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MARCH
2005

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and
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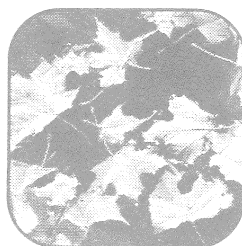
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Do you remember the first thrill of spirit communication, when you knew beyond any question that the medium was bringing in a loved one from the realm of spirit? There is no turning back to old ideas once you have been touched from the other side and it is proven that life is continuous. Gone is the fear of nothingness after death. I remember an old acquaintance who used to say, "When you are dead, you are dead. That's it, nothing." It

Talk To Me Spirit!

BY THE REV. SANDRA PFORTMILLER, NST

made me feel, what is the purpose of life if there isn't something after the physical. Thank you, spirit friends for your messages of eternal life, growth and love.

Shortly after coming into Spiritualism many of us decide to sit in development classes. It was quite awhile before I ventured to give out what I was receiving, but the first time I got up the courage to give a message in class, the person knew what I was talking about, knew the spirit that came through and understood the message. I was high for days.

Now twenty-five years later, you would think that the novelty would wear off, but I still am so pleased when someone comes up to me after a worship service and thanks me for a message that was right on. I just love those spirit messengers. I feel joy when I hear raps in my home, when lights blink, when I get spirit energy on a photograph, or when I receive a spirit gift in the form of an apport or an item that appears as if from nowhere. It is still exciting and will always be for it is a gift from our spirit friends to make contact with us. Probably many of you feel the same.

March is the month we think of the beginnings of Spiritualism and there are some articles in this month's issue which talk about the Fox Family and their bravery. Let us honor Charles B. Rosna and all of the wonderful spirit helpers who come to us from the realm beyond. Let us thank our spirit doorkeepers, who are our protectors and prevent the intrusion of undesirable spirit entities when we open ourselves for communication.

It is difficult to imagine a moment without our spirit guides and helpers. Each of us is inspired and gets gut hunches or feelings about things all day long. Think of a day without any help from the Etheric Realm...A while back a gal told me that she felt her guides had left her and she was in a state of confusion about almost all aspects of her life. When asked why she thought her guides would have left, she hemmed and hawed, then said she had a temper tantrum one day. The story went that something was lost or

misplaced. The gal had looked and looked for it and finally was forced to do without it for the day. When she returned home the item was laying on the kitchen table, a place that had been checked several times. She shouted at the etheric guides to all go away and leave her alone. Now life seemed to be so difficult. She asked what she should do.

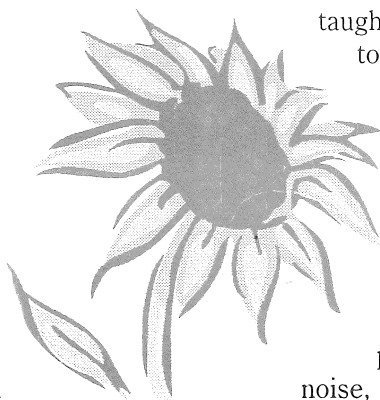
Never hearing anything like this before, I had to pause and ask my guides what to say. They said that intention is all important, so to advise the lady to create an intention of desire for the spirit guides, a request that they be in her daily life, and thankfulness for all they do. They also said that our spirit helpers really never leave us, that there is some guide or loved one always close, but that they will not interfere with our free will, that is why we are taught to ask. The misplaced item might have been to delay the woman so she would miss an accident or for some other reason.

There is a veil between the two spheres which is reported to be thinner each year making it easier for communication to be received, yet this doesn't always seem to be the case. Some find attunement away from cities and towns much easier. Our physical world is filled with pollution which adds interference such as noise, air quality, electrical and microwaves, etc. In spite of these pollutants there are mediums who are sensitive to the vibrations of the spirit helpers and communicators. We all get psychic hunches and inner knowing, but mediums are instruments that are more open to the energy of the other world. It is a very serious mission and should be considered a sacred trust.

The spirit forces, guides and helpers assist each person in the physical expression, but those who are open and receptive to the etheric touch often become our fine mediums. On a good day, with a willing medium, an open communicator and a receptive sitter, the message from the next dimension can be very evidential. Note that the receiver plays a very important role in the vibrational energy of a message.

The Spirit Guides in the Etheric Realm vibrate at a higher rate than our physical world, so they must lower their vibration and become accustomed to the medium's vibration. This adjustment is accomplished before they communicate. The strength of communication depends on both the spirit guide and the medium and their attunement. Sometimes the spirit touch begins strong and then dwindles off into triviality. Sometimes messages are real clear for a medium, then other times confusing as there are so many elements and vibrations that affect the communication. A small portion of the individuality of the medium comes through in each message, for they are the conduit the spirit

(Continued on next page.)



helpers are working through. Each medium and each spirit guide works a bit differently.

Mediumship tends to escape the ordinary time frames of life and penetrate into both the past and the future. Time is different in the Spirit World so dates and times in a message are often difficult. Names are also not easy for many reasons. One may be that the spirit person might go by a different name now in the spirit realm. Another reason is that communication is often communicated by symbols and some names cannot be represented by symbols, so a clairvoyant has difficulty understanding a name. The hearing centers are less developed in most mediums than the visual centers, so names might be received as a letter sound, or the beginning sound of a name.

As with all life, mediumship operates according to Natural Law. Three important Laws that affect the type of guide a medium will have are the Law of Attraction, the medium's thoughts and actions will attract to them a similar type of guide; the Law of Cause and Effect influences the medium/guide for as one sows so shall they reap; the Law of Love is an important factor for it is love that connects the physical and spiritual realms. Guides and guardians from the Spirit World volunteer to help their charges in the physical with their earthly lives, to help them grow in understanding, insight, love and wisdom.

Some etheric entities come through and the medium displays mannerisms of the communicating entity. Other entities communicate their medical condition before they left the physical. This is usually temporary and the medium may request it to cease if it is uncomfortable. The Door Keeper will protect the medium, but remember the medium is in charge. A strong spirit personality may even transfig-

ure over the medium so the likeness is able to be seen. This is definite proof of life after death and a form of physical phenomena.

The idea that spirit helpers can create any type of phenomena just by wishing it is false. Just as a medium needs preparation and development, so do the spirit guides have to make efforts and changes gradually. There is a profound difference between the etheric's mind and the physical mind so development must be gradual. Our spiritual guides, doctors and teachers are especially important to Spiritualism, for they bring the message that the personality continues, and they teach us truths to help us live now and prepare for the next realm of reality.

Our spirit helpers commune with us in our every day life, during worship services, when we meditate, and during classes or seances. They bring guidance for the highest and best good for all and for a greater understanding. The guides are not all-knowing just because they are in the higher realm, but they can see a direction we may be heading. Our friends and helpers in the next realm may give us encouragement or a guideline, but we must make our own decisions.

Spirit influence, mediumship, healing and phenomena have been around forever, in every age, every country. Those who would say we are foolish to believe, or that mediumship cannot be true, also would have to discount history—*Bible* stories, healers, phenomena, Buddha, Jesus, Swedenborg, authors, painters, scientists, inventors, etc. Every moment, every place is spirit filled, therefore life has inspiration and love when we are open to receive.

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M O N T H L Y



KID WISDOM

Little Mary was attending a wedding for the first time. As she sat in the church, she watched the bride slowly approach the altar. Mary whispered to her mother, "Why is the bride dressed in white?"

"Because white is the color of happiness, and today

Humor to put you in Good Spirits . . .

is the happiest day of her life," her mother tried to explain, keeping it simple.

The child thought about this for a moment, then said... "So why is the groom wearing black?"

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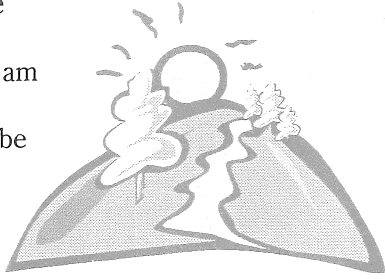
Joy

BY THE REV. CAROL A BROWN,
NST, Virginia

A Lesson From My Joy Guide

"Yes—it is I—and I am
with you always.

For you must learn to be
joyous in the everyday
things around you. The
smell of the grass, the
beauty of the flower.
Learn to really see
that which is around you and feel the joy it can give.



As I come to you at the most unlikely times—causing
you to see the funny side of a serious subject—it is only to
remind you that although these things you are learning are
serious, do not become so serious that you fail to find the
joy they can bring to you.

For in doing God's work we do not need to be so seri-
ous that it causes us to lose perspective of the beauty and
joy that is also a part of God's work.

It is the laughter and love and joy we find along God's
pathways that make our existence a beautiful experience.

Do not take yourself too seriously. Although you real-
ize the need to walk the path of Light and Love, do not let
it become a burden to you; but walk the path with a light
step—secure in the knowledge that it can be a joyous and
happy experience.

Learn to laugh at yourself when the importance of
what you are doing seems to fill your consciousness. If you
learn to accept that which is given to you to do, you will
learn not to feel burdened or even very important.

The acceptance of the tasks as 'God's will be done' and
going about the task joyfully will become automatic.

As with each new thing that you learn and understand
and use, it will become a part of you automatically so that
you will be free to learn and use new ideas and concepts.

And so—be joyous in all you do—be it a small task or
one of seeming importance.

Learn that sometimes the seemingly important things
you are doing may in reality be 'important' only to you.

Whereas, the small, seemingly insignificant tasks are
the ones which may give the most good to those around
you.

In all things may you find joy."



Tranquility Lost

By Pamela M. Murawski
Lily Dale, New York

As I watch the stars now, they seem too far away,
there is no comfort in their sparkle anymore,
their shine which had kept my sanity intact
seems to have forsaken me.

Did I neglect their majesty too long, forgetting to
look out my window at night to stare at their
strong, clear tranquility?

The wisdom of a million years held so trustingly
within their realm,
how I took it for granted all those long,
lonely years,
expecting it to answer all my questions.

Sitting by the woods, listening to the trees talk,
I sought comfort in the moon's beauty as it danced
in and out of the clouds,
I longed to reach out and grab a handful of
diamonds from the black sky.

Always seeking comfort, seeking peace.

Perhaps my stars, you are telling me to look within
myself for the peace I seek,
that there is where the answers lie, within myself,
but sleep and peace seem only a dream too far
away to be realized,
too long a memory to be remembered.

I will drink in your wisdom and allow my spirit
to be drenched by it,
I will taste your brilliance and hold the last drop
of it on my tongue as I watch the last star
fade into the light.

As I fall into that long awaited sleep,
peace will come,
I will slumber,
my spirit will at long last have its rest.



BOOKMARK

Precipitated Spirit Paintings

BY RON NAGY, New York

EDITORS NOTE: *"Precipitated Spirit Paintings, Beyond the Shadow of a Doubt"* by Ron Nagy, is a manuscript being readied for publication by Golden Press in 2005.

INTRODUCTION

As a historian at Lily Dale, I have been asked many times to explain and describe how such a fine work of art just appears on the canvas. At the museum in Lily Dale, I've always welcomed questions from my visitors and guests, as well as from the skeptical-minded individuals. In this book I will explain the precipitation process in the easiest and most simple way possible. I'll also attempt to explain the scientific approach that was used by the early investigators of these phenomena.

No one knows exactly how, or under what circumstances, precipitated spirit paintings started, but as in most instances the first phenomena occurred with the mediums unaware of what was happening or why. It was the element of surprise.

The first recorded demonstration of precipitated spirit painting was the year 1894 by the Bangs Sisters.

When I first arrived at Lily Dale, a Spiritualist community in western New York State, I had no idea what a precipitated spirit painting was or that they would entrance me. The subject consumed the majority of my spare time, through investigating and researching for details of how this phenomena could happen and the genuineness of the claims that they were spirit-produced.

Over two years later, I was still finding more evidence, on a daily basis, indicating that precipitation phenomena took place and the mediums that produced them were sincere, dedicated Spiritualists. Their motive was to prove the continuity of life and bring hope to those people requesting portraits of their dear departed ones. Besides being beautiful works of art, the eyes of these portraits are spell-binding, as if asking to verify the earthly existence that they once experienced.

I feel the reason why spirit chose me to write this book is to clarify and organize all the scattered information that has accumulated for the past hundred years and justify once

and for all the validity of precipitated art.

As I collected the news articles and began organizing my thoughts and feelings, an Iridologist entered into the scheme of things quite unexpectedly. An Iridologist is a health care professional who, by analyzing the iris of the eye, can assist in finding out what is going on inside the body and can help identify the underlying cause of various symptoms.

This added another angle into the picture. The eyes of these portraits were alive with depth and desire. This opened up a new beginning. After the eyes were examined, I later discovered what seemed to be images within the pupils. I also found what appears to be symbolism, in the manner of odd-shaped images on the clothing of the portraits, as if some ancient code was used and has a hidden message that is yet to be deciphered.

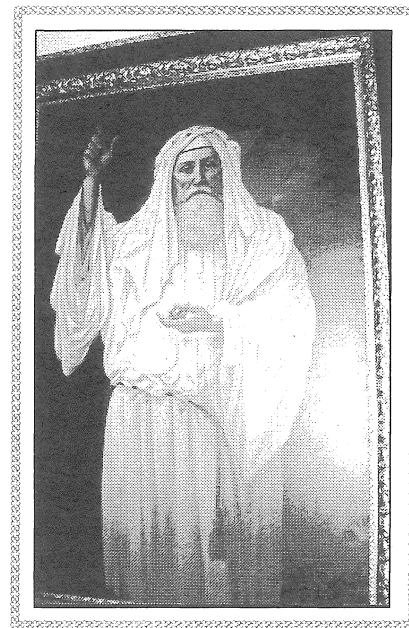
This investigation re-opens yet another one of the many lost doors of the physical phenomena of yesterday.

What is Precipitated Spirit Painting?

A precipitated spirit painting is a work of art, usually a portrait, which appears on canvas without the use of human hands during a Spiritualist séance. The best way to define or describe this form of phenomena is to explain how it was done or not done during the latter nineteenth century and early twentieth century.

Spiritualist phenomena were being produced during that time at an amazing pace, called the heyday of Spiritualism. Those were extraordinary times. I feel there was most certainly a higher intelligence working with those mediums. It was an intelligence that wanted to make it known to mankind that we are not alone. There is no death;

(Continued on next page.)



Azar, spirit painting by the Campbell Brothers.

there are no dead. The precipitated painting was one of those phenomena not understood but accepted, as were many other inventions of those times including the telephone, telegraph, edifone, etc.

I have collected and read personal letters printed in the newspapers from the people who had spirit paintings done for them. I will summarize that information and give a general idea what transpired for the painting to appear.

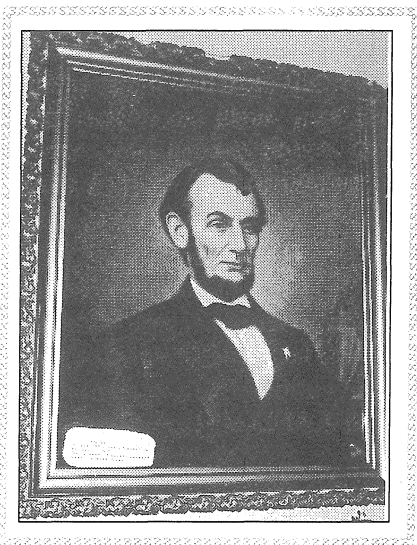
The Medium or Mediums are the ones whose mental and physical energies are attuned to spirit. The Sitter is the one who is requesting a spirit painting, and the Observers are the ones who are witnessing the séance and phenomena that are taking place. A Spiritualist is one who believes, as the basis for his or her religion, in the continuity of life and in individual responsibility. Not all Spiritualists are mediums. Spiritualists endeavor to find the truth in all things and to live their lives according to that philosophy.

For most of the spirit paintings, a canvas or paper is stretched over a 24"x36" or a 24"x30" wood frame. The canvas is new and clean. A "pot" of paint is used with all the colors of the spectrum placed in it. No brushes are used or are in the room or area where the séance is taking place.

The medium is present, along with the sitter and observers. The séance is usually done by appointment, but in many instances auditoriums were used, and random numbers were drawn to pick the sitter who would be requesting a painting. The spirit entity who the sitter is mentally requesting to "come through" or appear on the canvas is usually unknown to the medium.

The canvas and frame is placed on an easel, stood on a table and lightly held by the medium or mediums, one on each side. In some instances, the canvas is laid flat, facing up on a table, with all in attendance placing their palms down on the table around the canvas. The pot of paint is placed in front of or on the floor near the canvas. The lights are dimmed for mood, but never completely darkened. The mediums go into a trance and the sitter and observers are in a meditative state, completing an energy circle. The sitter mentally visualizes the loved one who has passed on into spirit life whom they would like to appear.

Slowly, like a Polaroid photograph develops, the painting begins to appear. It usually takes fifteen minutes to an hour for the precipitation process to be complete.



Lincoln, spirit painting by the Campbell Brothers.

The spirit entity that has now appeared and embedded his or her image on canvas may have a crooked bow tie or a hair out of place. The defect will disappear as if some motherly entity is mentally focusing for the change to be a perfect likeness. In some instances a bodily flaw or blemish, such as Abraham Lincoln's mole on his right cheek, disappears after the painting is done. In other instances, the eyes will be closed on the portrait and suddenly open as if they had been apprehensive or shy about appearing on canvas.

