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THE NATIONAL SPIRITUALIST SUMMIT

A Medium's Prayer

Infinite Intelligence, let me stand at the doorway between the two worlds, to receive messages which are uplifting, evidential, and truthful.

Let love energy be felt by those reached, so they may praise God and know that life is eternal.

Thank you, Great Spirit!

SP

Spiritualism is the science, philosophy, and religion of continuous life

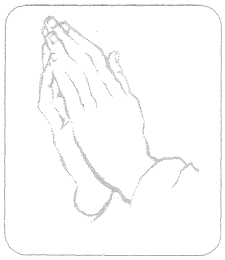
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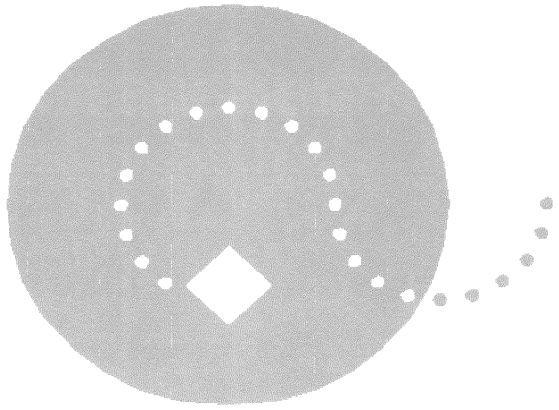
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Spiritualism Depends On Its Mediums!

BY THE REV. SANDRA PFORTMILLER, NST



So much to tell, so little space! After twenty-one years of Spiritualism, mediumship still fascinates me with its greetings from the other side of the veil. As a medium, I have delivered spirit greetings, seen the tears or the smiles and felt the joy of serving. Yet, when a message is given to me, which is extremely valid information that life continues, I am amazed all over again. Our loved ones live and come to us in thoughts, through our senses, through dreams, and through mediumship.

The age we have just left was one of discoveries that astounded humanity, yet the advent of spirit communication and spiritual understanding is still struggling to reach the masses. This is surprising to those of us who have embraced the naturalness and truths of the Science, Philosophy and Religion of Spiritualism. The great discovery that we are all part of a Loving God/Intelligence, and that this Source has given us eternal life, given us Divine Law to show us how to evolve—these concepts cause many to rethink and readjust their beliefs. The awareness of personal responsibility is something many do not wish to look at or accept.

Change is often a struggle and we know we can only change ourselves. This applies not only to individuals, but also to Spiritualism as a religion. We must be that which we teach: truthful, responsible, compassionate, giving, and loving. When the majority of us do this, by Natural Law, we will attract greater numbers. Truth and love will always win. This means truth and training for our mediums.

We have actually been given a sacred trust. Mediumship is not just an interesting phenomena, it is sacred. Mediumship is not the "occult" or a hidden mystery, it is in accord with Natural Law, and Spiritualism is based on mediumship and Natural Law. A Spiritualist Medium is taught the responsibility that comes with serving others, serving those in the Spirit World and serving the Religion.

Mediumship is our Divine heritage, a talent to be developed in order to contact the Etheric Realm to gather knowledge, to increase wisdom, to touch loved ones, and to prove that life is continuous. The medium is an instrument to convey messages, to be a conduit for the Divine flow of energy, and to help humanity's understanding so the world may evolve to a grander realization.

Mediumship is that special quality that distinguishes Spiritualism from other religions. The growth of Spiritualism depends on its mediums and their ability—for the masses will not be attracted by mediocre messages. It is the messages/phenomena that first draw many to church or classes, before the wonderful philosophy catches and holds them. For this reason, development classes are very important and the student medium should not be rushed, so quality mediums serve our platforms.

All mediumship works with a higher energy force (guides, teachers, loved ones). How do we know they are really with us? **Physically**: we may get chills, goose bumps, back of the neck tingles, the spiritual energy centers may open, a fragrance may be smelled, a soft touch felt. **Emotionally**: there may be tears or a strong love feeling; we may feel bathed in light and joy, or feel cherished. **Clairvoyantly**: we may see a spirit communicator/guide, a scene, colors or beauty. **Clairaudiently**: we may hear a message, voice, song or dialogue. **Clairsentiently**: we may feel uplifted, inner peace, deeply cared for, a strong sense of pleasure, and just know. Most mediums usually have some ability with each attribute, but one form of mediumship will generally be dominate.

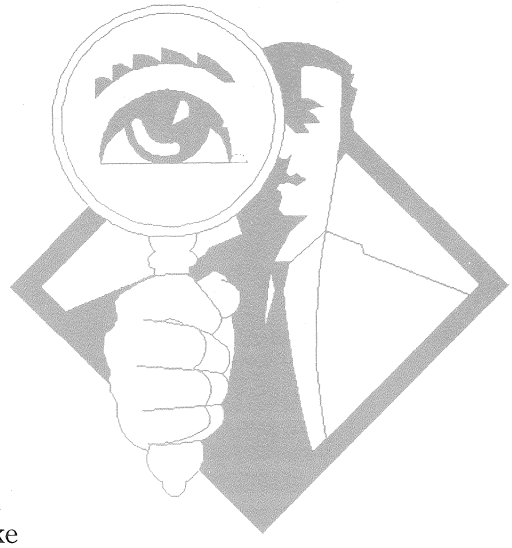
This knowing is not the everyday understanding of the masses, but goes further, coming from within, and attunement rather than from without, making these feelings a way to determine that our spirit forces are present. Some of our guides and loved ones are always around us. We control when they come into our awareness by our invitation to them and our attunement to lift our energy and quiet the physical surrounding.

How do we know it is really a message from the Spirit World and our guides? Mediumship is a partnership between the medium in the physical realm and the medium in the spiritual realm. The sensitive desires the highest and best for the person requesting information, or communication; they desire results to benefit the seeker. **The message itself is the proof** it is coming from the higher sphere. Spirit messages will be simple, loving and contain some small point that the medium could not have known. Higher spirits will not be mischievous or sarcastic, but they often do have a sense of humor. There is no puffing up of the spirit helper's ego or the medium's ego by down-grading another person, race, religion, or differing opinion. Spirit always respects others, allows us all our free choice, our lessons, our growth. Our band of guides will not make our

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Spirit Is Always Available!

BY VINCENT GUGLIELMO, NEW YORK



Long before I had my first experience of communication with a spirit, I used to wonder about life after death. I somehow always knew that spirits existed, but I was curious about what they did all day. Were they lounging poolside at some celestial timeshare or enjoying themselves at a theme park in the sky? Also, what about contacting them? Were we able to communicate with them only during a séance? And if so, how did that work? Was there a loudspeaker "up there" that called them away from their poker games to talk to us? Eventually these naïve thoughts disappeared as I got older and I grew to understand that spirits are always here to communicate with us if we did what we were taught to do as children in all other areas of life: "Stop, Look, and Listen!"

These three words hold the key to communication. If we master the first one, the second and third ones can be a little easier. The word "stop" means to let go of all peripheral thoughts that take up our consciousness. We need to clear the airways so that spirits can talk to us without competing against the static of our own thoughts. We must absolutely want this more than anything else at that moment for this to occur. Stop, become quiet, look within, then listen for an answer.

Unfortunately, for many of us, acute suffering brings us to this process. We surrender all mundane thoughts from our need to heal our emotional pain. This process is often accompanied by an alertness of the mind and a sharpening of the senses to receive messages of comfort and guidance. The songwriter Leonard Cohen once composed a piece of music entitled "Suzanne." In this song, he referred to the master teacher Jesus as a sailor and that "all men shall be sailors for only drowning men see him."

Most of us have dialed 911 to Spirit and several of us have felt that we were put on hold. The answers do come from Spirit, but not as quickly as we would like, and oftentimes, we don't like what we hear. To quote a line from another song, "You can't always get what you want; you get what you need." This may be true, but more importantly, Spirit is forever available to us. Spirit is not "up there" somewhere and we don't have to go anyplace to contact Spirit or spirits.

My wife and I recently put our older Maltese, Buttons to sleep, as she was beginning to suffer chest pain from heart failure. Our veterinarian was kind enough to perform this task in our home, where our dog loved to be. A few hours after her passing, I heard her distinctive snort in our bedroom where she used to sleep. When I went downstairs to tell my wife about this, a dear friend of ours came in from the yard to tell us that she had just heard Buttons growl outside. In our moment of grief, our senses were sharpened to hear her. Later on that evening I lit a candle, prayed for her and went to bed. From our oscillating fan in the bedroom I heard a chorus sing "Amazing Grace." The words were somewhat indistinct, but the music was clear. Its soothing melody brought some healing to me. As I drifted off to sleep, I thought about how I could not see the fan blades because they were operating at a faster vibration, but I knew that they were there since I felt their effect of a cool breeze upon me. So it is with those who have passed on. They can work through our senses so that we may experience their presence.

What are conventionally called "coincidences" in life are often Spirit communications. Knowing this allows us to experience Spirit as an active participant in our lives. My wife had prayed to her brother Bill, who had passed on a few years ago, to watch over Buttons after her transition to the Spirit World. When Bill was a child, he always brought home stray dogs that needed a home. Bill is survived by his wife Lucy. A day after Buttons made her transition, we received news from a friend that she was looking for a home for a Maltese that was just given up to her by a woman who could no longer care for her. Since our friend already had four animals to care for in a small house, a fifth one would be an impractical undertaking. The dog's name is Lucy . . . and she now has made her home with us.

In reality, there is no past and there is no future. There is only the present moment and we live in eternity with Spirit and our spirit friends and loved ones. The experience of communication through mediumship does not have to be limited to séance rooms or home circles. Spirits aren't elsewhere and don't have to be coaxed into our presence. They are here always and in all ways.

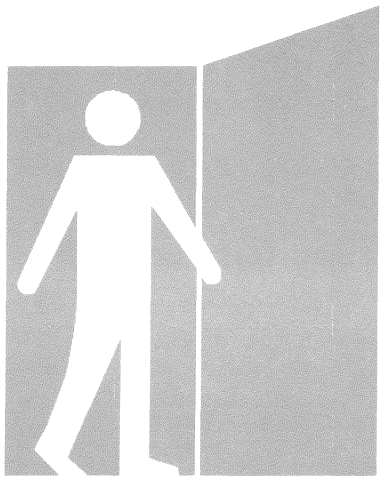
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BY THE REV. CHARLENE KLEINSCHMIDT,
NST, NEW YORK

All of us are mediums and healers. Healing is often cited as the greatest gift of mediumship and having been the recipient of magnificent examples of phenomenal results, by some called "miraculous," I would not dispute that statement. However, have we not observed healings as great brought through a message from the platform? There is nothing more rewarding than to have someone come to you and say "I never knew my father loved me. Thank you, I feel so much better now." A loved one's assurance that they are well can bring a smile of release to the grieving heart.

