell, OK 73701.

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.

(Continued on next page . . .)

Directory of Churches, cont'd.

• PENNSYLVANIA •

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, 501 Pirl St., Apt. 4M, 15132; Secy., Carol Perella, 2606 Main St., #1, Munhall, 15120-2645, 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.; Sun. Serv. 2:30 p.m., Healing-Sermon-Messages; Pres., Robert E. Gee, 4 Forest Hill Dr., Cherry Hill, NJ 08003; Pastor, Elizabeth Lohkemper, 1116 Stony Lane, Gladwyne, 19035; Secy., Maria E. Smith, 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., Mrs. I. M. Rivera, 3305 Nashville, 79930; Jovita Garcia, Lyceum Director 2:30 p.m.

GALVESTON - Science Of Serenity Church, N.S.A.C.,
2323 Avenue "N", Galveston, 77551; Secy., Bonney Locke.

HOUSTON - First Church Of Divine Science,
3523 Beauchamp St., Houston, 77009.

HOUSTON - Church Of Divine Spirit,
8010 Wier, #1, Houston, 77017.

SAN ANGELO - Church Of Divine Awareness, N.S.A.C.,
2528 Abilene St., San Angelo, 78211.

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 Brown, 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., Shirley Piwonski; 2935 S.W. 199th Pl., Aloha, OR 97006.

MILTON - Church Of Spiritual Unity,
1210 25th Ave. Ct., Milton, WA 98354.

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. N.E., 98155, (206) 364-9492; Secy., Shirley Barnes, P.O. Box 2521, Kirkland, WA 98033, (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., Martina Steffen, 6055 52nd Ave. N.E., 98115, (206) 524-8572; Secy., Mrs. Viola J. Paris, 5929 - 32nd Ave. So., Seattle, WA. 98115, (206) 723-2684.

TACOMA - Church of Spiritual Unity,
Sun. Serv. 2:30 p.m.; Pres., Coleen Mohler, Rt. 2, Box 538-A, Milton, 98424; Secy., Marion Gordon, 2500 S. 370th, #247, Federal Way, 98003, (206) 838-8630.

• 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.

• WISCONSIN •

WEST ALLIS - First Psychic Science Church,
6228 W. Washington St., 53214; Sun. Lyceum Children 10:30 a.m., Healing 9:30 a.m. to 10:30 a.m., Church Serv. 10:30 a.m.; Pastor, Rev. Joseph Sax; Pres., Manilla Kochanski; Secy., Raeona Black, 2835 N. 47th St., (414) 442-0183, Church phone: (414) 257-9889.

WEST ALLIS - Spiritual Science Church,
Pastor, Ruth Gross.
2103 S. 81st St., 53214; Sun. Healing 10:00 a.m., Service 10:30 a.m.; Pres., Al Brazzoni, 261 Milington Lane 2, Hartland, 53029, 367-4726; Secy., Mary Ann Myer, 8540 W. Waterford Ave., Greenfield, WI 53228.

• CANADA •

BRITTEN MEMORIAL CHURCH,
657 Lansdowne Ave., Toronto, Ontario, M6H 3Y2.

EAST HAMILTON SPIRITUAL CHURCH,
83 Ottawa St. N., Hamilton, Ontario, L8H 3Y9.

THE FIRST SPIRITUAL CHURCH OF MONTREAL,
2186 St. Catherine St. West, Montreal; English Serv. - Sun. 2:15 p.m. & Wed. 7:30 p.m.; French Serv. - Sun. 4:30 p.m. & 4th Wed. 7:30 p.m.

SPIRITUAL SCIENCE FELLOWSHIP,
Montreal, Quebec; Pres., Rev. Marilyn Rossner, M.A. PhD. (C); Services Sun. 7:30 p.m. on the premises of the Unitarian Church, Sherbrooke St., W. & Simpson St.; Healing 6:30 p.m., Thurs. Serv. 8:00 p.m., 1974 Maisonneuve West, Development Classes/Workshops - Info. 937-8359.

SPRINGDALE CHURCH,
30 Merritt Road, Toronto, Ontario, M4B 3K5.

❋ ❋ ❋

All who write for this magazine and read it, are inspired with God's love, wisdom and peace.



— Allow —

Allow is the most powerful word I know
For it makes us concede that we must let go
Whether of people, thoughts, emotions or things
We have to release them and see what it brings

When we try to have everything stay one way
We fall to the ruins of mental decay
But if we allow, then gently we flow
For everything passes in life, we know

Sometimes we hang on with all our might
And changes of any kind we will fight
For there's comfort in familiar patterns we find
It's hard to trade them for an unknown kind

Allow means let go, but let go of what
Open all doors, don't keep any shut
New experience, new knowledge, new ways to live
A fascination of newness allow will give

Allow life to happen, don't tell it to wait
Fearful clinging to old ways will make us stagnate
Admit to fear openly, even this allow
But don't give it the strength to hold you back now

Freedom is knowing that you have let go
That there's 'Someone' wiser, who, all things does know
For when we concede that 'Someone' leads the way
Then allow is the trust by which we repay

— *Chrystal Orel, B. C., Canada*

— Open Heaven's Door —

Sunbeams warm the heart . . .
Bluebirds sing of peace . . .
Fluffy clouds bring silence . . .
Raindrops bring release.

