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*Spiritualism
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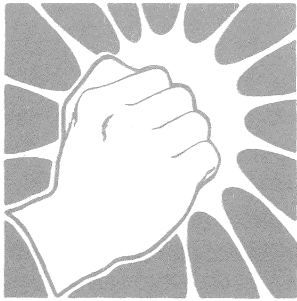
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Opportunity Comes Knocking

LAURA LEE PERKINS, Editor



This is NSAC's annual convention month – a time when we gather to celebrate and share the bounteous joys of Spiritualism. The convention builds memories that we create as we go through the required processes of meetings, finances, celebrations

and concerns, voting and bonding. We learn to listen carefully as we participate in the democratic process. Our Board of Directors leads us through reviewing the past year and we plan for the future. Through this process we share ourselves with each other; we learn to compromise as we honor and respect others' opinions, and democratically vote to determine the future of Spiritualism. Our annual convention is, truly, an opportunity.

Often we have heard the saying, "Opportunity only knocks once." Don't believe that! Like the raps at Hydesville in the Fox family cottage, opportunity knocks and knocks until someone answers – until someone notices and takes action. When opportunity knocks, are we going to open the door or shall we pretend not to hear the rapping? Do we embrace opportunity to see where it might lead us, are we simply too busy to notice, or are we afraid to open the door into change? Are we going to take action or are we going to require that everything remain status quo? It is a democratic process and the choice is up to each one of us.

Let us remember the three 50-year cycles that Emma Hardinge Britten described:

1. *First Cycle 1848-1898: Spirit communication will roll like a mighty flood across the world; it would be a period of steady growth and development.*

This certainly is how events unfolded. As we examine ships' passenger lists we recognize Spiritualists making excursions back and forth across the Atlantic travelling to and from England. This was no easy trip in those days, and then they expanded into New Zealand, Australia and South Africa. From continent to continent, Spiritualism's roots became deeply planted throughout the world.

2. *Second Cycle 1899-1949: Spiritualism would record a decline in public effort due to the lovers of sensationalism who would lower the standards that had been set up. The phenomena would displace the spirit teachings.*

While Spiritualism did expand during World War I, a rapid decline was evidenced within a few years. Yes, sensationalism moved mediumship right to the front of the stage in public forums. However, in home-circles and in many Spiritualist churches, teachings from Spirit were celebrated and recorded as book after book was published about the wondrous spirit information conveyed through mediumship. Readings became more about personal events and smaller numbers were interested in communing with loved ones in spirit.

3. *Third Cycle 1949-1999: Spiritualism would see a new order arising out of the materials provided by the second cycle and Spiritualism would be organically smaller, more compact, enduring and dynamic in character.*

Not only have these changes occurred, but they happened from within a context of spiritual matters becoming a very hot topic for discussion in venues both in and out of the church environment. Many of the teachings of Spiritualism were embraced by new movements which focused on the need to have a strong spiritual foundation to live a balanced life. Alcoholics Anonymous was the most successful drug-addiction recovery program ever, and it was founded on the belief that one needed God to heal. During this third cycle, Spiritualists watched as their church memberships declined and while many people embraced Spiritualism's basic, fundamental beliefs, they chose to practice those beliefs outside the church walls. What appeared to the media as "new" ways of thinking about the soul began to emerge when, in 1969, physician Dr. Kuebler-Ross saw a former patient walking in the hall of the hospital where he had "died" just a few weeks ago. Amazed, she wrote about the experience, and reopened the door into the prospect of the continuity of life.

Then another physician, Dr. Raymond Moody, braved public scorn with his books *Life after Death*, *Life after Life*, *The Light Beyond*, and *Reunion*. The dust was beginning to shake off the science of Spiritualism as scientific minds stepped forward to authenticate what we, as Spiritualists, have long known to be true. There is *no death*. Advances in photographic and recording equipment re-energized the interest in phenomena, and this renewal was accompanied by investigatory television programs. The

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OPPORTUNITY COMES KNOCKING (Continued from previous page.)

core of Spiritualism received an influx of energy right at the end of this third cycle.

We, as Spiritualists, are positioned, once again, to be leaders in the arena of spiritual discernment. Do you hear opportunity knocking at your door? Are we going to lead Spiritualism forward as a thought-compelling system of facts: a Science, a Philosophy and a Religion? Or are we going to sit quietly on our hands, allowing others to assume the lead? If we do, we shall be trailing behind, rather than leading, the pack. Which position do you favor, and how are you going to spread the *joy of Spiritualism*?

Opportunity stands before us. We have been living in the orb of the Age of Aquarius, a period of renewal and revival of Spirit among a new generation. This New Age material seems like nothing new at all to many of us. But to others who come from a different background, it all seems new. Let us embrace this opportunity to welcome medical institutions suggesting prayers and natural remedies rather than drugs, and when we can openly read about channeling energy healings in respected newspapers and websites. We can all become more involved and interconnected through modern technology. It is a time of rapid escalation of development; vibratory frequencies are being examined and codified. When we really look into what is happening, we realize that Spiritualism has truly been a leader. We understand the experience of vibrational frequencies – of energy, which is the sole basis of life.

The blending of science and religion is what we are beginning to see happening throughout the world. Spiritualists have always known that they are not separate. Religion must be rooted in reason, and it must be able to solve the riddle of our life and death processes. Since we have been created with curiosity and personal drive, our instinct leads humans deeper and deeper into the mystery of life. For Spiritualists, the wondering about so many aspects of life and death seem clear. Do we still explore questions surrounding life and death? Of course we do; we discuss the possibility of reincarnation over and over, for instance. We discuss the possibility of life on other planets or outside of our own solar system. There are still

many mysteries for us to explore, but *the fear of death does not exist within Spiritualism*. We know that life goes on.

Are we going to stand still, as Spiritualists, or are we going to move forward? Last year our membership numbers increased. Are we going to answer the knocking at our door? Do we welcome expansion and the spreading of Spiritualism, or are we going to hoard our comfort level? Are we going to assume a primary place as a thought-compelling system of facts which translate into a science, philosophy and religion all rolled into one?

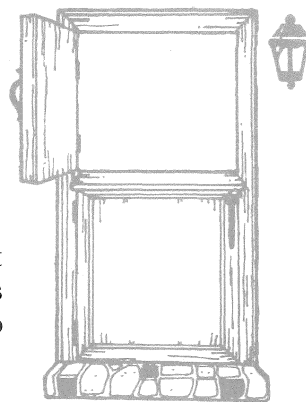
Do you hear the rapping? Opportunity is knocking. Is the *Law of Responsibility* knocking on your door? What about the *Law of Desire*? And let us not forget about the *Law of Attraction*! Shall we unite and become of one mind and one purpose? Shall we “put the pedal to the metal” and do what we need to do? Shall we continue to update our terminology to match today’s language, while honoring and retaining our ancestors’ concrete foundational structure? Will we move forward to keep Spiritualism vibrant and appealing to young people? The choices are ours and ours alone.

Maybe we are being pushed to expand our box of comfort – to be creative? Will we proudly wave our Banner of Spiritualism high? Our convention is a time to consider opportunities, to listen to our elected Board of Directors as they guide us deeper and deeper into the Path of Light. We need ideas, and we need commitment coupled with integrity. If you have those qualifications and believe that *now is our time*, please step forward.

In Spirit,

Laura Lee Perkins

• • •



Throughout time human beings have recognized and honored their own divine nature through acknowledgement of spirit beings... Spirit beings may be angels and guides, animal spirits, or the souls of trees. They protect and direct us in our daily lives. They bring comfort and wisdom. Perhaps more important, though, they enlarge our view of the Beyond and bring perspective. We become aware that we are part of something wonderful and mysterious, something bottomless and vast.

– Nicole Marcelis

Tools of Life

PETER BERG, NSAC Treasurer

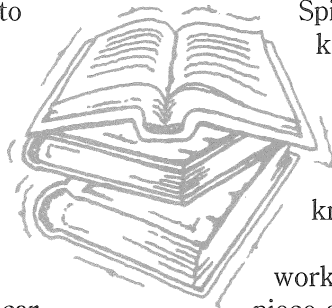
Many of you will think that *Tools of Life* are tools for doctors, surgeons and rescue tools. The tools I will be telling you about are all the tools that we use – yes, even books! Tools are objects that we use to get a particular job done. In the Stone Age, they used rocks to smash coconuts open or to hammer an object to get the job done.

Like everything else, we can sometimes use tools in ways that are not pleasing, such as a knife to kill someone. Now right away you thought of murder. No, this is not what I mean. Most deaths are caused by accident, by using that knife in a wrong way or by carrying it unsafely, not putting it in a sheath. I could go on and on, giving different examples, but I think you get my drift. I'm a person who likes to come right to the point.

So, how many of us have used a tool in a wrong way? How many of us have backed a car up and hit an object behind us? How many of us tripped over an object that was misplaced in front of us? Most accidents are not all our own fault. In fact, accidents can happen that are not anyone's fault, such as when the wind blows a tree on someone's car.

Now why do you think these accidents happen? Well, we are not perfect beings; we are on this earth plane to learn. Knowledge stays with us when Spirit calls us. If everything went smoothly all the time we would not have challenges in our life and I think it would be pretty dull. Oh! When I used the word dull, I thought of that knife again. Did you know most people hurt themselves on dull knives? That's right. So, like the knife, we also have to keep ourselves sharp, so that we can do that job easier and more safely. You know what I mean? Read more and keep on top of things. Use the modern tools, like a hammer instead of a rock. Now we even have power hammers; did you ever see them being used in the construction of new houses? It sounds like a machine gun. This is what life is all about - constructing.

Yes, we are here to construct our own lives. We can use the tools that are available to us. Many of us have moved from using that old typewriter, and we now use a computer with spell-check. See, we have machines to help us correct our mistakes. Search the web; there is so much information out there, but you have to be careful and make sure you are getting the right material. You know you do not want to put cardboard on the roof of your house, even though it is cheaper, because when it rains it will get wet and cave in.



This is what we all have to think of when building our spiritual life – to use the correct material that will allow us to grow. If you have someone telling you what to believe, that is not coming *from within you*. If you had someone giving you answers on your final exams and they were wrong, you also would get them wrong, plus you did not learn the lesson! And when it comes to our soul growth, lessons are important for us to learn. When I go out and talk to someone about Spiritualism, I do not tell them that this is what you have to believe. Our religion is one of knowing – not believing. I know that Spirit talks to me and watches over me.

I have to tell you this story. I was attending a Spiritualist church years ago, and I really didn't know if I believed in Spirit intervention or not. I heard it talked about a lot, but I just couldn't get myself to believe it for sure. I was burned severely when I was shown proof; it didn't work out very good for me. It seemed like a knife stabbing me in the gut.

Accidents can sometimes be good! I was working in my workshop, cutting a notch out of a piece of wood, and I used a circular saw instead of a saber saw. Well, when I went to use it, I tried it and it didn't work. I looked down and it was unplugged. I said to myself, "That's funny, I just used it a second ago." Anyway, I plugged it back in again and I went to use it the second time and the same thing happened. I said to myself jokingly, "Spirit, are you trying to tell me that I should not use this saw?" So I went back and plugged the saw in again, and when I used it, the saw backed over my thumb and cut it off. Wow! What a lesson to learn! Spirit gave me the message, "**Learn to listen!**" That is when I knew about Spirit! You do not fool around when it wants you to do something.

I knew it was my fault that the accident happened, but who kept on unplugging the saw? I had a chance to look back on my life, and I saw where Spirit had helped me in so many different ways. I did not recognize Spirit's care as much as I did when I lost my thumb. Now when I look at my hand and see the missing thumb, I am reminded to **LISTEN TO SPIRIT!**

When they carried my thumb out separately, I also learned that I'm not my body. I can live without it; my body is only a tool to learn more lessons. Yes, my body is a tool of life; I must take care of it and keep it sharp, *as Spirit told me.*

Spirit blessings to all of you. •

Yearning

MARILYN KERCHER¹, Virginia



*O Lord my God, When I in awesome wonder
Consider all the worlds Thy Hands have made;
I see the stars, I hear the rolling thunder,
Thy power throughout the universe displayed.*

*When through the woods, and forest glades I wander,
And hear the birds sing sweetly in the trees.
When I look down, from lofty mountain grandeur
And see the brook, and feel the gentle breeze.*

*Then sings my soul, my God, to Thee,
How great Thou art, How great Thou art.²*

About a month before Christmas, I got to thinking about St. Francis. I wondered what it would feel like to be so in tune with the natural world that birds would flock to me, even sit on my shoulders or come to be hand fed. I had a sudden intense yearning to experience this...and then I forgot about it.

One morning, a couple of weeks later, I was walking to work. I heard a noise and looked up, and to my surprise I saw at least 100 pigeons flying towards me. I thought they were just on their way to wherever pigeons go early in the morning, but it turned out that their destination was me. I had not walked into their flock; the flock was joining me.

I was surrounded by 100 or more birds staring at me, trying to land on my head, fluttering about my shoulders, in a place where I had never—in two years—seen more than a couple of pigeons. Other than the flapping of their wings, they were completely silent. It did not feel at all menacing. Birds can see in color, and I thought perhaps they were attracted by my red coat or mistook me for someone who feeds them regularly. I had no food with me.

As I walked, however, they flew along side of me, within inches of my head and shoulders, still silent and still staring at me. I turned to climb the half dozen stairs in front of my building. They did not fly on; they stopped and surrounded me again, some on the granite steps with me, and some perched on the ledges above. They were beautiful. I got to the top of the stairs, and said, "Goodbye, and thank you." Immediately, they all rose up and as a flock flew rapidly down the street and disappeared from view.

Why did that yearning manifest into a real experience, while others haven't? It was wonderful, don't get me wrong, but being surrounded by little pigeon helicopters was not at the top of my list of things I would like to manifest. I have many other things on that list that I desire but can't seem to get for squat. So how are wishes fulfilled, and why do some yearnings come true and others don't?

Yearning is an intense wishing. We yearn for love. We

wish to be joyous. We long to be free. Unhindered, yearning can be an expansion of consciousness. Through the sincerity and intensity of longing, we can become connect-

ed to the Divine, to what is greater than ourselves, to all that is possible. As in prayer, we open up through yearning.

Imagine your body expressing yearning. It would be as if your arms and hands formed a V straight above your head. This is not just beseeching; it is also a posture of receptivity. One yearns, one asks, and one is open to receiving.

Unhindered yearning leads to connection with the flow of the Divine. Whenever our capacity to wish is hindered, consciously or unconsciously, fulfillment cannot come to us. We may desire a particular fulfillment with all our might, with all our outer will, yet something works against fulfillment of this wish. What can happen that interferes?

There is more than one answer to this question, but today I want to address just one important aspect of unfulfilled wishes—the importance of sincerity.

John White, a registered medium at the Lilydale Assembly, has lectured about asking God for our heart's desires.³ He says, "What happens if you ask God for something, but you aren't sincere? Nothing. Nothing happens. God doesn't answer prayers that aren't sincere."

You don't have to be earnest, or enthusiastic, or pious, or humble, or fatalistic, or detached, or impassioned, or sweet, or willing, or perform a ritual. John said "sincere." So what does it mean to be sincere? Why is that more important than, say "humble?" Humble is an attitude, but sincerity is about motives and intentions. Motives are what propel us to do something, and they can be very subtle. Intentions are what we plan to do with what we receive, and may be healthy or unhealthy.

We may have a perfectly legitimate desire, one that is not evil or destructive, yet it may still be unhealthy. One rule is that *whenever we desire something for the sake of itself, the desire is probably healthy*. This is an experiential plane. We are in the body to experience life. It is not selfish to want to experience life.

But when we desire something as a means to an end, it may be unhealthy. If it becomes a need, then the desire becomes tense, and often linked to fear. Needs are usually linked to a fear.

For example, if I ask for financial security for the sake of enjoying that state, that is a healthy desire. If I desire financial security for the sake of impressing others, then it is unhealthy. Why? Because it becomes a need for something

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other than what financial security is in itself.