All too often people become enthralled and enamored of a particular medium. Unhappy when their messages come through others, they are so busy wishing it had been "their medium" they lose sight of the gift they have received. Mediumship is a precious privilege open to all. Each communication received should be appreciated for its individual value. Be it only a brief identification or a full blown reading we must not lose sight of how blessed we are to have found the link between our worlds.

Over and over we speak of being spirit now, or the fact they are around and about us all the time. Yet, when we are guided to make a change in our direction we fail to say "Thank you" to the unseen hands that guided us. A purist understands the NSAC definition of a medium as "one whose organism is sensitive to vibrations from the Spirit World and through whose instrumentality, intelligences in that



world are able to convey messages and produce the phenomena of Spiritualism." For those willing to devote the necessary effort and to cooperate with spirit for the enlightenment of others there is no greater reward than touching the heart of a stranger with the soothing balm of a spirit loved one's words. Healers and mediums seeing the results of their willingness to serve as instruments are honored by the outcome of their cooperation with those on the other side.

The danger comes when ego reigns. When uneducated minds grade medium's "performances" rather than recognizing the result of Natural Law in demonstration. When mediums begin to believe the hype and compliments and judge themselves superior, self confidence becomes self aggrandizement. The other side of this coin is the mediums who are so busy trying to dissuade themselves and others of their participation, by giving all the credit to those unseen spirits, they lose sight of how far they have grown. A medium is best served by being a medium, understanding they are not "the show" but merely a willing participant in a cooperative effort to inform and encourage others to grow spiritually.

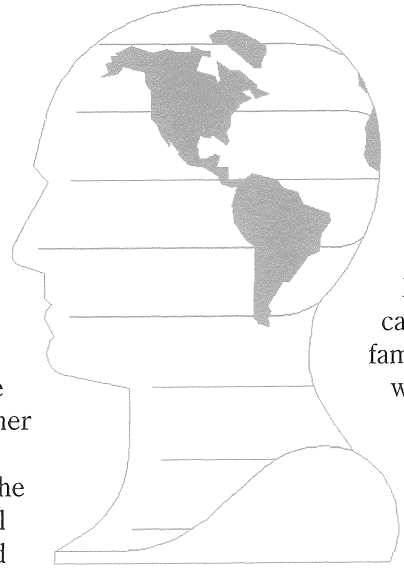
While it may appear Certified Mediums and Commissioned Healers have an advantage over those sitting in the pew this is not the case in most instances. One of my favorite stories was told by Peggy Spencer during a time in her life when things were at an ebb and a woman said to her, "It must be wonderful to be a medium and never have a problem." Mediums are just like everyone else, open to human frailty and personal responsibility. We all have to live our own lives and dedication to the cause does not make one immune from the challenge.

What is the difference between a medium and everyone else? Not much except training, education, desire and perseverance. In the day to day scheme of things, we all function as mediums and healers to some extent. We have all comforted the sick and grieving. We have all used our intuition to advise another. We have all turned within to the God of our understanding for help or sent a thought to someone on the other side. These are all examples of mediumship however miniscule they appear to us. It is important to understand the gifts of enlightenment and growth that we receive through mediumship, in all its forms, are privileges to be revered and respected, not reviewed and rated.

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Health Of Mediums

AUTHOR UNKNOWN



The greatest asset or detriment to a medium in receiving spirit messages might just possibly be oneself. The relationship between one's own body, soul and spirit can aid or block one's progress in giving messages that are of an evidential nature. A medium is much more than a "receiver of messages." The medium is, essentially, the sum of all of his or her experience.

To be a viable physical conduit for spirit, the medium should be of good health. The mental health of the medium should be wholesome and free of criticism and reproach. The medium must have the **intent** and **desire** to help people, and the **focus** to connect and stay connected with spirit guides. There must also be constant vigilance in getting one's own personality, thoughts, and feelings out of spirit's way.

The medium should know how to enter into a "relaxed state of internal focus." This does not mean that he or she must go into a deep meditative state in order to channel spirit messages. A state of mind very similar to looking at a beautiful sunset is most desirable and contains very similar elements to being able to link one's mind directly with spirit. The quality of the spirit messages received are a direct reflection on the constant vigilance by the medium ever striving to be of service through "seeking their own in another's good." This striving, in turn attracts the highest level guides to come and be of service for those who will use and value the information given.

Teacher guides are interested in people who have the same spiritual interests, perseverance, and enthusiasm for message work as they have. They expect a commitment from mediums to take the work seriously, and they in turn will do everything within their power to help the mediums.

If a medium is feeling poorly, he or she should not do readings. This should be the same rule of thumb for spiritual healers. It is crucial the health of the body be maintained so as not to be depleted. A medium is likened to an electrical cord. When the cord is substantial and encapsulated in a sturdy casing, the electricity flows through without interruption. When the cord is frayed, and the casing brittle, loss of power and/or permanent damage can be incurred. As a case in point, the famous "Sleeping Prophet," Edgar Cayce, was not exempt from becoming physically worn down doing trance work. He was warned a number of times by his spirit guides to slow down and take it easy. Sadly, because of the pressing needs of his clients, Mr. Cayce felt impelled to continue giving non-stop readings and became physically exhausted. It was a contributing factor to his death.

There should never be room in a medium's vibration for negative feelings such as envy, jealousy, hatred and revenge, or harboring enmity toward another, and like impulses, because those feelings create a denseness of vibration that spirit guides find extremely difficult, if not impossible, to come through. Likewise, if a medium gives messages for the purpose of self-aggrandizement, there will come a time when the message work will falter.

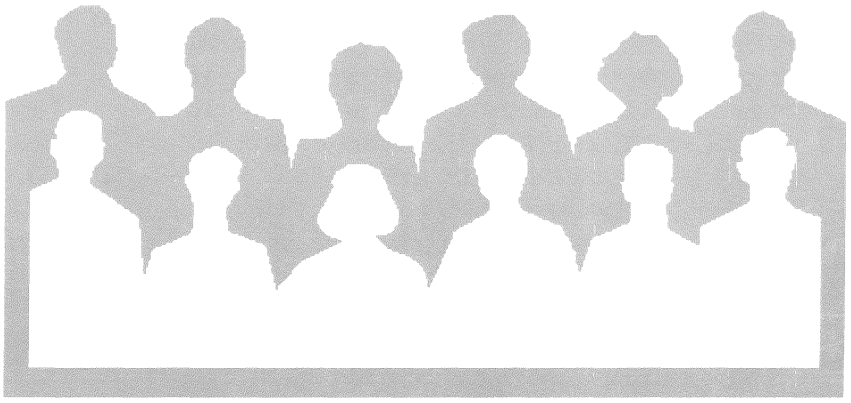
Spirit guides are attracted to specific mediums because of similarity of goals and purpose. It takes an enormous amount of energy from their plane to reach down to ours. They choose to work with mediums out of pure love of humanity and devotion to transmitting higher ideals. In order for connections to be made, mediums must be able to work with the guide's energy and electromagnetic fields at very subtle and refined levels. In turn, the guides will join with and help mediums direct their energies.

I have seen mediums give evidential messages, and have also seen these same mediums give mediocre messages. When a medium is "right on" and gets "hit after hit" he or she is filled with what I call "zeal." There is a particular light that seems to shine from his or her eyes, and the air is filled with a type of static electricity. They are smiling, animated, and

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From Spirit, Little Things Can Mean A Lot

BY ROBERT EGBY, NEW JERSEY



To many newcomers to the churches and camps of Modern Spiritualism, spirit messages communicated through mediums may sound trivial and possibly inconsequential. But to loved ones and old friends, messages echoing the old song title "Little things mean a lot," can be very meaningful.

For the newcomer to Modern Spiritualism, that trivial message can also be the first proof that there is continuity of life after death. Linear thinkers, critics, scientists, skeptics and researchers often claim vital statistics—names, birthday, addresses, marital status, etc.,—are required to satisfactorily establish spirit identity. While this happens in many good, well-established circles where spirits, mediums and sitters are engulfed in harmonious energy, it rarely happens during "Message Time," in churches. It is here, on the platforms, that so-called "triviality" becomes important.

"You'll remember this lady because she always put things in pink boxes, labeled each one, and stacked them high," says the medium to a church-goer, who instantly recognizes her Mom. "She sends her love." If the medium had said "I have an Anna Smith with you," the message recipient may have had to think. "That was Mom's name before she got married, I think."

A medium once came to me and said: "Joe wants to send you greetings." Now I've had more Joes in my life than hot dinners, and it could be any one of them now in spirit. "Then the medium clinched it by saying: 'Joe is showing me a black mark on his forehead.'" It was an old friend and reporter colleague from my Middle East days. Joe had been covering the overthrow of the Shah of Persia in Teheran and had stood up from behind a barricade at the wrong moment.

Psychic researcher Hereward Carrington wrote: "Trivial incidents serve best to prove identity," because "trivial messages are often the most striking and convincing."

Many spirits, especially those recently arrived in the Spirit World find difficulty in sending messages through mediums. For instance, a fundamental Christian who had lived an earthly life flatly denying the existence of life after death and spirit communications, would have great difficulty attempting to communicate, until sympathetic friends and helpers in spirit provided enlightenment on the subject.

Another real problem is fatigue on the part of spirit. "There is much evidence," wrote Carrington to show that the process of communication is a difficult one." He adds: "As soon as a Spirit gets in contact with a medium and begins to transmit messages, he (or she) becomes more or less exhausted and suffocated, so to speak, by the dense aura or atmosphere with which he is called to come into contact." It does require practice on the part of spirit.

Another psychic researcher, Dr. Richard Hodgson in a report on medium Mrs. Piper noted that spirits of persons just deceased seemed "confused." Some would send or write very short messages within a day or so, such as, "I am all right. Adieu," only to be followed up by much longer and more articulate messages after some weeks.

In a church setting, fatigue or unfamiliarity with the medium can quickly become apparent, presenting a situation where messages seem trivial and inconsequential to the detailed researcher. In a closed circle supportive mediums and sitters can help a communicating entity deliver

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NATURAL LAW OF SPIRIT COMMUNICATION

BY THE REV. E. ANN OTZELBERTER, NST, FLORIDA

All phenomena of a spiritual order, both ancient and modern, were and are produced through the intelligent manipulations of energy. The purpose is for demonstrating the continuity of life: thus, having a firm foundation for religion and morality. The teachings of faith must give way to knowledge, provable by the Natural Laws of the Universe.