Nature sings her songs . . .
Only hearts of men may hear,
A man's soul in silence stirs . . .
And ushers forth a tiny tear . . .

From an eye, now upward turned . . .
That moments prior scanned the ground . . .
Thinking hope itself had fled . . .
And God was nowhere to be found.

Understanding comes:
Our God NEVER steps aside!
For the door to heaven opens . . .
When a man decides to TRY!

— *The Rev. Wm. E. Buchholz, Jr., Davenport, Iowa*

— In The Beginning —

In the beginning before the sun began to shine
In the beginning before the shore kissed the first tide
In the beginning before the light created the earth,
Way before man's first birth,
There was a force called peace.

In the beginning before the leaves turned green
In the beginning before the birds began to sing
In the beginning before the flowers began to grow,
Way before the rivers began to flow,
There was a force called hope.

In the beginning before it began to snow
In the beginning before the lava began to flow
In the beginning before it began to rain,
Way before all the animals were named,
There was a force called love.

After all these things were done,
We still, deep in our hearts,
have peace, hope, and love.

— *Ashley Davis, St. Louis, Missouri*



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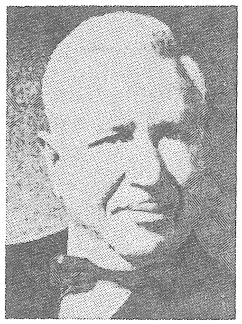
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SPIRITUAL HERITAGE SERIES

THE PAINE OF THE PAST — THE PAIN OF NOW



Rev. Wilbur F. Hull

"I believe in one God, and no more, and I hope for happiness beyond this life."

This was the statement of a man who was called an "infidel", an "atheist", a "deist", a "heretic", an "agnostic"; a man who first wrote the words, "The United States of America"; a man who can be credited with having helped to give us the "Declaration of Independence"; the first man to urge the adoption of a Federal Constitution.

Thomas Paine, having had rational and liberal ideas for the founding of a country, died in religious ignominy, simply because he refused to accept the superstitions and compiled mythology of "Scripture".

Thomas Edison said of Paine, ". . . Never have we had a sounder intelligence in this country. It was indeed a revelation to me to read that great thinker's views on . . . theological subjects. I recall thinking . . . 'What a pity these works are not today the schoolbooks for all children.'"

Little has been mentioned of Paine in our Spiritualism. This may be so because he had no great interest in the phenomena of spirit. He was too busy freeing the soul and spirit of those still in the body. He saw the reality of a God-expression in the vastness of Nature and the Universe.

Paine had no need or desire for Scripture. He delighted to consider Creation as being revelation enough. We have not appreciated this attitude to its greatest extent in our movement. We have been too busy looking over orthodox shoulders — considering the activities of formal religion. We have been almost fearful in following the dictates of our own impressions and the impulses arising from our mentors who have gone one step ahead.

Paine said:

"The only idea that man can affix to the name of God is that of a First Cause, the Cause of all things . . . difficult as it is for a man to conceive of what a First Cause is, he arrives at the belief in it from the tenfold greater difficulty of disbelieving it. It is difficult to believe that time or space can have no end. It is more difficult to believe that there can be an end."

Paine's reasoning will not appeal to the obedient plowhorse rationalizing of the theologian. He was too concerned with freeing men from the treadmill of obedience to tradition. His desire was to irrigate the thinking of men, to bring some water of enlightenment into the parched desert of mythology.

Paine's frankness is rejected by Fundamentalists at once, when he says:

"As to the Christian system of faith, it appears to me as a species of atheism — a sort of religious denial of God. It professes to believe in a man rather than in God. It is a compound made up chiefly in manism with but little deism, and it is as near to atheism as twilight is to darkness. That which we call 'natural philosophy', embracing the whole circle of science, of which astronomy occupies chief place, is the study of the works of God, and of the power and wisdom of God in His works, and it is the true theology. As to the theology that is now studied in its place, it is the study of human opinions and of human fancies concerning God."

Paine saw the discovery of principles within the planetary workings of the universe as being a revelation to mankind. In brief, the foreknowledge of an eclipse, or motion of heavenly bodies, as that part of science known as trigonometry; as applied to the sea, navigation; by rule and compass, geometry; in construction, architecture; with land, surveying.

"The Almighty Lecturer, by displaying the principles of science, has invited men to study and imitation."

Thomas Paine was a deist. Every Spiritualist, in accepting the principles we declare, is a deist. There is no need for guilt for so doing. It is reasonable and rational. We are, in our small way, advancing the outlook for mankind by promoting this philosophy.