Suppose I say that my motive for wanting financial security is that I want to give my adult children a down payment on a house. That is certainly a generous gift, but it also might keep them closer to home and control where they live. I might be afraid of being alone, and secretly want to influence where they live. In addition, I might expect them to be grateful and look up to me, and thank me over and over, which can be destructive if they then feel inferior. I know better than to interfere in my adult children's lives, so I keep these motives hidden, rationalizing them away, perhaps protesting the innocence of my intentions.

On the surface, I may only know that I feel the pressing need to be financially secure. I may not recognize the underlying need to be controlling, or want to recognize the fear that is really driving this.

When we hide our true motives, our fears become entrenched. Because, in addition to the original fear (losing control and influence in my children's lives), I fear exposing my selfishness. This desire to experience financial security has turned to a need to control that is linked to a fear of experiencing loss. So I keep my motives, my agenda, and my intentions, hidden.

The Pathwork Guide, a spirit teacher who worked through the mediumship of Eva Pierakkos says, "The more unconscious the hidden motive, the more unhealthy the desire, and the more it will stand in the way of fulfillment."⁴

OK. But you may say, "I know many people who certainly desire money for very unsavory purposes, but they are successful. They use their wealth and power over other people, to be important, yet they seem to succeed."

Read this plea for influence in these excerpts from Psalm 72 (Old Testament) from a king who wanted to be the best king ever, and wanted the power to do it.

Give the king your justice, O God,
and your righteousness to the royal son!
May he judge your people with righteousness,
and your poor with justice!
Let the mountains bear prosperity for the people,
give deliverance to the children of the needy,
and crush the oppressor!...

And then the king decides to give God a few helpful suggestions on how things would work out really well for a king who just wants to get something done:

May he have dominion sea to sea,
and from the River to the ends of the earth!
May desert tribes bow down before him
and his enemies lick the dust!...
May all kings fall down before him,
all nations serve him!

He goes on to remind God of the good he wants to do with all this power, of the purity of his intentions as a powerful king:

For he delivers the needy when he calls,
the poor and him who has no helper...
From oppression and violence he redeems their life,
and precious is their blood in his sight...

So, is this king's motive to get his enemies to eat dirt? Or does he truly want the experience of caring for and loving his people? Are his intentions positive and open, or negative and hidden? Only Solomon and his conscience know for sure.

*The activation of conscience is one key factor to whether or not we can manifest what we yearn for. The further our development has progressed, the stronger our conscience becomes, and it registers wrong motives very accurately. Our conscience does this whether our outer will wants it to or not. It says, Uh-uh, you want this for motives that **you** believe are wrong. You're slippin' and slidin' and hidin' the full agenda. Our conscience tells us what our best understanding is of what is right and wrong.*

The conscience puts strong prohibitive currents in the way of fulfillment. The simple truth is that the mere fact that the impure and selfish motives are conscious, causes the wish capacity to function better. The more unconscious the wrong motives are, the more powerful the prohibition of your conscience.

With a person of lesser development, this intervention of the conscience may be absent. His development is such that he doesn't know yet he is wrong. In that case the wish-capacity can function even though the motive may be impure. How perfectly annoying.

We're not in another one of those prodigal son situations where the person who seems the least responsible gets the goodies, are we? You remember the prodigal son, the most annoying person in the Bible, who got the feast of the fatted calf when he finally returned home from all his carousing—that is, he reconnected with God—and the good son who had stayed home and done all the work faithfully—that is, stayed on his spiritual path in connection to God—did not get the celebratory homecoming feast. He didn't need it. He was already home, already in the flow.

The similarity between the story of the Prodigal Son and the uneven capacities to fulfill a wish is that both illustrate different stages of individual development and awareness. We cannot be comparing ourselves to the fortunes of others; we are responsible for understanding and working within our own stage of development.

When your insides (your conscience) match your outsides (your outer expression), you can then function in integrity, at the true and authentic level of where **you** are in your development and in your best understanding, and

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that puts you into the flow of the Divine. We must be conscious about what we understand, and we must be sincere in presenting it. Our consciences aren't going to let us do anything else.

Why? Because this is the plane of free will, and spirit is very respectful of our free will. They will help us, they will guide us, and they will work with us. But they have to know what we really want, or they are not going to intervene.

If we are dishonest, with one layer truly wanting one thing, and another layer professing to want something different, Spirit is going to wait until we can be sincere about our motives and intentions around a desire. As John White said, "Nothing happens if we pray insincerely."

The Rev. Marrice Coverson⁵ has lectured about how we can so easily get lost in the confusion of the everyday world, and how there is so often a big gulf between our intent and an actualization of what we are asking for. She talks about how our intentions have to be clear, and that we need to revisit our intentions every day. How do we do that?

We must activate our "observer self." Some call it the witness self or the higher self. This is the part of you which can pull back and observe all that is going on: how you treat others, what your underlying motives might be, how you defend yourself against fear or unpleasant choices, as well as all your good and loving parts.

To be fully conscious, you must be able to activate your observer self and see **what you are doing**. Decide, with clarity, **what you really want and why you REALLY want it**. If our motives are unconscious, but up to no good according to our own understanding of what is right and wrong, then our connection to abundance is hindered. We don't have to be perfect; we do have to be honest and clear.

Observe yourself gently, but honestly, and become transparent to yourself. You can then present all of yourself to God. You can then say, "This is what I truly want. These are my conflicts around this issue, these are my mixed motives, but I have decided that this is what and why I really want it." Now Spirit knows how to help you while respecting your free will.

You are a child of God, including all of your good and imperfect parts. Acknowledge openly your human fears, your tense human needs, and your very human yearnings as you being where you are. It is then that you can yearn for an experience and ask truthfully for help in sincerity, because you aren't fooling yourself about what you want and why you want it.

In thinking back on my experience with the pigeons, it was a simple request, pure in the motive to just want to

experience something with no hidden intentions. I did not want to be harmful to any other being, or in conflict with any other desire. The request was out front, uncomplicated, and completely sincere. It brought out my gratitude, and had the value of furthering my connection to The Divine.

This is the kind of yearning that can be fulfilled. Connecting us to the Divine, furthering our spiritual progress, helping us to connect with God's creations—these are the kinds of unhindered requests to which Spirit can be responsive.



*Oh Lord My God, I see the stars, I hear the rolling thunder,
thy power throughout the universe displayed, then sings my
soul to thee my God, then sings my soul, how great thou art,
how great thou art.*²

God is love. Our goal, for all of us, is to become more connected and closer to The Divine. When we become separated from God, we are in fear. The opposite of love is not hatred, it is fear. If our true motives are about fear, and we hide from them, then we widen separation from God. We cannot be fully receptive to a universe that manifests abundance when we are hiding in fear.

*On the other side of doubt is faith
On the other side of pain lies strength
The journey may seem endless
And you know the road is rough
But on the other side of fear...is love*⁶

1. Adapted from a lecture presented at The Center for Spiritual Enlightenment, Falls Church, Virginia, March 11, 2007, by Marilyn Kercher.
2. Adapted from the hymn *How Great Thou Art*, by Carl Gustav Boberg in 1885, trans. by Stuart Hine.
3. John White, in a lecture at the Center for Spiritual Enlightenment, Falls Church, Virginia, Feb. 4, 2007. He is a registered medium at the Lily Dale Assembly, Lily Dale, New York.
4. For more on the subject of unfulfilled wishes, see *Capacity to Wish: Healthy and Unhealthy Motives in Desire*, a lecture delivered through the mediumship of Eva Pierrakos, at <http://www.pathwork.org/lectures/P056.PDF>
5. Marrice Coverson, in a lecture at the Center for Spiritual Enlightenment, Falls Church, Virginia, Feb. 25, 2007. She is Pastor of the Church of the Spirit in Chicago.
6. *The Other Side*, from the CD *What a Wonderful World*, 1999, sung by Anne Murray, and written by Joie Scott and Richard Wold.

Stillness of spirit is an endless worship of God
And a standing in the very Presence.
— Saint John Klimakos

MEDIA WATCH

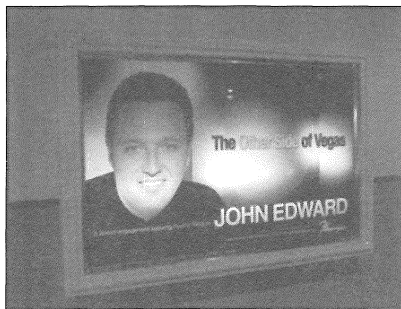
BY THE REVS. TOM AND LISA BUTLER, NST

Psychic's Making \$\$\$ on the Vegas Strip • A recent blog article in the *L.A. Times* complained about the return of mind readers and psychics to the Las Vegas strip, commenting, "...back in Vegas are the people who claim power to communicate with the dead and then sell that as entertainment. As dubious as entertainment this may be, cheap the experience is not. The ticket prices for the top entertainers in the supernatural circuit

beat out even most of the top ticket prices of Cirque's five shows on the Strip." At the time that this was written, Sylvia Browne was performing at the Excalibur with a top ticket going for a little under \$140. John

Edward's top ticket price at the Flamingo was \$175.

From: *The Movable Buffet: Dispatches from Las Vegas*, by Richard Abowitz, <http://vegasblog.latimes.com/vegas/2008/05/psychics-and-sk.html>



Where Have All the Apparitions Gone? • An educational project by the Association for the Scientific Study of Anomalous Phenomena sought to investigate and research all known haunting reports in the borough of Swindon, England. One Hundred and forty-five accounts were found but only half of these were included in the "census report." The other half lacked the quality of detail needed for useful analysis. Reports from the last thirty to forty years showed that 82% of the reported hauntings involved at least one sighting of an apparition and more than half also involved some sort of movement (seen or unseen) of inanimate objects as well as auditory phenomena and unusual "sensations."

Twenty-four of the reports included events that happened in the last ten years, either as part of a longer term "haunting" or as a new event. Of those hauntings taking place in the last decade, only one-third included the sighting of an apparition. This stands in stark contrast to the 82% sighted from older surveys. Surprisingly, even the hauntings that were a continuation of long-running cases primarily marked by apparitions prior to the last decade were now found to be largely apparition-free.

Another interesting finding looked at that old idea that hauntings take place at night. This theory was incon-



sistent with the findings in the study which showed the most common time for haunting events to occur was in the afternoon. In fact, over two-thirds of the events in this survey happen in the afternoon.

From: *The Paranormal Review*, April 2008, Issue 46, "Where Have All The Apparitions Gone? Conclusions of A Census Of Hauntings" by David Wood

Ghost Whisperer Set is Haunted • Jennifer Love Hewitt, who plays fictional medium Melinda Gordon in the NBC TV series *Ghost Whisperer*, says that she is convinced the show's set is haunted. She and several crew members have felt a "paranormal presence" tugging on their clothes. Hewitt says that, "There can be energies and spirits in and around places. We were filming in a certain part of a lot and there was this building I was walking out of to start a scene, and there were seven crew members who went inside this building and had very strange experiences. One of the ladies felt her sweater being tugged and she couldn't explain it and another guy felt somebody tugging on the bottom of his jeans, and I had the bottom of my dress tugged. We definitely felt like something was in there." Hewitt has also reported that, "lights move, literally three and a half inches to the left, as you're sitting there.... We've had lights burst over actors' heads when they're playing people who don't believe in ghosts. A light will burst into a million pieces right over them. People are like, 'We're not guest-starring on that show!' But for us as a crew, we're kind of like, 'Awesome! Maybe they [the ghosts] are with us.'"

From: BuddyTV, www.buddytv.com.



AA-EVP Funding EVP Research • The AA-EVP has accepted a proposal from the Windbridge Institute for Applied Research in Human Potential (Windbridge) to conduct a research project titled **Real-time EVP Conversations: A Pilot Study**. The study officially began on June 2, 2008.

Windbridge is an independent research organization investigating what our bodies, minds, and spirits are capable of and how that information can best serve all living things. At this time, the primary research focus at Windbridge is the survival of consciousness. Windbridge investigators Julie Beischel, PhD and Mark Boccuzzi have nearly fifteen years of combined experience in afterlife

(Continued on next page.)

research and have published several peer-reviewed articles on this topic. In addition, the research protocols used at Windbridge are reviewed by an extensive and experienced scientific advisory board.

Tom and Lisa Butler are the directors of the American Association-Electronic Voice Phenomena (AA-EVP) an international nonprofit 501(c)(3) Association that is a membership organization dedicated to educating the public about Electronic Voice Phenomena and other types of after death communication through technology. The Association publishes a quarterly NewsJournal for members and is carrying out other research projects on EVP including online EVP listening tests, binaural synchronization as a means of improving EVP collection and information gathering using EVP. The Association also has a private message board dedicated to helping members learn how to record these paranormal voices. See www.aaevp.com or contact Tom and Lisa at aaevp@aol.com

Psychic Kids • In June, A&E started airing a program called *Psychic Kids: Children of the Paranormal*. The show is billed as a real-life drama, and in each one-hour episode, three children with psychic abilities are brought together to share their experiences by Dr. Miller, a clinical psychologist and associate professor at Columbia University and co-host Chip Coffey, a medium. Over the course of the show, Dr. Miller tries to help the kids learn how to deal with their psychic abilities and realize they are not alone. "The goal is to bring families with psychic kids closer together and help them understand their experiences have meaning," Dr. Miller said.



Dr. Lisa Miller

From: The Weston Forum, www.acorn-online.com, "Lisa Miller predicts: Show will help psychic kids" by Patricia Gay.

Funeral Homes for Pets • Colleen Ellis started the country's first pet funeral home in 2004 after the loss of her terrier-schnauzer. She wanted her dog treated in the same way as the human funeral business which is the business that she had come from. She quickly realized that the options given to humans were not available for animals. Obviously other people felt the same way because Ellis opened her third Pet Angel Memorial Center in Florida in May and plans to franchise the business. Her flagship location sees about 100 families a month. An ABCNEWS/Beliefnet poll shows that 47% of Pet owners believe that their pet goes to heaven. "Right now, a lot of people go, 'I'm not having a funeral for my dog because everyone will look at me like I'm weird,' Ellis said. "But there will be a time when people say, 'I don't care if people look at me, I want a funeral for my dog.'"

From: *Pet Funeral Home Caters to Bereaved Owners*, by Carlos Moncad, www2.tbo.com/content/2008/may/16/pet-funeral-home-caters-bereaved-owners/

Call for Experiences • Have you been contacted by a deceased loved one? Were you given information that you were later able to validate? Josie Varga's latest book, *Visits from Heaven*, will feature a collection of After Death Communication (ADC) accounts. Contributors will include authors, mediums, speakers, bereaved parents, psychotherapists and more. If you have a story to share or have any questions, please contact the author via email at josievarga@comcast.net or visit her website at www.josievarga.com

From: April 2008 *Paranormal Review* published by the Society for Psychical Research

Life is a book of chapters...days...hours...minutes of your life.

Leave the reader wanting more.

— Nancy Ashworth

This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being a force of nature instead of a feverish, selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.

I am of the opinion that my life belongs to the whole community, and as long as I live, it is my privilege to do for it whatever I can.

I want to be thoroughly used up when I die, for the



harder I work, the more I live. I rejoice in life for its own sake. Life is no "brief candle" to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations.

George Bernard Shaw
From *Man and Superman*,
Dedicatory letter

The Circle

Through the mediumship of THE REV. CAROL A. BROWN, NST

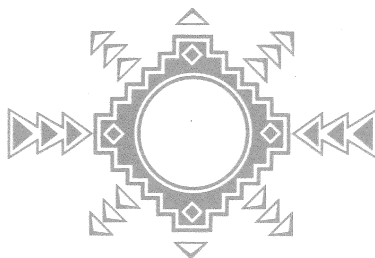
Why do Spiritualists sit in a circle? Our Native American "Indian" guides are quite pleased and proud that we sit in a circle in our classes and séances.

Have we ever wondered why?

It is told to me that they are well pleased when we do this and that it was through their influence and guidance that this began.

Although it is now a tradition in the Spiritualist churches and home circles, it was they who influenced the early Spiritualists to use this as a "tool" for their development.