COMMUNICATION RECEIVED FROM THE SPIRIT SIDE OF LIFE:

1. Will displace all false ideas of religion as taught by theologians, and we will learn the power and purpose of Infinite Intelligence, the Source of all being.
2. The human, mortal and in spirit, is the natural result of the evolutionary forces connected by planetary existence.
3. Mentalities in both worlds can touch each other, but, true ideas can only be transmitted, as far as earthly language can convey the ideas.
4. A spirit from the other side can entrance a medium, take temporary possession of the organism and brain power of the individual by a refined process of electromagnetic induction.
5. Through entrancement, the spirit can "coin," as well as speak their own words, to express ideas with which the spirit is familiar, as easily as when they lived in their own mortal body and used their own powers of expression.
6. During this process, the discarnate spirit must transfer the vibratory power from their mind through aural vibrations, with accuracy of thought, to the mind of the medium.

This produces the same affect upon the brain of the medium as if the spirit spoke the thought in their mind while in their own physical body.

Natural Law never changes, and is used the same (only in degree) on both planes. Every individual, carnate or discarnate, lives under the silent directions of Natural Law.

Concerning Natural Laws the following applies on this plane of existence and on the spirit side.

1. The more closely we follow the Law's dictates, and live in cooperation with it, the more natural and successful we become.
2. We are spirit when clothed with an earthly body just as much as we will ever be spirit.
3. While on earth, we are living under different conditions (but not different Laws) vibrating at a slower and denser rate, yet governed by different aspects of the same Law. We can perhaps get a better understanding of this by comparing it as follows:

1. Infinite Intelligence	H_2O Gas
2. Soul (individual man)	Water
3. Physical body	Ice

A human, like H_2O Gas, is a trinity, functioning in various aspects. Water and ice are both, in essence, H_2O Gas.

The human, soul, and body are also in essence SPIRIT.

There are many Laws, that are Natural Laws, we will address fourteen branches through which we trace a spirit message from the transmitter to the receiver. Many persons, ignorant of the processes used in spirit communication, think messages can be turned on and off like a water faucet. When these Laws are understood, people sitting for unfoldment or in seances will receive much better results, thus, it is a prerequisite to good mediumship that we know these branches through which the work is produced.

LAW	OPERATION
1. Law of Desire	The quality of desire underlies the process. We never receive anything beyond the height of our desire.
2. Law of Love	Unlocks the door between the two worlds of expression.
3. Law of Attraction (Repulsion-Propulsion)	Turns on the switch.
4. Law of Vibration	Acts as the transmitter, sends out or is the life of all things.
5. Law of Passivity, Positivity, Activity	Controls static.
6. Law of Cooperation	Determines the character and degree of the contact.
7. Law of Productivity, Receptivity	Absolutely depends upon the preparation made by the individual.
8. Law of Compensation, Retribution	Acts as a balancer.
9. Law of Polarity	Determines the balance.

(Continued on next page.)

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10. Law of Harmony	Acts as a generator. Determines the degree of harmony entering into the procedure.
11. Law of Adhesion, Cohesion	Works with attraction to determine the nature of objects.
12. Law of Cycles of Periodicity	Determines frequency.
13. Law of Supply and Demand	Controls the source and amount of material power utilized.
14. Law of Cause and Effect	Governs all branches of the Law.

Because of ignorance of these Laws of producing spirit communications, by mediums themselves, this phenomena has been ridiculed by many people. Through the Law of Desire to know, backed by study, investigation and research the student can be lead into avenues of approach that expand his or her mental horizon.

The Law of Attraction, always governs the quality of the helpers you have join the band—Like Attracts Like. If you create an environment of positive thoughts around you, you should expect just the same condition to be created for you.

THE PROCESS USED IN RECEIVING EVERY SPIRIT MESSAGE:

1. Every message, unless given by a medium in unconscious trance, will be in exact ratio with the mentality and intensity of the medium.
2. The Law of Desire, starts the wave length which (i.e., drop a stone in a lake, ripples appear), determines the quality of the message.
3. The Law of Love, opens the door only if the desire is strong enough to open the door of attraction.
4. The Law of Cooperation, determines the quality of the contact (vibration), and must cooperate with the Law Harmony to create the condition of PASSIVITY.
5. Then the Laws of Love and Law of Vibration are polarized or balanced to create, through concentration, the power which sets the Law of Attraction in operation.
6. Passivity develops into the Law of Supply and Demand or Cause and Effect: thus, the outpouring from the spirit to humanity.
7. The degree of Harmony is the strongest governing procedure.

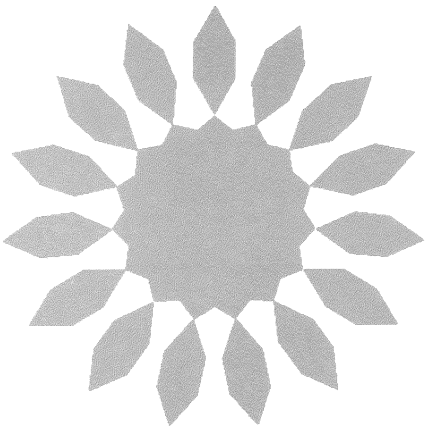
These powers may then all be set into action; however, it is up to the medium, acting as a transmitter of these powers, to be capable of regulating their degree of spirit receptivity.

Thought, as a manifestation in the mind of people, is the main incentive. The mind expands and grows or deteriorates consistant with the habitual or predominate ideals and desires.

1. The Law of Attraction affects the mind by working in cooperation with the Law of Desire.
2. We desire and think, so we attract and we become
3. This is brought about as the result, or effect of chemical action produced by our thoughts and desires, working through the Law of Attraction.

Jesus said, "Whatsoever ye desire when ye pray, believe ye receive and ye shall receive." This was not a promise made by a savior god, it is the outworking of Natural Law. *If ye desire—love that desire, think about it, and do all you can to bring it about—ye shall receive.* A sincere desire is the prophecy of its fulfillment.

As we understand these teachings, it raises our "soul vibrations." By loving ourselves, by loving our neighbor as ourselves, and by living the Golden Rule, keeping all destructive thoughts out of our mind, we are setting dynamic Laws into operation.



God's Laws are infinite in possibilities and continuous in energy, therefore, as we put the Laws into motion we open the door for teachers of like vibrations to enter. Teachers who are well, qualified to teach and guide us from the spirit side of life.

The Law of Attraction and the Law of Co-operation are very essential in the unfoldment of mediumship. Through an understanding of these Laws, and living in harmony with them, we are inviting the Law of Attraction to operate in our favor—Like Attracts Like. Ignorance and indolence will use the same Law, and attract guides just as ignorant and indolent. Not a punishment or a favor, but a Law that all may use as they so desire. It is neither good nor bad, our choice in life belongs to us.

Natural Law:
It is beyond the powers of finite man,
It is the life of the smallest atom of matter,
It is the power that keeps the worlds in orderly course,
It is limitless space, omnipresence, omnipotence, and omniscience,
It is INFINITE INTELLIGENCE.

SPIRITUAL HEALING REQUEST

(PLEASE PRINT OR TYPE)

Healing Prayers are requested for:

_____

requested by:

_____

because of the following conditions:

_____

_____

_____

Please send a "One A Day" packet to:

_____

_____

_____

_____

I will pray with NSAC Prayer Groups:

DAY_____ NIGHT_____

If you should wish to make a **Love Donation** to help offset the NSAC Healing Center expenses, please send to:

NSAC HEALING CENTER
c/o Rev. Gene Pfortmiller, NST
3521 W. Topeka Drive
Glendale, AZ 85308-2325

To request information on "How to Form a Spiritual Healing Prayer Group,"

CHECK HERE ☐

The first week of each month the names received are compiled and sent to the NSAC Office for inclusion in the NSAC monthly mailing to all churches. Also many healers around the country receive the list. Because of the length of the lists an individual's name will usually be kept on the healing prayer list for one month unless we hear from you that more healing is required. We also request prayer groups to keep in touch with the National Healing Center throughout the year.

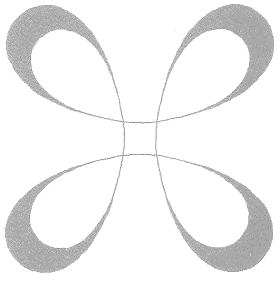
Prayer Healing is a wonderful way to practice Absent Healing, to help others, to share a prayer, and is something EVERYONE can participate in.

– 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.

MEDIUM HEALERS

BY THE NSAC HEALING CENTER



"A Spiritualist Healer is one who, either through his or her own inherent powers or through mediumship, is able to impart vital, curative force to pathologic conditions."

Many feel healing mediumship is the most important form of mediumship one can develop for it is a way to share the higher energy and to be of service to others. All life is about energy. When an individual has a blockage of the vital force there is a cut off from the vibratory flow. This constant Force, or God Energy, is what stimulates our vitality, brings us into balance, and creates a state of harmony. Spiritual healers help to stimulate the flow of energy to the one in need in order to soothe and build the energy level so the inner intelligence of the soul may heal. The exchange of energy begins the healing, but God is the healer and all healing energy comes from the Divine Source, the giver of all Life.

It is necessary for the Spiritual Healer to become still, to attune to the Higher Vibration, to be filled with love and compassion, and to request that which is for the highest and best for the recipient of the healing energy. It is also important for the healee to become passive, attuned, accepting and open. "The spirit of God has made me, and the breath of the Almighty gives me life." (Job 33:4). Within the body of us all is the perfect, ideal body created by God. We can return to at-one-ment with Universal Spirit as we accept the curative energy into our being, as we trust the healing ability of an Unlimited Source, knowing that all things are possible.

"Healing is brought about by working through the medium to vitalize the diseased portion of the patient's body with curative fluids and energy . . ." (Rev. Margaret King). Throughout the process the healer attempts to bring about a proper balance between an overabundance of vital energy and an insufficient amount.

Healing flows according to Natural Law. As the participants in the healing accept, cooperate, believe, and are passive, so do they attract the vibration needed for mental and physical restoration. As the Spiritual Healer attunes to the Great Unseen Healing Force, to the Spirit World healers, and to the seeker, so does the circle of energy/vibration flow to restore balance. "Nothing is of higher value to humanity than a successful healing. This involves perfect physical, mental and spiritual harmony which each soul may hope to achieve. This power belongs to us all." (Rev. Margaret King).