I have pondered long hours upon how this phenomena could have been faked. I have found very few instances where someone could have been so naive as to be fooled into accepting these phenomena if fraudulent. The rooms were never completely darkened; all eyes were always on the canvas and mediums. No brushes were present. In all but one instance, oil paint was the substance used in the "pot," but the likeness turned out looking like a pastel work of art.

The information collected has been about the Bangs Sisters and Campbell Brothers.

In all cases, the portraits appeared without eyelashes. The eyes always have a depth and wantonness, which I have never before seen or experienced, in a painting. The precipitated paintings also still hold their fresh painted look, even after a hundred years. Furthermore, the Campbell Brothers' spirit guides always left a light white-colored pennant or ribbon on the left side of the portrait when finished.

The Bangs Sisters' guide who assisted them was called Captain W. Stevens. The Campbells had four spirit guides whose names were never revealed, with the exception of the fifth guide, Azur the Helper. Spirit guides' names are in most cases not revealed because it is a personal and private relationship, as many Spiritualists to this day will not reveal their guides' names.

In most instances, no photo likeness was ever taken of the entity that appeared, leaving out the possibility of pre-painting and then switching the canvas. Also, color photography had not then been invented. How then did the correct eye or hair color appear?

Not only private sittings were held, but also auditorium séances were held with random ticket numbers used to select the sitter who would have a portrait done of their loved one. That many tickets and numbers



Mrs. Caldwell, spirit painting by the Bangs Sisters.

(Continued on next page.)

could not have been fraudulent. The Bangs sisters did up to three portraits a day for the seasons they spent at Lily Dale.

I have not found any instances in any vintage newspapers where precipitated spirit paintings were suspect to fraud or could be proven fraudulent. No true medium would have subjected themselves to disgrace or arrest. Fraud or deceit was never accepted or tolerated by either Elizabeth or May Bangs or Allen Campbell and Charles Shourds (otherwise known as the Campbell brothers). Spiritualism was their religion and they treated the occurrence of materialization/precipitation on canvas as a religious and spiritual experience.

The audience was told all this beforehand. If they asked to leave they could have their money returned if they felt disappointed if nothing occurred that would satisfy them.

The simplest way to explain the precipitation process is to compare it to smoking tobacco in an enclosed room for a prolonged period of time. After a while, the smoke produces



Nora, spirit painting by the Campbell brothers.

a film of greasy dust on everything, coloring the contents of the room with a brown layer. In that room, boil a pot of water and the resulting steam produces a damp watery dew. Eventually, droplets become too heavy to hold all its contents and drops drip to the surface and eventually dry. Those drops of water will also contain a greasy dust film that had been on the ceiling. You can then use a razor blade and scrape the dust drops and the resulting substance will be a fine dry brown dust.

The precipitation process is similar. The pot of paint that contains all the colors of the spectrum reacts to the combined magnetism of the mediums, along with everything else in the room or space that is being used for the precipitation séance. The walls, rugs, curtains or even the flowers (which were often used in the rooms) react to the magnetisms and transform into the fine dust-like substance that creates the painting. CS



Fox sisters, spirit painting by the Bangs sisters.

FEATURE

Let Intention Be Your Guide

BY KARA LANGE, Illinois



In this magical mystery tour called "Life" and your journey through it, you have a guide. This is your inner guide. It is your intention. It will guide and direct you toward those things you desire for yourself. It's important to be clear on "what you intend." If you are not clear with your true intention, you may create that which you did not really desire.

Often you may not be clear in your intention and are led toward results which have not produced the results you hoped for. How then can you produce the intended result? Clarify what it is you intend the result to be. In your mind and heart, crystallize the picture and creation you are making. Feel that which you are producing and allow that result to embody you and permeate your being. Be and experience within you the finished result. From within the center of

your being, create it in the outer manifestation.

If you desire to be a successful writer, then through your intention create your success. What would that picture look like, who would be in it? What would you be doing, saying and feeling? Create the movie within you and play the role as completely as you can. Intend it in your mind, feel it in your emotional body. You can behold it outside you. Your intention is you. That energy goes forth from you to create. It formulates in all your bodies and continues to manifest toward Source and all that is. All that you think and feel is creating your current reality within you and all around you. And, of course, let your desire resonate from your heart, that pure space of being, which has no blocks and obstructions and your clear intention will guide you there.

Easter And Modern Spiritualism

BY THE REV. CAROL A. BROWN,
NST, Virginia

What do Easter and Modern Spiritualism have in common? Both brought proof of the continuity of life:

The Easter story tells of the death and resurrection of Jesus as proof. The Hydesville rappings on March 31, 1848 brought proof to Spiritualism.

The *Bible* tells of levitation of the stone at the entrance of the sepulcher. Spiritualism tells of moving furniture at the Fox cottage in Hydesville.

The *Bible* tells us of the materialization of Jesus when he appeared to his disciples. Spiritualism tells us of the materialization of a person at the top of the stairs at the Fox cottage.

The *Bible* tells us of direct voice when Jesus spoke. Spiritualism tells of intelligent communication by means of raps and strange sounds in the cellar where the peddler was buried.

They both bring the message: "There is no death."

The *Bible* quotes Jesus as saying "In my Father's house there are many mansions, I go now to prepare a room for you."

Spiritualism quotes the spirit, Charles B. Rosna, who sent the message by raps that "There is no Death, There are no Dead." (Which we understand to mean that all souls are alive—whether here in the physical world or in the Spirit World.)

Let Easter remind us of new beginnings:

Let it be a symbol of rebirth of the physical things here on earth—as we see the newness and resurrection of nature each spring. Let it be a symbol of everlasting life—the resurrection of the spirit as it leaves the physical dwelling place and continues to exist in the Spirit World.

Let the Birth of Modern Spiritualism also remind us of new beginnings:

A new beginning in our understanding of God—Not as a personified being made in our physical image, but as Infinite Intelligence expressing through all things.

A new beginning in our understanding of who and what we are—WE ARE SPIRIT—a part of all that is.

A new beginning in our understanding that all things and all events are governed by Natural Law—God's Law. We are responsible for our actions and the consequences of those actions.

A new beginning in our understanding that we are always evolving, learning, growing—able to obtain a better understanding of our world and the events of our world—

whether here or hereafter.

What do Easter and Modern Spiritualism have in common? They both brought proof of the continuity of life.

I pray that the symbols of Easter and the knowledge of the Birth of Modern Spiritualism and its philosophy will remind us that each day is a new beginning and that life is continuous, everlasting, and eternal for all souls.



MINISTRY

Some people have a JOB in the church; others involve themselves in a MINISTRY!

If you quit because somebody criticized you, or thanked you, it was a JOB.

If you are doing it to serve God, it's a MINISTRY.

If you'll do it only as long as it does not interfere with your other activities, it's a JOB.

If you are committed to staying with it even when it means letting go of other things, it's a MINISTRY.

If our concern is success, it's a JOB.

If our concern is Spirituality, it's a MINISTRY.

An average church is filled with people doing JOBS.

A great and growing church is filled with people involved in MINISTRY.

Where do we fit in? What about us?

If God calls you to a MINISTRY, don't treat it like a JOB.

If you have a JOB, give it up and find a MINISTRY.

God does not want us feeling stuck with a JOB, but excited and faithful in a MINISTRY.



THE NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES
DEPARTMENT OF PHENOMENAL EVIDENCE

March 2005 Department of Phenomenal Evidence Report

BY THE REVS. TOM AND LISA BUTLER, NST

Direct Voice Medium Leslie Flint: Paranormal researcher James Ellis has spent over sixty years of his life documenting spiritualist Leslie Flint's work. Through a donation from Ellis, thousands of hours of audio tape, books and transcripts of séances from the famous British medium, who received direct voices from the likes of Winston Churchill and Mahatma Gandhi, have found a permanent resting place at the University of Manitoba.

Flint who crossed to the other side in 1994, underwent experiments in which his mouth was taped shut and a throat microphone was placed on him to detect vibrations of his



vocal cords. Direct Voices were still heard and vibrations from his vocal cords were not detected. During séances, Leslie would sit quietly while a voice box made of ectoplasm was formed in the air a little above and to the side of his head. The spirits used this voice box to speak to the sitters.

The collection was offered to European facilities but eventually landed at the U of M, partly because it already housed the paranormal T.G. Hamilton Collection. As you may recall, the Hamilton collection contains amazing pictures of faces emerging from ectoplasm and tables floating in mid-air.

From: the *Winnipeg Sun*, "The real X-files, Spooky tapes at U of M" by Katie Chalmers, staff reporter

www.canoe.ca/NewsStand/WinnipegSun/News/2004/05/20/465985.html

Recorded Leslie Flint Trance Sessions: Tom Harrison, the son of materialization medium, Minnie Harrison, and Tom's wife Ann, are caretakers of 120 Woods-Greene-Leslie Flint direct voice audio recordings. Ann is working on converting them to Windows Media 9 wma sound files and David Duffield is putting them on his survival ebook site. The direct link to the page: www.freewebs.com/afterlife/flint/flintrecordings.htm

Bioenergy Fields: Valerie Hunt, a professor of kinesiology at UCLA, studies human energy fields. While using an electromyograph (EMG) to measure muscle activity, she



discovered that the energy radiating from the body was far more complex than originally believed. The highest frequency for muscle activity was believed to be around 250 Hertz. Hunt found that there were also very low amplitude fields emanating from the areas of the body associated with the chakras. These fields were of a much higher frequency, often averaging as high as 1600 Hertz. Furthermore, Hunt found that the frequency of these energy fields depended upon the psychological state of the person. When a person's consciousness was directed towards the material world, the fields were near 250 Hertz. Psychic healers emanated fields in the 400 to 800 Hertz range, and people who claimed to channel information from a higher source emanated frequencies in the 800 to 900 Hertz range. Hunt's most extraordinary finding came when she used a Poincaré map to examine these frequencies. Instead of randomness, she found a dynamic pattern typical of a strange attractor (Talbot, 1991, p. 177).

From: www.survey-software-solutions.com/walonick/reality.htm
See: www.bioenergyfields.org/index.asp?secid=3&subsecid=0

Comment: A "Poincaré map" is used to plot and analyze the flow of a fluid. In chaos theory, a "Strange Attractor" is the region of a system toward which all of the elements of the system tend to move.

Hypnotism Works: Dr. Christina Liossi's (University of Wales) work on hypnosis was presented at the BA Science Festival in Exeter England. Her research shows that hypnosis can help relieve the pain suffered by children with cancer. The study was of a group of eighty children with cancer who were between the ages of six and sixteen. Half were hypnotized before receiving injections into their spine, a very painful part of their medical treatment. The other half received counseling. All the children were given a local anesthetic as usual. The children who were hypnotized reported feeling less pain and anxiety than the children who were not hypnotized. Children who were taught to hypnotize themselves benefited but not as much as when they were hypnotized by an expert. Dr Liossi says that, "We now have experimental evidence to say that hypnosis is an evidence-based intervention, at least for children who undergo painful treatment procedures."

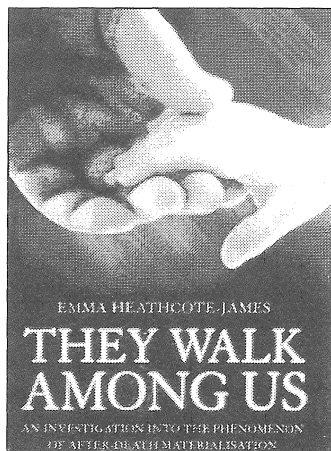
(Continued on next page.)

From: British Psychological Society www.bps.org.uk *THE RESEARCH DIGEST*, issue 27

MORI poll: A recent survey by Market & Opinion Research International (MORI) showed that seven out of ten people are convinced that psychic powers, telepathy and communicating with the dead are all possible. Three out of ten think that near-death experiences prove there really is an after-life. Half of the women questioned said that they had visited a psychic and a quarter of them said that they changed their lives as a result. MORI is the largest independently owned market research company in Great Britain. From: "Have You Got the Power" by Jane Simon Mirror.co.uk

The Email Telepathy Experiment: Rupert Shel-drake is running an online telepathy experiment at www.sheldrake.org/. The site reads, "Some people say they know who is about to email them just before they receive an email from that person, or else, that they think about someone they haven't thought of for a while, who then emails. We want to find out if this is just a matter of coincidence, or whether telepathy is involved. Help us with this research by running your own experiment on line!" To find out how you can help go to www.sheldrake.org/experiments/olt/start.html.

What the Dying See: *They Walk Among Us: An Investigation into the Phenomenon of After-Death Materialisation* (Metro Books, 2004, ISBN: 1-84358-097-7), by Emma Heathcote-James, features interviews with over 1000 individuals who have worked with and cared for those who were dying. Many of the interviews with doctors and nurses report that most people who are



dying have similar experiences. They report seeing family and friends who have previously crossed over. These familiar people tell the dying person that they have come to help them cross over and the dying person is comforted and reassured by this experience. The care givers also report that it does not matter whether the dying person believes in an afterlife; the experience and reactions are all the same.

Happy at your Job? Enjoying your job depends largely on your personality. Nikos Bozionelos (Sheffield University in England) asked 308 office workers, from three universities, to complete a range of personality and career questionnaires. The personality traits of neuroticism, extraversion, openness, agreeableness and conscientiousness were calculated for each person. People with more agreeable personalities, who were altruistic, friendly and sensitive to the needs of others, tended to be happier with their jobs.

From: the British Psychological Society, <http://www.bps.org.uk>, *THE RESEARCH DIGEST*, issue 27

Dolphins Protect Lifeguards: In November of last year, during a training exercise, four lifeguards in New Zealand were herded together and surrounded by a group of dolphins. The dolphins kept the men together by doing tight circles around them. Then the lifeguards noticed that a great white shark had been coming toward them. The dolphins surrounded the group for forty minutes until it was safe for them to get to shore.

Dr. Constantine, a marine mammal researcher at Auckland University, said that the altruistic response of the dolphins was normal. "They like to help the helpless," she said.

Please send information about phenomena in your church, life or community to the DPE, Tom and Lisa Butler, PO Box 13111, Reno, Nevada 89507, or via email to phenomena@nsac.org. Your donations to the DPE, same address, are tax exempt and will help fund our work in the department.

CS

MONTHLY



FAVORITE SAYINGS TO LIVE BY



"Sitting silently, Doing nothing,
Spring comes, And the
grass grows by itself."
— Osho (1931-1990)

"Great minds discuss ideas, medium
minds discuss events, and little
minds discuss people."
— Hindu quote

How Moses Hull Found Spiritualism

BY RAYMOND BUCKLAND, Ohio

Moses Hull was born January 16, 1835, near Norton, Ohio. He was a second-born twin, his brother Aaron being born ten minutes before he was. According to his mother, Aaron lived only "two years, two months, two weeks, and two days." Moses was the seventh child of a seventh son. His father was James Hull; his mother Mary Brundage. The Hulls had sixteen children.

Hull was very sickly as a child, suffering a wide variety of diseases including two attacks of typhoid-pneumonia. When he was four years old the family moved to the Indian Reservation in the wilds of Wabash County. There were no schools there so Hull was educated, as he later put it, "at the hoe handle." His entire formal education consisted of less than eighteen months of schooling. Before leaving school, at fourteen, he "got religion," as he put it, and joined a "mongrel" church made up mainly of Methodists.

On leaving school, Hull had a thirst for knowledge. He became an Adventist and attended regular prayer meetings. From the circuit preacher, the Rev. John Todd, he received a paper allowing him to "improve his talent" as an exhorter. He said (*The Greatest Debate*, 1904) "I became an Adventist during a bitter fight between everybody else and the Adventists. I immediately felt the 'call' to go and preach, which I did. I was ordained before I was eighteen years old." He worked six days a week and preached on Sundays and occasional weekday evenings, becoming known as "the boy preacher."

Feeling the need for education, Hull began to educate himself, buying and studying English, Latin, and even Greek Grammars. This planted the seed for what was to come for Hull in the future. He said "Measuring myself by my lost opportunities, or, rather by the opportunities I never had, has made me a crank on the subject of education. I hope to leave behind me, as a monument, a school where honest young men and women, whether they have money or not, can go and get such an education as I shall never have until I shall have graduated from some of the colleges on the other side of life."

He continued studying everywhere he could, asking help from anyone who would give it. He never in his life took a

vacation; never took off a single day. He developed a flair for discussion and the Adventists pushed him to participate in any and all that came along. He became their champion speaker. Unfortunately, Hull became so adept at picking to pieces the arguments of others that he picked to pieces the arguments of the Adventists as well. He said "I began to see the weakness of their arguments, and gradually to overthrow even my own arguments, which had at one time seemed to me invulnerable." Finally, in a discussion with a Methodist preacher, the Rev. Joseph Jones, in June, 1862, he began to hear voices clairaudiently which questioned the points he was trying to make. The voices stated points that Hull could neither answer nor forget. Later, when alone, he responded to the voices with "Get behind me, Satan; I will not tolerate you." Back came the reply "You pray for light, and when it comes, you call it Satan and ask it to go to the rear...You are a coward; when a thought comes to you for your good, you order it to the rear." His preaching brethren assured Hull that he was indeed pursued by the devil. He asked them some of the questions that the voices had put to him, and they were unable to answer them. They preached to him and prayed for him.