"For as we sat in a circle around a fire and discussed our ideas, so too are you now continuing this. The circle around the fire and your circles parallel. For in the circle the energies, the life force and energy flow, are directed to the center of the circle and from there are combined and move upward and outward. As a healing energy, as a gift of love, sent out into the ethers and directed to where there is need – or sent as a signal to those you love or wish



to contact.

In the same way, spirit is contacted by these energies or signals (which when combined are much stronger than when alone) and we are drawn to the circle and more able to make our presence known to you.

The circle also represents the never-ending cycles of the life force. For what is the life-force but God? Never-

ending...always present.

And so the circle you sit in is practical in that it concentrates the energies of all present to strengthen them; it is symbolic in that it represents continuation of life; and it also keeps alive our tradition.

As our fires sent smoke to the heavens and the "Great Spirit" of God, your energies are concentrated to the center of the circle and sent upward and outward to where they are needed.

Peace Be With You...Black Hawk.

C A L E N D A R C O R N E R

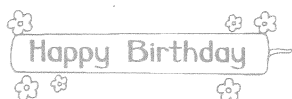
What happened in **OCTOBER** throughout the years?

OCTOBER 7, 1994

The Rev. Brenda Wittich was elected as the first female NSAC President.

OCTOBER 8

HAPPY BIRTHDAY to our devoted Board Vice-President, The Rev. Catherine Snell, whose birthday will be celebrated during our Annual Fall NSAC Convention.



OCTOBER 11, 1965

The **Sunflower Banner**, designed by The Rev. E. Schoenfeld, became the official flag of NSAC.

OCTOBER 18, 1901

The **Morris Pratt Institute** held its official founding in Wisconsin. Named after devoted Spiritualist Morris Pratt

(1820-1902), "The Temple" educational center opened in 1903 and housed lecture rooms, an office, a chapel and dormitories.

OCTOBER 24, 1948

United Nations Day, proclaimed in 1948 by the United Nations General Assembly, is held annually on October 24, the anniversary of the coming into force of the UN Charter on October 24, 1945.

OCTOBER 27, 1864

Wilberforce Juneval Colville landed in Boston, arriving from England. Affectionately known as the "Kitten Orator," because he began lecturing while still in his early teens, he authored many books including *Universal Spiritualism*.

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THE NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES

DEPARTMENT OF PHENOMENAL EVIDENCE

October 2008 Department of Phenomenal Evidence Report

THE REV. BRIAN KENT, CH

Are Spirit Orb Portraits Real?

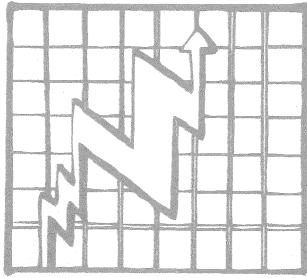
There are some very strong opinions about ORB photography. Many consider them to be artifacts that are captured by lens flare, dust particles, stray objects, hair, rain drops, background lighting and flash backs, smoke, frosty breath, mist, insects, moths, and butterflies to list just a few. Yes, we accept these conditions as being possible. However, the more you photograph this phenomena, the more you will be able to distinguish false orbs from "the real McCoy." This report is more about our personal experiences with ORBS and their representation in the physical realm, while still using the Scientific Method of investigation as explained below from Wikipedia.org.

Scientific method refers to the body of **techniques** for investigating **phenomena**, acquiring new knowledge, or correcting and integrating previous knowledge. It is based on gathering observable, empirical and measurable evidence subject to specific principles of **reasoning**. A scientific method consists of the collection of data through observation and experimentation, and the formulation and testing of a **hypothesis**.

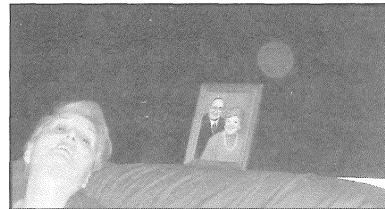
Our technique used to accomplish a specific activity or task on a consistent basis:

ORB images that we have taken were photographed under controlled conditions. The photographic environment area consists of an indoor room with covered windows, non-dust exposure such as can be found in a private home or apartment, no reflective surfaces and a darkened room with no sunlight exposure. We use our personal camera, a Sony model DSC-T100, with the following settings: color RGB, focal length 11mm, F/3.5, exposure time-1/50 sec, ISO speed 1600. We always use a tripod, flash and a 2-second timer.

Lynn and I had been taking ORB photographs at home for about two months when we decided to try to connect the ORB presence with a spirit relative or guide. Our very first shots were stunning. Each photograph was taken AFTER requesting the spirit entity to appear

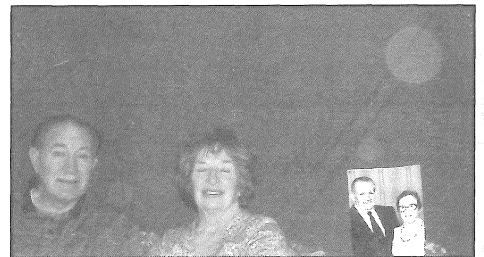


near their picture (if they were present in the room). We have selected a few to share with you.



This first ORB image is of Lynn's father, who passed to spirit in 2005.

This second ORB image is of Judy's father who passed to spirit in 1988.



This third ORB image is of Judy's mother Edna who passed to spirit in 1999.

Lynn asks for healing for a migraine headache.



Our scientific method process, which consists of the collection of data through observation and experimentation, we formulate and test a **hypothesis**.

(Continued on next page.)



The Energy Healing Experiments

DR. GARY SCHWARTZ

Reviewed by Ernest Leard from The Memorial Spiritualist Church, Norfolk, Virginia

The Energy Healing Experiments is Dr. Schwartz's most recent book in a series of science-based manuscripts dealing with spirituality, mediumship, and healing. Written for the average reader to comprehend and enjoy, *The Healing Energy Experiments* is a significant, though only exploratory, effort in elaborating a better understanding and appreciation of what Dr. Schwartz chooses to call "energy healing" (others might prefer "spiritual healing" or "hands-on healing"). His major thesis is based on the foundation of the concept of fields of energy, proposing the idea that there is an infinite, all-pervading field of energy that permeates the Universe. In this field everything that exists is simply energy, and all the diverse elements of life and the Universe are interconnected and interrelated through fields of energy. Therefore, the healing energy is available to all, to be shared, and directed, and drawn on, to heal ourselves and others. In the book, Dr. Schwartz describes his initial

experiments in a variety of healing modalities, including light, crystals, and hands-on healing, as well as a remarkable description of his successful effort to disprove the placebo effect – that is, because a person is told, or believes, that he/she is being healed, he/she will improve.

Filled with insightful observations, thought-provoking findings, and interesting conclusions, *The Energy Healing Experiments* is a "should-read" book for those who are interested in both healing and mediumship. And Dr. Schwartz appears to have developed into a modern-day Sir Oliver Lodge, beginning his career as a medical doctor and psychologist who, through his scientific studies, has gradually come to accept the truth of many of the Principles of Spiritualism. Dr. Schwartz's other publications include *The Afterlife Experiments*, *The Living Energy Universe*, *The G.O.D. Experiments*, and *The Truth About Medium*.

• • •



To be effective, you have to DO something.
– Nancy Ashworth

DEPARTMENT OF PHENOMENAL EVIDENCE (Continued from previous page.)

Each of these ORB images is a result of a request for a spirit/energy appearance, and we have many more ORB images, which are not presented here because of space restrictions. They were all taken after issuing a direct request for their presence, under specific circumstances, at a specific time and place. Are these coincidence or intelligence-driven? It is up to the reader to access these facts for themselves and to decide. Why not try experi-

menting for yourself and communicate your findings to us? Our department's website is open for online reports and uploading of files at www.nsacphenomena.com

Communication with the unseen is widely accepted within Spiritualist circles. And, the belief that the spirit realm is near and close to us is also accepted within many religions. Why not give the benefit of doubt and accept these ORB images as "the real McCoy?" •

Positive Statements To Help Create a Positive Day.

Affirmations . . .

OCTOBER 2008

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p><i>This month's affirmations were written by Nancy Ashworth of Missouri.</i></p>			<p>1</p> <p>If you hurry through life, you will bypass some treasures.</p>	<p>2</p> <p>Only YOU are capable of reaching YOUR goals in life.</p>	<p>3</p> <p>Awareness is an opening of the mind and heart.</p>	<p>4</p> <p>Plant flowers along life's pathway.</p>
<p>5</p> <p>Be grateful every day for every thing.</p>	<p>6</p> <p>Wishing and wanting accomplishes nothing without DOING.</p>	<p>7</p> <p>Turn heavy responsibilities/burdens over to Spirit.</p>	<p>8</p> <p>Show compassion when dealing with the wounded.</p>	<p>9</p> <p>Spirit loves us through every moment.</p>	<p>10</p> <p>Transition can arrive quickly; be prepared.</p>	<p>11</p> <p>Gently help those who feel burdened.</p>
<p>12</p> <p>What you seek, you shall find.</p>	<p>13</p> <p>Promises made are promises to keep.</p>	<p>14</p> <p>Allow rainbows of light and color to dance in your life.</p>	<p>15</p> <p>Call Spirit; it is a free call.</p>	<p>16</p> <p>Happiness survives when you open your mind.</p>	<p>17</p> <p>Don't be too tired to enjoy the gift of life.</p>	<p>18</p> <p>Happiness is found daily when you look for joy.</p>
<p>19</p> <p>A healing heart will lift a hand to help.</p>	<p>20</p> <p>God is always our safety valve; turn It on.</p>	<p>21</p> <p>Have you found your divine purpose?</p>	<p>22</p> <p>Never lose your faith; if you lay it down, remember to pick it up again.</p>	<p>23</p> <p>Sing your praises and gratitude with gusto.</p>	<p>24</p> <p>Beauty shines through the eyes of Love.</p>	<p>25</p> <p>Avoiding a problem is not the way to solve it.</p>
<p>26</p> <p>When feeling low, get high on God!</p>	<p>27</p> <p>Caring and sharing hearts reflect Love.</p>	<p>28</p> <p>Nothing is impossible when you believe.</p>	<p>29</p> <p>Inspire others to greatness.</p>	<p>30</p> <p>It costs nothing to offer Hope to another.</p>	<p>31</p> <p>The veil thins today between the physical and spiritual worlds.</p>	



Caring and sharing hearts reflect LOVE.



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CHAILLOU, Rev. Leslie, NST, Certified Medium, classes, seminars, weddings, funerals, readings, private consultations, and animal healings; 2861 Enterprise Rd., 32713 - (386) 753-0900; e-mail: LC1806bellsouth.net.

OCALA

HAGER, Rev. Elaine S., NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr., 34482-6683 - (352) 873-1951, e-mail: revelaine@cfl.rr.com.

WATSON, Rev. Sharon A., NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr., 34482-6683 - (352) 873-1951, e-mail: sawatson@cfl.rr.com.

ORLANDO

ANDERSON, Rev. Tammi Jo, NST, Certified Medium, Comm. Healer, workshops, private consultations, in person or by phone - (321) 946-0932; e-mail: spiritualmail@mindspring.com.

OTZELBERGER, Rev. E. Ann, NST, Certified Medium, Comm. Healer, seminars, private consultations, 4332 Woodylyne Lane, 32812 - (407) 826-0807, Fax (407) 826-0469, e-mail: revann@bellsouth.net.

SANFORD

AWTRY, Rev. Marilyn J., NST, Certified Medium, Ministerial Services: Grief Counseling, Seminars, Classes, Oratory, Private Consultation. Location - 118 Wax Myrtle Dr, 32733. Email: SpiritRaps@aol.com - Ph: (407) 687-6207.

• ILLINOIS • CHICAGO

BOESEN, Rev. Marian, NST, Certified Medium; Private consultations, seminars, workshops; P.O. Box 826, Rock Falls, 61071, (815) 626-5788; e-mail: cherryvalley@verizon.net.

COVERSON, Rev. Marrice, NST, Certified Medium; Private consultations by appt. only, seminars, 5341 S. Cornell, 60615 - (773) 493-1967; e-mail: spiritpsks@aol.com.

HEYWARD, Rev. Florence, Comm. Healer, Certified Medium; Pastor, Spiritualist Church of Truth, 6343 W. Cuyler, (708) 452-8754.

WILLIAMS, Rev. Arsenia J. Williams, NST, Certified Medium; Classes, seminars, workshops, private consultations, 10913 S. Parnell Ave., 60628 - (773) 995-1911, Fax (773) 995-9325; e-mail: arsenia9325@yahoo.com.

• INDIANA • GARY

JAMES, Rev. Jesse Jr., Medium, by appt. only, 1301 Pennsylvania St., 46407 - (219) 885-0091.

CARMEL

BIANCHI, Rev. Robert, NST, Certified Medium, Comm. Healer, 1119 Mohawk Hills Dr., 46032 - (317) 428-8740; e-mail: reverendbob@direct2spirit.com.

BIANCHI, Rev. Sharon, NST, Cert. Med., 1119 Mohawk Hills Dr., 46032 - (317) 945-8437; e-mail: sharonbianchi2002@yahoo.com.

• IOWA • DAVENPORT

BUCHHOLZ, Rev. William E., Certified Medium, 806 E. Thirteenth St., 52803-4240 - (563) 326-3201.

• MAINE • AUGUSTA

WALLACE, Rev. Earl L., Certified Medium, Comm. Healer, 124 Spring St., Gardiner, 04345 - (207) 582-6745; e-mail: godfreed1@verizon.net.

HARTFORD

HAWKINS, Rev. Kathleen, NST, Certified Medium, Comm. Healer, 1498 Main St., 04220-5115 - (207) 388-3140; e-mail: khawkins@mealink.net.

NORRIS SIGURDSSON, Virginia, Licentiate Minister, Comm. Healer, 25 Camp Rd., 04220-5207 - (207) 597-2600.

SIGURDSSON, Rev. Rupert, NST, Comm. Healer, 25 Camp Rd., 04220-5207 - (207) 597-2600; e-mail: rupert@megalink.net.

LEWISTON

NYE, Rev. Gloria J., NST, Certified Medium, SRT, 4 Galina Lane, 04240; email: spiritpeaks2u2@roadrunner.com.

PORTLAND

CARTER, Rev. Elizabeth, Certified Medium, Comm. Healer, 15 Regan Lane, 04103-2047, (207) 797-2039; e-mail: 2007spiritualist@peoplepc.com.

RAYMOND

CONNOLLY, Rev. Graham L., Certified Medium, NST, 66 Martin Heights, 04071 - (207) 655-6673; e-mail: gconnol1@maine.rr.com.

• MARYLAND • CHEVY CHASE

MEERSCHAERT, Rev. John, Certified Medium & Comm. Healer, Classes, Seminars & Private Consultations by appointment, 8855 Garland Ave., #301, Silver Springs, 20901 - (240) 305-7233, e-mail: seespirit1@aol.com.

GLEN BURNIE / BALTIMORE

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

• MASSACHUSETTS • LOWELL

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

WORTHINGTON

SULLIVAN, Rev. John F., NST, 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: sully1942@hughes.net.

• MINNESOTA • ROCHESTER

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

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

• MONTANA • KALISPELL

KLEINSCHMIDT, Rev. Charlene, NST, Cert. Medium; Albert C., Cert. Medium, Comm. Healer, 172 Wilson Heights Rd. 59901-7568 - (406) 257-4668.

• NEVADA • CARSON CITY

HOBLITT, Emma, Certified Medium, Comm. Healer - (775) 267-9988.

PANACA

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

RENO

BUTLER, Rev's Tom and Lisa, NST, Comm. Healers, Directors American Assoc. of Electronic Voice Phenomena, P.O. Box 13111, 89507, e-mail: aaevp@aol.com; website: http://aaevp.com.

• NEW HAMPSHIRE • LONDONDERRY

SNELL, Rev. Catherine, Certified Medium, Readings by appt., 31 Sugarplum Lane, 03053 - (603) 434-5381, Fax: (603) 434-5339.

TRAVIS, Rev. Janet, NST, 31 Sugarplum Lane, 03053 - (603) 434-5381, Fax: (603) 434-5339.

• 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.

CORINTH

STRANTZ, Rev. Audrey, NST - (518) 654-2720.