On the other hand, there is no need to appease those beliefs that lead men further away from truth. There is some belief that we can ignore a deviation from truth and it will go away. There is the belief in the minds of some men that to demonstrate goodness we must emphasize that called "bad".

Recently, I have read an article with the statement that God had made this world; then, like any manufacturer, had sent along a handbook for its maintenance. It was inferred that man, in the beginning, was tested for his strength. Then, having been proven weak, and failing to be obedient to the dictates of the Creator, he was condemned to die. Isn't it sad that the handbook of guidance had not yet gone into publication; had not yet had its numerous deletions,

(Continued on next page . . .)

translations and corrections? This poor fellow, lying under the apple tree, making history, little realized that his mistakes were going to limit all mankind forever; that soon after his teeth fell out, his eyesight had failed and his breath become short, he was dooming all men to mortal death!

Paine said,

"The sentence of death, which they tell us was passed on Adam, must have meant dying naturally, or have meant what these mythologists call 'damnation'; and, consequently, the act of dying, on the part of Jesus Christ, must, according to their system, apply as a prevention to one or other of these two things happening to Adam and to us."

These fundamentalists, (who, by the way, are still numerous) are still fighting the idea of evolution at this late date because it contradicts and obstructs mythological translation.

The history of man's evolvement as revealed in earth's strata is being denied because it disagrees with what was written millions of years later, to be designated as the Word of God. The translations of these words have fractured mankind into any number of groups. Each one declares his beliefs as true and all others false.

As a nation we attempt to be impeccable in our jurisprudence. We demand honesty and justice. We are searching for ways and means to salvage the criminal. We have all but eliminated capital punishment. We pardon and parole. Man, the sinner, seems to be more lenient than his Creator.

Paine wrote:

"There are matters in that book, said to be done by the EXPRESS COMMAND of God, that are as shocking to humanity and to every idea we have of moral justice, as anything done . . . by any assassin in modern times. When we read in the books ascribed to Moses, Joshua, etc., that they (the Israelites) came by stealth upon whole nations of people, who as history shows had given no offence; that they put all those nations to the sword; that they spared neither age nor infancy; that they utterly destroyed men, women and children; that they left not a soul to breathe — expressions that are repeated over and over again . . . with exulting ferocity — are we sure these are facts? Are we sure that the Creator of man commissioned these things to be done? And are we sure the books that tell us so were written by His authority?

"To believe the Bible to be true, we must UNBELIEVE all our belief in the moral justice of God; for wherein could crying or smiling infants offend? To read the Bible without horror, we must undo everything that is tender, sympathizing and benevolent in the heart of man."

Yet intelligent men are still willing to accept these statements as true: to do this and compound the fabrication by adding to it even more of that impossible to conceive. They transform the tyrant of the Old Testament into a God-come-to-earth in the New Testament, and sweetness and light prevailing with this new dispensation.

The church is still, in this day and age, fumbling with the abacus and indulging in the computor; glorifying the ox-cart while utilizing the super-jet: preaching the pogo stick while projecting to the moon; reluctant to give up the pacifier for solid food. It seems that an infantile image of a Creator must at all costs be preserved and worshipped as if it were heresy to expand the consciousness into a broader or more reasonable concept.

Spiritualists everywhere are jeopardizing their philosophy by giving lip-service to what they do not wholeheartedly believe. There is still some lingering idea that we owe tribute to the traditional. We seem fearful to emerge from the cocoon of childish beliefs. Are we not as capable now, as Paine was in the 1700's, of seeing clearly, and of taking a stand? Where have we failed in these past 200 years.?

Let us drop the past for the moment and consider the present day situation — where we, the Spiritualists, stand. What do we, as a group, accept as true and reasonable? What are we presenting to a needful world? — a world now growing out of mythological past? What have we learned in these past 123 years, in contact with our enlightened mentors?

I am very concerned for our movement when there are interpretations presented to our reading public which say, "God will soon speak to you through tempest, earthquake, etc." This, in response to the evil of man's actions.

There have always been natural forces at work: volcanoes, tidal waves, hurricanes, tornadoes. If man in his thinking is simple and interprets these as God's reactions to sinfulness, it only indicates his lack of advancement. True Spiritualism has never made such interpretation. In fact, it has been the basic teaching from within our movement to free men from such superstition.

What purpose is served in reverting to archaic thinking that ties in the expressions of Nature with the frailties of man's search for truth? Can there be any possible connection between the activity of malefactors and an earthquake in California? What possible link can there be with a tornado in Kansas and an X-rated movie in Chicago?

To state that God knows all that lies ahead, from beginning to end, can only indicate that it is foreordained; that we have no way to change it; that man's weaknesses are already calculated into the results, "mercifully recorded through His Prophets." I say that this is reversion to the nonsense of a past that should have died centuries ago.

If the stupidity of war is perpetuated, the answers to this can only arrive through man's eventual analysis of its futility, and his resulting correction of it.