Hull was scheduled to debate with Professor William F. Jamieson, an Adventist preacher and Secretary of the National Liberal Party of Cincinnati, Ohio; the debate to be held in Paw Paw, Michigan, in October 1862. The subject of the debate was Spiritualism. Hull eagerly looked forward to it, feeling that in some way it would resolve his inner conflicts. He found Jamieson to be a worthy opponent and, in fact, the two became fast friends, the friendship lasting over forty years. The two debated six sessions which turned out to be the factor that brought Hull to Spiritualism. He said "When I returned home from that debate with the word that both the phenomena and philosophy of Spiritualism looked more like the truth to me than ever before, my good Adventist brethren cried and prayed over me; they pleaded hard for me to remain with them." Hull did, in fact, stay several more months but finally said "I could stand it no longer; I must have my freedom; I turned my back upon every prospect in life and pro-

(Continued on next page.)



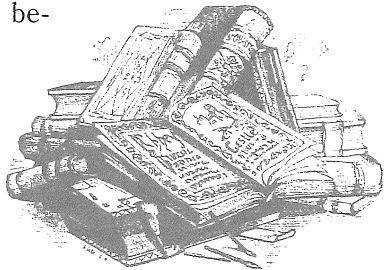
HOW MOSES HULL...

(Continued from previous page.)

claimed myself a Spiritualist. Though starvation seemed to stare me, my wife, and my four little daughters in the face, I was a free and happy man."

From then on Hull would speak whenever and wherever he could, invariably with no remuneration. He gradually lost money till he "was stripped of all except wife and babies." Yet he gradually became very popular as a lecturer and debater. Then came the episode with Victoria C. Woodhill, the Spiritualist medium who ran for President of the United States and who inspired Susan B. Anthony. Woodhill was jailed and Hull, a good friend of hers, took it upon himself to (as he put it) "draw the enemy's fire." This he did so well that he spent the next several years fighting his own battles but relieving the problems of Victoria Woodhill.

Moses Hull wrote a number of books including *The Encyclopedia of Biblical Spiritualism*, *Joan the Medium*, and *The Spiritual Birth or Death and Its Tomorrow*. He pressed for education in Spiritualist teachers, saying "Every one who aspires to be a teacher in Spiritualism, before he appears before the public, should have character, education and devotion to the cause sufficient to enable him to build up societies and keep them alive." Hull felt so strongly that he founded a small school at Maple Dell Park in Mantua, Ohio. Soon the Rev. A. J. Weaver, a life-long educator, joined him and they moved the school to Lily Dale, New York. Hull's second wife, Mattie, together with Mrs. Alfarata Jahnke and the Rev. Weaver, formed the nucleus of the teachers. By 1901 Morris Pratt, of Whitewater, Wisconsin, became interested enough to give them a fine college building and the Morris Pratt College was opened with Moses Hull as its president. Hull also became pastor of the First Spiritual Church of Buffalo, and president of the New York State Association of Spiritualists. He died on January 14, 1907, aged seventy-one.



Sources:

Awtry-Smith, Marilyn: *"They" Paved the Way*. New York: Spiritualism & More, and
<http://www.victoria-woodhull.com/tiltonbio.htm>

Hull, Rev. Moses & Prof. W. F. Jamieson: *The Greatest Debate Within a Half Century*

Upon Modern Spiritualism. Chicago: Progressive Thinker, 1904

Raymond Buckland is a well known metaphysical writer. This excerpt is from the up-coming *THE SPIRITS BOOK: Encyclopedia of Clairvoyance, Channeling and Spirit Communication* to be published by Visible Ink Press in 2005.

FEATURE



LETTERS

Editor's Note: TNS is going to try a new/old section for the magazine—*Letters*. Your letter can be about something that happened to

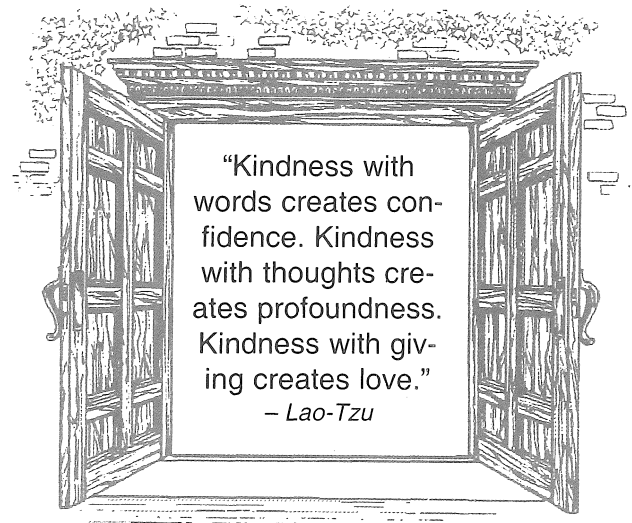
you, as is the following one, or may be a comment about something, or a question that we will try to answer, or find someone who can. This section will only be successful if you write, so let me hear from you.

Excerpt from some correspondence:

"I have been mediumistic since I was a child, hearing, feeling and sometimes seeing spirits. When I sit in class to develop this, I am aware that I am more attuned than the leader of the class. Do I really need a development class?"

A class will not make you a medium, but it will help you understand your mediumship; understand Natural Law and mediumship; learn how to be a representative of Spiritualism; learn how to be responsible for your talent; and receive the added energy of the group which could bring greater development. People that request messages or readings are often very vulnerable, so the medium has an obligation to be as attuned and clear in the communication that is coming from the other side as they can be, and development classes help to guide mediums to work toward greater attunement and credibility. Colin Fry, the founder of the Spirit Lodge and a fine English medium writes: "A medium should always use their gift to heal and never harm, and lack of training and development is the factor that will often make the difference."

CS



"Kindness with words creates confidence. Kindness with thoughts creates profoundness. Kindness with giving creates love."

— Lao-Tzu

Positive Statements To Help Create a Positive Day.

Affirmations . . .

MARCH 2005

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Be generous with your love, for it is never wasted.	2 Unexpected events in life keep life interesting.	3 "Imagination is more important than knowledge." <i>– From a Calendar</i>	4 New tasks seem difficult, before they become easy.	5 "All men desire to know." <i>– Aristotle</i>
6 Self-respect is the cornerstone of integrity.	7 It takes just one person to make a difference, to begin something good.	8 "You are all you will ever have, for sure." <i>– June Havoc</i>	9 "For the future, your task is not to foresee, but to enable it." <i>– de Saint-Exupery</i>	10 "If the eye were a living being, sight would be its soul." <i>– Aristotle</i>	11 You don't know who you are until you see what you can do.	12 A wise person is continually strengthening his or her wisdom.
13 Find someone to uplift. It will lift you up too!	14 Be a dreamer. They create things and make things happen.	15 "The present is so short that it is past upon being named." <i>– Vives</i>	16 Cherish both happy and difficult moments: they build your character.	17 Curiosity often brings enlightenment.	18 "Assume a virtue if you have none." <i>– William Shakespeare</i>	19 "We should take men as they are, not as they should be." <i>– Schubert</i>
20 "Time is the only essential mystery." <i>– Jorge Luis Borges</i>	21 Release a bad idea and a new idea may spark.	22 "Happiness is good health and a bad memory." <i>– Ingrid Bergman</i>	23 Each second the sun gives 4 million tons of itself—transformed into light.	24 "God is Not the author of sickness." <i>– Rocco Errico</i>	25 "If it happens to one of us, it can happen to all of us." <i>– William Clinton</i>	26 Dare to try something new, to create a positive change, to live.
27 Don't wait to follow, lead the way.	28 The power of the Universe is to create and restore.	29 Create a shift in consciousness as you strive to grow spiritually.	30 Positive self-talk is one way to change your consciousness.	31 Those who triumph have passed through the path of sacrifice.		



Be attuned to Spirit – communicate.



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GLEN BURNIE / BALTIMORE

ROTHAMEL, Rev. John Edward Jr., NST, Certified Medium, Classes, Lectures, Seminars, Consultations, (410) 590-9187; e-mail: JRoThamel@cablesteele.com.

• MASSACHUSETTS •

LOWELL

WINGOOD, Rev. Kenneth, 300 Douglas Rd., 01852 - (978) 454-4163.

WORTHINGTON

SULLIVAN, Rev. John F., Pastor of First Spiritualist Church of Springfield, Certified Medium, Comm. Healer, classes, counseling, private consultations, public lectures, 480 Huntington Rd., P.O. Box 392, 01098 - (413) 238-5344; e-mail: jsulli1942@aol.com.

• MINNESOTA •

ROCHESTER

YOUNG, Rev. Joyce E., NST, Certified Medium, Comm. Healer, 4814 115 Ave. NW, Byron, 55920 - (507) 775-6358; e-mail: jeyoung@rconnect.com.

YOUNG, Rev. John E., NST, Certified Medium, Comm. Healer, 4814 115 Ave. NW, Byron, 55920 - (507) 775-6358; e-mail: jeyoung@rconnect.com.

• NEVADA •

CARSON CITY

HOBLITT, Emma, Certified Medium, Comm. Healer; 893 Vista Park Dr., 89705 - (775) 267-9988.

PANACA

SAVAGE, Virginia, Licentiate Minister, Certified Medium, phone readings available, (775) 728-4776.

RENO

BUTLER, Rev's Tom and Lisa, NST, Directors NSAC Dept. Phenomenal Evidence, Comm. Healers, Certified Mediums, Directors American Assoc. of Electronic Voice Phenomena, P.O. Box 13111, 89507, e-mail: phenomena@nsac.org, web sites: http://nsacphenomena.com & http://aaevp.com.

• NEW HAMPSHIRE •

SALEM

BAUMHOFF, Mary Lou, Certified Medium, P.O. Box 2223, 03079-1152 - (603) 898-8854.

WINDHAM

SNELL, Rev. Catherine, NST, Certified Medium, by appt. only, 23 Pleasant St., 03087-1775 - (603) 880-3599; e-mail: csnell45@adelphia.net.

TRAVIS, Rev. Janet, NST, 23 Pleasant St., 03087-1775 - (603) 880-3599; e-mail: jtravis24@adelphia.net.

• NEW YORK •

BELLMORE

RIVERA, Rev. Milagros G., Medium and Spiritual Counselor, Healer; Readings and Classes, 1830 #21 Bellmore Ave., 11710-5567 - (516) 781-9773.

CLIFTON PARK

KRAMER, Rev. Hillary, NST, Certified Medium, 15 Huntwood Dr., 12065 - (518) 371-8975.

EAST AURORA

KLEINSCHMIDT, Rev. Charlene, NST, Certified Medium; Albert C., Certified Medium, Comm. Healer, 1071 Wish Circle, 14052-9556 - (716) 652-4972.

HOLBROOK

BERG, Rev. Virginia, Pastor, A Sanctuary of Infinite Spirit, NSAC, 1280 Claas Ave., 11741-3902 - (631) 588-3150; e-mail: VBergLI@optonline.net.

HUNTINGTON

SCHOELLER, Rev. Richard P., NST, Certified Medium, Comm. Healer, by appt. only, 75 Prospect St., Ste. 3, 11743 - (631) 271-2985; e-mail: RPSchoeller@netzero.net.

LAKE RONKONKOMA

DUFFIELD, Rev. Patricia Anne, NST, Certified Medium, Comm. Healer, 10 Ackerly Lane, 11779 - (631) 588-5869; e-mail: kenpalduff@hotmail.com.

LILY DALE

BURDICK-CAREY, Rev. Beverly, Certified Medium, 13 3rd St., P.O. Box 1087, 14752 - (716) 595-2205.

KINCAID, Rev. Sylvia W., NST, 5 Fourth St., P.O. Box 261, 14752-0261 - (716) 595-8717; e-mail: Sylkin@netsync.net.

WEST BABYLON

LLOYD, Rev. Nancy A., NST, Certified Medium and Counselor (call or write for appointment); Mail: 10 Muncy Ave., Apt. 301, 11704 - (631) 669-3226; e-mail: nlloyd@suffolk.lib.ny.us.

• NORTH CAROLINA •

HENDERSONVILLE

GRIFFITH, Rev. Gail, NST, 175 Crestview Dr., 28791 - (828) 891-1312; e-mail: gailgriffith@juno.com.

• RHODE ISLAND •

State Wide

KENT, Revs Lynn and Brian, Certified Medium and Commissioned Healer; specialize in physical phenomena table-tipping workshops, public readings for charity and death grief counseling. (401) 864-8307; e-mail: lynn@lynkent.com; website: www.lynnkent.com.

• OHIO •

FAIRBORN

MOSCHKE, Rev. Raymond J., Comm. Healer, 1468 Ironwood Dr., 45324 - (937) 878-1165.

• PENNSYLVANIA •

McKEESPORT

BRYNER, Ella, Medium, Comm. Healer, 401 Pirl St., Apt. 4H, 15132 - (412) 673-7880.

PITTSBURGH

OHARE, Carol, Licentiate Minister, P.O. Box 1981, 15230-1981 - (412) 461-7002.

PORT VUE

KRALL, Frances, Medium, 582 Upston St., 15133 - (412) 678-2091.

• TEXAS •

AUSTIN

BROWN, Mrs. Frances Cervin, Licentiate Minister and Certified Medium, 2721 S. Congress, Apt. 2111, 78704 - (512) 447-2188.

HOUSTON

JESSUP, Rev. Jovita V., NST, Comm. Healer, Certified Medium, 5655 Meadow Creek Ln., 77017 - (713) 947-6586.

LOCKHART

McMAHAN, Rev. Dr. Jean I. Hamner, NST, Pastor, Angels of Light; Lectures, workshops, circles, private readings; Mail c/o Angels of Light 2714 FM 713, 78644-4163 - (512) 376-5310; e-mail: Angelsolighttx@aol.com. Please put "TNS" in subject line.

LINCOLNVILLE

CROES, Rev. Lois, 2707 Polk St., Killeen, TX 76543.

• VIRGINIA •

ALEXANDRIA

KRITHADES, Rev. Christine, NST, 5904 Mt. Eagle Dr., Unit 318, 22303-2500 - (703) 317-1707.

HAMPTON

BROWN, Rev. Carol A., NST, 712 Big Bethel Rd., 23666-2802 - (757) 826-9652; e-mail: CLBrown1@mindspring.com.

NORFOLK

CUTLER, Rev. Leila E., NST, 7310 Midfield St., 23505-4126 - (757) 480-3799.

SPRINGFIELD

GEHMAN, Rev. B. Anne, NST, Certified Medium, Comm. Healer, 5409 Backlick Woods Court, 22151 - (703) 354-5767.

VIENNA

STRANAHAN, Rev. Patricia A., NST, Certified Medium, 1717 Besley Rd., 22182 - (703) 938-2512.

VIRGINIA BEACH

CRIBB, Rev. Kathleen, 900 Park Landing Ct., 23456 - (757) 471-2414, cell (757) 573-6704, e-mail: BubbaCribb@cox.net.

• WASHINGTON •

SEATTLE

PEMBERTON, Rev. LaVerne, Ordained Minister of Church of Spiritual Unity, 3827 S. Mead, 98118 - (206) 722-2348.

• WEST VIRGINIA •

GREAT CACAPON

STARR, Rev. Barbara, NST, Comm. Healer, 4245 Woodmont Rd., 25422 - (304) 258-4861.

• CANADA •

MONTREAL, QUEBEC

ROSSNER, Rev. Dr. Marilyn, Ph.D., Pres./Pastor, Spiritual Science Fellowship, 1974 de Maisonneuve W., H3H 1K5 - (514) 937-8359.

DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

PHOENIX - Church of the Living Spirit, NSAC

Meeting place: LaQuinta Inn, 2510 W. Greenway Rd., 85023; Mailing address: 3521 W. Topeka, Glendale, 85308-2325; Pastor, Rev. Sandra Pfortmiller, NST, (623) 581-5544; Sun. Serv. 10:30 a.m.; Healing and All Message Service, 2nd Wed. of the month at 7:30 p.m. Tues. Classes 7:00 p.m., call about location; website: www.churchofthelivingspirit.org.

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALISTS' ASSOCIATION

Pres., Janice Foote, (408) 244-1379; Secy., Melissa J. Haddick, 640 The Alameda, Berkeley, 94707-1602, (510) 524-0910, ext. 2, Fax (510) 524-1027; e-mail: cssa@mjaustin.com.

AUBURN - Spiritualist Chapel of the Pines

457 Grass Valley Hwy. #7, 95603; Sun. Serv. 10:00 a.m.; All Message Serv. 7:00 p.m. the first and third Fri; Pastor, Rev. George Brenner; Pres., Edward Killmer; Secy., Evie Sordelet (916) 481-8729; Tel. (530) 823-1816, Fax (916) 663-4691.

MONROVIA - The Spiritualist Church of Revelation

200 W. Colorado Blvd., 91016; Sun. Services 10:30 a.m.; Pastor, Martin Pina; Pres., Mary Munerlyn; Secy., Barbara Williams; Church phone (626) 256-3403; e-mail: Greenry@earthlink.net.