FOREST HILLS

RUIZ, Rev. Hugo, Pastor, TMS, NST, Certified Medium; 95-06 72nd Ave., 11375 - (718) 793-8434; e-mail: hrui2@nyc.rr.

HUNTINGTON

SCHOELLER, Rev. Richard P., NST, Certified Medium, Comm. Healer, by appt. only, 75 Prospect St., Ste. 3, 11743 - (631) 470-0221; e-mail: RPSchoeller@optonline.net.

LAKE RONKONKOMA

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

LILY DALE

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

CATON, Katie, Certified Medium, P.O. Box 241, 14752 - (716) 595-2992; e-mail: ChoralKatie@aol.com.

CLARK, Gretchen, Certified Medium, e-mail: info@gretchenclark.com; (716) 595-3380.

KINCAID, Rev. George, 5 Fourth St., P.O. Box 261, 14752-0261 - (716) 595-8717.

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 Comm. Healer; specialize in physical phenomena table-tipping workshops, public readings for charity and grief counseling, (401) 864-8307; e-mail: lynn@lynnkent.com; website: www.lynnkent.com.

OHIO

BLOOMINGDALE

ANDERSON, Fred, Comm. Healer, 2624 Twp. Rd. 199, P.O. Box 79, 43910 - (740) 944-1102; e-mail: falconrising@windstream.net.

• PENNSYLVANIA • McKEESPORT

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

PHILADELPHIA

HUTT, Rev. Betty, Certified Medium by appointment, P.O. Box 433, Glenolden, 19036 - (610) 583-3268.

PITTSBURGH

O'HARE, Carol, Licentiate Minister, P.O. Box 1981, 15230-1981 - (412) 398-7303.

PORT VUE

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

• TEXAS • HOUSTON

JESSUP, Rev. Jovita V., NST, Comm. Healer, Certified Medium, 5655 Meadow Creek Ln., 77017 - (713) 947-6586; e-mail: JessupJovita@aol.com.

KILLEEN

CROES, Rev. Lois, 2707 Polk St., Killeen, TX 76543 - (254) 699-1543; Medium, Healer, Reiki Master.

PFLUGERVILLE

BERG, Rev. Virginia, 20916 Bellerive Dr., 78660 - (512) 670-3408; e-mail: V.BergTX@aol.com.

• VIRGINIA • ALEXANDRIA

KRITHADES, Rev. Christine, J.D., NST, 7508 Park Terrace Dr., 22307-2041 - (703) 317-1707; e-mail: ckckck@starpower.net.

HAMPTON

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

ROBINSON, Rev. Linda M., NST, 3 Redman Ct., 23669 - (757) 851-4735.

NORFOLK

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

SPRINGFIELD

GEHMAN, Rev. B. Anne, 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 • AUBURN

PEMBERTON, Rev. LaVerne, Ordained Minister of Church of Spiritual Unity, 35008 Military Rd. S., 98001 - (253) 833-9279.

• WEST VIRGINIA • CHARLES TOWN

ROLNICK, Rev. Alexis Sharon, Certified Medium, 128 Burnlea Rd., 25414 - (304) 725-3763, (240) 447-8912; e-mail: asrolnick@aol.com; website: www.churchofjoyousliving.com; classes, circles, readings.

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; website: www.iihs.org; e-mail: mrossner@111hs.org.

DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

GLENDALÉ - Church of the Living Spirit, NSAC • Church Location - 3736 W. Wahalla Lane, Glendale, AZ 85308; Mailing address: 9106 W. Willow Haven Court, Sun City, 85351; Co-Pastor, Rev. Janet Tisdale, NST, (623) 972-3916; Sun. Serv. 10:30 a.m.; website: www.churchofthelivingspirit.org.

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALIST ASSOCIATION • Pres., Janice Foote, (360) 627-7198; Secy., June Johnson, 41 Dearborn St., San Francisco 94110-1123, (415) 552-4022, Fax call first (415) 552-4022; e-mail: cssasecretary@msn.com.

AUBURN - Spiritualist Chapel of the Pines • 457 Grass Valley Hwy. #7, 95603; Sun. Serv. 10:00 a.m.; All Message Serv. Fri. 7:00 p.m.; Pastor, Rev. George Brenner; Pres., Edward Killmer; Secy., June E. Killmer (916) 783-3546; Tel. (530) 823-1816, Fax (916) 663-4691.

MONROVIA - The Spiritualist Church of Revelation • 200 W. Colorado Blvd., 91016; Sun. Service 10:30 a.m.; Pastor Martin Pina; Pres., Martin Pina; Secretary Winston Lumley; Church Phone (626) 256-3403; e-mail: greenry@earthlink.net; for class info Please call church phone.

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 All Message Serv. 7:00 p.m., last Tues. of the month; Pres., Denise E. Bell; Pastor, Rev. Sandra G. Dawson, NST, (916) 652-4568; e-mail: rdawson@wizwire.com; Secy., Deborah Ann Kinney, 2512 Morley Way, 95864, (916) 482-6614.

SAN BERNARDINO - Temple of Spiritual Truth, NSAC • 732 N. Sierra Way (between Waterman Ave. and Arrowhead Ave.), 92402. Sun. Healing and Devotional Services 11:00 a.m.; Pastor, Rev. Sara Estes (Sally) NST, (909) 886-9242; e-mail: revsal60@aol.com; Secy., Richard Patteson, P.O. Box 7006, Riverside, 92513. Church meets at the American Legion Hall.

SAN FRANCISCO - Celebrate Life Spiritualist Community - Joyous Spiritualism to a modern world • The Celebration service each Wed, weekly classes, Modesto, CA classes, weekend services - see website or call. Rev. Drew Vogt, Pastor (415) 568-7571 - P.O. Box 640216, San Francisco, CA 94164. Email revdrew77@yahoo.com Website: ourcelebration.org.

SAN FRANCISCO - The First Spiritual Temple, NSAC • "The Teaching Church." Pres., Rev. Donald McFarland, NST; Pastor Emeritus, Rev. Alfred A. Conner, NST; Secy., Elsie Ann Soria, NST; Class 2nd Sun. by arrangement; Service 4th Sun., 33 Banbury Dr., 94132; Mail: 1101 National Avenue, #1328, San Bruno, 94066, (650) 583-2739.

SAN FRANCISCO - Golden Gate Spiritualist Church • 1901 Franklin St. at Clay 94109; (415) 885-9976 / website: www.ggsc.org Sun Lyceum 9:30 a.m. Sep-May; Healing 10:30 a.m., Devotional Service 11:00 a.m.; Wed - Healing 7:30 P.M. Devotional Service 8:00 P.M. Classes Available - Contact the Church. Pastor, Rev. David Burr, NST; Pres. Sonny B. Gee / Sec. Engeltie Lauderback.

SAN JOSE - The Spiritual Science of Life Church, NSAC • "The Friendly Church," 729 Morse Street, (Corner of Morse St. & Naglee), 95126; Sun. Serv. 6:30 p.m., 2nd & 4th Sunday; Pastor Rev. Louise Peruch, NST; 1327 W. Hedding St., 95126; (408) 615-0214; e-mail: PeruchLise@aol.com.

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., Phyllis Macdonald, 1956 Kirby Way, San Jose, 95124; 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. Sandra Cook, D.D., e-mail: revsandic@msn.com; Sun. Healing Serv. 10:30 a.m., Devotional Serv. 11:00 a.m., Unfoldment Class 1:00 p.m., Wed. Message Serv. 6:30 p.m.

• 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@aol.com.

• CONNECTICUT •

CONNECTICUT STATE SPIRITUALIST ASSOCIATION • Pres., Rev. Lynn Gaffin, 70 Dell Ave., B5, New London, 06320-3346; Rev. Lynn Gaffin; e-mail: slynn@aol.com.

NEW LONDON - New London Spiritualist Church • 11 Freedom Way, Unit D6, Niantic, CT; (860) 701-1355; e-mail: nlspiritualist@sbcglobal.net; website: nlspiritualist.net; Mailing Address: Pres. Lynn Gaffin, 70 Dell Ave. #B5, New London, CT 06320; Sun. Serv. 10:30 a.m., Medium's Days last Sat. of month, 1-4 p.m.; Pres., Rev. Lynn Gaffin, 70 Dell Ave., #B5, 06320; e-mail: slynnh@aol.com; Secy., Suzanne Foulkes, 14 Birch St., Waterford, 06385; e-mail: srfoulkes@softhome.net; 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., March and June. Open the first and third Sundays in Dec., and the second, third and fourth Sundays in April, and the second and fourth Sundays in May. Closed July & Aug.; Pastor, Allen Noddin, 174 Daley St., Forestville, 06010; Pres., Michael David Taylor, 42 Randal Ave., West Hatford, 06110, (860) 561-1236; e-mail: SHAKTIFKEX@aol.com; Contact Michael David Taylor at (860) 561-1236 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; Sunday Serv. 10:30 a.m.; Pres., Rev. Jacquelyn W. Randall, (860) 887-0068; Secy., Tiffany-Michelle White; e-mail: NSCNORWICH@yahoo.com; website: www.NSCNORWICH.com.

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, 14 Harbort Dr., Winchester, NH 03740, (860) 742-7846.

• DISTRICT OF COLUMBIA •

WASHINGTON - The Church of Two Worlds, NSAC • 3038 Q St., NW, 20007-3080; 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, (202) 237-7659; Sec/Treas James A. Longmore (301) 739-8227.

• FLORIDA •

ORLANDO - Spiritualist Church of Awareness, NSAC • 3210 N. Chickasaw Trail (mail to P.O. Box 4010, Winter Park, FL 32792), (407) 678-3688; Sun. Serv. 10:30 a.m.; Wed. Serv. 7:30 p.m.; Healing, Sermon, Messages at all services; Sun. Children Lyceum; Pastors, Rev. E. Ann Otzelberger, NST, (407) 826-0807 and Rev. Jean Kerr Lerch, NST, (407) 719-9790; Pres./Asst. Pastor, Rev. Elaine Hager, NST; Secy., Stacy K. Davis, (407) 658-7624; Spiritualistchurchofawareness.org.

• ILLINOIS •

ILLINOIS STATE SPIRITUALIST ASSOCIATION OF CHURCHES • Peggy Bunch Cawley, 16450 Patricia Ave., Tinley Park, 60477, (708) 633-0196; e-mail peggybunch@comcast.net.

BURNHAM - Puritan Spiritualist Church, NSAC • 13906 Greenbay Ave., 60633-1614, (708) 868-6080; Sun. Serv. 2:30 p.m.; Asst. Pastor, Ruby Brya (815) 304-5162; Secy., Sandy Kilmek, 531 Pottawattomie Trail, Porter, IN 46304-1837, (219) 926-6884.

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., Marian Boesen, NST; e-mail: cherryvalley@verizon.net.

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 - 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.; All Message Serv., 1st Wed., 7:00 p.m.; Call for current Development and Educational class schedule.; 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 Sun.; Pastor & Pres., Rev. Florence Heyward; Sec., Judith Galar, 4050 N. Oriole Ave., Norridge, 60706-1117, (708) 452-8754.

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., Charles Williams; Secy., Sharon Bianchi, (317) 945-8437. website: www.crumbaughchurch.org; e-mail: reverendbob@direct2spirit.com.

• INDIANA •

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., Erma Russell, 2233 Vermont St., 46407; Unfoldment Classes 1st & 2nd Sat. of each month, 1:00 to 4:00 p.m., Lyceum Sun. 3:00 p.m.

INDIANA STATE ASSOCIATION OF SPIRITUAL SCIENCE

Pres., Rev. John Kampf, 4322 N. 500 E., Rolling Prairie, IN 46371; (219) 778-8332; kampf4322@comcast.net. Secy., Joy Marsh, 7122 National Blvd., Michigan City, IN (219) 879-0292. Treas., Lynne Haman, P.O. Box 154, Harbert, MI 49115-0154; (269) 469-0791; lynhaman@comcast.net.

INDIANAPOLIS - The Spiritualist Church of Indianapolis • Sun. Serv. 6:30-8:00 p.m. Services are being held at: All My Relations, 1008 Main St., Speedway, Indiana 46224. Reading Day is First Saturday of the Month from 1-4:00. Call Pastor Bonnie J. Darby, phone 317-373-1746, for more information. Mail all correspondence to: P.O. Box 39419, 46236.

INDIANAPOLIS - New Dawn Spirit of Light Church, Inc., NSAC • 3637 W. 10th St., 46222; Sun. Serv. Healing 11:00 a.m., Worship and Message

DIRECTORY OF CHURCHES, *(Continued from previous page.)*

Serv. 11:30 a.m.; 5th Sunday Month, All Message Service, carry-in dinner; Wed. Meditation and Development Class 7 p.m.; Spirit Readings 1st Sat. Month 12:30 & 4:30; Pastor, Rev. Mildred Schlagel, (317) 291-0799; Secy., Marilyn Smith (317) 291-9550; Church phone (317) 937-6292; website: www.newdawnchurch.org.

MICHIGAN CITY - Spiritual Science Church, NSAC, Inc. • 314 W. Cool-spring Ave., 46360; Sun. Serv. 10:30 a.m.; Pastor, John Kampf, (574) 298-5080; All corresp., Spiritual Science Church, 1506 Farrand, LaPorte, 46350.

• IOWA •

CLINTON - Mississippi Valley Spiritualist Assoc. Camp • 2140 Jersey Ridge Rd., Davenport, 52803; Secy., Holly K. Chase, (563) 650-1188; 2007 Camp Season 7-7-07 thru 8-17-07.

CLINTON - Sunflower Spiritualist Church • 10 Mt. Pleasant Park; Mail to: P.O. Box 6, 52733-0006; Sun. Serv. at 10:00 a.m.

DAVENPORT - Spiritualist Harmony Church • 1429 W. Seventh St., 52802-1212, (563) 324-9659; Sun. Healing Serv. 1:30 p.m.; Worship & Mes-sage Serv. 2:00 p.m.; Secy./Treas., Rev. William Buchholz, (563) 326-3201.

• 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., Janice Nelson, 46 Homestead Rd., Washington, 04574-3620, (207) 845-2885. Please visit our website, <http://www.mainespiritualism.org>.

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.; Pres., Earl L. Wallace, 124 Spring St., Gardiner, 04345; (207) 582-2745; Co-Pastors, Rev. Earl L. Wallace and Rev. Kay Hawkins; Secy., Rev. Pat Wallace.

BANGOR - The Harrison D. Barrett Memorial Church • 514 Broadway, beside Coldwell Banker Realty, Sun. Serv. 10:00 a.m.; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, 04401, (207) 848-2273, email address betty.simpson@maine.gov; Gallery Readings are held the second Friday of every month at 7:00 p.m., Medium's Day is held the second Saturday of every month. Please call the secy. for more information, other contact number for the church is Kathy Goodness, VP, at 989-7266. Please visit our website, <http://www.hdbspirualistchurch.org>.

CANTON - Pinpoint of Light Spiritualist Camp • Mail address: PO Box 69, Paris ME 04271; President Laurie Xanthos (207) 562-7555.

CANTON - Pinpoint of Light Spiritualist Center • Mail Address: PO Box 69, Paris ME 04271; Sun. Serv. 11:00 a.m. - 12:30 p.m., followed by a potluck lunch; Classes Thursday 7:30 - 9:00 p.m.; Pres., Laurie Xanthos; For more information, call (207) 562-7555.

MADISON - Madison Spiritualist Camp • Located at Historic Lakewood Village, Rt. 201, six miles north of Skowhegan. Camp season runs July & August; Camp (207) 474-0124. Off season, contact Pres., Sue Jalbert, CH at (207) 655-6673 or Secy., Betty Simpson at (207) 848-2273; For program information and events, visit our website at www.madisoncamp.org.