It is useless to wait until "God speaks" His words through a cataclysm, and hope that men will interpret it as such.

To speak of "The War of Armageddon", the final war of the forces of good and evil, is only a return to the mythological past. We have continually been

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involved in some war that was to have ended all wars. The butchering of men, women and children for some cause, has gone on for centuries, much of it for the cause of Christianity. This has been designated as progress. — progress in a religion blessed and ordained by prophecy of centuries past.

Spiritualism, even though it has been declared Satanic by fundamentalist Christians, would hope to arrive at new understanding. We cannot introduce light on the matter by adhering to concepts that have hopelessly failed in the past two thousand years.

We can no longer indulge in "me-too-ism" and expect to maintain our progressive attitude in religious evolvement.

In a **Newsweek** article of November 22, 1971, a report on the "Children of God" is given. The COG is a sect within the "Jesus Movement". These COG's literally accept the scriptural translations and obey them. One of these is from Luke, quoting Jesus: "If any man come to Me, and hate not his father and mother, he cannot be my disciple". This group adheres strictly to the admonition. Once a member accepts this he cannot again return home. Several groups of parent committees have been formed to break control of the sects. Little success has been made, as mail and phone calls are well monitored.

The report states that the literal translation is the same brand preached by Billy Graham. The belief is that the Devil and God are in a struggle for control of the world, which will end with the second coming of Jesus.

These COG groups keep the faith by spending long hours, night and day, in the study of the Bible, memorizing and reciting passages almost as group therapy.

Spiritualists can, with their advanced insight and perspective, learn a lesson in literalism. We can refuse to give the slightest impetus to such thinking. Spiritualism was not born in the mid-1800's to further the cause of mythology. Our task is to eradicate, as best we can, the perpetuation of philosophy that is not born of the spirit of now, free from the ignorance and superstition of the past, free from anti-government, anti-educational and anti-social ideas of the radical.

Fundamentalists are busy spreading the "Word", pleading for men to return to "sanity", declare themselves sinners and throw themselves at the mercy of God. Some of them are condemning pollution by motor cars. Yet none of them has begun to ride the Biblical jackass to work. They realize, as we all do, the limitations of electrical power supply — the overloading of our generators to meet our modern needs. Yet their propaganda is spread out all over the world by millions of kilowatts daily. They have ceased to beat upon a hollow log to get the "Word" about. And the Spiritualists? We haven't yet begun. We have no network of radio broadcasts. We have no studios for compounding tapes to dispense over a system, even in this country. We are, as yet, not even beating upon a jungle drum.

We watch, with mixed emotions, a late night talk show, and consider the opinions about ESP, predictions and mental gymnastics. But — how can any mentalist render more than his own opinion as to whether communication with another dimension of life is, or is not, possible? For Halloween atmosphere, several people place their hands on tables to watch them dance about. What does this prove — or disprove — as to spirit contact?

At present, the public is enchanted with the idea of prediction, whether it be with the turn of a card or a sunken continent; all with the accent on "fate" or predetermination of events both personal and nationwide. Cataclysms are discussed as if they were being directed at the whim of a Creator, or to follow a Divine Plan. Little thinking is aroused in a crowd, where a gay, festive mood predominates. Surely true mediumship is almost impossible to demonstrate under glaring lights, cameras and microphones — even with the best of directors. Rather, it provides excellent conditions to saw good reasoning in half!

Paine speaks of the prophesying business in his **Age Of Reason.** He has some strong opinions. They are worth your consideration and I suggest that you borrow, or better still, buy, a copy of his **Age Of Reason,** and read and reread it. His dissection of matters Biblical is in itself a revelation. His logic is sound and in depth.

Spiritualists have come to lean heavily on the idea of prophecy, almost at times robbing the individual of his choice in matters. This, of course, catches the public's fancy. Anything that relieves a person of responsibility excuses him also from answering to circumstances in which he is involved. He can thus blame them on "Fate".

The medium who becomes enchanted with his power as a "prophet" will do well to give great consideration to his utterances. He may find himself becoming a party to the very situation he is counselling; this to the extent of influencing his audience. Negative predictions may stifle opportunities. No medium can be stockbroker, realtor, banker, merchant, architect and actor, all at the same time, at any given moment, for all persons.

It is impossible to render snap-judgment decisions on vital matters without feeling a huge sense of responsibility; nor can the honest, accurate medium pass the blame on to his numerous spirit guides. This is cheap duty-dodging. Yet at no time in the history of Spiritualism has there been such desire to affiliate with our movement, by the seeking public.

At the moment, stimulation has come by the way of the paperback, television and general unrest, for involvement in the thrill of what the public calls the "psychic". The sense of the mystical is driving the neophyte to use his special "gift" to relieve and enlighten the world.

The beginner, in his impetuous drive, has no time to study our pioneers, the scientific implications, the philosophers, the history of religions. His mind is too filled with the desire to prophesy for the individual, the public,

(Continued on next page . . .)

and a world he thinks to be in need of direction. Result: added confusion.