SACRAMENTO - Central Spiritualist Church, NSAC

2500 Marconi Ave., Suite 209, 95821-4855. Mailing Address: 4800 Auburn Folsom Rd., #63, Loomis, 95650-9328; Sun. Serv. 10:00 am.; Classes - (see Pastor) Healing and All Message Serv. 7:00 p.m.; Pres., Denise E. Bell; Pastor and Secy., Rev. Sandra G. Dawson, NST., 4800 Auburn Folsom Rd., #63, Loomis, 95650, (916) 652-4568; e-mail: rdawson@wizwire.com.

SAN BERNARDINO - Temple of Spiritual Truth, NSAC

732 N. Sierra Way, 92402. Sun. Serv. & Healing 11:00 a.m.; Secy., Richard Patteson, P.O. Box 7006, Riverside, 92513.

SAN FRANCISCO - The First Spiritual Temple, NSAC

No weekday evening classes at this time; all correspondence and inquiries to Ms. Elsie Ann Soria, Secy., 460 Dellbrook Ave., So. San Francisco, 94080, (650) 583-2739..

SAN FRANCISCO - Golden Gate Spiritualist Church

1901 Franklin St. (Corner of Clay) 94109; Sunday, Lyceum 9:30 a.m., Sept. thru May; Healing 10:30 a.m., Devotional Serv. 11:00 a.m.; Wed. Healing 7:30 p.m., Serv. 8:00 p.m., (415) 885-9976; Pastor, Rev. David Burr, NST; Pres., Sonny B. Gee; Secy., Engeltie Lauderback; website: www.GGSC.org.

SAN JOSE - The Spiritual Science of Life Church, NSAC

"The Friendly Church," 729 Morse Street, (Corner of Morse St. & Naglee), 95126; email: tssolc@hotmail.com; Sun. Serv. 6:30 p.m., 2nd & 4th Sunday; Pastor Rev. Louise Peruch, NST; 5409 N. Staple Way, 95236, (209) 887-2043.

SAN LEANDRO - Spiritualist Church of Two Worlds

1550 San Leandro Blvd., (Deaf Comm. Center) 94577; Sun. Serv. Healing 10:30 a.m., Reg. Serv. 10:45 to 12:00; Co-Pastors, Rev.'s Betty and Don Nauratil, (925) 283-1449; Pres., Rev. Sandi Deckinger, 649 16th Ave., San Francisco, 94118, (415) 751-1384; All mail to Secy., Rev. Betty Nauratil, 1048 Via Roble, Lafayette, 94549-2925.

SANTA BARBARA - Summerland Spiritualist Church of The Comforter

1028 Garden St., 93101; (805) 965-4474; Pastor, Rev. Sandi Cook, NST, e-mail: churchofthecomforter@msn.com; Sun. Healing Serv. 10:30 a.m., Devotional Serv. 11:00 a.m., Wed. Message Serv. 6:30 p.m., Unfoldment Classes Sunday, Monday 1:30 p.m., Thursday 7:15 p.m.; Call for information on the Rev. Foard Memorial Library.

• COLORADO •

LITTLETON - Chapel of Spiritual Awareness

Pastor, Patricia J. Haskins-Schott, (303) 973-9993; All mail to: 6457 S. Xenon St., 80127; e-mail: chapelspiritawar.com.

• CONNECTICUT •

CONNECTICUT STATE SPIRITUALIST ASSOCIATION

Pres., Lynn Gaffin, 70 Dell Ave., B5, New London, 06320-3346; Secy., Chris Bellamy, 29 Park St., Norwich, 06360.

NEW LONDON - New London Spiritualist Church

2 Moore Court, 06320; (860) 440-3150; Sun. Serv. 10:30 a.m., Thurs. All Message Service 7:30 p.m.; Pres., Rev. Lynn Gaffin, 70 Dell Ave., #B5, 06320; Secy., Rev. Lynn Gaffin; e-mail: slynnh@aol.com; website: www.nlspiritualist.com.

NEWINGTON - The Church of The Infinite Spirit

Masonic Temple, 80 Walsh Ave., 06111; Sun. Serv. 10:30 - 12:00 the second and fourth Sundays during Sept., Oct., Nov., Jan., Feb., April, May and June. Open the first, third and fifth Sundays in Dec., and the first, second and fourth Sundays in March. Closed July & Aug.; Pastor, Allen

Noddin, 174 Daley St., Forestville, 06010; Pres., Michael David Taylor, 42 Randall Ave., West Hatford, 06110, e-mail: shaktiflex@aol.com; Secy., Rosemary Wolff, 1229 Winsted Rd. #93, Torrington 06790, e-mail: lsage@snet.net. Contact Mary Ann Noddin at (860) 582-7385 for further information.

NIANTIC - Ladies Aid Society Camp at Pine Grove

June 16 - Sept. 11. Services, Sundays at 2:30, Tue., Thur., Sat. 7:30. For a program listing all Summer activities write to: Acting Secy., Susan Ferency, 12 Butlertown Rd., Waterford, 06385.

NORWICH - National Spiritualist Church of Norwich, Inc.

29 Park St. (off Main St.), 06360, (860) 886-8522; Secy., Sandra Morse.

OLD GREENWICH - Albertson Memorial Church Of Spiritualism

293 Sound Beach Ave., 06870; (203) 637-4615; Sun. Serv. 11:00 a.m., all welcome.

WILLIMANTIC - The First Spiritualist Church of Willimantic

268 High St., 06226, (860) 423-5774; Sun. Serv. 10:30 a.m. Sept. thru May; service twice a month June thru August. For more information, please call the church; Pastor, Joyce Orcutt, 133 Wales Rd., Andover, 06232, (860) 742-7846; Licentiate Minister, Clinton Cady, P.O. Box 67, 06226; President, Bruce Crowell, 71 Hickory Dr., Hebron, 06248; Secy., Aristia Partiss, 161 Bear Swamp Rd., E. Hampton, 06424; Treas., Elizabeth Quick, 197 Ohio Ave., W. Springfield, MA 01089.

• DISTRICT OF COLUMBIA •

WASHINGTON - The Church of Two Worlds, NSAC

Phone (202) 333-5114; Sun., Healing 2:00 p.m., Serv. 2:30 p.m.; Unfoldment & Abundance Class Wed. 7:30 p.m.; Pres., Michael Gallion, LM; Secy., Rev. John Meerschaert, (240) 305-7233.

• FLORIDA •

ORLANDO - Spiritualist Church of Awareness, NSAC

3210 N. Chickasaw Trail (P.O. Box 571043, 32857-1043), (407) 678-3688 Please leave message; Sun. Serv. 10:30; Wed. Serv. 7:30 p.m.; Healing, Lecture, Messages at all services; Sun. Children Lyceum; Pastors, Rev. Jean Kerr Lerch, NST, (407) 834-5378, and Rev. E. Ann Otzelberger, NST, (407) 826-0807; Pres., Rev. Jean Kerr Lerch; Secy., Stacy K. Davis, (407) 658-7624; Spiritualistchurchofawareness.org.

• ILLINOIS •

ILLINOIS STATE SPIRITUALIST ASSOCIATION OF CHURCHES

Secy., Stanley L. Pierce, 6458 So. Maryland, Chicago, 60637, (773) 324-1065.

BURNHAM - Puritan Spiritualist Church, NSAC

13906 Greenbay Ave., 60633-1614; Sun. Serv. 2:30 p.m.; Pastor, Anna Gross, 10930 Ave. "M", Chicago, 60617-6929; Secy., Sandy Kilemek, 531 Pottawatomie Trail, Porter, IN 46304.

CHERRY VALLEY - Cherry Valley Spiritualist Camp, Inc.

8002 Service Rd., 61016, (815) 332-5359; Camp Season: June 1 thru Sept. 30; Serv., 10:30 to 11:00 Healing Meditation, 11:00 to 12:30 Church Service, Pot Luck follows; Pres., Ken Boesen (815) 626-5716; Secy., George Kittnar (815) 633-9150.

CHERRY VALLEY - Christabelle Spiritualist Church

8002 Service Rd., 61016. (815) 332-5359; Healing Serv. 10:30 a.m., Worship Service 11:00 a.m. every Sunday, Oct. thru May at Cherry Valley Spiritualist Camp; Pastor, Rev. Marian Boesen, (815) 626-5716; Pres. Kenneth Boesen, (815) 626-5716; Secy., Martha Witt, 1204 Game Farm Rd., Yorkville, 60560, (630) 553-2517.

CHICAGO - First Spiritualist Church of Harmony, Unity & Truth

Located in Tucker Smith Washington Spiritualist Temple, 6146 S. Ashland Ave., 60628; Worship Services 3:30 p.m. until 5:30 p.m. the 1st, 3rd, 5th Sundays of the month and on some common religious holiday Sundays. Secy., Antoinette Preston; Pastor, Rev. Arsenia Williams, 10913 S. Parnell Ave., 60628.

CHICAGO - The Church of The Spirit

2651 N. Central Park Ave., 60647-1101, (773) 489-5422; Chicago's Oldest Spiritualist Church; Sunday Family Worship - Healing 10:00 a.m., Worship Serv., 10:30 a.m.; Worship/Message Serv., Wed. 7:00 p.m., Development Class 8:00 p.m.; Pastor, Rev. Marrice Coverson; Secy., Dr. Alan Tenczar.

CHICAGO - Spiritualist Church of Truth

6343 West Cuyler (1/2 block north of Irving Pk.) 60634; Serv. 2:45 p.m., Healing, Lecture, Messages every Sunday, Lyceum Class every other Sunday at 2:00; Pastor & Pres., Rev. Florence Heyward; Secy., Judith Galar, 4050 N. Oriole Ave., Norridge, 60706-1117, (708) 452-8754.

DIRECTORY OF CHURCHES, (Continued from previous page.)

CHICAGO - Tucker Smith Washington Spiritualist Temple
6146 S. Ashland Ave., 60636, (312) 436-0366.

LE ROY - J. T. & E. J. Crumbaugh Spiritualist Church
102 S. Pearl St., P.O. Box 174, 61752-0174; (309) 962-9076; Sundays-Adult Lyceum 11:00 a.m., Service 12:00 p.m.; Pastor, Rev. Bob Bianchi, NST; Pres., Joseph Meyer, Secy., Sharon Bianchi, (317) 570-0094. website: www.crumbaughchurch.org; e-mail: reverendbob@direct2spirit.com.

• INDIANA •

INDIANA STATE ASSOCIATION OF SPIRITUAL SCIENCE, NSAC

Secy., Bonnie J. Darby, 7274 Lakeside Woods Dr., Indianapolis, 46278, (317) 329-1217, Fax (317) 329-1218, e-mail: BDarby02@aol.com; Pres., Rev. Mildred Schlagel, (317) 291-0799.

GARY - First Spiritualist Church, Inc., NSAC

2430 W. 11th Ave.; Serv. Sun. 3:00 p.m.; Pastor & Pres., Rev. Jesse James, Jr., 1301 Pennsylvania St., 46407; Secy., Angeletta Banks; Unfoldment Classes 1st & 2nd Sat. of each month, 1:00 to 4:00 p.m., Lyceum Sun. 3:00 p.m., Jacqueline Crooms and Donna Emery.

INDIANAPOLIS - New Dawn Spirit of Light Church, Inc., NSAC

3737 W. 10th St., 46222-3376; Sun. Serv. 10 a.m. Healing - 11:30 a.m. Worship and Message Serv. - Kids Time 11:00 - 11:30 a.m.; Wed. 7:00 p.m. Development Class and Meditation; Every 5th Sunday All Message Service, covered dish dinner; Adult Lyceum 10:00 a.m.-10:55 a.m. every 4th Sunday; Church phone, (317) 917-0427; Secy., Marilyn Smith, (317) 291-9550; Pres. & Pastor, Rev. Mildred Schlagel, (317) 291-0799.

MICHIGAN CITY - Spiritual Science Church, NSAC, Inc.

314 W. Coolspring Ave., 46360; Sun. Serv. 10:30 a.m.; Pastor, John Kampf, (574) 298-5080; Secy., Karen Ketchum, (219) 362-1878; Treas., Regina Schultz, (219) 229-0544; All corresp., Spiritual Science Church, 1506 Farrand, LaPorte, 46350.

• IOWA •

CLINTON - First Spiritualist Church

5416 - 6th Ave. So., P.O. Box 123, 52732-0123, (319) 243-3233.

CLINTON - Mississippi Valley Spiritualist Assoc. Camp

P.O. Box 2019, Michigan City, IN 46360-2019; 2005 Camp Season, 7-9-05 thru 8-19; Stella LaTour, Secy., (219) 871-0686.

CLINTON - Sunflower Spiritualist Church

10 Mt. Pleasant Park; Mail to: P.O. Box 6, 52733-0006; Sun. Serv. at 10:00 a.m.; Co-Pastors, Rev. Harvey and Rev. Bonnie Horstman, NST; Secy., Rev. Bonnie Horstman.

DAVENPORT - Spiritualist Harmony Church

1429 W. Seventh St., 52802-1212, (563) 324-9659; Sun. Healing Serv. 1:30 p.m.; Worship & Message Serv. 2:00 p.m.; Pres., Shirley Long, (563) 332-4111; Secy./Treas., Joy Strasser, (563) 445-1144.

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION OF CHURCHES

Pres., Graham Connolly, 66 Martin Heights, Raymond, 04071, (207) 655-6673; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, 04401, (207) 848-2273; Treas., Jeanne Bower, 159 Northport Ave., Belfast, 04915, (207) 338-1355.

AUGUSTA - Augusta Spiritualist Church

Corner of Perham & Court Sts.; P.O. Box 2492, 04338; (207) 622-8980; Sun. Serv. 10:30 a.m.; Thurs. Awareness Class 7:00 p.m.; Pastor, Rev. Vaikko P. Allen, Sr., NST, (207) 622-2799, e-mail: vallen@adelphia.net.

BANGOR - The Harrison D. Barrett Memorial Church, NSAC

114-118 Harlow St., (under Tesoro Restaurant); Sun. Serv. 10:00 a.m.; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, 04401, (207) 848-2273, e-mail: simpsonb@hermon.net. Church services may be canceled due to inclement weather; church services will be canceled for the summer from July 1, 2005 until the 4th Sun. in Sept. 2005. Gallery Readings are held the second Friday of every month at 7:00 p.m. Please call the secy. for more information; other contact number for the church is Sandy Scott, Pres. (207) 223-5004.

HARTFORD - Pinpoint of Light Spiritualist Camp

Mail address: 25 Camp Rd., 04220-5207; Open July and August - Service, Seminars and Classes; Co-Pastor & Secy. Virginia Norris, LM, CH; Pastor, Rev. Rupert Sigurdsson, NST. For information, Phone (207) 597-2600; e-mail: rupert@megalink.net.

HARTFORD - Pinpoint of Light Spiritualist Center

Mail address: 25 Camp Rd., 04220-5207; Sun. Serv. 11:00 a.m.-12:30 p.m., followed by a potluck lunch; Classes Wed. 7:00-9:00 p.m.; Co-Pastor & Secy., Virginia Norris, LM, CH; Pastor, Rev. Rupert Sigurdsson, NST; For information, phone (207) 597-2600, e-mail: rupert@megalink.net.

MADISON - Madison Spiritualist Camp

Located at Historic Lakewood Village, Rt. 201, six miles north of Skowhegan, ME. We meet July 10th through August 21st. Schedule to be announced. For information, contact President John Davidson, 74 Central Ave., Waterville, 04901, phone (207) 877-2204; e-mail: jdavidson@gwi.net; or Debi Ludden, (207) 474-0007. We have no accommodations for the general public for rooms, camping, or meals. There are plenty of locations in the surrounding area.

NORTHPORT - Temple Heights Spiritual Camp Assoc.

Shore Road, Northport on Penobscot Bay; Camp session is from mid-June through Labor Day. A different featured medium each week. Church services Sun. at 2:30 p.m.; Tues. & Thurs. at 7:30 p.m.; Message Circles Wed. & Sat. at 7:30 p.m.; Workshops/seminars on Sat.; Accommodations available; June-Sept. call (207) 338-3029; Off season contact Pres., Earl Wallace at (207) 582-6745 or 124 Spring St., Gardiner, 04345; e-mail; godfreed@aol.com or Secy., Sue Jalbert, 66 Martin Heights, Raymond, 04071; e-mail: cats2@maine.rr.com; website: www.templeheightscamp.org.

NORTHPORT - Temple Heights Spiritualist Church

Shore Road, Northport; Services 2:30 p.m. Sundays at Temple Heights Spiritual Camp from May to October and at Excelsior Lodge on the Shore Road, Saturday Cove, Northport from Nov. to April; (207) 338-3029; Pres, Jean E. Bower, 159 Northport Ave., Belfast, 04915-6003, (207) 338-1355; Secy., Aloha Foley, Belfast, 04915-6003.

PORTLAND AREA - Portland Spiritualist Church

719 Main St., (Unitarian Universalist Church), Westbrook; Mailing Address: P.O. Box 6551 PTS, 04102; Sun. Serv. 6:30 p.m.; Fri. Class 7:30 p.m.; Pres., Graham Connolly, (207) 655-6673; e-mail: pschurch@maine.rr.com; website: www.portlandspiritualistchurch.org.