Healing dwells in the heart of the

(Continued on next page.)

What happened in OCTOBER throughout the years?

OCTOBER 1852

Maria B. Hayden was the first American medium to travel to England and in 1852 she introduced Spiritualism to the English by means of raps and psychic lights. Many notables became interested and converted to Spiritualism because of her mediumship, such as Professor DeMorgan and Robert Owen. She was a well educated, refined woman, a doctor of medicine, a talented psychometrist and a wonderful Spiritualist.

OCTOBER 1, 1848

James Johnson Morse's birthdate. Mr. Morse was one of the most eminent trance and inspirational speakers of his time. The crowds numbered in the hundred's when he came to a town and he was indeed an asset to the Religion of Spiritualism. He was called "the Bishop of Spiritualism."

OCTOBER 8

A special day to celebrate the birth of **the Rev. Catherine Snell, NST,** NSAC Board member. Happy Birthday, Cathy, happy year!

OCTOBER 19

Sylvia Kincaid, NSAC Board member, is also a birthday girl this month. We hope you have a wonderful day and a great year, Sylvia.

OCTOBER 1851

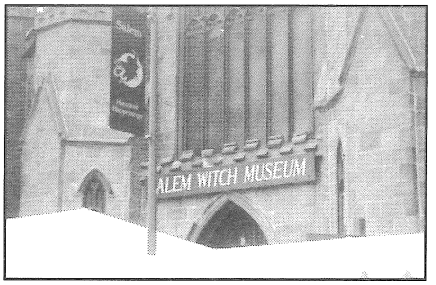
The birth month of the second President of the National Spiritualist Association, **Dr. George B. Warne.** Dr. Warne was a sincere man, serving Spiritualism in many ways with honor and integrity for much of his adult life. He was its president for over seventeen years. He founded the written voice of the N.S.A., *The National Spiritualist,* and served as the first editor with the other board members as associate contributing editors.

OCTOBER 24

United Nations Day, let us all pray for WORLD PEACE.

OCTOBER 31

Halloween, or All Hallow's Eve, is celebrated this evening. The veil between the two spheres of life is said to be especially thin on this day allowing our spirit family to communicate their continuing love. ✏



The richness of life is found in the mind and in the heart–not in the material.

MEDIUM HEALERS

(Continued from previous page.)

healer, in an open heart of the recipient. "The need is not to overcome illness but simply to get into the flow." (Eric Butterworth).

There is a healing stream of vital energy that our spiritual healers tap into to share with others. This is part of the Divine plan, for we are each so valuable to Infinite Intelligence, to the Universe, that nothing is spared to bring us to perfection. God wants us healthy, happy and whole. Spiritual medium healers open the way for the potential of renewal through directing a bit of the flowing vibrational stream of Love to others. God, please bless all healers—everywhere.

HEALING BLESSINGS

by The Rev. Sandra Pfortmiller, NST

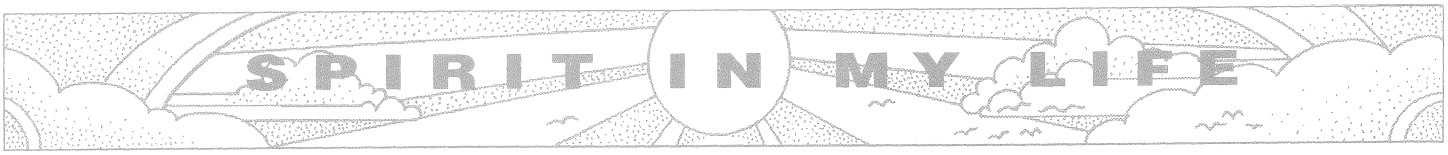
Bless your body,
Bless your mind,
Dedicate them to the service of God.

Be vitalized with Spirit.
Be renewed with Spirit.
Accept the perfect flow of the Universe.

Trust and cooperate
With Universal Energy
Healing and harmony will Bless You!

✏ ✏ ✏

In 1863, when Andrew Jackson Davis founded the Lyceums, he said, "In the baby constitution, we recognize the holy plans of Divine goodness . . . The highest aim of education is to reveal the life and form of that individual perfection which Divine Wisdom has implanted in the human spirit."



Spirit In My Life *is a monthly column for each of us to share something that has affected our lives where our spirit friends are involved. We all have a story, let us hear yours.*

Silent Mediumship?

BY THOMAS BUTLER, L.M., ARIZONA

My wife Lisa and I are Snowbirds. We winter in Phoenix and spend much of the summer in Reno. This works well for us because we live in a fifth-wheel trailer and temperature extremes are a little irritating when you can never be more than a few feet away from a window. Trailers have lots of windows and they leak heat like crazy!

Being in Reno for the summer also works well for us because we have a favorite place to dig quartz crystals near there. It is a place that you can see from the highway. In fact, a person with good eyesight standing on the highway could possibly see my hind-end sticking into the air as I dig out a big fat pocket of crystals. You see, a fire cleaned off the mountain years ago and the only thing growing there today is brush and grass.

You need a four-wheel drive vehicle to get to the upper landing where we park, and then it is a steep climb, some four hundred feet in elevation, from there. We usually dig in a place that is only about a half-mile from the car, but it is so steep that I sometimes think I could jump and land on the Jeep after just one bounce.

Yes, we love to dig there. Even with scorpions all over the place near the top and rattlesnakes lying around the bottom, we love it. Even with the wind blowing, we . . . Well, to tell you the truth, the wind does sour our experience a little. It does tend to blow on that hill!

Lisa and I have always had a special relationship with the mountain. When we get near where we intend to look for crystals, we meditate and tell the mountain how happy we are to be there and how much we respect the mountain. After expressing our desire to find its very best crystals, we go dig a hole and the mountain gives us a big pocket of crystals. Not every time, mind you, but often enough for us to consider the crystals a special gift from the mountain. They are, you know.

Now to the point of my story: it was still spring when this story unfolded. Lisa and I began the morning determined to go dig a hole in the mountain—at least until we tried to get out of bed. The wind was howling and it was cold inside the trailer. We debated for a half-hour and then finally climbed out of bed and got ready to go. We hadn't found a really good crystal for a while and we wanted too, so we were going. That is all there was to it!

When we reached the parking area on the hill and opened the back hatch, the wind nearly pushed us into our Jeep. We climbed into our digging cloths anyway and put the food in our backpacks along with the digging tools. The wind was cold! We put the packs on and locked up the Jeep. The wind blew even harder!

"Are we crazy," I asked Lisa. She said that she thought we might be, and we put the packs back in the Jeep and headed home, glad sanity finally came to us.

We stopped, as we reached the halfway point on our way back to the highway, and looked back at the hill. Lisa closed her eyes for a moment. "Spirit tells me that we should be up there," she announced when she opened them. Well, the sun was beginning to shine on the trail and it did look a little warmer.

"Okay," I agreed and we turned the Jeep around and went back. This time we made it all of the way to the lower dig, about half way up the mountain. My ears were cold and the wind was blowing dirt in our eyes, no matter which way we looked. But we persisted and soon began digging for crystals.

We weren't there more than an hour when a skinny little man came running down to us from further up the mountain. He tried to shout what he wanted to say to us from where he first saw us, but the wind kept stealing his words, so he ran the rest of the way down to our dig. He wasn't even out of breath when he reached us. "We are doing professional mining on the top and need you to clear off of the mountain. We are going to push some really big rocks over the edge and you and your car are liable to get crushed." He grinned.

Did you notice that "professional mining" stuff? They had a bulldozer up top and were shaving the dirt to find crystals. Professional enough, I guess. The top is in one state and the side of the hill we were on is in another. It turns out that one state won't let them mine the side of the hill because it would look ugly for people on the scenic highway. Lucky for us hobbyists!

Well, I have strayed a little from my story. The little guy was actually very nice. He told us that the owner of the mine was parked down by our Jeep, and would lead us to the top so that we could dig in their tailings while they were moving the rocks. We knew there were some pretty nice crystals at the top and to be invited onto the claim was a real deal.

Sure enough, there were two men standing by our Jeep when we reached the parking area. The owner introduced

(Continued on page 28.)

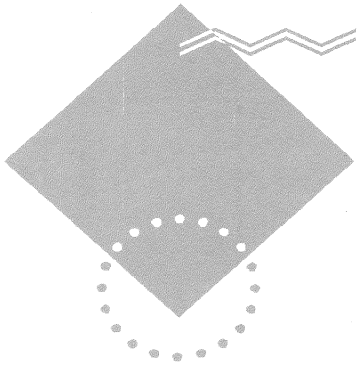
SPIRITUALISM DEPENDS ON ITS MEDIUMS! *(Continued from page 3.)*

decisions. They will not impose upon their medium, nor upon the sitter, their wishes. Neither will they impose upon the medium's strength potential. Messages are encouraging, uplifting, generous and demonstrate a deep caring. As an individual becomes more informed and loving, guides will be attracted to them that are more informed and loving. The intention of each communicator will reflect in the message that is delivered. The desire to serve, share and help will draw a worthwhile message. There also must be trust in the guide for a partnership to be established. Love and trust create a lasting bond which links the two worlds and the two spirits, drawing them closer and closer. The higher types of spirits are often teachers, naturally considerate, and much may be learned from their communication.

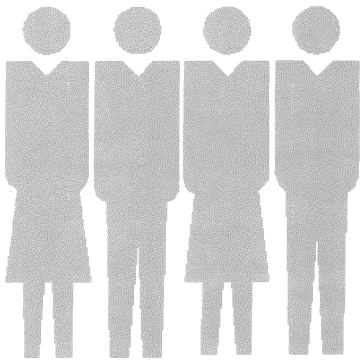
Mediums are cautioned to serve a greater purpose than just to flatter the ego of the recipient. The higher spirits will often avoid bonding with someone who displays a selfish ego. Some mediums have reduced their abilities when their ego has soared, because the higher spirit communicators move on to more loving souls filled with unselfish goodness. The Law of Attraction will benefit us if we emulate the kind of spirit we wish to have as our guide. The magnetic force flows through the spheres attracting like fellow beings and like spiritual beings. Using God's Law, mediums will want to continue to grow, to learn more about Natural Law, to sit in the silence to feel the higher touch, to listen within for inspiration and guidance.

Spiritualism's Philosophy is provable information which has been received from the higher teachings of the Spirit World, from wise thinkers of the past and present, and from inspired writing. Information, inventions, revelations are continually sent from the next realm, received by mediumship, often way ahead of science. When the message is scientifically tested it is discovered as truth. What a beautiful blessing of mediumship and what a service to humanity as we struggle to grow and develop.