In this radical change away from the plodded pathway of the past, the conformity to tradition, we have aroused the fears of the orthodox. The comfortable rut of salvation and redemption no longer attracts an advancing, progressive segment of humanity. No guarantee based upon myth will satisfy the searching, thinking mind in this day and age. Theological dedication is compelling the writers from these ranks to attempt to protect their beliefs. This defense calls for drastic denunciation. Spiritualism is being called a demoniac wave of destruction. Suddenly it is again a threat to organized religion. It is being labelled "anti-Christ", in spite of the fact that some branches of our movement have tried to ride on the coattails of Christianity. We have tried in some areas to appease and please, to bridge the gap at the sacrifice of our own pride. We should begin to learn our lesson.

Merrill F. Unger, in his book, **The Hauntings of Bishop Pike,** is frank in rejection of his concept of Spiritualism. He says:

"Never has the Christian Church faced a more subtle and deluding foe than the surging humanistic religion that mixes the occult with Christianity, light with darkness, righteousness with unrighteousness and the truth of God with the lie of spiritualism . . .

"Viewed in the light of science, the history of religion and the testimony of the Word of God, spiritualism does not appear as something new nor an advance in Christianity, but rather as a revision to ancient demon-inspired and demon-impelled paganism. As such, spiritualism is not liberating but enslaving. Those who attend seances come under occult power from which it is difficult to free oneself."

This should be clear enough for any Spiritualist to understand.

We will undoubtedly continue to hope to appear acceptable to these religionists. We will strive to please them, believing that if there are some who do not openly denounce us, they are partially for us. This is delusion.

Spiritualism has a long, hard row to hoe. This must be faced with realism, even though we may appear to be involved entirely with the "Unseen". We may attempt to say "me, too"; with conventional Bingo parties, baked bean suppers and bazaars (where we peddle our mediums in "bargain readings"). We are an infant religion with adult responsibilities. Our growing pains should be heeded, and dealt with realistically, both as individuals and groups.

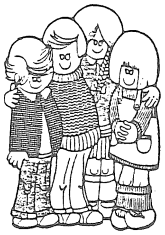
Merrill Unger, in his book, seems to be trying to tell us something: that we are not now and never will be a part of Christianity. For this, we should rejoice. Yet we continue our attempt to be a hyphenated part of this Savior-God movement.

How long will it take to learn that we do have a substantial Pillar of Truth? That this solid, spirit-inspired philosophy, fortified by phenomena, indisputable, stands indestructible against the attacks of tired mythology? That the beauty of our phenomena exceeds even the poetic grandeur of traditional quotations? That the living demonstration of Life-Continuous is supreme evidence of man's immortal awareness, free from the superstitious need of a redemptive plan? What greater gift has Infinite Intelligence to offer us?

* * * *

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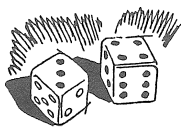
Jest Joking...



Notice on the church bulletin board:

"For those who attend our church who have children and don't know it, there is a Lyceum that begins at 10 a.m. on Sunday's in the room by the office."

★ ★ ★ ★



Our typesetter, Sharon Power, won an all expense paid trip to Las Vegas. I talked to her just before she was to leave last month, asking how long she would be gone. She replied, "Three days or $500.00, which ever comes first."



Our First National Convention — Part 8 —

(N.S.A.C. Centennial Series)

By The Rev. Bernard F. Baker, NST

Mr. Edson informed the delegates that the next order of business is the appointment of committees. Following that, Mr. Edson continued, will be the election of permanent officers.

The Hon. F. P. Baker asked if a committee on credentials had been appointed yet? The chairman felt that it was not necessary at that time and that the committee on nominations would be the first one called upon to report.

Mr. Baker persisted, "I never knew of an organization going on to elect permanent officers or to appoint committees until after the committee on credentials was appointed and had reported; but it seems to me that the matter could be remedied in part, in this way: by agreeing to take the roll, as read by the secretary, as correct as far as it goes, and on that roll go to work and appoint a committee on credentials to report on others who may come in, and if there is anything wrong upon the roll to report against it. I know that this is out of the ordinary business method, but I suggest that it be done."

Mr. Harrison D. Barrett of New York supported Mr. Baker's position by stating, "I feel that the remarks of my brother from Kansas are correct, in so far as the committee is concerned; but, as the next order of business, as intimated by the chairman, is the election of permanent officers of the Convention, I think the committee on credentials can produce their report prior to the report of the committee on organization. I feel that the appointment on credentials should come first."

A motion to do this was then made and carried and the chairman appointed Harrison D. Barrett of New York, Mrs. Mattie Hull of Illinois and Mr. John Lohmeyer of Pennsylvania as the committee.

Mr. Baker then suggested that no appointments of a committee on permanent officers be made until they knew who the delegates were. The Convention then took a recess for thirty minutes so that the committee on credentials could prepare their report.