PORTLAND - Inner Light Spiritualist Church

32 Thomas St. (Williston-West Church), 04102; Mailing Address: P.O. Box 2484, So. Portland, 04116; Sun. Serv. 6:00 p.m.; Gallery Readings - 3rd Friday; Rev. Gloria J. Nye, NST, (207) 786-4401; e-mail: spiritspeaks2u@adelphia.net; Pres., Mary Bruce, (207) 289-0498.

• MARYLAND •

GLEN BURNIE/BALTIMORE - The Light Center Spiritualist Church

HELD AT: 13 1st Avenue SW, Glen Burnie, 21061. OFFICE: 7851 Foxfarm Lane, Glen Burnie, 21061-6324; (410) 590-9167, Fax (443) 628-2428, Info@LightCenter.org, www.LightCenter.org. SERVICES: Sunday Devotional Serv. - 11:00 a.m.; 5th Fri. - Healing/Message Serv. - 7:30 p.m. CLASSES: 1st Friday: Meditation - 7:30 p.m.; 2nd/3rd/4th Friday: Devotional/Unfoldment - 7:30 p.m. EVENTS: Workshops, Guest Speakers/Mediums, Picnics, Field Trips, Seances, Circles, Dinners, Community Awareness/Aid Programs, Gallery Readings.

• MASSACHUSETTS •

ONSET - On-I-Set Wigwam Co-Workers Spiritualist Camp

Season opens June 9th till Labor Day weekend; Camp phone (860) 439-1395; Sun. Serv. 2:30 p.m.; Wed. Open Class 6 p.m. & Service 7:30 p.m.; Mediums Day's - Message Circles - Workshops/Seminars scheduled; Secy., Rev. Susan Ferency, 12 Butlertown Rd., Waterford, CT 06320, (860) 439-1395. Prior to season call or write for a full program.

REHOBOTH - First Spiritualist Church of Brockton, Inc., NSAC

Services held at 10:30 a.m. every Sunday at the Anawan Grange Bldg., junction Rts. 44 & 118; Mailing address: P.O. Box 145, 02769, e-mail: firstspiritualistchurch.com. For more information contact Secretary Jodi Sheffer at (401) 885-3838.

SALEM - First Spiritualist Church of Salem

34 Warren St., 01970; Sun. Early Serv. 5:30-6:00 p.m.; Lunch break 6:00-6:30 p.m., Healing & Evening Serv. 6:30-8:00 p.m.; Telephone for weather cancellations, (978) 745-2098; Church season is Sun. after Labor Day - June; Pres., Bradley Gosselin, 147 Sylvan St., Danvers, 01923 - (978) 774-1571, e-mail: BGoss92409@aol.com; Secy., Nancy L. Karolides, 144 Boston St., Middleton, 01949, (978) 774-4048.

SPRINGFIELD - The First Spiritualist Church of Springfield, Inc.

33-37 Bliss St., 01105, (413) 732-1234; Worship Serv., 2nd Sun. after Labor Day until last Sun. in June at 10:30 a.m.; Development classes with sign-up; Pastor, Rev. John F. Sullivan, P.O. Box 392, Worthington, 01098 - (413) 238-5344, e-mail: jsulli1942@aol.com; Pres., Tom Ruelke, 86 Orchard Hill Rd., Littleton, NH 03561, e-mail: bigrock@verizon.net; Secy., Denise St. Pierre, e-mail: Denise1957@aol.com.

• MICHIGAN •

MICHIGAN STATE SPIRITUALIST ASSOC. OF CHURCHES

Pres., Marcia Hyatt, 4161 Buckingham, Detroit, 48224-3538; Secy., Rev.

DIRECTORY OF CHURCHES, (Continued from previous page.)

Marguerite I. Gutt, NST, 813 E. Evelyn, Hazel Park, 48030-3106, (248) 548-2240.

CHARLEVOIX - The Golden Rule Spiritualist Church

07444 Old US 31 North, 49720-9422, (231) 347-3899; Sun. Serv. 10:30 a.m., except during July and August because our "camp" operates in the same location. (During cold weather months it is advisable to call our Secretary just in case. We held services for the winter of 2001/2002, but weather is beyond our control.) Located halfway between Petroskey and Charlevoix. Turn on Murray Road and immediately turn right on Old 31 N - go 8 tenths of a mile on the left; Pastor, Rev. Cosie Allen, NST and Certified Medium; website: www.churchseek.net/church/goldenrule; Contact Person: Jinki Boyer-Goodwin, Secy., 9546 Ingleside Rd., Levering, 49755, home phone 231-537-2938.

CHARLEVOIX - Northern Lake Michigan Spiritualist Camp

Please see Golden Rule Spiritualist Church listing for contact information, driving directions, or website www.nlmisc.org: Open July and August for Sunday services at 10:30 a.m. and Wednesday services at 7:30 p.m.; Potluck follows Sunday service and bonfire with snacks follows Wednesday service; Classes, circles and readings/private consultations available. Pastor, Rev. Cosie Allen, NST and Certified Medium.

FERNDALE - First Spiritualist Temple of Detroit

2724 Goodrich, 48220; Sun. Serv. 8:00 a.m.; Secy., Diane Smith.

LESLIE - Flower Memorial Spiritualist Church

Jackie North, e-mail: J91943@AOL.com, (517) 589-9259.

ROYAL OAK - First Spiritual Temple

3224 Greenfield Rd. (1 1/2 blocks So. of 13 Mile), 48073-6534; Sun. Serv. 10:00 a.m. & 7:00 p.m.; Pastor, Rev. Marguerite Gutt, NST, (248) 548-2240.

SOUTH BRANCH - Chain Lake Spiritualist Camp Association

8000 W. Chain Lake Rd., 48761-0089; Sun. Serv. 11:00 a.m., June 1, 2005 through Sept. 1, 2005; Annual Retreat July 10-15, 2005; Lyceum Dir., Dawn Hyatt; Pres., Donald Weichner, 8022 W. Chain Lake Rd., P.O. Box 89, 48761-0089.

• MINNESOTA •

MINNEAPOLIS - Spirit of Life Spiritualist Church

Services at Lake Harriet Comm. Church at 4401 Upton Ave. S., 55410.

ROCHESTER - Third Spirit of Life Spiritualist Church

Meeting place: 1500 First Ave. NE, Ste. 112; Services Mon. 7:00 p.m.; Pastors, Rev. Joyce E. Young, NST, and Rev. John E. Young, NST; Secy., (507) 775-6358; Mailing address, P.O. Box 7312, 55903.

ST. PAUL - Spiritual Science Church

411 Main St., 55102; Sun. Serv. 10:00 a.m.; Pres., Joan LeDuc, 2169 Scheffer Ave., 55116, (612) 225-4609 (church) or (612) 699-4858 (home); Secy., Gerold Kemling, c/o 2169 Scheffer Ave., 55116-1255.

• MISSOURI •

ST. LOUIS - Fifth Spiritualist Church of St. Louis

6026 S. Kingshighway Blvd., 63109-3558; Sun. Serv. 10:30 a.m.; Healing, Meditation & All Message Service, 1st Wed. of the month at 7:00 p.m.; Pastor, Toye E. Stinson, 214 Nadine, Cahokia, IL 63114; Pres., Mike Homan, 3297 Hawthorne, Alton, IL 62002, (618) 463-0357.

• NEBRASKA •

OMAHA - Spiritual Science & Philosophy Church, NSAC

321 Hascall St., 68108-2121; Sun. Serv. 11:00 a.m.; Sunday Philosophy Class Noon when scheduled; Pastor & Secy., Alace Jayne Fanslau, 321 Hascall St., 68108-2121, (402) 345-0101.

• NEVADA •

LAS VEGAS - Spiritualist Desert Church

3355 W. Spring Mountain Rd., Ste. 68, 89102, (702) 876-8783; Service times: Sun. 11:00 a.m., Tues. 6:30 p.m., Thurs. 7:30 p.m., Healing Meditation, with a Spiritualist development class following the service, every welcome. Vicky Homann, Pres., (702) 369-9449, e-mail: VickyVJean@aol.com.

• NEW HAMPSHIRE •

SALEM - The Church of Spiritual Life, Inc.

Masonic Hall on Main St., Rte. 97; Mailing address: P.O. Box 144, 03079; Sunday Service 10:30 a.m.; Wed. classes 7:15 p.m.; Call Pastor, Rev. Kenneth Wingood, (978) 454-4163; website: <http://www.nhspiritualist.com>.

• NEW JERSEY •

WESTVILLE - Church of Eternal Life

243 W. Olive & Folsom Sts., 08093; Sun. Healing, Worship & Message Serv. 11:00 a.m., (856) 456-2196 for cancellations; Pastor, Lillian Joyce,

300 McCourt Ave., Berlin, (856) 767-1651, e-mail: spiritone@snip.net; Pres., Russell E. Joyce, 300 McCourt Ave., Berlin, (856) 767-1651; Secy., Kathleen M. Padlock, 4305 Broadway, Gloucester City, 08030, (856) 456-3401; website: <http://users.snip.net/~spiritone>.

WENONAH - Stow Memorial Foundation

Muriel De Young, 305 Carnegie Ave., Wenonah.

• NEW YORK •

EAST AURORA - First Spiritualist Temple

29 Temple Pl., P.O. Box 465, 14052, (716) 652-5018, www.fst-east-aurora.org; Sun. Healing Service 10:30 a.m.; Lecture and Message Service 11:00 a.m.; Social Hour 12:15 p.m.; Dinner Day 3rd Sun. of month followed by mini-readings; Secy., Rae Cogar-Shelton, (716) 648-3881.

LILY DALE - Lily Dale Assembly

5 Melrose Park, 14752, (716) 595-8721, Fax (716) 595-2442; Office Hours, Sept.-June, M-F, 10 a.m.-2 p.m.; June-Aug, M-F, 9 a.m.-4 p.m., Sat. 9 a.m.-12 Noon, closed Sunday; Camp Season: Last Friday in June to day before Labor Day; contact Mary Ockuly, Secretary.

LILY DALE - Lily Dale Spiritualist Church

Sun. Serv. 10:30 a.m.; Healing & Message Serv. each Wed. 7:30 p.m.; Pres., Michael Pillsbury, e-mail: pillsbury@madbbs.com; Secy., Sueanna Vollmar.

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC

Healing & Worship Service, Sun. 11:00 a.m. at the Smithtown Masonic Temple, 34 River Rd. (Nisequogue River Rd.), Smithtown; Pastor, Rev. Virginia Berg; Asst. Minister, Rev. Patricia Anne Duffield, NST, (631) 588-3150; Mailing address: 1280 Claas Ave., Holbrook, 11741-3902; e-mail: asisli@optonline.net.

LONG ISLAND - New Horizons Spiritualist Church

Meeting: at 10:00 a.m., 1130 N. Broadway, Massapequa; Classes available; Mail to: Frances Werbeck, Secy., 43 Grand St., Lynbrook, 11563, (516) 593-7213; Pastor, Rev. N. A. Lloyd, NST, 10 Muncy Ave., Apt. 301, W. Babylon, 11704, (631) 669-3226, e-mail: nlloyd@suffolk.lib.ny.us.

LONG ISLAND - Summerland Church of Light, NSAC

Healing and Worship Service: Sunday 10:00 a.m. service held at 225 Wireless Blvd., Hauppauge; Church Mailing Address: P.O. Box 5209, Hauppauge, 11788-5209, (631) 732-0421; Pastor, Rev. Richard Schoeller, NST, (631) 470-0221.

LONG ISLAND - Temple of Metaphysical Science, NSAC

So. Ocean Ave. & Baker St., Patchogue, 11772; Sun. Serv.: Healing and Worship 11:00 a.m.; Pastor, Rev. Hugo Ruiz, NST; Mailing address: P.O. Box 3400, Patchogue, 11772, 800-316-1231; website: <http://www.TMS-Li.org>.

ROCHESTER - Plymouth Spiritualist Church

29 Vick Park A, 14607; (585) 271-1470; Voicemail (585) 234-2362; Sun. Serv. 10:30 a.m.; Wed. Night Serv. 7:00 p.m.; Third Wed. All Message Serv. 7:00 p.m.; Children's Lyceum third Sun. 10:30 a.m.; Plymouthspiritualistchurch.org; Pastor, Robin Higgins; Pres., Joanne Antinore.

• OHIO •

ASHLEY - Ashley Spiritualist Camp Association

Wooley Park Drive, P.O. Box 277, 43003; Secy., Nikki DeWitt, (740) 747-3825.

ASHTABULA - First Spiritualist Church

4230 Main Ave.; Sun. Serv., 2:00 p.m., Healing & Clairvoyance; **TELEPHONE FOR WEATHER CANCELLATIONS**. Pres., Dorothy A. Benes, 8513 Creek Rd., Williamsfield, 44093; Phone: (440) 293-7056; For information contact: Charles J. Benes, 8513 Creek Rd., Williamsfield, 44093; Phone: (440) 293-7056. **LET PHONE RING**. Services are held starting with the 2nd Sun. in Sept. and continue through the last Sun. in May. Church is not in session during June, July, and Aug.

COLUMBUS - First Spiritualist Church of Linden

1751 Aberdeen Ave., 43211, (614) 263-1631; Pastor, Natalie Smith Blakeslee.

COLUMBUS - Spiritualist Church of Spirit Revelation

1081 E. Weber Rd., 43211.

DAYTON - Spiritual Life Center, NSAC

611 Watervliet Ave., 45420, (937) 878-1165.

• OKLAHOMA •

OKLAHOMA CITY - Central Spiritualist Church

2348 N.W. 36th St., Sun. Serv. 2:30 p.m.; Lyceum Sun. 1:00 p.m.; Pastor, Juanita Oyer; Pres., Charlotte Griffin, 1306 S.W. 38; Secy., Juanita R. Oyer, 6216 S.E. 10th St., 73110, (405) 732-7975.

DIRECTORY OF CHURCHES, (Continued from previous page.)

• PENNSYLVANIA •

ALLENTOWN - Getter Memorial Church, NSAC

1123 Oak, 18102; e-mail: getter@entemail.net; Lyceum 9:30 a.m. with Sun. Service to follow at 10:00 a.m. including healing and message work; Pastor, Rev. Ludwig Zernicek, NST; e-mail: rev_lance@entemail.net, phone (610) 770-7560; Pres., Sharon George-Politz, C.M., (610) 434-3454; Secy., Susan Zernicek, e-mail: getter_sec@entemail.net. or phone (610) 770-7560.

McKEESPORT - First Spiritualist Church

809 Locust St., 15132, (412) 672-1272; Sun. Serv. 1:30 p.m., Healing, Lecture and Messages; Pres., Carol Perella, P.O. Box 1981, Pittsburgh, 15230-1981, (412) 461-7002; Secy., Dianne English, 830 Stanton Ave., Pittsburgh, 15209.

PHILADELPHIA - Second Spiritualist Church

423 S. Broad St., 19147, (215) 735-9630; Lyceum Sun. 4:30 p.m.; Healing and Worship Service 5:30 p.m.; Wed. all message, 7:45 p.m.; Pastor, John E. Faison, Sr.; Co-Pastor, Betty Hutt; Secy., Gladys M. Faison, 2118 N. Natrona St., 19121, (215) 232-9219.

• TEXAS •

AUSTIN - First Spiritualist Church

4200 Ave. "D", 78751, (512) 458-3987; Devotional, healing & message service every Sunday at 10:00 a.m.; Pres., Wanda Garcia; Corr. Secy., Wanda Garcia.

CAMERON - First Spiritualist Church of Cameron

Pres., Pearl Kroneck, P.O. Box 1152, 76520-1152, Fax: (254) 697-2275.

DALLAS - Second Spiritualist Church, NSAC

4905 Inwood Dr., Rowlett, 75088; Devotional, Healing and Message Serv., 2nd and 4th Sunday's each month at 2:30 p.m. until 4:30 p.m.; Class/Circle following service at 4:30 p.m.; Pres., Julie de Araujo, (972) 276-8232; Mail: P.O. Box 464, China Spring, 76633; e-mail: SSC@SSCNSAC.ORG; website: http://SSCNSAC.org.

HOUSTON - First Church Of Divine Science, NSAC

2115 Turner Dr., 77093; Mailing Addr.: P.O. Box 11088, 77293-1088; Pres., Rev. Jovita Jessup; Rev. Marie W. Smith; Secy., Liana V. Liles; Sun. Serv. 2:30 p.m.; Wed. Service: 7:30 p.m. Open healing, meditation, & messages from Spirit; Fri. Spiritual Development 8:00 p.m.; Sat. Spiritual Development 10:00 a.m.; (713) 695-2550.

McMAHAN - Angels of Light Spiritualist Church, NSAC

2714 FM 713, Lockhart, 78644-4163; Devotional, healing and message serv. followed by class/circle, 2nd and 4th Sundays at 2 p.m.; Pastor and Secy., Rev. Dr. Jean I. Hamner, NST, (512) 376-5310; e-mail: Angelsoflighthx@aol.com.