Life is spiritual work, and spiritual work is not limited to our existence on the earth plane or to ourselves alone. We are part of the Creator's All, so all creation is our family. We never lose our family or our loved ones, even though we may be separated for awhile, for the energy we create between one another is still present. We also always keep what we have learned and abilities we have mastered. Therefore, the more spiritual we can become, the more spiritual energy we will take to our next home in the great beyond. Our Earth life is temporary and the mediums of today will be the mediums of tomorrow in the Eternal Realm. ✏



FROM SPIRIT, LITTLE THINGS CAN MEAN . . . *(Continued from page 7.)*



more detailed and meaningful messages.

Another aspect requiring consideration is that many departed loved ones and friends were not necessarily good social communicators while on the Earth Plane. "When Dad was alive, he was a man of few words," someone once commented in circle. This was after the the medium said he was being shown a newspaper crossword puzzle and heard a man's voice saying "I'm still working on one across." Trivial? To the daughter it was all she wanted to hear. She explained: "Every night we'd sit down and do the puzzles, and I worked fast, and he would say—I'm still working on one across." She laughed. Trivia to some. To the daughter, it was a message of great value and importance.

Hereward Carrington made this point: "It has been shown by actual experiment with human beings, when called upon to prove their identity to another, do deliberately choose trivial incidents by means of which to identify themselves."

Fodor in his classic *Encyclopedia of Psychic Science* wrote: "Trivial incidents from the past life of the departed will carry the best proof of identity."

Loved ones grieving the loss of a recently departed family member, often ask: "What's it like on the Other Side?" Responses such as "I'm fine," or "The pain is gone," may seem trivial to those listening on the Earth Plane. Fodor wrote: "The inability to convey a true picture of the life beyond is to be expected as our language may not be adaptable to express the thoughts and ideas of a new plane of existence." He added: "It may also require considerable time until the newly arrived spirit rises to a sufficient degree of understanding of the new environment."

If you find all this difficult to understand, do this fascinating and enlightening exercise: Imagine you are newly arrived in the Spirit World. You have an opportunity to send a message back to loved ones and friends. You don't have much energy. What image will you send back through the medium that (1) identifies you beyond any shadow of doubt, and (2) says: "I'm fine. I love you."

It is not easy. The answer may come immediately or it may come after a few days, but it will come. It will probably seem quite trivial. But the task will also give you an insight into the problems facing loved ones in Spirit who wish to send messages back to us on Earth. It will also be the basis for your "Personal Communications Plan" once you get to the Other Side.

Trivial? Perhaps. But as the old love-song goes: "Little things mean a lot." ✏

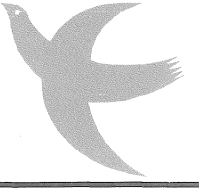
Positive Statements To Help Create a Positive Day.

Affirmations . . . OCTOBER 2000

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 I keep my sense of humor with all things.	**2** Healing is an outer manifestation of wholeness.	**3** As we love ourselves and others there are fewer illnesses.	**4** I am open to receive all the good the Source has for me.	**5** Inward changes and growth also help the outer world.	**6** Wholeness not only influences, it transcends.	**7** Each morning I open the door to today and its wonders.
8 My strength comes from my Spirit within.	**9** My spirit, soul, and body is a partner with Spirit.	**10** My prayer is for guidance in all decisions.	**11** Each insight, each new awareness, illumines my soul.	**12** I am in the flow of unlimited abundance.	**13** Where you are and who you are with are indeed Holy.	**14** Infinite Spirit, hear my prayer, guide my thoughts to love.
15 All those around me are God's blessing.	**16** I listen to my body and adjust my lifestyle for health.	**17** Love is the truth and the way to grow and be happy.	**18** I am illumined and strengthened in the Light of God.	**19** Divine Spirit shows us the way through Natural Law.	**20** God is an "Equal Opportunity Healer."	**21** Daily I reinvent and revitalize my life with my thoughts.
22 God's nature is my true nature, which I accept.	**23** There is One Presence and One Power in all life.	**24** We all have inherent rights to enjoy freedom.	**25** Respect returns respect. Love returns love.	**26** Each stirring of insight awakens my soul.	**27** Gradually I am more aware of the Divine presence.	**28** There is curative power in spiritual prayer healing.
29 I give life's riddles to Infinite Intelligence.	**30** The core of my faith is eternal life, eternal love.	**31** I meditate today on my spirit loved ones. Bless them.				



Listen within for inspiration and guidance.



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MOUNTAIN VIEW

WARREN, Gladys, Certified Medium, 433 Sylvan Ave. #142, 94041 - (650) 968-6433.

SANTA BARBARA

COOK, Rev. Sandra, NST, Certified Medium, Comm. Healer, Classes, consultations by appt. - (805) 965-4474, e-mail: guide01@gte.net.

SANTA CLARA

PATTERSON, Aram, Comm. Healer, 2385 Hart Ave., 95050 - (408) 247-8458.

SAN FRANCISCO

ARNOTT, Rev. Wilma, NST, Certified Medium, Comm. Healer, 55 Woodhaven Crt., 94131-1128 - (415) 731-5660.

MALLIA, Rev. Rosemarie, NST, Certified Medium, Comm. Healer, 3806 19th St., 94114 - (415) 861-2948.

• COLORADO •

LITTLETON

HASKINS, Dorothy, Licentiate, Medium, 6457 So. Xenon St., 80127 - (303) 973-9995.

• CONNECTICUT •

EAST GRANBY

BARLOW, Joyce Caroline, Licentiate Minister, Certified Medium, classes, P.O. Box 873, 06026 - (860) 651-0507, e-mail: barlow1104@aol.com.

• FLORIDA •

CASSELBERRY

LERCH, Rev. Jeannie Kerr, NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 335 Piney Ridge Rd., 32707-3805 - (407) 834-5378, E-mail: lerch5378@aol.com.

DAYTONA BEACH

SIKORA, Rev. Arlene, NST, Certified Medium, Comm. Healer, private consultations, 2800 N. Atlantic Ave. #516, 32118 - (904) 228-3864.

OCALA

HAGER, Elaine S., NST, Licentiate Minister, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr., 34482 - (352) 873-1951.

ORLANDO

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

• ILLINOIS •

CHICAGO

GROSS, Anna, Medium, 10930 Avenue M, 60617-6929 - (773) 734-1979.

• INDIANA •

GARY

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

TOUSANA, Mable, Certified Medium , by appt. only, 1421 Pennsylvania, 46407 - (219) 883-1635.

• IOWA •

CLINTON

HORSTMAN, Rev. Bonnie, NST, Medium, 1958 Glendale Rd., 52732 - (319) 242-8460.

HORSTMAN, Rev. Harvey, NST, Comm. Healer, Medium, 1958 Glendale Rd., 52732 - (319) 242-8460.

REED, Rev. Georgia Milton, Minister & Medium, 92 - 28th Ave. North, 52733-3191 - 1 (319) 243-9738.

DAVENPORT

BUCHHOLZ, Anita J., Licentiate & Medium, 1502 W. 7th St., 52802-1212 - (319) 326-3453.

BUCHHOLZ, Rev. William E., Medium and Comm. Healer, 806 E. Thirteenth St., 52803-4240 - (319) 326-3201.

• MAINE •

AUGUSTA

TRACY, Rev. Margaret M., Certified Medium, Comm. Healer, 27 North St., 04330-5007 - (207) 623-7264.

WALLACE, Earl L, Licentiate Minister, Certified Medium, Comm. Healer, 124 Spring St., Gardiner, 04345 - (207) 582-6745; e-mail: Godfreed@AOL.Com.

CANTON

SIGURDSSON, Rev. Rupert, NST, Comm. Healer, Rt. 1, Box 91, 04221 - (207) 597-2600, rupert@megalink.net.

GORHAM

HALDANE, Thomas B., Licentiate & Certified Medium, 32 Cumberland Lane Unit 5, 04038-1329 - (207) 839-4878.

• MARYLAND •

TAKOMA PARK

MEERSCHAERT, Rev. John, Certified Medium and Comm. Healer, private consultations by appointment, 8716 Bradford Rd., Apt. 5, 20901 - (301) 585-0261, e-mail: seesspirit@aol.com.

• MASSACHUSETTS •

LOWELL

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

WORTHINGTON

SULLIVAN, Rev. John F., Pastor of First Spiritualist Church of Springfield, Certified Medium, Comm. Healer, classes, counseling, private consultations, public lectures, 26 Witt Hill Rd., P.O. Box 392, 01098 - (413) 238-4495; e-mail: jsulli1942@aol.com.

• MINNESOTA •

ROCHESTER

YOUNG, Rev. Joyce E., NST, Certified Medium, Comm. Healer, 4814 115 Ave. NW, Byron, 55920 - (507) 775-6358.

YOUNG, Rev. John E., NST, Certified Medium, Comm. Healer, 4814 115 Ave. NW, Byron, 55920 - (507) 775-6358.

• NEBRASKA •

OMAHA

FANSLAU, Alace J., Licentiate Minister & Medium, consultations by appt., classes at Spiritual Science & Philosophy Church, NSAC, 321 Hascall Street (on So. 4), 68108-2121 - (402) 345-0101.

• NEVADA •

MINDEN

POTTER, Rev. Louis, Ordained Minister, Certified Medium; Pastor, Spiritualist Chapel of the Pines, Auburn, CA; P.O. Box 1657, 89423 - (775) 782-3108.

• NEW HAMPSHIRE •

SALEM

BAUMHOFF, Mary Lou, Certified Medium, P.O. Box 2223, 03079-1152 - (603) 898-8854, Fax (603) 893-3603.

• NEW YORK •

CLIFTON PARK

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

EAST AURORA

KLEINSCHMIDT, Rev. Charlene, NST, Certified Medium, 1071 Wish Circle, 14052-9656 - (716) 652-4972.

KLEINSCHMIDT, Albert C., Certified Medium, Comm. Healer, 1071 Wish Circle, 14052-9656 - (716) 652-4972.

ELMONT

RIVERA, Rev. Milagros G., Pastor of New Horizon Spiritualist Church Inc., Medium, Healer; Consultations and Classes, 261 Elmont Rd., 11003 - (516) 354-1395.

FARMINGVILLE

LLOYD, Rev. Nancy A., NST, Certified Medium and Counselor (call or write for appointment); Mail: P.O. Box 7, 11738-0007 - (631) 736-1058.