NORTHPORT - Temple Heights Spiritual Camp Assoc. • Shore Road with Penobscot Bay view. Pres. Ernie Van Den Bossche. Camp runs mid-May-Labor Day w/different medium each week offering private readings by appt. Church services Sun. @ 2:30 & Thur. @ 7:30 PM. Message Circles @ 7:30 PM Wed & Sat. Workshop Sat. morning, Seance Tues. @ 7:30 PM, Social Enlightenment Fri. @ 7:30 PM, "How Do Mediums Do That" class Sun. @ 12:30 PM. Lodging available. During Camp Season Ph: (207) 338-3029 / Off-season contact Sec. Tamara Jetton, 21 Old Windsor Rd., South China, ME 04358 or Email thsc@mainespiritualism.org 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 corner of Shore Rd. and Cove Rd. Northport, from Nov. 1 to April 30; Pres, Janice Nelson (207) 845-2885; Sec/Treas., Jean Bower, 159 Northport Ave., Belfast 04915-6003 - (207) 338-1355.

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., Rev. Graham Connolly, (207) 655-6673; e-mail: pschurch@maine.rr.com; website: www.portlandspiritualistchurch.org.

SCARBOROUGH - Inner Light Spiritualist Church • Gov. King Masonic Lodge, Rt. 1; Sun. Healing 10:00 a.m.; Service 10:30 a.m. to 12:00; Rev. Gloria Nye, (207) 786-4401; <http://www.innerlight-church.org>.

• 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. 10:30 a.m. - 12:00 p.m., followed by fellowship; Spiritual Unfoldment Classes Tues. even. 6:00 p.m.-8:00 p.m.; Wed. Open Class 6 p.m. & Serv. 7:30 p.m.; Mediums Day's - Message Circles - Workshops/ Seminars sched-uled; Prior to season call or write for a full program: P.O. Box 1556, 02558.

REHOBOTH - First Spiritualist Church of Brockton, Inc., NSAC • Services held at 10:00 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, Sally

Kubitschek, (508) 226-6580.

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., Sun. after Labor Day until last Sun. in June at 10:30 a.m.; Development classes upon sign-up; Info on web site: springfield.spiritualistchurch.net; Pastor, Rev. John Sullivan, Box 392, Worthington, 01098 - (413) 238-5344, e-mail: sully1942@hughes.net; Sec. Denise St Pierre, e-mail: denise1957@hughes.net.

• MICHIGAN •

MICHIGAN STATE SPIRITUALIST ASSOC. OF CHURCHES • Pres., Marcia Hyatt, 4161 Buckingham, Detroit, 48224-3538; Secy., Rev. 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; Sun. Serv. 10:30 a.m., except during July and August because our "camp" operates in the same location. 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; website: www.nlmsc.org; Contact Person: Susan Hoshield, Secy., 8688 Cedar Creek, Petroskey, 49770, (231) 247-9417; e-mail: shosh@youraccordion.com.

CHARLEVOIX - Northern Lake Michigan Spiritualist Camp • Please see Golden Rule Spiritualist Church listing for contact information, driving directions, or website www.nlmsc.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.

FERNDALE - First Spiritualist Temple of Detroit • 2724 Goodrich, 48220; Sat. Serv. 7:00 p.m.; Secy., Dianne Smith.

LESLIE - Flower Memorial Spiritualist Church • 430 Bellevue St., 49251; Serv. 10:45 a.m. Sundays; Contact Jackie North, e-mail J91943@ALLDIAL.NET or (517) 796-2858.

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, July, August; Annual Retreat July; Lyceum Dir., Dawn Hyatt; Pres., Wendall Weichner, 8004 W. Chain Lake Rd., 48761; Mailing Address: Dianne Smith, 631 Spencer, Ferndale, 48220.

• MINNESOTA •

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 Spiritualist Church • Conference Rm. - 411 Main St., Labor Union Hall; Sun. Morning Serv. only, 10:00 a.m.; Pres./Speaker, Joan LeDuc, 2169 Scheffer Ave., 55116-1255, (651) 699-4858; Secy., Gerald Kemling; Church phone (651) 225-4609.

• 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, Paula Homan, 3297 Hawthorne Blvd., Alton, IL 62002 - cell: (618) 799-8866; Pres., Carl Davis, 4451 Catherine Place, 63115 - (314) 383-5954.

• 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., #19, 89102, (702) 876-8783, website: <http://communitylink.reviewjournal.com/lvrj/sdclv>; Service times: Sun. 11:00 a.m., Sunday evening 6:30 p.m., Thurs. 6:30 p.m., Healing Meditation, with a Spiritualist development class following the service, every one welcome. Vicky Homann, Pastor, e-mail: spiritualistdesertchurch@yahoo.com.

RENO - Spiritualist High Desert Church • Meeting place: Larry D. Johnson Community Center, 1200 12th St., Sparks, 89431. Sunday 11:00 a.m. Healing, Meditation and Message Service. Pres., Dena Collins, (775) 323-1114, e-mail: denacolliv@yahoo.com; website: www.spiritualisthighdesertchurchreno.com; Mailing address: Secy. Rev. Lisa Butler, 3415 Socrates Dr., Reno, NV 89512.

• 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 Dwight Broadstone, (609) 783-4456; website:

DIRECTORY OF CHURCHES, (Continued from previous page.)

<http://www.nhspiritalist.com>.

• NEW JERSEY •

WESTVILLE - Church of Eternal Life • 243 W. Olive & Folsom Sts., 08093; Sun Healing, Worship & Message Service 11:00 a.m. Call (856) 456-2196 for cancellations. Pres Rev Dr John Bassett Jr., PhD, 320 Savannah Rd, Essex, MD 21221 (410) 391-3656. Sec Kathleen M. Pallack 430 S. Broadway, Gloucester, MD 08030 (856) 456-3401. Website: NJCOEL.org.

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.eastauroraspiritualism.com; 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; Secy., Jeanne Phoenix Laurel, (716) 286-8628 or (716) 876-4805.

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 Lynne Forget, Secretary; website: www.lilydaleassembly.com; e-mail: lilydale@netsync.net.

LILY DALE - Lily Dale Spiritualist Church • East St. P.O. Box 1128, 14752-1128, (716) 595-3971; Sun. Serv. 10:00 a.m.; Healing & Message Serv. each Wed. 7:30 p.m.; Pres., Rev. Sharon Snowman; Sec. Ellen Morse (716) 595-2083; website: <http://www.lilydalespiritualistchurch.com>

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC • Healing & Worship Service, Sun. 11:00 a.m. at the Smithtown Masonic Lodge, 34 River Rd. (Nisequogue River Rd.), Smithtown; Pastor, Rev. Patricia Anne Duffield, NST, (631) 588-5869; Mailing address: 10 Ackerly Lane, Lake Ronkonkoma, 11779; e-mail: kenpatduff@hotmail.com.

LONG ISLAND - New Horizons Spiritualist Church, NSAC • Sun. Service 10:00 a.m., 1585 Round Swamp Rd (Homewood Suites), Plainview, NY. F. Werbeck, Sec. 43 Grand Ave, Lynbrook, NY 11563 (516) 593-7213. Rev. N Lloyd, NST - Pastor, 10 Muncy Ave Apt #301, West Babylon, NY 11704 (631) 669-3226. Email Nlloyd@suffolk.lib.ny.us.

LONG ISLAND - Summerland Church of Light, NSAC • Healing and Worship Service: Sunday 10:00 a.m. Service held at 120 Plant Ave., Hauppauge; Mailing Address: P.O. Box 5209, Hauppauge, 11788-5209, (631) 467-2076; Pastor, Rev. Richard P. Schoeller, NST, (631) 470-0221; website: www.SummerlandChurchofLight.com.

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; Sunday Devotional Services: 10:30 a.m. - 12 noon; Third Wednesdays All Message Service with Spiritual Healing 7-9 p.m.; e-mail & website: Plymouthspiritualistchurch.org (check our website for up-to-date circle and development class information; Pastor, Robin Higgins; President, Joanne Antinore; Secretary, Valerie Grosche, Valerie.Grosche@xerox.com).

• OHIO •

ASHLEY - Ashley Spiritualist Camp Association • 6 Wooley Park Drive, 43003; Mail to: Selina Duffey, Secy., P.O. Box 277, 43003-0277; For additional information contact: Steven Duffey, (740) 747-2212.

ASHLEY - First Spiritualist Church of Linden • 6 Wooley Park Drive, 43003; Mail to: Chrys Rice, Secy., P.O. Box 648, 43003-0648; Sun. Serv. 7:00 p.m.; For additional information, please contact: Treas., Steven Duffey, (740) 747-2212.

ASHLEY - Spiritualist Church of Spirit Revelation • Mail to: P.O. Box 253, 43003-0253; Wed. Serv., 7:00 p.m.; For additional information, please contact: Secy., Judy A. Pearsell, (740) 747-2688, e-mail: JJPearsell@hotmail.com.

DAYTON - Spiritual Life Center, NSAC • 611 Watervliet Ave., 45420-2544, (937) 878-1165; Pastor, Rev. Raymond Moschke, e-mail: RMoschke@aol.com.

• 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, 1331 Lafayette; Secy., Juanita R. Oyer, 6216 S.E. 10th St., 73110, (405) 732-7975.

• PENNSYLVANIA •

ALLENTOWN - Getter Memorial Church, NSAC • 1123 Oak, 18102; e-mail: getter@entermail.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@entermail.net, phone (610) 770-7560; Pres., Sharon George-Politz, C.M., (610) 434-3454; Secy., Susan Zernicek, e-mail: getter_sec@entermail.net, or phone (610) 770-7560.

McKEESPORT - First Spiritualist Church • 809 Locust St., 15132, (412) 672-1272; Sun. Serv. 10:30 a.m. Healing/Meditation, 11:00 a.m. Lecture and Messages; Tues. Mediumship Dev. Class; Church School 2nd Friday each month; Minister, Carol O. Perella, L.M.; Pres., Gary Miller, (412) 901-3320, e-mail: gmsprt@comcast.net; Secy./Treas., Jeanne Turchek, (412) 414-7812; e-mail: angelgide@juno.com; website www.firstspiritualist.org.

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

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. 10:30 a.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.; Private Spiritualist readings by appt., (713) 695-2550; e-mail: lilshouston@aol.com; website: www.houstonspiritalists.org.

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.

• VIRGINIA •

FALLS CHURCH - Center for Spiritual Enlightenment, NSAC • 222 N. Washington Street; Mailing Address: 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; Shelly Woodridge, Lyceum Director; Judy Griesse, Debbie Shoop, Lyceum Co-Directors; Pastor, Rev. B. Anne Gehman; Asst. Pastor, Rev. Patricia A. Stranahan; Pres., Rita O'Connor; Secy., Awilda Abaza, 2301 N. Street NW #606, Washington, DC 20037 / (202) 775-1907, e-mail: agabaza@earthlink.net; Exec. Coordinator, Sherry Truhlar, 1670 Fitzgerald Lane, Alexandria, 22302, (703) 577-7807.

NORFOLK - The Memorial Spiritualist Church, NSAC • 307 W. 37th St., 23508-3207, (757) 622-5070; website <http://www.memorialspiritualistchurch.com>; 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., Jim Watson; Secy., Ann Marie Croteau; Lyceum Director, Rev. Kathleen Cribb.

• WASHINGTON •

MILTON - Edgewood - Church of Divine Grace, NSAC • Services held Sun @ 2:30 P.M., Unity Church of Christianity, 2908 Meridian E #101, Edgewood, WA 98371. Student minister Atira Hatton, Pres Bernie Allers (253) 833-4250 11113 SE 323rd St, Auburn, WA 98092. Sec Robin Maylor (253) 565-4190. Email DivinegraceNSAC@comcast.com to Karen Wennerlind.

MILTON - Camp Edgewood, NSAC • 1228 26th Ave Ct, Milton, WA 98354 Ph: (253) 927-2050 / Fax (253) 927-7531. Pres. David Chapman, Sec. Denise Chapman - Email: campedgewood@qwestoffice.net. Please visit our website for information on year-round Development and Educational Classes. <http://campedgewood.nsac-churches.org>.

MILTON - Church of Spiritual Unity, NSAC • Held @ Camp Edgewood NSAC - 1228 26th Ave Ct. Church Service Sun @ 2:00 PM Sep-May. Mailing address c/o Pres. Colleen Mohler, 1210 26th Ave Ct 98354, Ph: (253) 927-2365. Pastor Rev. LaVerne Pemberton Ph: (253) 833-9279. Sec. Jennifer Currier (253) 927-7081, Email cynthia92969@yahoo.com.

MILTON - Church of Spiritual Truth, NSAC • Sun. Serv. 11:00 a.m. at 1228 26th Ave. Ct., Milton, WA Center. Student Pastor Denise (Dee) L. Chapman; Mailing address PO Box 1856 Milton, WA 98354.

• WEST VIRGINIA •

CHARLES TOWN - Church of Joyous Living, NSAC • 128 Burnlea Rd., 25414; Services Sun. 12:30 p.m.; Tues. Circle at Noon. Office (304) 725-3763, Area Cell (240) 447-8912. Pastor, Rev. Alexis Sharon Rolnick; e-mail: asrolnick@zol.com; website: www.churchofjoyousliving.com.

WHEELING - First Spiritualist Association of Wheeling • (Way Memorial Temple) N. Broadway & Maryland Sts., (304) 233-5065; Sun. Lyceum at 9:30 a.m.; Sun. Healing and Worship Serv. 10:45 a.m.; Tues. Development Circle 7:00 p.m. with Alan Zerla; Wed. Healing 6:30 p.m., Wed. Message Serv. 7:30 p.m. with Pam Baker Shaw; Secy., Don Scott (740) 695-9940; e-mail: spirittime@webtv.net; Pres., Sue-Beth Warren (304) 242-6032; e-mail: suebethwarren@comcast.net; Church website: <http://www.waymemorialtemple.org>.

• WISCONSIN •

WEST ALLIS - First Spiritualist Church of West Allis • 6228 W. Washington St., 53214, (414) 778-0088; Sun. Serv. & Healing at 10:30 a.m.; Pres., Heather Michaels; website: www.myspace.com/fscwa.

WONEWOC - Western Wisconsin Camp Association, Inc. NSAC, (Wonewoc Spiritualist Camp) • 304 Hill St., 53968-0187, (608) 464-7770; Open June-August; Camp website: <http://www.campwonewoc.com>.

• 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

DIRECTORY OF CHURCHES, (Continued from previous page.)

p.m.; French Serv. - Sun. 4:30 p.m., 2nd & 4th Wed. 7:30 p.m.; Rev. Mary Amato, Minister, (514) 365-0661.

The First Spiritualist Church of Galt • 72 Grand Ave. North, Cambridge, Ontario, N1S 2K9, (519) 622-7177; Pastor, Rev. Karen Charles; Pastor, Rev. Ed Kenning (retired); Sun. Serv. 11:00 a.m. (includes Healing and Scheduled Mediums). Meditation, healing, education and Message circle, 1st & 3rd Wed. 7:00 p.m. Development & Healing Classes available. Call (519) 622-7177 for updates.

Spiritual Science Fellowship • Office: 1974 de Maisonneuve W., Montreal, QC H3H 1K5, (514) 937-8359, Fax (514) 937-5380; Location: Days Inn, 1005 Guy St., Montreal; Sun. Serv. 7:30 p.m.; Mid-Week Serv. Thurs. 7:30 p.m.;

Classes, Workshops, Teas, Meditation, Conferences, Discussion Groups, Spiritual Healing, Message Circles, Visiting Mediums; Pres./Pastor, Rev. Dr. Marilyn Rossner; web site www.iihs.org; e-mail mrossner@111hs.org.

Spiritualist Church of Canada • 83 Ottawa Street North, Hamilton, Ontario, L8H 3Y9; Pres., Rev. James Kinnear; 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.

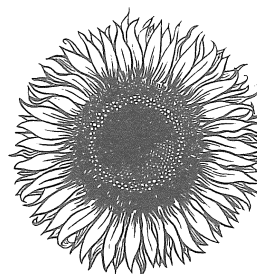
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SPIRITUAL HEALING

— Prayer for Spiritual Healing —

*I ask the great Unseen Healing Force to remove all obstructions from
my mind and body and to restore me to perfect health.*

I ask this in all sincerity and honesty and I will do my part.