SAN ANTONIO - Louise Scholtz Memorial Chapel, NSAC

1627 PanAm Expwy. North, 78208-1143, (210) 225-2354; Sun. Serv. 10:30 a.m. to 11:30 a.m.; Co-Pastors, Hector Caldera and Alex Sifuentes.

TAYLOR - First Church of Psychic Science, NSAC

1300 W. 4th & Ferguson, P.O. Box 1113, 76574; (512) 251-5425.

• VIRGINIA •

FALLS CHURCH - Center for Spiritual Enlightenment, NSAC

222 N. Washington Street; Mailing Addr. CSE (NSAC), P.O. Box 6535, 22040-6535; (703) 645-8060; website: www.TheCSE.org; e-mail: thecse@TheCSE.org; Year-round Serv.; Healing Serv. each Sun. 10:00 a.m., followed by Devotional Serv. at 10:30 a.m.; Children's Lyceum 10:00 a.m., Sept. through June; Judy Griesse, Debbie Shoop, Lyceum Co-Directors; Pastor, Rev. B. Anne Gehman; Asst. Pastor, Rev. Patricia A. Stranahan; Pres., Larry Leonard; Secy., Missy Leban, 1813 S. Pollard St., Arlington, 22314, (703) 271-4035; e-mail: missyleban@santeon.com.

NORFOLK - The Memorial Spiritualist Church, NSAC

307 W. 37th St., 23508, (757) 622-5070; Service held on Sundays at 11:00 a.m. and 7:30 p.m.; Wed. at 7:30 p.m.; Healing available at 7:00 p.m. Sun. and Wed.; Pres., Fred H. Brown; Secy., Ann Marie Croteau; Lyceum Director, Beth Yates.

• WASHINGTON •

KENT - Church of Divine Grace, NSAC

Services held on Sunday at 11:00 a.m. at The Spiritual World, 216 First Ave. So.; All Correspondence to: Allers, 11113 S.E. 323 St., Auburn, 98092, (206) 824-7454; e-mail: Info@divinegrace.org.; Pres., Bernie Allers; Secy., Lezlie Deuchress; website: www.DivineGrace.org.

MILTON - Camp Edgewood, NSAC Assoc.

1228 - 26th Ave. Ct., 98354; Tel. (253) 927-2050, Fax (253) 927-7531; Pres., Colleen Mohler, (253) 927-2365; Secy., Cynthia Frye, e-mail: cynthia92969@comcast.net.

MILTON - Church of Spiritual Unity, NSAC

Camp Edgewood - Church Serv. Sundays, 2:00 p.m.; Pastor, LaVerne Pemberton, (206) 722-2348; Pres., Colleen Mohler, 1210 - 26th Ave. Ct., 98354, (253) 927-2365; Secy., Catherine Cesaro, (206) 782-3779; e-mail: csunsac@yahoo.com.

TACOMA - Church of Spiritual Truth, NSAC

Sun. Serv. 11:00 a.m.; Pastor, Rev. Lillian Johanson; Pres., David R. Chapman, Sr.; Secy., Denise (Dee) L. Chapman, P.O. Box 1856, Milton, WA 98354.

• WEST VIRGINIA •

WHEELING - First Spiritualist Association of Wheeling

(Way Memorial Temple) N. Broadway & Maryland Sts., (304) 233-5065; Sun. Lyceum at 9:30 a.m.; Healing and Worship Serv. 10:45 a.m.; Wed. Healing 6:30 p.m., Message Serv. 7:30 p.m.; Lyceum Conductor, Beverly Goff, Asst. Conductor, Josetta Ludwig; Secy., Fred Anderson, (740) 944-1557; e-mail: falconrising@mailaka.net; Pres., Sue Beth Warren, (304) 242-6032, e-mail: suebethwarren@comcast.net; Church website, http://users.1st.net/pastorray; Church e-mail: waymemorialtemple@1st.net.

• WISCONSIN •

WEST ALLIS - First Spiritualist Church of West Allis

6228 W. Washington St., 53214; Sun. Healing & Worship Serv. 10:30 a.m.; Pastor, Rev. Pamla Ashlay, (414) 545-7650; Pres., Manila Kochanski, W1371 Hwy. O, Oconomowoc, 53066, (920) 474-7332; website: www.fscwa.org.

WONEWOC - West Wisconsin Spiritualist Camp Association

304 Hill St., 53968, 1-800-974-7035 or (608) 464-7770; Open mid-June to mid-September.

• CANADA •

BRITTEN MEMORIAL CHURCH OF CANADA

657 Lansdowne Ave., Toronto, Ontario, M6H 3Y2.

THE FIRST SPIRITUAL CHURCH OF MONTREAL

2186 St. Catherine St. West, Montreal, Quebec, H3H 1M7; English Serv. - Sun. 2:00 p.m. & Wed. 7:30 p.m.; French Serv. - Sun. 4:30 pm., 2nd & 4th Wed. 7:30 p.m.; Rev. Mary Amato, Minister, (514) 365-0661.

THE FIRST SPIRITUALIST CHURCH OF GALT

72 Grand Avenue North, Cambridge, Ontario, N1S 2K9; Sun. Serv.: Healing 2:30 p.m., Devotional 3:00 p.m.; Summer (June, July, Aug.): Healing 6:30 p.m., Devotional 7:00 p.m.; Meditation, healing and message circle, Wed. 7:00 p.m.; Development & Healing Classes available; Pastor, Rev. Ed Kenning (semi-retired); Pastor, Rev. Karen Charles (519) 622-7177; website: http://members.rogers.com/fscg; e-mail: fscg@rogers.com.

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SPIRITUALIST CHURCH OF CANADA

83 Ottawa Street North, Hamilton, Ontario, L8H 3Y9; Pres., Rev. James Kinneer, (905) 545-7050; website: www.spiritualistchurchofcanada.com.

SPRINGDALE CHURCH, TORONTO

30 Merritt Rd., Toronto, Ontario M4B 3K5; Sun. Serv. 3:00 p.m. Spiritual Healing & Messages, 7:00 p.m. Address and Spirit Messages; Thurs. 7:00 p.m. Spiritual Healing, Messages and Open Development Circle; Development Classes; Pastor, Rev. Doreen Bauld, (416) 759-3958.

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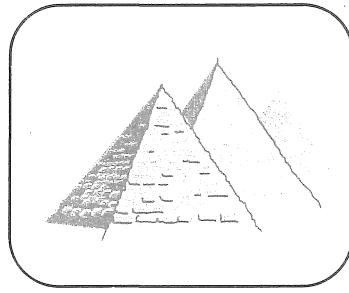
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*Each month **The National Spiritualist** will feature the writing from a student who is currently taking the education course from the Morris Pratt Institute. Featured this month is an essay written by **Madeline Carbone** of the Temple of Metaphysical Science in New York.*

FORERUNNERS

The date of commencement of Modern Spiritualism is March 31, 1848. This religion is really the benefactor and recipient of both the knowledge of past ancient religions and the phenomena of the world of spirit as well as the synthesis of Natural Law. Although its commencement has been given a date, it is timeless in its attributes. Ancient Spiritualism, as evident in religious practices of the Egyptians, Persians, etc., shared the belief in life after death and spirit communication. The basis for this was magic, mysticism, superstition and miracles. Modern Spiritualism ended the Age of Miracles as it revealed the phenomena to be governed by Natural Law.

Emanuel Swedenborg, born in Sweden in 1688, was one of the forerunners of Modern American Spiritualism, becoming known as the Swedish Seer. He studied science, metallurgy and mathematics. He spent the last third of his life opening his spirituality and promoting spiritual enlightenment. He stated that God had manifested to him and called him to holy office in April, 1744, when God opened Swedenborg's sight to the spiritual world and communication with it. He demonstrated clairvoyance, terming it "telaesthesia." He described the physical body as clothing for the spirit, which survives death. He declared the existence of "Infinite Unseen Mind" to which our mind is related; proceeding therefrom. He talked about the Universe being run by order of Natural Law, and that everything in the material world is part of cause and effect in the spiritual world. He described cause and effect as the development and manifestation of love. A true pioneer in his thinking, Swedenborg's beliefs are in line with Modern Spiritualism's underpinnings.

Franz Anton Mesmer, another forerunner, was born in Austria, in 1734. With religious, philosophical and medical background, he discovered what he termed "animal magnetism." During therapy sessions, Mesmer used magnetic plates and suggestions, while patients were in hypnotic trance states, to balance the animal magnetism in the body. In this way he cured illness. During therapy sessions, spir- its played a part. Thus, sessions were likened to Spiritualist

séances and the trance state likened to the trance of Spiritualism. Mesmer helped demonstrate that spiritual and psychic manifestations were natural.

Mother Ann Lee, also a forerunner of Modern Spiritualism, was founder of the Shakers. She was born in England in 1736. She received a vision that within her was fulfilled the Second Coming of Christ. To experience this Coming, one had to maintain a life of celibacy, work and worship. She was the group's leader, claiming the gift of tongues, performing "miracles" and communicating with spirit. In 1774, she and seven followers went to America, founding the first Shaker settlement there. They communicated with American Indian spirits who produced physical phenomena. In 1830, they were told by spirit their gifts would be withdrawn and disseminated to the world in a new era commencing with amazing discoveries of spiritual and material wealth. Spirits would be pervasive in palace as well as cottage. In 1848, with the Hydesville, NY phenomena, spirit communication was established with the inhabitants of a cottage. This was believed to be evidence of the prophecy in addition to the gold rush in California and the start of the Industrial Revolution.

Andrew Jackson Davis, born in 1826 in NY is considered the Father of Modern American Spiritualism. In 1843, a tailor named Levingston mesmerized Davis whereupon he became an X-ray clairvoyant. In 1844, Davis had a profound spiritual experience which dramatically changed his life. Jackson also met his spirit guide who gave him a "Magic Staff" advising him, "Under All Circumstances Keep an Even Mind."

Davis' Harmonial Philosophy and Association promoted the discovery and dissemination of scientific knowledge of spiritual things. He revealed prophecy, and as a result of visions of educating children in spirit, created the Children's Progressive Lyceum in N.Y. on January 25, 1863.

It is my viewpoint that Davis was the single most important forerunner and contributor to Spiritualism. Most of his beliefs, based on his spiritual gifts, influenced and pioneered the religion and are in direct line with it. He believed in immortality, communication with spirit, and in the art of healing, revealing that the origin of disease is in the soul.



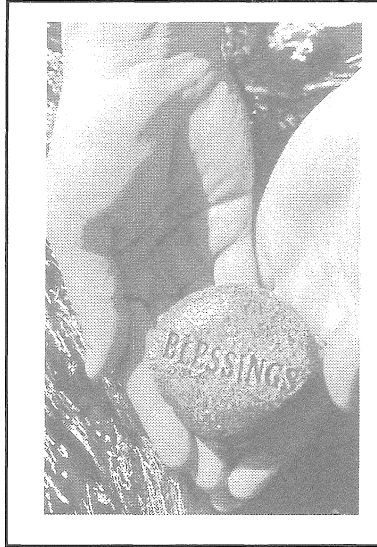
Resolutions

BY THE REV. CHARLENE KLEINSCHMIDT, NST, New York

Are you thinking "Resolutions are for January!" I've been doing a lot of thinking about resolutions and why by March we have forgotten all about them or just haven't gotten around to doing them. This article is far different than the one I originally planned to write. I had intended to speak to the background of the Spiritualist Benevolent Society and the development of Gratitude Day. Instead, the following came through. Perhaps it is spirit's way of encouraging future growth of the Society for a time when we can again establish a retirement home for our members in need. The following quotations are from in *The Centennial Book 1893-1993* "A hotel in Cassadaga, Florida, functioned from 1962 until its closing in 1979. The Stow Board decided to continue the function of the Spiritualist Benevolent Society as an entity to issue monthly stipends to any individuals within the N.S.A.C. in need." Instead, I found myself thinking about New Year's resolutions and our pioneers. What if A. J. Davis had all those wonderful visions and decided not to share them with anyone. He might have thought it wasn't worth the effort to start a lyceum. He might have surmised people thought he was strange all his life with his visions and his prophecies, so it would just be easier to act like everybody else and keep his ideas to himself.

What about the Fox family? I think it took tremendous will power and resolution to invite their neighbors in the first time. Can you imagine how difficult it became for them as their daughters, whom they loved, were subjected to verbal and physical abuse? We know at one time the family did flinch a little and longed for the peace and quiet they had known before Charles B. Rosna shook up their world. What if Mr. Fox called the family together on January 1, 1849 and said "Enough is enough! We have told the truth and people don't like it. I hereby say we make a resolution to never have another thing to do with whatever this is going on around here. We will not listen to spirit or tell other people about them. My resolution for 1849 is to go back to our old life, no more folderol for us!"

Since the children wanted to please their father, they may have said "That's right. Our resolution for 1849 is to tell everybody it was a mistake! We just imagined the whole thing. It was just a board on the cottage banging on the wall! No more spirit contact for us!" Where would we be today if the Fox family and all the pioneers had decided to take the easy way and either not share their knowledge or deny the



truth of communication? If after enduring the ridicule and loss of prestige in their communities, they had made resolutions to keep what they knew private, Spiritualism might not be. Instead, we know the opposite, they were resolute in their perseverance and worked hard to help others learn the truth of spirit communication. Sometimes we say it was easier then. They didn't have the distractions we have today. No cell phones, no television, no organized sports they needed to chauffeur their children to, day in and day out. In some ways that's true. All they had was heavy manual labor. They did everything the hard way, no modern conveniences for them. Granted countless hours

of endless laundry or plowing fields gave them plenty of time for contemplation. Communication was a novelty and we all know how exciting something new can be, perhaps that's why the home circles were so popular. It added variety to their daily drudgery. Certainly they had plenty of time to trek to someone's home and sit in a circle. Of course, they also had to get up the next day and go back to their usual dreary chores. But, then they didn't have demanding bosses. Or did they? Most of them were commoners, who worked hard for their daily sustenance. In fact, many of the better known mediums confounded the world with their abilities to speak in foreign tongues and give remarkable lectures on a variety of subjects in spite of being uneducated. They had taken the time and worked with spirit to develop these abilities. They had no excuses for their difficult daily lives. They wanted to share with the world the truths they had found and the beauty of communicating with the Spirit World. The following quote is from *Modern Problems* by Sir Oliver Lodge, "...set forth high ideals, and be not ashamed to speak of these ideals and to follow them: then we shall find that there is plenty of unselfishness still, the spirit which calls men to harder tasks than momentary spurts of bravery, calls us all to the long and persistent effort of educating ourselves in the truth of things, and then, with patience and self-control, applying our energies to the material betterment and spiritual elevation of the world." The quote came from an article *Public Wealth and Private Expenditure*. I think some of the chapter titles might interest you in light of the "modern problems" of today. Among the titles there are: Universal Arbitration; The Irrationality of War; The Pursuit of Wealth; Social Reforms; Squandering

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The Home Circle

BY THE REV. LENA BARNES JEFTS

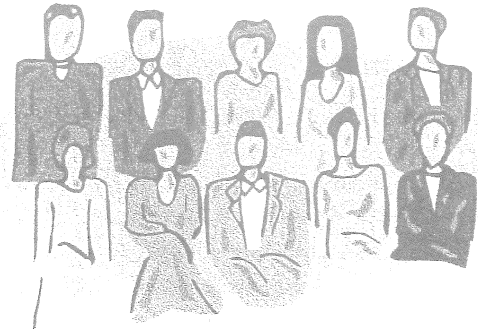
Editor's Note: *The National Spiritualist* ran a series of articles in 1953 by the Rev. Lena Barnes Jeffs that are very informative. These articles were from her class work and contain the basics which are always good to review.

In forming the "Home Circle" it is not only advisable that you choose a group that is congenial to each other but also those who are sincerely interested in the development of their own mediumship.

Absolute harmony is necessary if the class is to be successful. An hour and a day should be chosen that is convenient to all and nothing but sickness should be permitted to keep the student away from the class meeting. Three, five, seven or nine people should be chosen and both male and female students if possible.

Spiritualism is a Religion and the attainment of mediumship is a sacred gift. The class should always be opened and closed with prayer. The person who is most capable in the group should be the leader. The first part of the class should be devoted to the study of the philosophy, the lesson should be read and every one of the group should take part in the discussion that follows. Following the philosophy there should be a little time devoted to those who wish to develop inspirational writing and speaking. Many beautiful poems and lectures may be received by those who are capable of developing this phase of mediumship.

When the inspirational period is over then the lights should be lowered or put out entirely and the class may sit in concentration striving to attune themselves to the higher vibrations of the spirit people. Each student should work,



giving out what he or she hears, sees or senses. If you have already received your Spirit Teacher call upon him (her) by name when you stand to work for him or her.

The question will arise as to what position you shall take when sitting for attunement—some mediums suggest that you sit with your feet flat upon the floor and your hands with palms upward in your lap. I would be very uncomfortable if I had to sit in this position for one hour. The first step in concentration is absolute relaxation and I personally could not relax when in an uncomfortable position—the Spirit Teacher of our classes, Sir Joseph Banks, suggests that we sit in the position where we are most comfortable and can forget the physical body.