Following the recess Mr. Barrett reported, "Mr. Chairman, we did not attempt to make a new list of the delegates whose names have just been read by the secretary, but have simply added the names of those who were not called by him.

We, your committee, recommend that where two societies have elected the same delegate to this Convention, the delegate shall have the power to proxy for one of the societies, so that all societies choosing delegates shall be duly represented on the floor of this Convention."

Mr. Baker moved that the report of the committee be received and the committee continued. Following some discussion on this matter it was carried unanimously.

The next item of business was for the chairman to appoint committees for 'Nominations of permanent officers for the Convention', 'Rules', 'Organization', 'Speakers' and 'Resolutions'.

This completed he read a telegram from C. C. Stowell, "The light of Truth sends greetings to the greatest convention of the age. May it prove the beacon light of the future."

Various other discussions took place while waiting for the committee on nominations to report. Finally the chairman announced that the committee on nominations was present and ready to report.

Mr. Dennis then reported, "The committee on nominations beg leave to make the following report: We have nominated for permanent chairman of this convention Mr. H. D. Barrett, of Lily Dale, N.Y. We have made this nomination, Mr. Chairman, because Mr. Barrett has had large experience and has presided over the meetings of the Cassadaga Camp for five years, and ought to be, I think, an excellent chairman.

(Continued on next page...)

We have nominated for vice-president Hon. L. V. Moulton, of Grand Rapids, Michigan; for secretary, W. H. Bach, of St. Paul, Minn., and the committee have concluded to leave the appointment of the other vice-presidents, if they are needed, to the permanent chairman."

After some discussion a motion was made and seconded that the report of the Committee on Nominations be accepted. The motion was unanimously approved by the delegates and Harrison D. Barrett was declared to be the permanent chairman of the convention. The chair appointed Brother Dennis, of New York, and Brother Baker, of Kansas, to conduct the permanent chairman to the stage.

Mr. Barrett's acceptance follows:

"Mr. Chairman, ladies and gentlemen: I thank you for the great honor you have here conferred upon me. To be elected permanent chairman of a convention of the size of this one, the first delegate convention ever held in the history of our glorious cause, is indeed an honor that I cannot fail to appreciate.

I am deeply impressed with the fact that there are many here who have toiled for years in the service of Spiritualism, whose lives are replete with good works, and whose souls are stored with wisdom, gained through bitter experiences and suffering along life's toilsome journey, and to be called to preside over the deliberations of such an assemblage carries with it a sense of the grave responsibility attached to the office.

The magnitude of the task set before us need not be enlarged upon by me. We all feel the gravity of the situation, and, I trust, have come here for the purpose of proving to the world that we are endeavoring to embody the great principles of right and justice, upon which Spiritualism rests, in our everyday lives.

The local organizations have done much to advance the cause of Spiritualism during the past forty-five years, and we give them full credit for the good they have done. By associating themselves together in various communities, our friends have kept alive the spirit of inquiry among the people, and forced a quasi recognition from our opponents.

So marked has been the success of the co-operative efforts of the members of local societies in bringing Spiritualism before the world, that the spirit world now seeks to apply co-operation to societies at large, for the purpose of securing greater power through the combined efforts of larger numbers of people, which is merely a recognition of the brotherhood of the race, so long claimed to be one of the foundation principles of Spiritualism.

Hence, we are assembled today to see if we cannot formulate some plan by means of which we can practically carry out the teachings of Spiritualism, and enable it to stand before the world "A thing of Beauty and joy forever" to all mankind, even as it now is to all of us who know and appreciate its blessed truths.

Great business firms are now pooling their capital, and through co-operation in the form of gigantic trusts, are seeking to control our markets, and to compel our laboring people to pay their price for all manufactured goods.

Religious bodies, so-called, are uniting to secure legislation favorable to their aims, and men of medicine have already, through their combined efforts, secured class legislation, giving them a monopoly in the divine art of healing in every State in the Union, with the exception of three or four.

With these object lessons before us, ought we not, as Spiritualists, as lovers of liberty, to recognize the necessity of co-operative efforts among our people for the sake of maintaining the few rights we now possess, and to prevent persecution in all forms?

"In union there is strength," and by thus uniting we shall have the power of concentrated efforts, through which we can advance more rapidly as a people, and also have a business center, from which shall emanate no dictations in regard to what people shall think, say, or do, but helpful information in regard to the progress of Spiritualism throughout the world.

It seems to me that we ought to have a place for the literature of Spiritualism, which has been multiplying with astonishing rapidity during the past forty-five years, where it will be easily accessible to the people of the United States, who can then see what the spirit world and its media have accomplished since communion was re-established between mortals and the immortals.

We want a national library, in which the inspired poems of Elizabeth Doten, the scientific writings of Andrew Jackson Davis, Hudson Tuttle, Epes Sargent, the works of Hon. A. B. Richmond, and a host of other equally-gifted authors may be placed for the enjoyment of future generations.