HOLBROOK

BERG, Rev. Virginia, Pastor, A Sanctuary of Infinite Spirit, NSAC, 1280 Claas Ave., 11741-3902 - (516) 588-3150.

LILY DALE

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

LONG ISLAND

SNELL, Rev. Catherine, NST, Certified Medium, by appt. only, 17 Ann Court, Kings Park, 11754-2001 - (516) 724-8025; csnell@hoflink.com .

TRAVIS, Rev. Janet, NST, 17 Ann Court, Kings Park, 11754-2001 - (516) 724-8025, jtravis@hoflink.com.

SCOTTSVILLE

FEATHERSONG, Elsie, Certified Medium, private readings by appt., public lectures and workshops, 220-3 Robert Quigley Dr., 14546-1011 - (716) 889-4434, E-Mail: Efeathersong@usa.net.

• TEXAS •

AUSTIN

BROWN, Mrs. Frances Cervin, Licentiate Minister and Certified Medium, 2723 S. Congress, Apt. 2311, 78704 - (512) 447-2188.

HAMNER, Rev. Dr. Jean, NST, Certified Medium, Comm. Healer, Pastor Angel of Light, P.O. Box 4001, 78765 - (512) 836-8829; Lectures, classes, circles, readings, workshops.

EDINBURG

MUSE, Rev. Evelyn, Minister, Certified Medium, NST, 1104 Susan Dr., 78539 - (512) 383-2510.

DALLAS

HANSON, Arthur E., Licentiate Minister and Healer, Rosie Lee, Licentiate Minister, 4653 Cedar Tone Dr., 75211-7723.

• UTAH •

ST. GEORGE

SAVAGE, Virginia, Licentiate Minister, Certified Medium, 1444 Basswood Way, 84790, (801) 634-9467. Summers: Box 1064, Lily Dale, NY 14752 - (716) 595-3046. Phone reading available.

• VIRGINIA •

ALEXANDRIA

KRITHADES, Rev. Christine, NST, 8725 Stockton Pkwy., 22308 - (703) 799-4774.

ARLINGTON

BATES, Virginia E., Licentiate Minister, 2716 N. Lexington St., 22207 - (703) 538-5164.

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, NST, 1717 Besley Rd., 22182 - (703) 242-8823.

• WASHINGTON •

BREMERTON

HICKS, Anne, Licentiate Minister of Church of Spiritual Unity, P.O. Box 4126 S. Colby, 98384 - (360) 876-9701.

SHAW, Maureen, Licentiate Minister of Church of Spiritual Unity, P.O. Box 4126 S. Colby, 98384 - (360) 876-9701.

SEATTLE

JOHANSON, Rev. Lillian, 4524 - 2nd Ave. N.E., 98105 - (206) 633-3438.

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

TACOMA

WILLIAMS, Nicholas, Certified Medium, Comm. Healer, 2315 - 58th Ave. N.E., 98422 - (253) 927-8903.

• WEST VIRGINIA •

GREAT CACAPON

STARR, Rev. Barbara, NST, Comm. Healer, HCR 62, Box 148B, 25422 - (304) 258-4861.

WHEELING

GASBER, Rev. Velma, 104 N. Broadway St., 26003, Pastor of Way Memorial Temple - (304) 232-5795.

• CANADA •

MONTREAL, QUEBEC

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

DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

PHOENIX - Chapel of the Sunflower, NSAC
Secretary, Renata Baker, (480) 802-2768; Sun. Serv. 2:00 p.m.; Call for details. e-mail: revbaker@ix.netcom.com.

PHOENIX - Church of the Living Spirit, NSAC
2641 W. Union Hills Dr. (at the Wyndham Garden Hotel); Mailing address: 3521 W. Topeka, Glendale, 85308-2325; Co-Pastors, Rev. Gene & Rev. Sandra Pfortmiller, NST, (623) 581-5544; Sun. Serv. 10:30 a.m.; Tuesday Classes 7:30 p.m., call about location; Pres., Rev. Gene Pfortmiller.

PHOENIX - Harmony Chapel, NSAC
1522 W. Encanto Blvd., 85007-1203; Rev. Frank Staats, (602) 340-1939; Sun. Serv. 7:30 p.m.; Wed. Serv 7:30 p.m.; Thurs. Classes 7:30 p.m.; Sat. All Message Serv. 7:30 p.m.

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALISTS' ASSOCIATION
Pres., Rev. Sandra Cook, (805) 965-4474; Secy., Evadell Sordelet, 5537 Whitney Ave., Carmichael, 95608, (916) 481-8729.

AUBURN - Spiritualist Chapel of the Pines
457 Grass Valley Hwy. #7; Mailing address: 461 Grass Valley Hwy., #19, 95603; Sun. Serv. 10:00 a.m.; Fri. All Message Serv. 7:00 p.m., except last Fri. of month; Pastor, Rev. Louis Potter; Pres., Pauline Conrad; Secy., JoAnna Gallo, (530) 823-1816; .

MONROVIA - The Spiritualist Church of Revelation
200 W. Colorado Blvd., 91016; Sun. Services 10:30 a.m.; Thur. night Healing Service 7:00 p.m. to 7:20 p.m., Message Serv. 7:30 p.m.; Pastor/Pres., Martin Pina; Secy., Rev. Toni Ervin; Info. Contact Teddie Harringer, (626) 791-9212; Church phone (626) 256-3403; Fax E-Mail: Greenry@Earthlink.Net.

REDWOOD CITY - Redwood Church of Spiritual Science, NSAC
149 Clinton St., 94062-1515; Sun. Serv. 11:00 a.m.; Pres., Jo Hodson, (650) 593-9696.

SACRAMENTO - Central Spiritualist Church, NSAC
2500 Marconi Ave., Suite 210, 95821-4855. Mailing Address: 4800 Auburn Folsom Rd., #63, Loomis, 95650-9328; Sun. Serv. 10:00 am.; Classes - first Tues. of the month 7:00 p.m., last Tues. of month Healing and All Message Serv. 7:00 p.m.; Pres., Denise E. Bell; Pastor and Secy., Rev. Sandra G. Dawson, NST., (916) 652-4568.

SAN BERNARDINO - Temple of Spiritual Truth, NSAC
732 N. Sierra Way, 92402. Sun. Serv. & Healing 11:00 a.m.; Secy., Richard Patteson, 10939 Hole Ave., Riverside, 92505.

SAN FRANCISCO - The First Spiritual Temple, NSAC
672 South Van Ness Ave., 94110-1306 (between 17th & 18th); Sun. Serv., 2:00 p.m.; No weekday evening classes at this time; all correspondence to: Rev. Donald McFarland, Secy., 405 Sixth Ave. #3, 94118-3027.

SAN FRANCISCO - Golden Gate Spiritualist Church
1901 Franklin St. (Corner of Clay) 94109; Sunday, Lyceum 9:30 a.m., Sept. thru May; Healing 10:30 a.m., Devotional Serv. 11:00 a.m.; Student Service, Healing 6:00 p.m., Devotional Serv. 6:30 p.m.; Wed. Healing 7:30 p.m., Serv. 8:00 p.m., (415) 885-9976; Pastor, Rev. Donald Haddick, NST; Pres., Sonny B. Gee; Secy., Frances Richardson.

SAN FRANCISCO - San Francisco Spiritualist Society
1832 Buchanan (between Bush & Sutter); Church phone, (415) 927-2139; Sun. Serv., 6:00 p.m.; Pastor Rev. Barbara Thurman, (415) 924-1106; e-mail: sfspiritualist@yahoo.com; All mail to Secy., Rev. B. Thurman, 200 Marina Vista, Larkspur, 94939-2144.

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; 4504 Independence Rd., P.O. Box 310, Glencoe, 95232-0310, (209) 293-4795.

SAN LEANDRO - Spiritualist Church of Two Worlds, NSAC
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., Jean McFarlane, 816 Cary Dr., 94577, (510) 483-5630; All mail to Secy., Rev. Betty Nauratil, 1048 Via Roble, Lafayette, 94549-2925.

SANTA BARBARA - Summerland Spiritualist Church of The Comforter
1028 Garden St., 93101; (805) 965-4474; Pastor, Rev. Sandi Cook, NST, e-mail: guide01@GTE.Net; Sun. Healing Serv. 10:30 a.m., Devotional Serv. 11:00 a.m., Wed. Message Serv. 6:30 p.m., Unfoldment Classes Monday and Thursday evenings 7:00 p.m.;Call for information on the Rev. Foard Memorial Library.

• COLORADO •

DENVER - Chapel of Spiritual Awareness
1939 S. Monroe Street, 80210; (303) 794-3154; Sun. Healing Service 9:30 a.m. to 10:30 a.m.; Sunday School/Lyceum and Worship Service 10:30 a.m. to 11:30 a.m., Spirit Greetings 11:30 to 12:00. Beginning Spiritual Awareness Classes & Advanced Unfoldment are offered. Licentiate Minister, Dorothy Haskins; Pastor/Pres., Patricia J. Schott, (303) 973-9993; Vice Pres., Russ Dorren, (303) 973-4759; Treas., Don Larsen; Secy., Claudia Kunz, (303) 795-1179, 6457 S. Xenon St., Littleton, 80127; internet site: http://www.netcom.com/~myst4.

• CONNECTICUT •

CONNECTICUT STATE SPIRITUALIST ASSOCIATION
Pres., Lynn Gaffin, 70 Dell Ave., B5, New London, 06320-3346; Secy., Verline Eldridge, 34 Starr St., Norwich, 06360.

NEW LONDON - New London Spiritualist Church
2 Moore Court, 06320; (860) 440-3150; Sun. Serv. 10:30 a.m., Thurs. All Message Service 7:30 p.m.; Pres., Susan Ferency, 2 Moore Ct., 06320; Secy., Lynn Gaffin, 70 Dell Ave., Apt. B5, 06320.

NEWINGTON - The Church of The Infinite Spirit
Masonic Temple, 80 Walsh Ave., 06111; Sun. Serv. 10:30 – 12:00 on Sept. 10 & 24, Oct. 15 & 29, Nov. 12 & 26, Dec. 3 & 17; Year 2001, Jan. 14 & 28, Feb. 11 & 25, Mar. 11 & 18, Apr. 15 & 29, May 6 & 20, June 10 & 24; Closed July & August; Pastor, Allen Noddin, 174 Daley St., Forestville, 06010, (860) 582-7385; Licentiate Minister, Joyce Barlow, P.O. Box 873, East Granby, 06026, (860) 651-0507; Pres., Mary Ann Noddin, 174 Daley St., Forestville, 06010, (860) 582-7385; Secy., Joan Wooster, 101 Leffingwell Ave., Waterbury, 06710, (203) 574-2017.