(Next Month— "Spirit Teachers")

Suggested Supplementary Reading...
The Fundamentals of Spiritualism
By Lena Barnes Jeffs

Spiritualist Manual
For sale at the National Spiritualist Assoc. Book Shop.

RESOLUTIONS (Continued from previous page.)

A Surplus; The Production and Sale of Drink; Charity Organization and The Smoke Nuisance (to be fair this refers to coal, not tobacco). Sound familiar? As you can see, our "modern problems" are not so different from the ones discussed in 1912. Yet, they had time to work for the cause of Spiritualism and to fill the halls.

There are many today waiting to hear the truth we hold so dear. You are hopefully in the vicinity of an NSAC church, but there are many places in this country where the truth of spirit is only known from authors, psychics, and television programs. How wonderful it is when we can help people looking for enlightenment to find it.

Is there a particular aspect of Spiritualism you want to explore and develop? Turn off the TVs, put down the paper, pare down the extra curricular activities and resolve to accomplish the task! Each of us should strive to be a beacon of light for the future. Let us resolve to spread the truth. The pioneers filled the halls to overflowing. Should we do less for the truth we know and love? Since every day is a new beginning, let us make this our intention; revive our resolutions and build a firmer foundation for the future. Let us also show our support on Gratitude Day to those whom worked for the cause and now are in need of our assistance.



VISUAL INSTRUMENTAL TRANSCOMMUNICATION

BY THE REVERENDS TOM AND LISA BUTLER, NST
Directors of the Department of Phenomenal Evidence

"Instrumental TransCommunication or ITC" is a term used in many parts of the world to describe phenomena that includes EVP, but also includes visual forms and the more rare two-way, real-time communication across the veil.

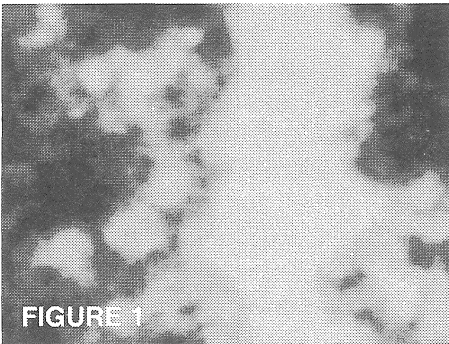
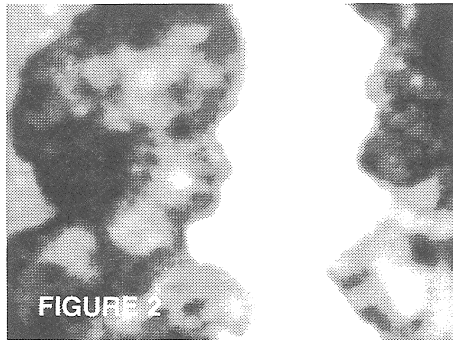


Figure 1. Full video frame with noise formed from a video loop.

Figure 2. Same as Figure 1, but with substantial changes in intensity and brightness in selected areas.

Since most Spiritualists have heard examples of EVP by now and are aware of the arguments for why it is thought to be phenomenal, we will focus on a couple forms of "Visual ITC."



Please visit <http://aaevp.com>, to hear examples of EVP if you have not had the pleasure.

In Visual ITC, phenomenal features are found in visual "noise" much as the voices are found in audio noise. In both cases, we believe the phenomena are the result of a psychokinetic transfiguration of the physical noise. In this first form of visual ITC, we have used a video feedback loop to generate the visual noise. The loop is created by arranging a camera so that it can "see" what it has just recorded in a continuous record – display circle. After a recording is made and the video is "captured" into a computer, the individual video frames are "grabbed" and examined in detail in photograph editing software as if they were still photographs. In fact, a still camera can be used in lieu of the video capture process.

By its very nature, a video loop effectively scrambles any possible broadcast signal; however, it is natural for small regions of order to emerge out of the chaotic energy. Even so, there is no known reason for the emergent energy to be formed into recognizable features of such detail as

is shown in the examples here. In fact, experimenters have collected very good likenesses of loved ones who are known to be on the Other Side, making it doubtful that the features found in the visual noise are the product of imagination, stray television signals or chance formations of light, color and darkness.

The original, full video frame of the first example is in Figure 1 and has been "enhanced" in Figure 2, in an effort to make it easier for you to see the features. Please remember that these are not photographs as if they are family pictures. For you to see anything recognizable in them is, in itself, phenomenal. Since the features are much more easily identified in color, the examples will be posted at <http://nsacphenomena.com> for those of you with Internet access.

In Figure 1 and 2, we see a girl looking to your right, and apparently holding a small dog, such as a poodle. She is facing what appears to be a rabbit in the lower right corner and a dog in the upper right corner. The dog in her arms is facing you and the other animals are facing her. Because of the research that has been conducted, we have reason to believe that the girl and the animals are in spirit. We do not yet know why we have found her in our video frame or who she might be. Do you recognize her?

The second form of Visual ITC we will show you is a digital photograph of light reflected from agitated water. This example was taken by AA-EVP Member, Erland Babcock, who has proven to be gifted in many forms of Visual ITC. Light reflected from certain surfaces produce visual noise that is nearly as chaotic as is found in a video loop.

In Figure 3, a large brown jug was partially filled with water and violently agitated while a high-speed digital picture was taken. We can see an arch of reflected light that is not part of the phe-

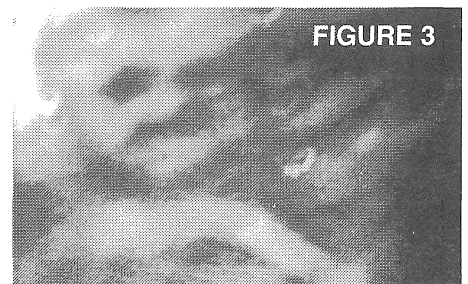


Figure 3. Photograph of light reflecting from agitated water that is in a brown jug.

nominal images, rising from the bottom of the picture and more to your left of center. A round-faced man's chin is just

(Continued on next page.)

touching the top of the arch. The dark area above that is the man's mouth and above that are two dark areas, which are his eyes, looking at your right ear.

Just to the right of center is a man looking to your left. There is a "U" shaped bright line above his nose. This is not part of the feature. Just above the "U" shaped line are his brow line and a well defined left eye. You should be able to make out the man's mouth, left cheek bone and hair line/temple.

AA-EVP member, Mike Sullivan has developed yet a different method for generating visual noise. He uses a camera flash to "fill" the image of a mirror in his photographs with bright light. He finds phenomenal features in that brightness. Figure 4 shows the mirror he commonly uses and an unaltered phenomenal image. We should point out that Mike is very careful to keep objects in the room from masquerading as phenomenal features in his pictures. Figure 5 is a slight enlargement of the phenomenal

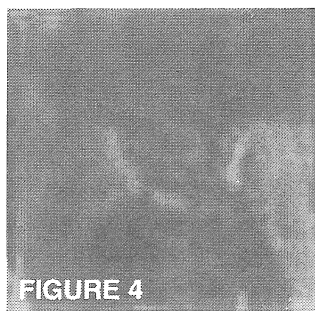


Figure 4. Photograph of light reflecting from mirror. Apparent man in light.

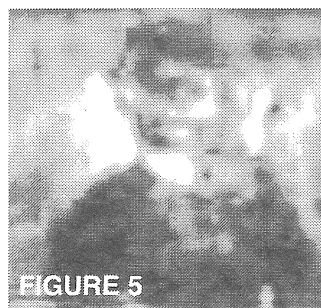


Figure 5. The apparent phenomenal feature of Figure 4 has been enhanced.

image vaguely seen in Figure 4, with selective changes in contrast and intensity so that you will be more likely to see the feature in this printed form. The apparently phenomenal feature we see is a man visible from the waist up and facing you. In the color version, it is clear that he has a large red ribbon on his chest where his left shirt pocket would be. You can see a bright area just above the ribbon that is his white shirt defined by his lapel. He appears to have a large mustache and might be wearing a derby hat.

The last form of visual phenomena we will show you is images found in light reflected from objects in a common photograph. Figure 6 is an ordinary photograph of a turned off television set that has a small amount of light from the room reflecting from the surface of the screen. The photograph is highly textured because the image was compressed using the JPEG format, a common

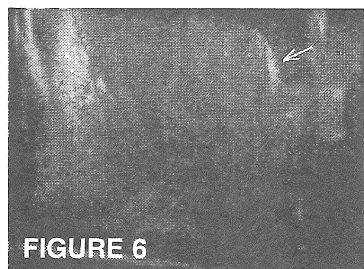


Figure 6. Light reflected from a turned off television screen. The intensity of the image has been slightly modified.

procedure for storing pictures in a computer. Added visual noise caused by image compression in computers is often a rich source of phenomenal images.

An arrow is shown pointing to a small area of brightness on the television screen. That area in question is shown in Figure 7 as a highly enhanced image. We added no lines, but we did make the target feature more visible for printing by selectively changing the intensity of the back-



Figure 7. The area indicated in Figure 6 by the arrow. The feature has been greatly enhanced by selectively changing intensity.

ground. If you look closely, especially at the color version of Figure 6 shown at <http://nsacphenomena.com/articles.htm>, you may see other, not very well formed faces.

In Figure 7, we see a man facing to your right shoulder. He has a bulbous nose and appears to be wearing a conical hat. He may have a full beard and it appears that we can see his shoulders. All and all, it appears that the picture is of a little elfin character wearing a magician's hat.

It is important to remember that we believe the face in Figure 7, as in the other photographs, shows what appears to be a phenomenal feature. Based on the way we understand these phenomena today, the little elf-like character in Figure 7 is an etheric bring and it is phenomenal in the extreme that we have the picture at all.

In the Video loop technique for generating visual noise, as used for Figure 1 and 2, the features we are finding seem to be of a different class of entity, than can be found in any of the reflected light techniques. Experimenters around the world, who are using the video loop technique, have reported finding the faces of people who are known to have lived a recent lifetime in the physical. We have even found what appears to be the face of Tom's father in one experiment. However, we have no such reports for reflected light, we suspect, because there are so few people working in this media.

You can explore any of these forms of phenomena without making a substantial investment in equipment. We have attempted to provide some supporting information at <http://aaevp.com>. Beyond that, we simply need to see many more people experimenting and collecting examples. It is through such examples that we begin to see patterns that suggest theories that can be, in turn, tested. Please let us know if you do try any of these techniques and what you discover.



SPIRITUALISM'S BEGINNINGS

Modern Spiritualism dates to March 1848 in Hydesville, Wayne County, New York. A place that Maureen and I, along with the Reverend Marilyn Awtry-Smith, visited in 2002.

On December 11 in 1847, Mr. and Mrs. John and Margaret Fox and their daughters moved into a house that was rumored to be haunted. The family experienced unexplained noises such as rapping sounds. The girls devised a system of communication with the entity making the noises. Specified numbers of raps meant, "yes," "no," or different letters of the alphabet. Eventually they discovered that the communicating spirit was a man named Charles B. Rosna, who had been murdered by the previous owner of the house, allegedly a John Bell.

Reports of these strange communications became known to the public and hundreds of people flocked to the house to witness the supernatural phenomena that occurred. More spirits began to communicate with two of the daughters Margaretta and Catherine, and they went on tour to promote Spiritualism. Eventually, other people began to practice being mediums. In 1853, the first Spiritualist Church was founded and within two years Spiritualism claimed to have many followers.

The main principle of Spiritualism is that a Spirit World coexists, overlapping the material world. When a person dies, his or her soul moves to the Spirit World and will continue to progress for eternity. Each progression of the soul takes it closer to God. People can develop their souls through developing spiritual qualities in either this world or the next. Spiritualist's belief in the afterlife differs from other religions, such as Christianity, in that they believe the spirits of the dead can communicate with the living through mediums, and that they actively act as guides to help the living develop their souls. As in any science they repeatedly demonstrate this fact usually at most meetings.

Perhaps it can be said that the religion of Spiritualism is closer to the ideals of Christianity than what most people think. It does not just propagate the theories but puts them into practice. A sort of "Proof of the pudding." "For after all, in the Christian *Bible*, Jesus is written as saying "The things that I do today, greater things shall ye do also." John 12:14. If we are to accept the existence of this man (which we do) and his works, then we must accept also that he practiced his preachings. He healed the sick and communicated with the dead. He materialized, he transfigured, etc.

As the Spiritualist movement got underway in America and Europe, the strange but well-documented manifestations of spirit communication such as spirit rapping and séance channeling were regarded as weird and unexplainable events. The great majority of Americans

BY THE REV. RAYMOND JONES, and Europeans viewed it as nothing more than a

bizarre form of entertainment. For those who took the spirit communications seriously, however, it quickly became apparent that something more was happening. Many of the messages received from spirits were discovered to be quite accurate. In addition to the messages, other phenomena were being witnessed and verified by many of the most credible individuals in American and European society. By 1854, spirit-directed paranormal phenomenon had reached the level of an intradimensional invasion. Leading Spiritualists in the United States decided that it was time to undertake an official investigation. The erudite and well-respected Spiritualists petitioned Congress to appoint a scientific commission to investigate the perplexing paranormal phenomenon that had been witnessed by so many people.

The petition entitled "A Memorial" described the phenomenon produced by the spirits in great detail. The former governor of Wisconsin, Nathaniel Tallmadge, delivered this document to Senator James Shields to be presented before Congress. Much to the consternation of the petitioners, Shields scorned the Spiritualists by saying, "The prevalence of this delusion at this age of the world, among any considerable portion of our citizens, must originate, in my opinion, in a defective system of education, or a partial derangement of the mental faculties, produced by a diseased condition of the physical organization. I cannot, therefore, believe that it prevails to the extent indicated in this petition."

Responding to Shield's criticism, Eliab Capron, a chronicler of the Spiritualism movement, wrote, "It is more probable that any of the Memorialists expected more favorable treatment than they received. The carpenters and fishermen of this world are the ones to investigate new truths, and make senates and crowns believe and respect them. It is in vain to look for the reception or respect of new truths by men in high places."

The widely documented and verified invasion of the spirits described above never received a plausible explanation and is still regarded as a mystery. However, by 1893 it was realized that the religion of Spiritualism was here to stay.

The mid 1850's, in both the United Kingdom and the United States of America, saw the establishment of Churches and some forty years later there was centralized control in both countries as they formed a definite direction with their principles and articles of association. The great wheel had started to turn.

In fact, in the late 1800's, in the United States, so popular was Spiritualism that traveling mediums began to quit their migratory ways to

(Continued on page 31.)



What happened in **MARCH** throughout the years?

MARCH

National Nutrition Month, so a good time to review our nutritional eating habits. All life is interrelated, therefore, if you want health it is important to nourish the body, mind and spirit.

MARCH 13, 1906

On this day **Susan B. Anthony** passed to the land beyond after a short illness at the age of 87. She was a great light, with an aggressive nature as a leader in the reform movement of temperance, anti-slavery and woman's suffrage. One comment she made before her death was "Perhaps I can do more over yonder than I did here." Susan B., as she was commonly called, was a frequent visitor at Lily Dale, packing the auditorium when she spoke. March is **National Women in History Month** and Susan B. Anthony, along with Lucretia Mott, Elizabeth Cady and many Spiritualist women were instrumental in giving women voice and vote.

MARCH 17

St. Patrick's Day and the lesson from the leprechaun spirits is to look within for the pot of gold.



MARCH 17

Happy Birthday, the **Rev. Richard Schoeller**, NST, NSAC Board trustee. May it be a great year.

MARCH 27, 1837

Catherine Fox Jenken, Spiritualism honors you on the day of your birth, and thanks you for your communication with spirit which helped to begin the wonderful movement of Spiritualism. On that special night in 1848, Katie made a game of the raps saying, "Mr. Splitfoot, do as I do," and the raps responded in the same manner. The family's life was completely changed after that.

MARCH 27

Easter, the Christian celebration of the risen Christ and eternal life. The Easter story is filled with mediumship.

MARCH 31, 1848

The Advent of Modern Spiritualism is remembered with thanks to the brave Fox family. When their home was disturbed with noises and raps, the young girls, Catherine and Margaretta, made a game of the sounds, creating a method of communication with the spirit, Charles Rosna. This began their mediumship which developed in many ways, proving the continuity of life. They faced many difficulties, yet continued to serve. Their stories encourage us to help the mediums of today who have served through difficulties. On **Gratitude Day**, please contribute to the Spiritualist Benevolent Society to help retired workers who may require some additional assistance.



GRATITUDE DAY

NSAC Bylaws, Article XVI, Section 4:

The Fourth Sunday in March in each year shall be known as Gratitude Day on which all auxiliaries and Churches chartered by them shall hold a special service in honor of the founding of Modern Spiritualism and of the workers who have devoted their lives to the cause, and shall take up a special love offering for the *Spiritualist Benevolent Society*.

In an effort to help these individuals, the NSAC delegates passed the above Bylaw many years ago. This request for donations for the *Spiritualist Benevolent Society* sustains and builds a designated fund for the purpose of sending a monthly stipend to those members and/or workers of long standing, who have been brought to our attention and are in need of assistance.