We are asked if Spiritualism is a religion. If not, what excuse have we for existence as an ethical body? We answer that Spiritualism is a religion, and that it includes the all, the phenomena, the science, and philosophy of life, which it binds together in a system of thought that transcends everything the world has yet produced, and shall in time supplant every cult now in existence.

But in order to do this we must have co-operation of the highest and best thoughts we are capable of thinking, so that our teachings may be worthy of Spiritualism, the most precious gift

(Continued on next page . . .)

ever bestowed upon the children of men.

Therefore, it behooves each one of us to sink his or her personal prejudices and pet hobbies into the oblivion of forgetfullness for the sake of the good of our beloved cause, so that the greatest good to the greatest number may be outwrought, and something here perfected and carried forward that shall make this convention an epoch in the history of Spiritualism, to which Spiritualists of the future ages can point with just pride.

One point further, We are also asked where are our charitable institutions, our schools and colleges, our professors and savants. We reply that we have educated the teachers in every school of theology and true philosophy. We have not needed charitable institutions because of the fact that our people have been taught to rely on themselves, hence have never become dependent upon the public for support.

Yet we now recognize the need of homes for our aged mediums and indigent Spiritualists, and this problem remains for the future to solve. In regard to theology, I will say that we have carried Spiritualism into every church in Christendom, and its ameliorating effects are perceptible to even the dullest student among men, in the softened tone of pulpit utterances, and the broader, more humane sentiments expressed by all preachers.

Today we find Dr. Briggs, of the Presbyterian; Rev. McQueery, of the Episcopalian; Dr. Abbott, of the Congregationalist, and M. J. Savage, of the Unitarian schools of thought, taking up the great question of Spiritualism, and daring to say what they know concerning it.

In forty-five years we have produced a vast, varied, and most incredible literature; we have liberalized the religious sentiment of the thinking people of the world by demonstrating the fact that death does not end all.

What of the future? That is for this convention to decide; and we may look for grand results if we do our work wisely and well. Let us lay a sure foundation and erect a spiritual temple that shall reflect credit upon us as a body, and to which the Spiritualists of the future can approvingly point as the crowning glory of this century, wrought by the earnest hearts and loyal souls of the delegates to this convention.

Ladies and gentlemen, I thank you."

I SHARE UPLIFTING AND POSITIVE ENERGY WITH OTHERS.

Thank You . . . for your letters, phone calls, new and increased orders!

"The new magazine is truly a delight — the format, the highlights of the type, just everything. Thank you and your crew for doing such an outstanding job. Congratulations! You worked hard, long hours, you and your crews, and the finished product is, in my opinion, excellent!"

— The Rev. Dorothy M. Buss, NST

"I wanted to let you know how much I love the "new" magazine. It would have warmed your heart to hear the compliments paid to you at the California State Convention; everyone was enthusiastic about the look of the magazine, not to mention the fact that it was received in the same month that it was dated. God Bless your efforts. I think we can make a difference."

— The Rev. Alfred Conner, NST

"Congratulations to you, Bernard Baker and the whole staff for doing a whale of a job revamping the magazine. I like the new look, the layout, and especially the improvement in type styles which make it much more attractive and easier to read.

I especially like the idea of including **ALL** churches, for the public doesn't have access to a "yearbook", as we do."

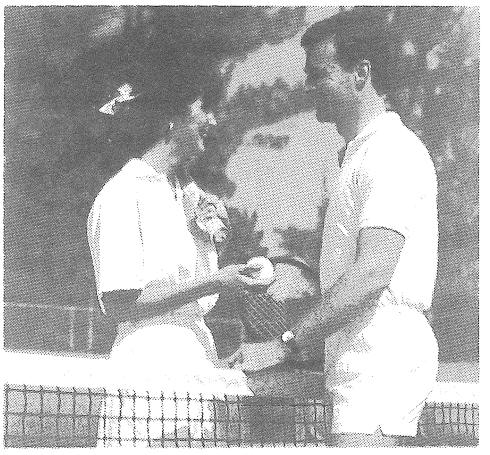
— W. E. Buchholz, Sr.

98th N.S.A.C. Annual Convention

September 30 - October 6, Phoenix, Arizona

Hosted by The Chapel of the Sunflower N.S.A.C.
Phoenix, Arizona





HELD AT THE:

Holidome Holiday Inn
Phoenix Corporate Center
2532 West Peoria Avenue, Phoenix, Arizona 85029
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RATES:
Single - $55.00 King (double) - $61.00 3 to 4 persons - $67.00

All reservations must be in by **JULY 30, 1990.** After this date the hotel will only accept reservations on a space available basis.

There are 2 rooms blocked for the handicapped, so inform the rental agent while making your reservations if this is beneficial for your needs.

TRANSPORTATION: American Airlines

American Airlines Discounted Rates: 40% on regular fares, 5% on discounted fares. May use a travel agent or contact American Airlines directly. Contract number STAR # SO190QZ.