*I ask this great Unseen Healing Force to help both present and absent ones
who are in need of help and to restore them to perfect health.*

I put my trust in the love and power of God.

The NSAC Healing Center

*serving as a Beacon of Light to bring
illumination to those in need.*

REV. KATHLEEN L. ROTTINO, NST

Spiritual Healing, recognized in many ancient religions, has always been a part of Spiritualism. Today, evidence is growing in the medical community about the importance of spiritual healing. It is now accepted that the whole person needs treatment, not just the illness.

It is easy to send a request for healing prayers for yourself or another. You can send your request through the NSAC site at www.nsac.org by clicking on *Healing* and filling out a form. You can e-mail k.rottino@snet.net, or call 860-642-7976 or write to me at 109 Capitol Drive, Willimantic, CT. 06226 with the name of the person you want healing prayers for.

The NSAC Healing Center has a Healing Booklet that includes the NSAC Healing Prayer explanation and 87 affirmations to guide an individual into uplifting thoughts (which we know are helpful to the healing process). The Healing Booklet is also a wonderful tool to use when teaching a class about spiritual healing. If you are interested in forming a Healing Prayer Group, please contact me and I will forward information to you on how to get started. While there is no charge for this booklet, any donation that is received will help off-set the printing expenses and postage.

You can make a donation to the Healing Center in memory of someone and a letter can be sent to their family, acknowledging your donation.

We all know the power of prayer. Each day, when saying your prayers, please include the names on the NSAC healing list.

Thank you and Healing Blessings,
Rev. Kathleen L. Rottino, NST

SPIRITUAL HEALING REQUEST

(PLEASE PRINT)

Healing Need For _____

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Address _____

City/State/Zip _____

***Please send information on "How to form a Spiritual Healing Prayer Group" to:**

Name _____

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***Please make Love Donation out to the NSAC Healing Center:**

NSAC Healing Center
c/o Rev. Kathleen L. Rottino, NST
109 Capitol Drive
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We Are Broad Minded, But??

THE REV. RUPERT SIGURDSSON, NST, Maine

In a Spiritualist service or class we can always look forward to a new experience each time we attend. Sometimes it is a medium with a different style of giving messages, an inspiring sermon, or a new way of seeing life is wonderful. But, as with all good things, there can also be disturbing events that make you feel uncomfortable. Some actions or comments just don't belong in a Spiritualist church.

Spiritualism (as I have stated many times) is a complete religion and there always seem to be some speakers and mediums that want to inject other belief systems, such as ending the Benediction with "Father, Mother, God" or other orthodox statements. Is it so hard to say Infinite Intelligence? That is the term we use to define the loving creative force we accept as the power governing the universe. Very few people who attend Spiritualist churches went to a Spiritualist Sunday School; this is also true of most mediums and speakers. Almost all are converts from an orthodox background and some find it very hard to drop some of their old teachings.

Someone will comment that we are a broad minded religion. That is true, but there are limits, and some conduct or talk just does not belong in a Spiritualist church. The following are examples that I have seen or heard over the years that I did not feel appropriate:

- During a class meditation, loud inappropriate music was played. Some complained afterward that it was very annoying and one with a hearing aid complained that it hurt his ears. Conditions needed to help induce meditation should be soft and smooth, not loud and annoying.
- During a sermon the speaker read a lengthy piece from the *Bible*, unrelated to our philosophy. A comment was made afterwards by a member that if they wanted that type of service they would go to an orthodox church.
- The worst I have witnessed was in a class when very loud music was put on by the teacher and wild dancing was encouraged supposedly to teach vibration. Half the class phoned in a complaint the next day.
- In one church I witnessed in a healing service and the person performing the healing left the platform

area and ran down the center church isle wildly waving their hands screaming "Praise the Lord." They were never asked to do a service again.

- A medium, upon asking the congregation to stand to sing a hymn, was not satisfied because they were slow to rise. The medium shouted at them to "sit down" and "do it properly" and had them sit down and rise again several times. Two members never came back and the medium was never asked to serve again.

The above are extreme cases, but it does not take much to lose a member. Our churches do not have an excess of members and we really need to keep our services and classes in keeping with our beliefs. We need to teach and demonstrate our philosophy in a calm, reasonable and dignified manner. We are not a push button religion, but one that has to be lived each day to the best of our ability. Demonstrating our belief by example is the best advertising.

How should the minister have handled these situations? Talk to the person after the service, or not schedule them again, use a disclaimer after the offense, or just let it pass and hope no one paid much attention? Those are the ministers' choices, depending on how serious the problem was.

We are broad minded in that all are welcome to our churches and we don't discriminate. However, we cannot teach other belief systems as part of our service or tolerate disruptive behavior.

Often those who come to a Spiritualist church are those who have had bad experiences in orthodox churches as a child and are seeking something that they haven't been able to find in other churches. Some never attended any church, but feel they need some spirituality in their life.

It is up to us to present our philosophy with a reasonable amount of dignity, in a clean and pleasant environment with tidily dressed workers (not workers who come in beach attire). Those who can patiently and intelligently answer visitors' questions and then, maybe we would see a steady growth in our membership and a higher rate of regular attendance.



An Interview with Professor Archie Roy

MICHAEL E. TYMN, Hawaii

Whenever psychical researchers discuss the best evidence on record for the survival of consciousness after physical death, the so-called "cross-correspondences" are often listed as number one. However, the researchers always point out that the cross-correspondences are so complex that they are beyond the comprehension of anyone who is not a classical scholar and not prepared to spend years in studying the messages. "Whatever else they are, they are eminently communications from a man of letters, to be interpreted by scholars, and they are full of obscure classical allusions," wrote Sir Oliver Lodge, the distinguished British physicist and psychical researcher.



Professor Archie Roy

Dr. Archie E. Roy, professor emeritus of astronomy and honorary research fellow in the University of Glasgow, has studied the cross-correspondences and written about the key cases in a book, *The Eager Dead*, recently released by Book Guild Publishing of England. While the cross-correspondences are the core of the book, it is also a story of love and intrigue during the Edwardian age. Chief among the characters still in this realm of existence at the time were Arthur James Balfour, prime-minister of England from 1902-06, Lord Gerald William Balfour, his brother, Winifred Coombe-Tennant, an affluent English woman (British delegate to the League of Nations) who used the pseudonym "Mrs. Willett" so that no one would know that she was a medium, and Henry Coombe-Tennant, her son, who was completely unaware for most of his life of his mother's mediumship or his own involvement in many of the cross-correspondences.

After receiving his B.Sc. from Glasgow University in 1950, Roy earned his Ph.D. in 1954. He then spent four years as a science master in Shawlands Academy before returning to G.U. as a lecturer in the Department of Astronomy.

"It was a few years later when I received my 'call up,'" Roy recalls his introduction to psychical research. "I lost my way in the old university library and found shelves of books on spiritualism and psychical research. My first ignorant reaction was 'What is this rubbish doing in a university library?' But curiosity made me open some of

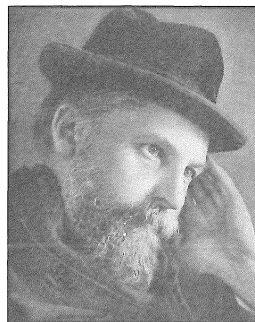
the books. I was surprised to recognize some of the authors of this 'rubbish,' such as Sir Oliver Lodge, Professor William James, Professor Sir William Crookes, and so on. My balloon of ignorance was punctured by the needle of my scientific curiosity and I found myself called up to a new career.

Ever since then, Roy has pursued a scientific career in both astronomy and psychical research. He is a fellow of the Royal Society of Edinburgh, the Institute of Physics, the Royal Astronomical Society, the British Interplanetary Society, the Society for Psychical Research (of which he is a past-president) and Scottish Society for Psychical Research (of which he was the founder). He is also a member of the International Astronomical Union, which honored him for his work in astronomy by naming an asteroid after him.

I recently put some questions to Professor Roy by e-mail.

Professor Roy, your nearly 600-page book, was clearly a monumental project. What prompted you to undertake such a book?

"I well remember the first visit Monty Keen and I made to Honiton to meet Lady Alison Kremer, granddaughter of Gerald, 2nd Earl of Balfour. She had been left the large archive of documents collected by her mother



Frederic Myers

Jean, Countess of Balfour, who had added to them from 1930 onwards, when the Sidgwick Group appointed her their official archivist of anything related to the Cross-Correspondences (C-C). Very little of this archive had ever been published and I could see why. After a preliminary study of the archive I knew I had to accept Lady Kremer's invitation to prepare it for publication. I also knew

it would be a long and formidable task assessing the material, ordering it in importance, balancing it and bringing into a more readable form the scores of letters, memoranda, hundreds of automatic writings, considered and confidential opinions of Gerald, his sister Mrs. Sidgwick, Sir Oliver Lodge, Mr. Piddington and others, the part played by Arthur Balfour, Prime Minister in the first decade of the 20th century. And from behind the curtain of death, so to speak, came compelling evidence in the archive that the group of seven, Myers, Gurney, Sidgwick,

(Continued on next page.)

William Balfour, Edith Lyttelton, Annie Marshall and Mary Catherine Lyttelton, still existed, still had an astounding agenda to be pursued, the Story and the Plan.

"The majority of psychical researchers have long considered the C-C to be a major – possibly the major – survival-related material in existence. But to tackle it required certain qualities. My colleague Monty once likened a serious attempt to research the C-C, in mountaineering terms, to be akin to an assault on the north face of the Eiger. My own feelings were that I required time, patience and optimism. Optimism, well, I was beginning the task in 1998, when I was 74 years of age. And I learned patience in my teens when I spent three years in a TB sanatorium.

"In fact it took almost ten years, studying the material, doing additional research to check data, writing successive drafts and persuading numerous colleagues to read and criticise them, revising and cutting down the length, finding a publisher and collaborating with Book Guild over many months in producing the book – they did a marvelous job.

"The most difficult part of this long slog was to cut out innumerable parts of the material concerning fascinating events in the Victorian era and the 20th century, little-known items of real interest regarding real people. But that is always the way in authorship, and I am deeply grateful to all who helped me."

If you could go back in time and meet one of the people involved with the cross-correspondences, who would it be?

"Inevitably I choose Frederic Myers as the one. Ever since I obtained many years ago a copy of the two-volume edition of his book *Human Personality and its Survival of Bodily Death*, I have placed him as the greatest, most talented pioneer of psychical research. His brilliant insight into the nature of human personality lifts him to the same elevated rung of the ladder of human genius as Copernicus, Newton, Darwin, Clerk Maxwell, Einstein and those others whose contributions to humanity have been gloriously illuminating beacons amid the darkness of unreason, prejudice, violence, cruelty and downright evil acts of our species. What can I say about Myers that hasn't already been said by those who knew him, admired him unreservedly and acknowledged his fabulous contribution to our subject? Luminaries such as Charles Richet, William James, Theodor Flournoy, Oliver Lodge, William Barrett and many others then and since have testified to Myers' many-faceted stature. He was not valued by those who knew him solely because of his contributions to it but also because of his loveable and endearing personality. I have said elsewhere that if William Wordsworth demonstrated that

he was the psychical researcher of poets, Frederic Myers was the poet of psychical research.

"I will content myself with just one quotation. Charles Richet said: 'If Myers was not a mystic, he had all the faith of a mystic and the ardour of an apostle, in conjunction with the sagacity and precision of a savant.' And yet just a few years ago, a young parapsychologist at the International Conference of the Society for Psychical Research could begin his presentation by referring to him vaguely as 'Some guy called Myers.' The audience's frisson of surprise was akin to that we would expect at a modern physics conference if a young speaker had used the phrase 'Some guy called Einstein'.

"To me Myers is one I would dearly love to meet not because I could teach him anything but simply because I would enjoy the company and friendship of a superb, enormously-talented and loveable man, one of the three major founding fathers of psychical research, Sidgwick, Gurney and 'some guy called Myers'."

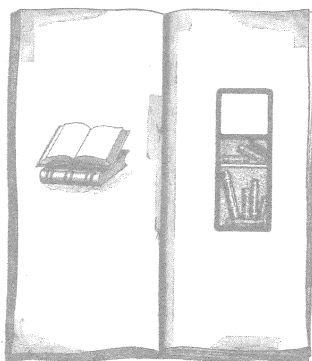
If the cross-correspondences are actual communication from the spirit world, do you think Frederic Myers and the other spirit messengers realized they would be so difficult to understand? Couldn't they have come up with something less complicated and still made their point?

"Essentially the C-C originated in a deceptively-simple idea. Someone who has died transmits to a number of mediums or automatists scattered round the world snippets of a theme dreamed up by him. The snippets received by any one automatist do not make any sense whatever to him or her. Only by bringing all the snippets together does the theme become clear. Moreover, that theme is characteristic of the intelligence and learning and personality of the

sender, who even, when he finds the group of investigators having serious difficulties in interpreting the collected snippets, speaks through the scripts directly to them, chiding and teasing them in the manner of a kindly teacher with an obtuse class. He then gives hints to them to aid them in their interpretation of the scripts.

"The difficulties really begin to mount when we realise that the group of seven on the other side of death had a decidedly complicated agenda. They continued to 'dictate' scripts for over thirty years. They, especially Myers, cleverly used levels of classical allusions and literary references that to very few modern people make any sense at all, so philistine have our educational standards become. Add to that the fact that there are many thousands of pages that anyone nowadays would have to study and so would require a very long time to do so. But

(Continued on next page.)



the idea is a brilliant one and one might well ask if there is anything better in the history of psychical research. That to me is a very important question. Almost all of the psychical researchers of the past right up to the present, who have died, have included scientists of many kinds, many of them top rank. If they have survived the death of the body, why have they not used their expertise to give us a far more dependable post-mortem communication method? As far as I know, they haven't. Therefore to me, Myers' method is still the best."

As I recall from reading one of the books on the Scole experiments, you were involved. Would you mind relating a little of what you observed?

"I played a very small part in the Scole experiment. The principal researchers were Professor Arthur Ellison, Professor David Fontana and Montague Keen. I was taken to the Scole site on one occasion, not because of a lack of interest on my part but purely because of distance. Nevertheless every time I met Monty he kept me informed about events at the circle. On the evening I was present, I sat where I could satisfactorily see and hear what was happening. The conversation between the experimenters and the mediums' controls was fascinating. The proceedings became even more interesting to me when the 'control' known as the scientist spoke to me, welcoming me and saying that he had carried out some of the pioneering work of calculating periodic orbits of planets and satellites. He discussed with me some of the technicalities and difficulties he had experienced and referred to the fact that in his day there were no computers such as I could now use. Afterwards I realised that there were only about a score of people in the UK who would have been able to have a conversation with me at that level of expertise on that subject. And as far as I know, the mediums had not been given my identity and profession. I also realised that the scientist bore quite a resemblance to George Darwin, related to Charles Darwin, who had indeed carried out such pioneering calculations on periodic orbits. But again, as seems to happen to many circles that terminate unexpectedly, the Scole circle did likewise on the grounds that it had to cease because its operation was interfering with the ability of time-travelers to pass from one galaxy to another! As we say laconically in Glasgow when our boggle-factor is surpassed: 'Aye, that'll be right.'"

What other cases have you found especially interesting and evidential?

"Apart from the crucially important cases in my book *The Archives of the Mind*, none of which I personally investigated, over 30 years of my own investigations have provided me with a wide variety of ostensibly paranormal cases. Usually studied with a colleague, they often originated as cries for help from people convinced that they or

their homes were haunted. Some cases were found to be non-paranormal, for instance as imaginative misinterpretations of unusual noises – the peremptory knocking of a water-hammer, or sadly, mental trouble. But some did involve paranormal phenomena. Some were poltergeist cases, others were apparitional and some were mixed. In some we found evidence of intrusion from the other side of death, of 'unfinished business', of maliciousness, of a wish to dominate. In some we could identify the problem and even take measures to solve it, operating not so much as psychical researchers but more akin to psychical plumbers! Hopefully we learned from every case but our prime concern in each was to help the unhappy family who called us in."

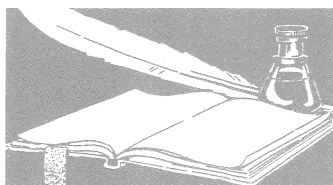
Does any one case stand out in your recollection?