As there are several people who at this time are in need of remembrance, we do ask your continued support for this very worthwhile project. On Gratitude Day, as you celebrate in your church the founding of Modern Spiritualism, please remember those in our organization who have given so much to each of us with their time and effort, and help us to give them a token thank you for all they have done.

Donations to the *Spiritualist Benevolent Society* may be sent to:

The National Spiritualist Association of Churches
Spiritualist Benevolent Society
PO Box 217
Lily Dale, NY 14752-0217

On behalf of the NSAC and the recipients of this fund, we thank you for remembering them.



An Interview With Bestselling Author Michael Prescott

BY MICHAEL E. TYMN, Oregon

New York Times bestselling author, Michael Prescott, was a hard-core rationalist until he had an “odd experience” in 1997. “The entire plot, as well as the characters, theme, and setting of a novel just came to me in the time it took me to type out the synopsis,” Prescott, author of *Comes the Dark, Stealing Faces, The Shadow Hunter, Last Breath, Next Victim*, and *In Dark Places*, explained in an e-mail to me. “This had never happened to me before and hasn’t happened since, and the synopsis came to me at a time when I desperately needed inspiration.”

At his Web site (michaelprescott.com), he offers a number of well-written and extremely interesting essays dealing with the paranormal, including one titled, “Why I’m Not a Skeptic.” In that essay, which will appear in the January issue of the *Journal of Religion and Psychical Research*, Prescott provides a very thorough and intriguing analysis of the mindset of the skeptic, pointing out early on that the term “skeptic” is misleading. “Far from being a state of habitual open-mindedness, today’s skepticism is characterized by resistance to any new ideas or new evidence, and unwillingness to critically examine its own biases,” the 44-year-old Prescott writes, going on to say that the underlying philosophy is rationalism.

In another essay, “Shrugging Off Ayn Rand,” Prescott tells how he was influenced during his early years by the books of Rand. “I had absorbed her philosophy, Objectivism. I believed it, I advocated it, and I tried to live by it.” However, while practicing Objectivism, which he defines as a system of reason, egoism, individualism, and capitalism, he was unable to find contentment or happiness. He found himself being judgmental, stubborn, and self-righteous.

A graduate of Wesleyan University, where he majored in film studies, Prescott divides his time between homes in the Arizona desert and the New Jersey shore. He is now working on another novel. Curious as to his earlier rationalistic mindset and his change in worldview, I put some questions to Prescott:

Can you tell me a little bit more about that inspiration back in 1997?

“Usually it takes me months to develop a plot. This one came to me as fast as I could type. The experience was as close to ‘automatic writing’ as I’ve come. I felt like I was taking dictation—but from whom, or from where? Saying that it came from my subconscious did not really answer the question, but merely dressed it up in pseudoscientific lan-

guage. The experience made me realize that there was more going on in this world than my narrow outlook had allowed for. For a while I thought it might have something to do with the distinction between the right and left hemispheres of the brain—that maybe the right hemisphere had put the story together and then conveyed it to the left hemisphere, allowing me to become conscious of it. So I read books on the brain, and this led to the question of the mind’s relationship to the brain, which opened up paranormal and eventually spiritual issues. I started reading a wide variety of books on esoteric topics, and my worldview gradually changed (and is still changing).”

Were you comfortable with your relationistic worldview, simply, as Jung put it, “marching toward nothingness?”

“I’ve always had a bit of a preoccupation with death, so I do understand the feeling of ‘marching toward nothingness.’ What bothered me was a) personal extinction, and b) the idea that everything one has learned and accomplished will be swallowed up by extinction as well, so what’s the point? The specter of meaninglessness was perhaps more important to me than the idea of annihilation, per se. If we are fated to live our brief lives and then perish, leaving nothing behind except memories in the minds of a few friends and family members who will also perish, in a world that will eventually turn to ashes in an extinguished cosmos, then what is it all for? That was the thought that nagged at me.”

Can you look back to the time when your materialistic worldview was threatened and explain why evidence of the paranormal and spiritual was perceived as a threat when it should have given you hope?

“Basically, I wanted to have certainty. I wanted to have answers that were incontestably right. The worldview of reductionistic materialism seemed to supply those answers. The system appeared to be internally consistent, scientifically valid, and ‘modern.’ By adopting it, I gained the assurance of certainty and the comfort of having ready-made answers to most of the big questions. I also garnered the ego gratification of feeling that I was in the vanguard of human knowledge, while the ignorant people around me were stuck in the superstition and mysticism of the Dark

(Continued on next page.)

Ages. Furthermore, I had the additional pleasure of believing that there was no God, no higher being than myself—a notion that appealed to my narcissistic side. And what teenager or young adult doesn't have a narcissistic side? To believe in something higher than myself would have been to accept limits, and I did not want limits."

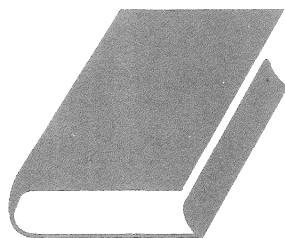
So it was basically an ego problem?

"Definitely. I think the normal course of human development is to begin to exhibit a sense of self around age two, then to develop this sense of self into a strong ego by the teenage years. For this reason, the typical teen believes that the world revolves around him and that every personal problem is a cosmic crisis. As we advance into adulthood, we usually begin to shed this narcissism and to see that there are things more important than ourselves. Some people don't make this transition; they are perpetual adolescents, still self-absorbed and grandiose at the ages of 50 or 70. Most people make the transition to a greater or lesser extent. Religion plays a big role here; the common theme of religions from around the world is to put the ego in its place. This is one reason why arrested adolescents are often so hostile to religion."

Now that you've "shrugged off" Ayn Rand, do you have any favorite authors who have contributed to your current worldview? Can you summarize that worldview?

"There really aren't any fiction writers I read for their worldview. Generally I read suspense fiction, and what I look for is good writing, a strong plot, well-drawn characters. I don't have to agree with the author's philosophy. Many of the authors I read are probably more skeptical than I am now. One exception is Michael Crichton, who made it clear in his memoir *Travels* that he accepts the validity of the paranormal. *Travels* concludes with a great essay on open-mindedness in science that Crichton wanted to deliver to a society of skeptics, but they wouldn't invite him to give the talk! To the extent that I have a coherent worldview of my own, I'm essentially a dualist. I think there's a clear division between the world of facts and the realm of values. It's just not possible to derive values from facts by logical reasoning—this is the old "is-ought" problem, and it's never been solved. People like Ayn Rand come along

and say they've solved it, but their arguments are always circular. Logic can tell us how things are, but not what we should do about it. I see a similar dualistic split between matter and spirit, science and religion, order and information, purpose and meaning. Maybe there is some ultimate unity that harmonizes all these things, but I don't see it. My other main premise is that life is a training ground. The parapsychologist, Charles Tart, compares it to boot camp. Boot camp isn't necessarily fun, but you come out of it stronger than when you went in. It's cliché but true: we learn by suffering. Of course, a training program would be pointless unless we eventually graduate. If life is limited to physical existence, then it's very hard to see how we derive any ultimate benefit from the lessons we've learned."



How does your current worldview influence your writing?

"My characters, or some of them, are more religious or spiritual than they used to be. It's funny, when you think about it, that people in thrillers are often shown being scared and desperate, but they almost never pray or express any religious feelings. That's not very realistic. The other change is that I've lightened up the books a little. It's not all gloom and terror. I try to put in more brightness, more humor, more loving relationships. But there aren't many overt changes. I don't want to preach. My books are escapism. They're meant to be fun."

What are you working on now?

"I've been playing around with an idea that would make more use of my interest in spirituality versus skepticism; it's about someone investigating a miracle, who gets drawn into a life-and-death situation. But it's at an early stage. A lot of ideas go nowhere. It would be much easier if the whole story just came to me out of the blue—but that experience seems to have been a one-shot deal!"

Mike Tymn is a freelance writer living in Depoe Bay, Oregon. He is editor of the quarterly bulletin published by the Academy of Religion and Psychical Research as well as a Trustee of that organization and its book review editor. He can be contacted at METGAT@aol.com or at (541) 765-3421.

SPIRITUALISM'S BEGINNINGS

(Continued from page 28.)

build permanent "Spiritualist Camps," to which the faithful would throng each summer. History reveals that by the early 1880's, no less than seventeen such camps had sprung up across the nation.

A combination of retreat center, summer camp and religious shrine, these camps did a huge business in the late

nineteenth and early twentieth centuries. Participants were welcomed to come and camp on the grounds of these camps, or to rent rooms or cabins. While staying at the camp, the faithful would attend lectures given by prominent Spiritualists of the day and nightly public or private séances put on by the host of mediums who lived there.

Spiritualism versus New Age

BY ELIZABETH (BETH) CARTER, CM, Maine

It is important to frequently address why numerology, astrology, palmistry, Ouija boards and tarot cards are not a part of our religion. This year I have seen numerology, astrology and tarot cards taught as classes. This represents precious time lost which could be spent teaching Spiritualism, Mediumship and Healing Development classes. Yet people are drawn into our churches by these methods. This is lulling them into a false belief of what actually constitutes Spiritualism. We know these methods have not been proven, yet they are allowed to be a large portion of the classes provided by some teachers. I am even more appalled when it is Reverends who have taken the Morris Pratt Course who are choosing to teach other than our teachings and beliefs. We have the example of a great teacher—Jesus—who did not need numerology, astrology, tarot cards, etc. to teach healing, prophecy, as well as peace and love. I realize this will upset some who use these presentations as fundraisers, but there are other recourses for accruing funds. Let us, instead, provide more classes on the various types of mediumship, healing, physical phenomena, and Philosophy of our religion.

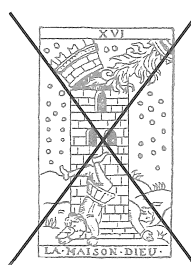
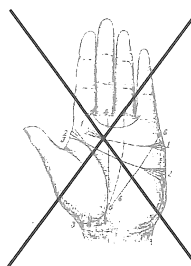
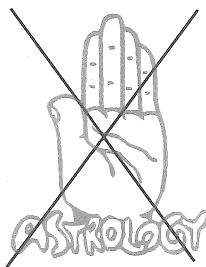
Just because nose rings, naval rings, bright red or purple hair are all the rage, I am not going to follow suit. I will stay true to myself. So should our religion. Just because tarot cards, etc. are the rage, is NOT reason enough to stray away from the truth of our religion. The large and growing Baptist and Adventists denominations are just that, growing, BECAUSE they stick to THEIR TRUTH. They teach it. They live it. They don't say "I think

Spiritualism is popular so we will start teaching Spiritualism." That would not be living their truth.

Those attending a church class on tarot cards, numerology, etc. do NOT remember the one line disclaimer in the advertising that this does not represent Spiritualism. They do not hear the sentence or two of disclaimer given by the presenter. They are only aware of the 1 1/2 hour presentation. That is what they remember the next day, the next week, or the next month. Then some poor misunderstanding soul offers to do tarot cards or numerology at a Medium's Day just to be told it is not acceptable. Confused? Absolutely!

I am so proud of those like Pam Strickland of Maine, the Reverends Brian and Lynn Kent of Rhode Island, and the Reverend Ann Otzelberger of Florida, as they teach table tipping to very excited and willing classes. In fact, Brian and Lynn ran a very fine table tipping workshop which was very well attended at the Portland Spiritualist Church a few years ago.

Consider these two quotes. The first is from Lesson VII of the Morris Pratt Institute Course. "Spiritualists need to know what makes them Spiritualists, and to recognize what the practices are of a Spiritualist and a Spiritualist Church." The second quote is from the October 2004 "Summit," page 9. It was said by Hilda Wilkinson when in her nineties. "That NEW AGE stuff is a bunch of baloney. New Age is the commercialized version of psychic guessing." Thank you Hilda!



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DID YOU KNOW?

- The king of hearts is the only king without a mustache in a standard deck of playing cards.
- Americans invented the joker.
- Suits are depicted as hearts, leaves, bells, and acorns in Germany, and as coins, cups, swords, and clubs in Spain.
- In the 18th century, it was illegal for card makers in Britain to print any aces of spades. To get a government-issued ace of spades, people had to pay a hefty tax.

Things To Think About

BY MERRY BROWNE

"A good example is the ultimate precept."



"How people treat you is their problem,
how you respond is yours."



"Kindness comes in soft tones, only."



"Better is the chastisement of a wise man
than the adoration of a fool."



"Excessive speech wearies the best listener."

"Defeat is a rest area on the road to success."



"Yesterday was the conception of today
and the birth of tomorrow."



"Live so as to be worthy of self admiration."



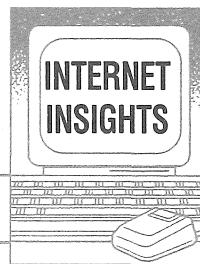
"People and things on a scale from zero to ten
people ten—things zero."



"The only key to happiness is in the door of the heart."



MONTHLY



■ Bible Facts

- What is the shortest chapter in the *Bible*? Psalms 117
- What is the longest chapter in the *Bible*? Psalms 119
- Which chapter is in the center of the *Bible*? Psalms 118
- Fact: There are 594 chapters before Psalms 118
- Fact: There are 594 chapters after Psalms 118

Add these numbers up and you get 1188

- What is the center verse in the *Bible*? Psalms 118:8

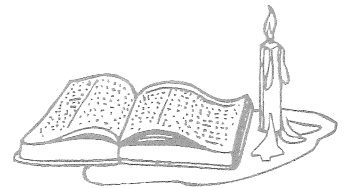
Does this verse say something significant about the

Creator's perfect will for our lives? The next time someone says they would like to find God's perfect will for their life, and that they want to be in the center of God's will, just send them to the center of *Bible*!

Psalms 118:8 (NKJV) "It is better to trust in the Lord than to put confidence in man."

Now isn't that odd how this worked out or was God at the center of it?

(Infinite Intelligence is the center of all life. Spiritualists affirm: "I put my trust in the Love and Power of God.")



New Scholarship Fund

Way Memorial Temple at Wheeling, West Virginia is proud to announce the formation of the Rev. Velma Gasber Scholarship fund. This fund will be used for those who would like to take the Morris Pratt Course but have limited finances. Rev. Velma, whose motto was "Roses Are My Trademark; Friends Are My Bouquet," made her transition to the Spirit World on September 14, 2003. She was one of the first to graduate from the Morris Pratt Institute. Donations can be sent to Way Memorial Spiritualist Temple, N. Broadway & Maryland Streets, Wheeling, WV 26003.



Rev. Velma Gasber

Walter Dewitt Graham, when May married Henry H. Graham in 1899.)

After a series of e-mails and phone calls, Marc, Tracy and Heather decided to come to Lily Dale and find out for



Heather Hyde, Marc Graham, and Tracy Lanum.

Relatives Visit Lily Dale

May Bangs' great-grandchildren find out their great grandmother was not crazy! She was a Spiritualist and did not go out of her mind, as family legend assumed. May and Elizabeth Bangs were the famed Precipitated Spirit Artists and Mediums who just seemed to disappear after the hey-day of Spiritualism ended. Heather Hyde, Marc Graham and Tracy Lanum, are siblings and the children of Walter DeWitt Graham Jr. (May Bangs son; Walter's name was changed to

themselves what Spiritualism is all about and what their great-grandmother "had been up to." They were overwhelmed that Lily Dale is a village of Spiritualists who are dedicated to their religious beliefs and convictions. They toured the Maplewood Hotel and Lily Dale Historical Museum where the Bangs Sisters Paintings are displayed and were amazed at the beauty and detail of the Precipitated Paintings.

Coming to Lily Dale, became a weekend of awareness, sense of being and satisfaction after years of not knowing the special gifts their Great-grandmother May really had!

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Every One's A Minister

What does it mean to be a minister?

It means to make yourself small so that others may feel large.

It means to make yourself a servant so that others may feel their mastery.

It means to give so that those who lack may receive.

It means to love so that those who feel unloved may have someone who never rejects them, someone with whom they can always identify themselves.

It means to hold out your help to those who ask and deserve help, and also to those who do not ask or deserve it. It means always to be there when you are needed, yet never to press yourself on another when you are not wanted.

It means to stay at peace so that those who are contentious will have someone to whom they can turn to stabilize themselves.

It means to keep a cheerful outlook so that those who are easily cast down may have someone to lift them up.

It means to keep faith, and to keep on keeping faith even when you yourself find little reason for believing, so that those who have no faith can find the courage to live.

It means not merely to live a life of prayer, but to turn your prayers into life, more life for you, more life for those to whom you minister.

It means to be God-centered and human-hearted, to involve yourself in everyone's humanity and to keep your vision on humanity's divinity—and so draw forth in all around you the human form divine.

It means to share the great moments of other's lives—in birth and sickness and marriage and death—and at all these times, whether of crisis or of celebration, to bring comfort and a blessing, and above all a sense of Presence that sometimes we cannot see and of a Meaning that often we overlook.

This is what it means to be a minister of God and a minister to others.

— Anonymous

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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: "Do unto others as you would have them do unto you."
7. We affirm the moral responsibility of individuals and that we make our own happiness or unhappiness as we obey or disobey Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any soul here or hereafter.
9. We affirm that the precepts of Prophecy and Healing are Divine attributes proven through Mediumship.



The National Spiritualist

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