NIANTIC - Ladies Aid Society Camp at Pine Grove
June 13 - Sept. 12. Services, Sundays at 2:30, Tue., Thur., Sat. 7:30. For a program listing all Summer activities write to: Secy. Lynn Gaffin, 70 Dell Ave. #B5, New London, 06320-3346.

NORWICH - National Spiritualist Church of Norwich, Inc.
29 Park St. (off Main St.), 06360, (860) 886-8522; Secy., Sandra Morse.

OLD GREENWICH - Albertson Memorial Church Of Spiritualism
293 Sound Beach Ave., 06870; (203) 637-4615; Sun. Serv. 11:00 a.m., all welcome; Pastor, Rev. Melvin O. Smith.

STRATFORD - The Temple of Divine Truth, Inc., NSAC
Boothe Memorial Park; Serv. 6:00 p.m. on the 2nd & 4th Sat., Sept.-June.

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, July, August. For more information, please call the church; Healing Service Thursdays at 7:30 p.m. Sept. thru May; in Summer a Healing Service is held on the Thursday after there has been a Sunday Service; Pastor, Joyce Orcutt, 133 Wales Rd., Andover, 06232, (860) 742-7846; Licentiate Minister, Clinton Cady, P.O. Box 67, 06226; Secy., Cynthia M. Snyder, 145-N Cemetery Rd., Plainfield, 06374, (860) 564-5976.

• DISTRICT OF COLUMBIA •

WASHINGTON - The Church of Two Worlds
3038 "Q" St., N.W., 20007; Sun. Healing 2:00 p.m., Serv. 2:30 p.m., (202) 333-5114; Pres., John Rothamel, Jr., (410) 590-9187; Secy., Robin Kitto (301) 563-6190.

• FLORIDA •

ORLANDO - Spiritualist Church of Awareness, NSAC
3210 N. Chickasaw Trail (P.O. Box 571043, 32857-1043), (407) 678-3688 Please leave message; Sun. Adult Lyceum 10:00 a.m., Sun. Serv. 10:30; Wed. Serv. 7:30 p.m.; Healing, Lecture, Messages at all services; Co-Pastor and Pres., Rev. Jean Kerr Lerch, NST, 335 Piney Ridge Rd., Casselberry, 32707-3805, (407) 834-5378; Co-Pastor and Treas., Rev. E. Ann Otzelberger, NST, (407) 826-0807; Secy., Stacy K. Davis, 10509 Jepson St., 32825-6606, (407) 658-7624.

• ILLINOIS •

ILLINOIS STATE SPIRITUALIST ASSOCIATION OF CHURCHES
Secy., Rik Kristinat, 920 N. Franklin St., Ste. 205, Chicago, 60610.

AURORA - Christabelle Spiritualist Church
Secy., Martha L. Witt, 1204 Game Farm Rd., Yorkville, 60560-1141, (630) 553-2517.

BURNHAM - Puritan Spiritualist Church, NSAC
13906 Greenbay Ave., 60633-1614; Sun. Serv. 2:30 p.m.; Pastor, Anna Gross, 10930 Ave. "M", Chicago, 60617-6929; Secy., Janet Schroeder, 4310 Park Lane, Apt. 3D, Alsip, 60803-2644, (708) 389-5374.

CHERRY VALLEY - Cherry Valley Spiritualist Camp, Inc.
8002 Service Rd., 61016 Rd., 61016, (815) 332-5359; Camp Season: June thru Sept., Nov. thru May; Serv.: First Sun. of each month at 1:00 p.m.; Pres., Arsenia Williams; Secy., Richard Taylor.

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.; Tues Dev. Class, 7:00 p.m.; Worship/Message Serv., Wed. 7:00 p.m.; Pastor, Ms. Marrice Coverson; Secy., Dr. Alan Tenczar.

CHICAGO - Spiritualist Church of Truth
6343 West Cuyler (1/2 block north of Irving Pk.) 60634; Serv. 2:45 p.m., Healing, Lecture, Messages every Sunday; Pres., Florence Heyward; Secy., 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., 61752-0174, (309) 962-9076 (leave message); Lyceum 1:00 p.m., Healing/Meditation 2:00 p.m., Devotional/messages 2:30 every Sunday; Pres., Chuck Johnson, (309) 888-9393.

• INDIANA •

INDIANA STATE ASSOCIATION OF SPIRITUAL SCIENCE, NSAC
Secy., Hertha Comstock, P.O. Box 163, Roanoke, 46783-0163, (219) 672-2769; Pres., Rev. Jessie James, (219) 885-0091.

GARY - First Spiritualist Church, Inc., NSAC
2430 W. 11th Ave.; Serv. Sun. 3:00 p.m., Wed. 8:00 p.m.; Pastor & Pres., Rev. Jesse James, Jr., 1301 Pennsylvania St., 46407; Secy., Verillia Shaffer, P.O. Box 4278, 46404; Unfoldment Classes Sat. 1:00 to 4:00 p.m., Lyceum Sun. 3:00 p.m.; Jacqueline Crooms, 853 Grant St., 46403.

INDIANAPOLIS - New Dawn Spirit of Light Church, Inc., NSAC
3637 W. 10th St., 46222-3376; Sun. Healing Serv., 10:30 a.m., Church Serv., 11:30 a.m., *Kid's Time 10:30-11:30 a.m.; Every 5th Sunday All* Message Service, covered dish dinner; Pres. & Pastor, Mildred Schlagel, (317) 291-0799; Secy., Jacqueline A. Reeves, (317) 353-9252.

MICHIGAN CITY - Spiritual Science Church, NSAC, Inc.
314 W. Coolspring Ave., 46360, (219) 874-6002; Sun. Serv. 1:45 p.m.; Correspondence to: Pastor & Pres., Rev. Ruth Novak, 7008 W. U.S. 20 W., #77, Daphne Park, 46360, (219) 872-6621; Secy., Ms. Claudia Lord, 1312 Carriage Ct., Apt. 4B, Laporte, 46350.

• IOWA •

CLINTON - First Spiritualist Church
5416 - 6th Ave. So., P.O. Box 123, 52732-0123, (319) 243-3233; Sun. Worship and Message Serv. 10:30 a.m.; Sun. Adult Lyceum 9:30 a.m.; Dev. Class every Sat. at 7:00 p.m.; Church closed during months of July and August, open first Sun. after Labor Day; Pastor & Pres., Rev. Georgia Milton Reed, (319) 243-9738; Secy., Richard Turner, 229 - 20th Pl., 52732.

CLINTON - Mississippi Valley Spiritualist Assoc. Camp
P.O. Box 75, 52733-0075; 1999 Camp Season, July 10 thru August 21; Rev. Bonnie Horstman, Secy., NST, (319) 242-8460.

CLINTON - Sunflower Spiritualist Church
10 Mt. Pleasant Park; Mail to: P.O. Box 6, 52733-0006; Sun. Serv. at 10:30 a.m.; Co-Pastors, Rev. Harvey and Rev. Bonnie Horstman, NST; Secy., Mary Ellen Horstman.

DAVENPORT - Spiritualist Harmony Church
1429 W. Seventh St., 52802-1212, (319) 324-9659; Sun. Healing Serv. 1:30 p.m.; Worship & Message Serv. 2:00 p.m.; Lyceum Classes available; (Closed during July and August.); Pastor, Rev. William E. Buchholz, 806 E. 13th St., 52803-4240, (319) 326-3201; Secy., Pat Peck.

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION OF CHURCHES
Pres., Graham Connolly, 25 Fessenden St., Portland, 04103, (207) 879-0424; Secy., Betty Simpson, R.R. #2 Box 5055, Carmel, 04419-9802, (207) 848-2273; Treas., Barbara Eckhardt, RR 1, Box 5, Belgrade, 04917, (207) 495-3810.

AUGUSTA - Augusta Spiritualist Church
P.O. Box 2492, 04338; Pastor, Earl L. Wallace; Secy., Patricia A. Wallace, 124 Spring St., Gardiner, 04345, (207) 582-6745; Sun. Serv. 10:30 a.m.; Thurs. Awareness Class 7:00 p.m.

BANGOR - The Harrison D. Barrett Memorial Church, NSAC
114-118 Harlow St., 04401, (under Lamb's Bookstore); Sun. Serv. 10:00 a.m.; Secy., Betty Simpson, R.R. #2 Box 5055, Carmel, 04419-9802, (207) 848-2273.

HARTFORD - Pinpoint of Light Spiritualist Camp
Mail address: R1, Box 91, Canton, 04221; Open July and August - Service, Seminars and Classes; Secy. Virginia Norris CH; Pastor, Rev. Rupert Sigurdsson, NST. For information, Phone and Fax (207) 597-2600; E-Mail: rupert@megalink.net.

HARTFORD - Pinpoint of Light Spiritualist Center
Mail address: R1, Box 91, Canton, 04221; Sun. Serv. 11:00 a.m.-12:30 p.m., followed by a potluck lunch; Classes Wed. and Fri. evenings 7:00-9:00 p.m.; Secy., Virginia Norris; Pastor, Rev. Rupert Sigurdsson, NST; For information, phone (207) 597-2600, E-Mail - rupert@megalink.net.

MADISON - Madison Spiritualist Camp
Located at Lakewood Village on Lake Wesserunsett, 6 miles north of Skowhegan on Rt. 201; mid July-mid Aug. - schedule to be announced. No accommodations for rooms, camping or meals - all available nearby. For information: Pres., John Davidson, 74 Central Ave., Waterville, 04901, (207) 877-2204 or Secy., Rev. Harriett Gurney, 42 Water St., Fairfield, 04937, 453-7528; e-mail jdavidson@wtvl.net.

NORTHPORT - Temple Heights Spiritual Camp Assoc.
Shore Road, Northport on Penobscot Bay; Camp session is from mid-June through Labor Day. A different featured medium each week. Services at 7:30 p.m. Sun., Tues., Thur. and Friday; Message Service 7:30 p.m., Wed. and Sat; Workshops Saturday mornings. Accommodations and kitchen privileges available. For a program or information: (207) 338-3029, P.O. Box 311, Lincolnville, 04849-0031.

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

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., Michael Carter, (207) 797-2039.