"One case stands out in my mind. In 1972 I became involved in the Maxwell Park case with my colleague, the Rev. Max Magee, chaplain to the students of Strathclyde University. It was a powerful poltergeist case which had lasted half a year before I was called in. The family members were terrified by the physical manifestations that tormented them. When they fled to a relative's house, the phenomena did likewise and even continued there, after the family in despair returned to their own house, as though in some way the relative's family had been infected. In time some fifty people were witnesses, including cynical journalists, town councillors, doctors, policemen and others, turned from original scepticism to utter conviction that they had witnessed the paranormal. A police officer told me, 'You know, I had to take some of my men off that case. They were turning in reports like 'The bed was proceeding in a northerly direction.'"

"Most of the phenomena included classical poltergeist events such as alarming noises, fires breaking out, floods of water, psychokinetic movements of a wide variety of objects, many seemingly perpetrated by malicious intent. It became clear to Max and I that there were attempts to control the two boys – at times they carried out feats of strength or skills that they could not possibly have acquired normally. We found it necessary over many months to, turn about, stay until late at night to support the family who were losing weight, exhibiting extreme stress bringing them to the edge of complete nervous breakdowns. Finally Max, in his capacity as a minister of religion, aided by myself, persuaded the family one Sunday evening to go to church. While they were there, Max and I went through the house room by room, carrying out a service of 'cleansing' in each.

"I wish I could say that that was what got rid of the haunting. The poltergeist phenomena did cease, the boys no longer exhibited symptoms of possession and the family's lives were transformed. But to be accurate, about the same time, the man downstairs, with whom the family

(Continued on next page.)



Be Still and Abide

Bonnie Wheeler, Maine

When dark days surround us
No place to run and hide
The voice says – Be still and abide

When the world assaults us
And streams of tears we cry
The voice repeats – Be still and abide

When old age cripples our body and mind
And life becomes unfamiliar and unkind
Still the voice rings out –

Be still and abide
I'm right by your side, child
Be still and abide



Down and Depressed

Robin Quiroz

When down and depressed,
Get up and get dressed.
If you just lay around and mope,
It's too easy to give up all hope.
God will give you a push to help you start,
But it's up to one to do their part.
We always have help from the other side,
So call on them and swallow your pride.
Don't depend on other people to make you happy.
They will just cause you to feel crappy.
So get in touch with your source of your all,
It will rid the depression so you're walking tall.



AN INTERVIEW WITH PROFESSOR ARCHIE ROY (Continued from previous page.)

had been having a vendetta for years, died. In addition we persuaded the father to send the older boy, who seemed the main focus, up north to stay with his grandparents for some weeks. So we were unable to achieve a complete understanding why the phenomena ceased. But we did learn a lot, perhaps the most important being that if you embark upon such an investigation, you must sign on for the duration, for a family in the middle of the poltergeist hurricane desperately needs support, sympathy and led to understand that these cases have happened innumerable times, but like an illness, will run their course, exhibit their symptoms and some day, hopefully, we will be able to do more than simply offer moral support.

What are your present views on survival?

"To me, at the present time, the evidence for the survival of bodily death is of such strength that it is the most parsimonious theory accounting for much more than any other. Even the file theory, which supposes that throughout a person's life a record of that person's life from their point of view (POV) is made until their bodily death, is not so convincing. Certainly the file cannot be supposed to be physical, for long after the death of the brain, children recall the details of a previous life, accepting it as a former life they had, since memories of that life are recalled from the POV of the former person. To me the researches of Stevenson and Haraldsson are convincing in this area that survival of death in some way takes place. Possession cases such as those of Lurancy Vennum, Uttara Huddar, Sumitra,

Jasbir Lal Jat add strength to that concept. Certain 'drop in' cases also strengthen the concept.

"Indeed the wide variety of such cases are so evidentially strong that they support a challenge I made in print twelve years ago to any sceptic that if s/he believes no proof of a paranormal event has ever been produced they should submit in detail normal explanations for the long list of cases I gave. The silence from the sceptics has been deafening, a silence that reminds me of Sherlock Holmes chiding of Dr. Watson because of his non-appreciation of the significance of the dog that did *not* bark in the night. Or the trick of young children who, displeased with the real world, close their eyes and believe that by so doing, they have cancelled that displeasing world. Or the late Sam Goldwyn who allegedly shouted, "Don't confuse me with facts! My mind is made up!"

Are you working on anything now?

"My colleague Tricia Robertson and I have almost finished the first draft of a new book, *PRESENCES, Facets of Human Personality Before, and After, Death*. In a way it is a sequel to my book, *The Archives of the Mind*, and it assesses evidence for a large additional variety of paranormal phenomena. I am also working on a true detective story, written almost in a manner of a CSI program. But in this case, CSI stands for Celestial Sphere Investigation into a particular event, the deliberate creation of the stellar constellation figures."

• • •

Cosmonaut Andrew Jackson Davis

Part III

THE REV. STEPHANIE FROBESE, NST, Maine

When Emanuel Swedenborg and Andrew Jackson Davis traversed the spiritual realms of our solar system, observing and communicating with the inhabitants of "other worlds," the idea that a person could really do such a thing was somewhat far-fetched. Realizing that, the books Swedenborg wrote on these subjects were, therefore, written anonymously.

Today, we have a much greater understanding of our true spiritual nature. Much of this progressive understanding has been gained through the development of technology, but also through the opening and expanding of both our personal and planetary consciousness. David Sereda, author of *Singularity* and a filmmaker, recently released a dvd entitled *The Voice*. It explores consciousness and presents many scientific studies into consciousness on an individual, planetary and universal level. About the creation of the universe, he asks, "Was there a consciousness? Was the universe self-aware? Was the consciousness already there...consciousness beyond the physical...?"

Andrew Jackson Davis describes the source of the universe's creation as the "Great Positive Mind" from which all material existence was created. A theme throughout the teachings of Edgar Cayce is that "mind is the builder," thoughts become things. We may have a very long way to go to return to our source. Planet hopping is a start. Perhaps another solar system is on our journey. Perhaps another galaxy. The possibilities are infinite!

Jackson tells us this about our journey, "The object is one throughout, being – as we shall see fully elsewhere – to develop and perfect individualized, self-conscious, immortal spirits, manifested in the image and likeness of the Central Cause and destined for the Summer Spheres. As regards the individualization of the spirit, the soul's sublime destiny, as the spiritual ultimate of material creation, the concentrated center of Divine Love, Will and Wisdom, our knowledge of the Creator's goodness enables us to know that which our experience has taught us also to believe – that every human desire is provided with appropriate means of gratification. Each has been given us for wise ends; but the strongest, deepest, most interior of all desires are for immortality, happiness and eternal progression." He also explains the inter-relation of everything the Great Positive Mind has created. "Nothing is too low in the universe to represent something above it, nor is anything so advanced that it is not

the lowest degree of that which is still more perfect. It follows that there is unceasing progression as there is transformation everywhere. Each human soul must attain a full comprehension of the many and glorious affinities which interlink its destiny and experience with the experiences and the destinies of universal humanity."

As we expand our consciousness of what our journey might hold in store for us, and what lessons lie ahead, let's see what knowledge these great seers have given us about the outer planets. The more highly evolved spirit realms that exist on Saturn are described by Davis as follows:

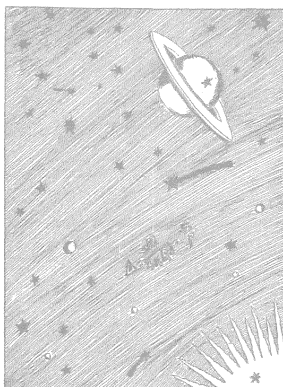
"The prominent mental qualities are moral and intellectual; strong social attachments are governed by intellect; and great force of character is under the guidance of reason. The will is firm, though generally submissive; veneration is deep for that which judgment pronounces to be true.... Reasoning is from the internal, truth being received through highly sanctioned convictions of interior principles.

They are familiar with the earths between them and the sun and with their inhabitants. They are the most perfect beings in our solar system and are knowledgeable about higher spheres...an illustration of purity and goodness manifested as the result of perfected knowledge and highly unfolded powers." Swedenborg also describes them in his *Spiritual Diary*, "The spirits of the earth Saturn correspond to interior sense, or reason...." And in *Earths in the Universe* he says, "...they are exceedingly humble...."

The inhabitants of Jupiter are described by Jackson as, "The main characteristics are mechanical and intellectual, accompanied by strong affections and interior love for each other. The intelligence of these beings greatly excels those of earth, and they comprehend the laws and relations of their nature by one concentrated thought.... It is impossible for them to think one thing and speak another, to have more self-love than universal affection, or to conceive impure and unrighteous thoughts...their associations one with another are according to inward affinity, and they form a united, harmonious, spiritual brotherhood, regarding the internal of all things as the only reality in the universe...disease is not known and freedom from imperfection enables them to generate rapidly."

In *Spiritual Diary*, Swedenborg tells us, "Their speech

(Continued on next page.)



was such that they spoke not by words, but by ideas, ...the spirits of the earth Jupiter represent rational ideas, for they live free from care, as it concerned those things that pertain to the bodily senses. They are, so to speak, a sort of ground in which things interior and inmost are sown, for without an interior rational idea those things which are still more interior and intimate are not inseminated." In *Earths in the Universe* Swedenborg tells us that in Jupiter's society, "...such being the state of the world, innocence also then reigned, and with it wisdom; every one then did what was good from good, and what was just from justice. To do what is good and just with a view to their own honor, or gain, was unknown. At the same time they spoke nothing but what was true, and this not so much from truth as from good, that is, not from the understanding separate from the will, but from the will conjoined with the understanding...they were more upright than the spirits of most other earths. The manner of their approach to me, their abode with me, and their influx at that time, was inexpressibly gentle and sweet...because they never dissemble, that is, speak otherwise than they think."

"The inhabitants of the earth Jupiter place wisdom in thinking well and justly of all things that happen in life. This wisdom they derive from their parents from infancy, and it is successively transmitted to posterity, and increases from the love they have for it because of its belonging to their parents. There are spheres, which may be called spiritual spheres, which continually flow forth, yea, overflow from every spirit; they flow from the activity of the affections and consequent thoughts, thus from the life itself. They represented the

intellectual mind as a beautiful form, and impressed upon it an activity suitable to the form answering to the life of affection."

Studying the characteristics and qualities given to us by Andrew Jackson Davis, Emanuel Swedenborg and Edgar Cayce gives us great insight into what we must overcome and cultivate in our personal spiritual development. As we progress and develop the positive qualities of "Divine Love, Will and Wisdom" in our lives, these ideals are generated out to the consciousness of our communities, our planet, our solar system and the universe. A term used in the Cayce readings that resonated with me is the word at-onement (atonement). He defines the meaning of this term in reading 262-45, "At-onement, then, is making self's will one with the Creative Forces that may become the impelling influence in thought, in mind, that is the builder to every act of a physical, mental or material body."

Based on what we know of the universe, we have probably already come a long way. In striving to understand our galaxy, the Milky Way, we can only guess what it looks like, or what makes up the "central sun." We sit on a tiny planet in a small solar system on the outskirts of one of the spiraling waves of that creative center. We can see more of the galaxies around us than we can of our own, and draw our conclusions of what our galaxy might look like from what we see out there. The road of learning and of progressing is an endless one, just as the universe is without beginning or ending, infinite in its breath and depths. Enjoy the journey.

• • •

POETRY

Forgiveness

The Rev. Melvena V. Hafner

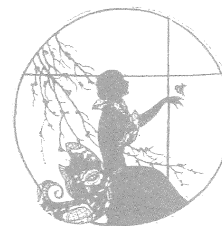
What depths, what wonders within Thee lie,
Forgiveness, it's apart of Thee on high;
Oh, what heights it may reach,
And many lessons it can teach,
For a soul to forgive.

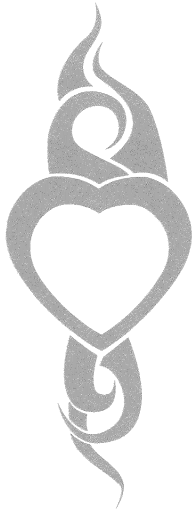
Someone may hurt you until your spirit is broken,
Overlook it then and give them some love-token;
It is only for this reason,
In life we live for a season,
If we only will forgive.

Unkind words, how deep they cut a sensitive heart,
But only forgive them as the teardrops start;
Though the world looks dark or blue,
Someone will be forgiving you,
It is heaven just to forgive.

Some clever scheme, someone may break a vow,
Show them by forgiving, you still love them now;
Just try to lift your head,
And think of hopeful things instead,
For we must forgive.

The Master taught us a life of forgiveness.
We should show sympathy, pity and meekness.
Banish hatred and do good toward our brother,
It's God's will to forgive.





Love, Growth, and Dreams

THE REV. WILLIAM E. BUCHHOLZ, Iowa

Greetings! Let's talk about love, growth, and dreams. May we open our eyes to view Infinite Intelligence within us. Our questions may not be immediately answered, as we seem to be drawn into another problem while we're busy looking for escape. Yet, delving with the second difficulty may well help us think our way correctly through the first one.

Thinking seriously of LOVE, Preston Bradley wrote: "The spectrum of love, as St. Paul shows it to us, contains nine component parts: Patience. Kindness. Generosity. Humility. Courtesy. Unselfishness. Good Temper. Lack of Suspicion. Sincerity." In my own thoughts, each are linked together with a golden strand of Godliness. If we have Patience and Kindness toward another, their Generosity will more readily blossom. If we are truly Humble, our Courtesy will flow like pure water upon a parched plain. If we're actually Unselfish, we're also of Good Temper, since we aren't antagonistic to someone seeming to own more than we do. And here's the big one: When we have pure Lack of Suspicion for others, our Sincerity will remain unquestioned.

Now, let's view love alongside growth, for it is an unblemished fact that the more we love, the more purely we grow. As National Spiritualists, let's include the words ...mentally, physically, and spiritually. The March 2007 *Reader's Digest* magazine article *HERO PETS* reminded me that growing love is a God-given gift given to more than we humans. The first pet mentioned was Daisey...one big pig! She was the pet of seven-year-old Jordan Jones. In October of 2004, a pit bull dog escaped from a neighbor's yard and charged at Jordan. Daisey ran to the boy's defense. Its head was soon in the pit bull's mouth, and the dog wouldn't let it go. With permission from its owner, the boy's father shot and killed the dog. Daisey's severed ear, plus many bites and scratches, are now healed. Growth had taken its rightful place next to Love. Daisey weighed 150 pounds! That's one big bite!

A six-year-old macaw named Sunshine is the next hero. In Pennsylvania in January 2006, Sunshine was sitting upon her birdcage waiting for her owner to return. A burglar broke in and began ransacking the house, only to find that Sunshine didn't approve of this. She attacked and pecked at him. He finally escaped, but with only \$100

he'd stolen. She was found with blood and feathers everywhere, but alive. The burglar wasn't hard to find or identify, for he didn't look very well after his visit, either!

Now, animals may be expected to fight when cornered, but the last two stories remind us that their purpose goes far beyond that. In December 2006 in California, a two-year-old black Labrador retriever took a rescue mission seriously. An electrical fire in the house of the Gardner family sent firemen quickly in to see if there was anyone trapped inside. Finding no one, they hurried out. Smoke was filling the house, but Casey the dog rushed in again. Searching from room to room, he finally found the cat named Cindy, who was up in her years and seemed scared to death. With his nose, Casey pushed Cindy out to safety. Would WE have had such faith, and followed it as quickly?

If you wish, call it instinct. However, be it a natural diving power working within a seemingly common animal, or a driving force called heroism on our part, inward knowledge and guidance are necessary. Wherefrom does it come? It most certainly lies within Infinite Intelligence manifesting Itself through us. As Spiritualists, we should understand as well that excarnate entities give aid and guidance. From without, as well as within, our minds have fertile sod. It is up to us what seeds to sew within it, and whether we are proud and energetic enough to pull out the weeds of sin. That is transgression of Natural Law.