Our local Super Shuttle will be your main source of transportation from the Sky Harbor Airport to the Hotel and back again. It will be your responsibility to make your own personal arrangement with them. They will require your arrival time, what airline and departure time, so have this information ready before you call. The cost will be at a discount price of $8.00 plus tax for each person per trip. Call 1-800-331-3565.

BANQUET: Monday, October 1, 1990 - Beginning at 6:00 P.M.

Choice of Dinner:
CHICKEN TERIYAKI — BEEF STROGANOFF — VEGETARIAN PLATE

Cost: $19.00 per person
Reservations By: September 1 **(No later)** ★ **PLEASE INDICATE YOUR MEAL CHOICE** ★
Make Checks Payable To: Marietta R. Stevens, 6330 N. Central, #A, Phoenix, AZ 85012, (602) 279-3094.
Tickets will be distributed at the door on the evening of the N.S.A.C. Banquet.

Come and enjoy some special entertainment and dancing after the meal . . .

TOUR: Thursday afternoon, October 4, 1990 Tour

A Phoenix, Scottsdale Sampler bus trip has been planned, with a stop at the Pueblo Grande Indian Ruins in Phoenix and a stop at Scottsdale's famed 5th Avenue shopping area. Cost $11.00 per person. Makes checks payable to Convention Fund/Tour and mail to Sandra Pfortmiller, 2020 W. Turney, Phoenix, AZ 85015. A minimum of 25 persons is required. Please send in reservations by September 1 and the number of tickets desired.

Our hotel will provide a shuttle bus to one of the largest shopping malls in the United States, Metro Center, which is located only 3 minutes away (over 300 stores under one roof). Bring your walking shoes!

Notes from the Field

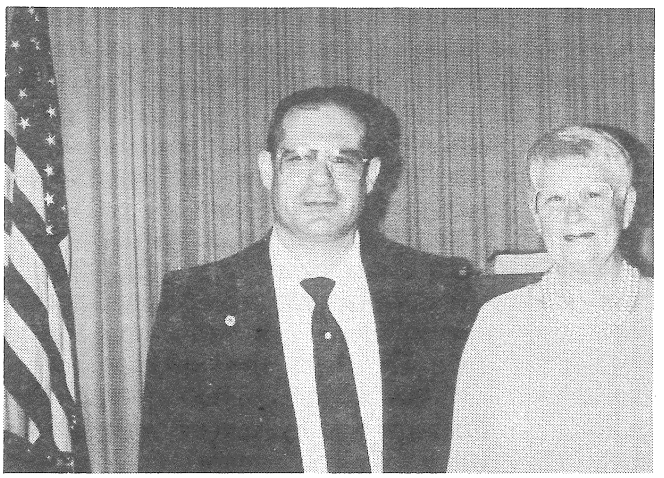
— Special Guest Speaker —

Mrs. Edith Myers, Secretary of Psychic Science Church of Indianapolis, was guest of Spiritualist Harmony Church, Davenport, Iowa, Friday, April 27 through Sunday, April 29.

She provided the congregation and public with private consultations Friday and Saturday, and served as guest speaker and message minister at 2 p.m. worship service Sunday, April 29. A capacity crowd was inspired by her sermon, "Good Four Letter Words". The Rev. William E. Buchholz, Jr. conducted a laying on of hands healing service. The ladies of the church served refreshments and a social hour followed.

A very enjoyable pot-luck dinner was held in her honor on Friday evening, and all enjoyed the delicious meal and the warm and friendly fellowship.

A clairvoyant circle was conducted on Saturday evening, and all in attendance received many spirit messages from loved ones conveyed by the church staff mediums, Mrs. Myers and our student mediums.



L. to R.: Pastor Rev. Wm. E. Buchholz, Jr. and guest Mrs. Edith Myers at Spiritualist Harmony Church, Davenport, Iowa.

— Transitions —

Reverend Nellie C. Brown passed into spirit on April 19, 1990, at the age of 101 years. Rev. Brown was an ordained minister in Spiritualism for 51 years. She was ordained by Rev. Joseph Whitwell on August 27, 1939, at the Ohio Avenue Spiritualist Church in Columbus, Ohio, and thereafter devoted her life to teaching the beautiful truth of Spiritualism. She studied at the Morris Pratt Institute, and served as a National Missionary and a National Spiritualist Teacher for many years, visiting churches all over the country. She guided many students into an understanding of mediumship, trained many mediums and healers in her spiritual developing classes, and also had four ordained ministers develop under her tutelage.

Rev. Brown will be remembered for her many contributions to the religion of Spiritualism, and for her lasting dedication to her religion.

She was preceeded in her transition by two sons, George and Milton, and is survived by a daughter, Helen Brown Casey of Columbus, Ohio, and a son, Anthony Brown, Jr. of Sun City, California, 10 grandchildren, other relatives, and many, many friends.



Rev. Nellie C. Brown

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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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