Our last animal story should remind us of times in our lives when we feel helpless, but by blessings we can hardly imagine, we were set free. October of 2006 found Norman and Eve Fertig feeding wildlife in Alden, New York. A sudden snowstorm felled trees, downed power lines, and stranded them in a forest. "We're gonna die out here," said Eve. But the God-Force works in mysterious ways. Their dog...part timber wolf and part German shepherd...wasn't ready to give up. She dug a path to the house under fallen branches, returned for the man and his wife, and carried Eve on her back to safety. Norman walked behind. Shana the dog had saved their lives.

Love, growth, and dreams help determine the worth of our lives here and hereafter. May deep prayer open the doors of your minds and hearts, as well as mine.

God bless you all!

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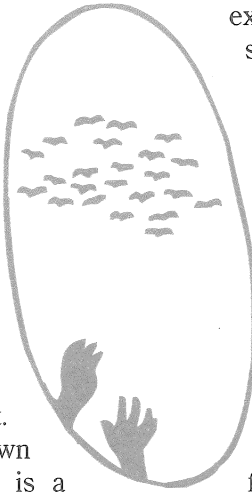
How Can We Free Ourselves From Fear?

THE REV. MIRIAM BOSTWICK, California
From *Meditations to Empower Your Soul*

There is one Divine Energy and, through our choice, we direct this energy either in a constructive way into **faith**, or in a destructive way into **fear**. When we express **fear**, a multitude of experiences that are in our inner mind from very early childhood well up within us. As a child we did not have the conscious **understanding** of how to handle judgment and pride. Our past judgments and pride now take over. **Fear** is simply a device to defend and protect the judgments it has already made. When we **fear**, our judgments are in control. **Fear** causes prejudices and discrimination. Someone different is a threat. **Fear** drives them out. **Fear** is a part of our own defense not to look at things. Stubbornness is a defense mechanism of what we **fear**. Concern is born on the throne of **fear** for the **King of Fear** rules our mind. The degree of **fear** is dependent upon the degree of our reliance on our mind. The mind is a tool, not a master. The tool uses the weapon of **fear** which keeps us from freeing ourselves. It is said that *fear is the brain's control of the soul; faith is the beauty of the soul's expression*.

Reason and common sense dictate that we be realistic and take precautions to avoid situations that expose us to known dangers and probable losses. At the same time, however, knowing the law that energy follows attention, do not dwell upon **fear** of something terrible happening. All we have to do is flood our mind with fear of anything and we can rest assured it will knock at our door. Declare the truth, *What I give thought to, I give power to*.

Fear is a magnet, pulling in support for the lack and limitation levels within us. Expressing gratitude for what we have assures the continuity of our supply. *Believe and*



receive. Doubt and do without. Believe it is our right to experience the goodness of life. The person who is standing in the way is the one that we have created in our head, and that is what brings the experience. The mind offers **doubt** and **fear**. To rely upon the mind is to live a life of deprivation. The function of the mind is to gather and garner and to act upon what it knows.

We **doubt** and **fear** what is to be—the unknown. Or, we **fear** reliving the past which is limit or bondage, closing us off from **power**. We **fear** what we cannot control. However, when we review consciously what we fear, it will weaken it and it will disappear. In reviewing the experience in the light of reason, the thought form loses its control over the soul.

What is so valuable about **fear**? **Fear** keeps us where we are. **Faith** puts us where we want to be. We say, *I don't want to give up what I have to gain something I'm not sure of*. That is when faith must rise in consciousness. It is **fear** that keeps us where we are. **Faith** exists in the **heart** and **fear** in the **mind**. **Fear** is dependent upon the lack of **understanding**. When **understanding** is gained, **fear** disappears. Therefore, we must make the effort to **understand** what it is that we **fear**. With **understanding** the **power** of **faith** expresses. The only way we gain **faith** is through **understanding**.

That that is yours—only your fear will take away. And that that is not yours—nothing you do can hold it.

I put my faith in the hands of God knowing that everything will work out in God's time and in God's way.

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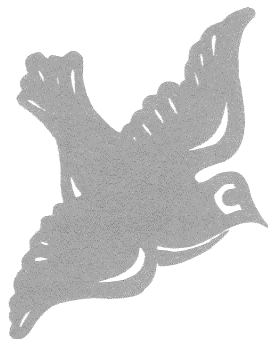
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Hear Me Now – Ye Are Spirit!

PAUL KELLER, CM, Indiana

Reprinted from *The National Spiritualist*, October 1982.



The story of mankind's progress through untold ages is so unutterably vast that the most we can expect to do is to merely touch upon a few of the highlights. All we ask is an open mind and then seek for further proofs if there be an urge within you to do so.

For many centuries man has been finding for himself, proofs that there are myriads of undiscovered values in life which he can use, but of which even as yet, only a bare few have been recognized.

Neither materialistic science nor theological teachers have been able to present the total truth to man, but a blending of both areas will reveal much truth.

Humanity, in its long trek through the ages has passed through more than one crisis. Life again appears to be a crisis during which man may either continue to build or may even blast his present world-wide civilization.

Slowly, so slowly as to be almost imperceptible, man has contacted some of the natural forces, powers with which he is surrounded. These he has used at different times, both for his advancement and his retardation. Gradually, through trial and error methods in their uses, he is learning ever more about their meaning and purpose in life.

From the dawn of creation, when the *word* went forth, that spark of Divinity which is called man's soul – has immersed itself more and more into what we call matter.

More and more as it descended from its original home – the place from whence it came – its memories of life celestial faded or receded into its past as it went forward into its uncharted future.

Obligated to the great task of learning to build, and rightly use forms – *forms* (whether they be a church, a hovel, or a human body) mankind has struggled forward by seven definite steps. Regardless of his discoveries or the time in which they are made, historic or prehistorical, these seven steps have ever been the same.

They are:

1. Vehement denial
2. Passive resistance
3. Blind belief
4. Investigation
5. Knowledge
6. Living the life which his knowledge reveals.
7. Wisdom

Unless our present world rightly uses its inherited and accumulated *wisdom* for the *advancement of all*, it may again bring down upon our heads nature's great *law of retribution* – that law which has been given to us in many tongues, and at different times. In more recent centuries and translated into our language it has been variously called:

1. The Law of Compensation
2. As you give, so will you receive.
3. As a man thinks, so is he.

This simply means that man, whether the word *man* means a single human individual or a composite whole such as a family, state, a nation, a race, or the entire world of humans, do their *thinking*, so will be their *acting*, that is, *they will experience what they persistently think*.

We are *in deed and in fact*, responsible to one another even though many of us *know it not*. There never was a time when these great Laws of Nature were entirely unknown on earth. It has also always been known, sometimes by only a few, that man is more, *far more* – than just a physical human body. It has always been known that man is a living, acting segment of intelligence – call it Divine Intelligence, if you wish. It has always been known that man uses his physical body as a receiving and sending instrument by which he contacts this visible world of matter, mainly through his five physical senses of feeling, hearing, seeing, smelling, and tasting.

Actually, man is a dual sort of being. He is conscious of two planes of life, or rather one plane, the lower half of which is the material or physical, and the higher the immaterial or what he likes to call, spiritual. Man, the real man, *the real inner self*, contacts these two planes, or rather the one continuous plane, through what we call mind. The mind can either be in the gutter, thinking and living only in and for things on the earth, *earthly*, or it can be in its own seventh heaven, conscious only of thoughts *ecstatic*.

The fact that we are dual – physical and something grandly more than physical – should be sufficient proof to all that there is a definite meaning and purpose to it all, there is a reason for our being here – and *that real reason* is for the good of all.

It has always been the wrong use – the *misapplication* of that which we have learned which has brought down upon man's head Nature's great Law of Retribution.

No one nation can build a fence around the world and claim it as its very own. That has been tried before and failed. It is being tried today and *again it will fail*.

(Continued on next page.)

Whenever and wherever man perverts his wisdom gained, and uses it to subjugate or enslave his fellow man, man pays the price for that perversion. It is not our purpose here to try and explain why the innocent are sometimes made to suffer, or even why the wise are often persecuted and even crucified for daring to give to the world those truths for which the world seemed not ready to receive. On the other hand, it is our hope to present to you some of the simple things we each can do to help make this world a better place in which to live.

The peoples of the earth have been slowly climbing. Up through Egypt, India, Persia, Greece, Europe, and now America the powers of construction have moved steadily forward, but *not smoothly forward*. Battles for man's advancement have been many. At times, ignorance, superstition and fear seem to reign supreme, (as it did during the dark ages of Europe).

But, each time *bright day* has followed dark night. Our materialistic progress has been monumental. It has been rapid - some think too rapid. During the past two centuries, we have moved forward materialistically with the speed of seven league boots. In a paltry few centuries of time, we have gone forward from the pine torch to fluorescent lighting. In the last two centuries, we have moved from the telegraph to the telephone, through radio, television, and radar. In moving our bodies from place to place, we have left the camel's back for the automobile, the airplane, and have landed on the moon.

From the mere human eye scanning the heavens, we have leaped to the 200 inch telescope, and have dug soil on Mars directed by hands still on earth.

The electron microscope is revealing an atom to be a miniature solar system and having within itself, forces unthought of by the wildest imaginations of but a few years back. Rapidly, we are now proving the truth in the saying of the adepts of old: "*as above so below*." As it is in the large, so it must be found on earth.

And this atom, what of it? Is it to be the doorway through which we will pass to a greater, better, happier world, or is it to be a death dealing force to our civilization? It is up to us. *We humans must decide*.

These are evidences of our rapid progress in the world without - the outside world - the visible, concrete, material world - this world of so-called matter.

What of the world within - that is, the invisible immaterial world? Are we, through our higher minds, contacting it as readily as we contact the material world with our lower minds? Many doubt that we are, and therein lies the grave danger to our present civilization.

If man's consciousness operates only through his lower mind, or that part which contacts only the material side of life, he may again be overcome by the greed for power and lust for domination. At the present time, there is much evidence that both man and nations have gone dangerously far upon that materialistic path. Actually, our materialistic

progress has moved forward far faster than our immaterial. Our problem now is the speeding up of our *immaterial* progress rather than to destroy our *material* progress. If we do not do this, Nature may again call into action her great Law of Retribution, with man having once more, to start his long upward climb all over again.



There is, however, a counterbalancing force which recognizes the good in material progress, and knows how to apply it to man's advancement. It is the power that works through man's higher mind. It is the power of man's soul itself, working through his higher mind down into his lower mind, from which it strives to direct and control man's actions in the physical world. Men call it the *voice of conscience*. If they will but listen to it, they will find it to be a wise instructor. How does it teach? Permit us to use a few rather crude illustrations:

1. Your responsibility to serve is where you are right now. It is your present daily job. In totality, what each of you do will either advance your community - your town - or it will retard it. Your community is not responsible to you merely because you are here - your very presence makes you responsible to it.

2. It is not the money that any particular businessman makes that is the measure of his success, but rather the use he makes of that money. Has it helped him improve the living standards of his loved ones? Has it helped him to give added opportunity to his employees? Has it helped him to serve his community the better? If it has done all this, then it spells progress.

3. It is not the money the doctor makes that measures his success, but rather the use he makes of it. Does its use enable him to work more in harmony with Nature in restoring *dis-eased* conditions to normal health? Does it enable him to improve both his home and his community? If it does, then it is *constructive*.

4. It is not the money the lawyer makes that measures his success. It is, in his use of it, to prove that Justice can prevail in this free land of ours. *That spells progress*.

5. It is not the money or merchandise that we pour into Europe or Asia that spells success for our Nation. Our real progress is wrapped up in our willingness to render help wherever help is needed.

6. In Europe and Asia it is not their willingness to receive our help, that measures their success. Their progress lies in their willingness to *rightly use* our help *in order to help themselves*.

Where do we go from here? The whole world is asking, and it is asking that question of each of us. And each of us *must answer*.

(Continued on next page.)

HEAR ME NOW - YE ARE SPIRIT!

(Continued from previous page.)

How can we best answer? Just what is there in this discourse that might give us a clue? It seems to be this:

1. Man is of a dual nature; the lower is material, the higher immaterial.

2. When man lives only in his lower nature, he manifests selfishness, greed, lust, and all that we call evil. His physical nature rules him, rather than he ruling it.

3. Time after time, man has lost and won – and won and lost – in his age-long battle to *conquer* self, yes, even to *know himself*. It is from the “self-within – this higher man – that man will find the real answers to his problems, rather than from the man without – the mere physical man.

4. When man recognizes this higher nature and allows it to direct his ways, he then becomes an asset to others in all of his doings.

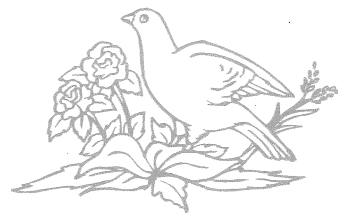
5. When, and if, man learns to listen to his *intuition*, his *conscience*, and his *reason*, and blends these into one harmonious *tri-unity* rule by which to live, he will not stray very far from the path he sooner or later must follow.

In our world-wide present-day crisis, let us hope that a vast majority are with the *powers of light* and that the forces of darkness and ignorance shall not this time prevail against them.

We are indeed each of us our brothers' keeper even though many admit it not.

Whether all that we have said be *fact*, *fiction*, or *fable*, it does leave us with a feeling that man, as yet, has hardly started to climb the heights to which he can achieve. *It is up to us*. It is up to all of us living on this planet.

As the nations of the earth learn to live together in harmony, our future generations will find out the right, and can then be as far ahead of us, as we are ahead of the hog...



• • •

For the spiritual being, intuition is far more than a hunch. It is viewed as guidance or as God talking, and this inner insight is never taken lightly or ignored.

– Wayne Dyer

NOTES FROM THE FIELD

NEWS FROM CONNECTICUT

PASTA GALLERY

The Ladies Aid Society Spiritualist Camp, located on Niantic Bay in Connecticut and better known as “The Camp,” held their first Pasta Dinner and Gallery Readings on July 19, 2008. It was a picture-perfect day, so many of the guests enjoyed their dinner sitting on benches, down by the water, watching the boats and the swans. The Gallery Readings event was chaired by The Rev. Joyce C. Barlow, co-pastor of The Church of the Infinite Spirit. Also serving as message bearers for those in attendance, offering messages from loved ones living on the spirit side

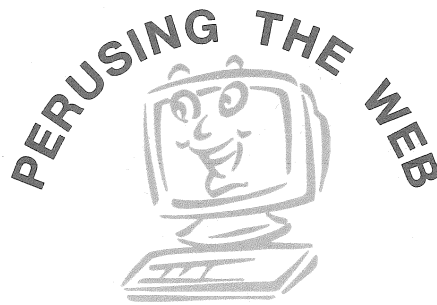


of life, was The Rev. Lynn S. Gaffin, President of The Connecticut State Spiritualist Association, Joyce Orcutt, pastor of The First Spiritualist Church

of Willimantic and Vice-President of the camp, and The Rev. Kathleen L. Rottino, NST, Treasurer of the camp and Treasurer of The Connecticut State Spiritualist Association.



Barbara Perry won the pocket afghan that was made and donated by The Reverend Kathleen Rottino for the event.



Reviewed by
LAURA LEE PERKINS, Editor

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Your spiritual journey is enhanced by companions, community and resources. Spiritual Living Network provides a safe place to discuss spiritual matters and find support for your spiritual journey.

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Rhoberta Shaler, PhD, Founder, Spiritual Living Network™

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*I believe all religions pursue the same goals,
that of cultivating human goodness and
bringing happiness to all human beings.
Though the means might appear different
the ends are the same.*

H. H. the 14th the Dalai Lama Tenzin Gyatso

Spiritual Living Network™ is a place of encouragement and empowerment on our spiritual journeys. Spiritual Living Network™ is a place of support for “walking our talk” in demonstration of our spiritual beliefs, principles and practices.

• • •

We Are Becoming a More Spiritual Nation

A Gallup Poll taken in November 1999 reported that from 1994 to 1998, the number of people reporting that “spiritual growth” was a very important part of their lives increased from 59% to 84%.

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.



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