• MASSACHUSETTS •

MEDFORD - Medford Spiritualist Church, NSAC, Chapel of Peace
Sunday Services held at the Unitarian Universalist Church, 147 High St., 02155; Services at 5:00 p.m., Healing Lecture and Messages; Summer Services run from June to end of August: Held on Tues. Evenings at 7:30 p.m.; For Info. call Acting Pastor/Treas., Sandra Millen, 103 Columbus Ave., Salem, 01970, (978) 744-0546, or Carol Wendell, (781) 396-0900.

ONSET - On-I-Set Wigwam Co-Workers Spiritualist Camp
Season opens June 4th till Labor Day; Camp phone (508) 291-0073; Sun. Serv. 2 p.m.; Wed. Open Class 6 p.m. & Service 7:30 p.m.; Mediums Day's - Message Circles - Workshops/Seminars scheduled; Secy., Rev. Susan Ferency, 2 Moore Ct., New London, CT 06320, (860) 439-1395. Prior to season call or write for a full program.

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 - last Sun. in June; Pres., Dorothy Thurlow, 169 Bachelor St., W. Newbury, 01985, (978) 363-2009; Secy., Nancy L. Karolides, 144 Boston St., Middleton, 01949, (978) 774-4048.

REHOBOTH - First Spiritualist Church of Brockton, Inc., NSAC
Agawam Grange Hall, Junction of Routes 44 & 118, (12 min. from Providence, RI); Mailing address, P.O. Box 206, Swansea, 02777-0206; Healing, Worship & Message Serv. Sun. 10:30 a.m.; Unfoldment Classes Sun. after lite lunch 1:00 p.m., Sept. through May; Medium Day's - Message Circles - Workshops/Seminars scheduled, consult the Web: www.homestead.com/spiritualist/fsc_brockton.html; Pres., Stuart Winston, 102 Ellis Ave., Whitman, 02382-1409, (781) 447-1913, e-mail: stuart_winston@hotmail.com; Secy., David Springer, (508) 646-0968, e-mail: dbspring@earthlink.com.

SPRINGFIELD - The First Spiritualist Church of Springfield, Inc.
33-37 Bliss St., 01105, (413) 732-1234; Worship Serv., 2nd Sun. after Labor Day until last Sun. in June at 10:30 a.m.; Development classes, Tues. & Thurs. at 7:30 p.m.; Pastor, Rev. John F. Sullivan, 26 Witt Hill Rd., P.O. Box 392, Worthington, 01098 - (413) 238-4495, e-mail: jsulli1942@aol.com; Pres., Paul D'Angelo, 87 Paderewski St., Chicopee 01013, (413) 592-5659, e-mail: D'Angelo@universalplastics.com;

Secy., Denise St. Pierre, P.O. Box 392, Worthington, 01098, (413) 238-4495, e-mail: Denise1957@aol.com; church website: www.community.masslive.com/cc/Spiritualist.

• MICHIGAN •

MICHIGAN STATE SPIRITUALIST ASSOC. OF CHURCHES
Pres., Marcia Hyatt, 4161 Buckingham, Detroit, 48224-3538; Secy., Marjorie Elaine Weichner, 8022 W. Chain Lake Rd., P.O. Box 89, South Branch, 48761-0089, (517) 257-4133.

CHARLEVOIX - The Golden Rule Spiritualist Church
(Bayshore) 07444 US Old 31 N, 49720-9422, (616) 347-3899.

CHARLEVOIX - Northern Lake Michigan Spiritualist Camp
(Bayshore) 07444 US Old 31 N, 49720-9422, (616) 347-3899.

DETROIT - First Spiritualist Temple of Detroit
4161 Buckingham, 48224-3538.

LESLIE - Flower Memorial Spiritualist Church
West Bellevue at High St.; Sun. Lyceum 11:00 a.m., Church Serv. 10:45 a.m.; Pres., Timothy Weichner; Secy., Mary Ellen Weichner, 149 Vicary Rd., 49251-9746, (517) 589-9861.

OXFORD - Spirit of Harmony Chapel, NSAC
340 North Lapeer Rd., 48371; (810) 814-9172.

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. Stanley Gutt, (248) 548-2240.

SOUTH BRANCH - Chain Lake Spiritualist Camp Association
8000 W. Chain Lake Rd., 48761-0089; Sun. Serv. 11:00 a.m., June 20, 1999 through Sept. 5, 1999; Annual Retreat July 9-14, 2000; Lyceum Supt., Dawn Hyatt; Pres., Donald Weichner, 8022 W. Chain Lake Rd., P.O. Box 89, 48761-0089; Secy., M. Elaine Weichner, 8022 W. Chain Lake Rd., P.O. Box 89, 48761-0089, (517) 257-4133.

• MINNESOTA •

MINNEAPOLIS - Second Spiritualist Church
2230 Lyndale Ave. N.; Sun. Serv. 10:30 a.m.; Secy's., Chrissy & Melanie; Pres., Beth, P.O. Box 6115, 55406, (612) 529-0781.

MINNEAPOLIS - Spirit of Life Spiritualist Church
Services at Lake Harriet Community Church Bldg. at 4401 Upton Ave. S., 55410; (612) 572-8940.

ROCHESTER - Third Spirit of Life Spiritualist Church
Services Mon., 7:00 p.m., in the Unity Church building, 911 11th Ave. NW; Pastors, Rev. Joyce E. Young, NST, and Rev. John E. Young, NST; Secy., (507) 775-6358; Mailing address, P.O. Box 7312, 55903.

ST. PAUL - Spiritual Science Church
411 Main St., 55102; Sun. Serv. 10:00 a.m.; Pres., Joan LeDuc, 2169 Scheffer Ave., 55116, (612) 255-4609 (church) or (612) 699-4858 (home); Secy., Maureen Florés, c/o 2169 Scheffer Ave., 55116-1255.

• MISSOURI •

ST. LOUIS - Fifth Spiritualist Church
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.; Student Minister/Pastor, Toye E. Stinson, 566 Old Highway 100, Villa Ridge, 63089, (636) 451-2838; Secy., Rev. Brenda Wittich, 3903 Connecticut St., 63116-3905, (314) 773-0106.

• 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, NSAC
953 E. Sahara Ave., Commercial Arts Bldg. #D-12, 89104; Mailing address: Box 82134, 89180-2134; Tel. or Fax (702) 257-7506; Sunday Serv. 11:00 a.m. & 7:00 p.m.; Healing & Meditation Serv. Wed. 7:00 p.m.; Classes available; Pastor, Rev. Catherine Stewart, NST; Secy., Nancy Noble.

• NEW HAMPSHIRE •

SALEM - The Church of Spiritual Life, Inc.
Masonic Hall, 109 Main St., Rt. 97; Mailing address: P.O. Box 414, Nutting Lake, 01865; Year Round Services; Regular Sunday Service 10:30 a.m.; Wed. classes p.m. call; Pastor, Rev. Kenneth Wingood, (978) 454-4163; Secy., Stephanie Frobese, (978) 851-6592.

• NEW JERSEY •

MERCHANTVILLE - Stow Memorial Foundation
Robert Egby, P.O. Box 339, Westville, 08093.

WESTVILLE - Church of Eternal Life
243 W. Olive & Folsom Sts., 08093, (609) 456-2196; Sun. Serv. 11:00 a.m.; Pastor, Lillian Joyce, 405 Binker Ave., Berlin, 08009, (609) 767-1651; Pres., Joyce Smith, 209 W. Madison Ave., Magnolia, 08049, (609) 627-6977; Secy., Kathleen Pollack, Heatherwood Box 537-A, Thorofare, 08086, (856) 848-7053.

• NEW YORK •

ALBANY - Capital District Spiritualist Center
c/o Robinson, 106 Lorraine Ave., Schenectady, 12304.

BINGHAMTON - First National Spiritualist Church
97 Riverside Dr., 13905.

CLIFTON PARK - Spiritualist Open Center
Pastor, Rev. Hillary Kramer, NST, 15 Huntwood Dr., 12065, (518) 371-8975.

EAST AURORA - First Spiritualist Temple
29 Temple Pl., 14052, (716) 652-5018; Sun. Healing Service; Lecture and Message Service; Social Hour; Dinner Day 3rd Sun. of month followed by Circles or All Message Service; Secy., Barbara Kellerman (716) 549-1063.

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.-4p.m., Sat. 9 a.m.-12 Noon, closed Sunday; Camp Season: Last Friday in June to day before Labor Day; contact Susan R. Glasier, Secretary.

LILY DALE - Lily Dale Spiritualist Church
Sun. Serv. 10:30 a.m.; Healing & Message Serv. each Wed. 7:30 p.m.; Pres., Betty C. Schultz, (716) 595-3304; Secy., Sueanna Vollmar.

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC
Healing & Worship Service, Sun. 11:00 a.m. at the Smithtown Masonic Temple, 34 River Road, Smithtown, NY; Pastor, Rev. Virginia Berg, (516) 588-3150; Asst. Pastor, Rev. Nancy Lloyd, (516) 736-1058; Mailing address: 1280 Claas Ave., Holbrook, 11741-3902.

LONG ISLAND - New Horizon Spiritualist Church, Inc.
261 Elmont Rd., Elmont, 11003, (516) 354-1395; Services every other Sunday at 2:00 p.m.; Development Classes, Wed 8:00 p.m.; Pastor, Rev. Milagros G. Rivera; Pres., Dorothy Chusid.

LONG ISLAND - Temple of Metaphysical Science, NSAC
15 Oak St., Patchogue, 11772; Sun. Serv.: Healing and Worship 11:00 a.m.; Pastor, Rev. Catherine Snell, NST; Asst. Pastor, Rev. Janet Travis, NST, (516) 366-2422; Mailing address, Mr. Edward Freidlein, Corresponding Secy., P.O. Box 1150, West Babylon, 11704, e-mail: TMS@hoflink.com; http://www.TMS-Li.org.

ROCHESTER - Plymouth Spiritualist Church
Meets at Days Inn, 384 East Ave., (716) 234-2362; Sun. Serv. 10:30 a.m.; Pres., Robin Salerno, (716) 265-1573; Pastor, Cheryl Miner, (315) 524-0082. Mailing address: P.O. Box 180, Ontario Center, 14520-0154.

• OHIO •

OHIO STATE SPIRITUALIST ASSOCIATION
P.O. Box 5, Ashley, 43003.

ASHLEY - Ashley Spiritualist Camp Association
Wooley Park Drive, P.O. Box 277, 43003; Secy., Nikki DeWitt, (740) 747-3825, e-mail: www.members.Tripod.com/ashleycamp..

ASHTABULA - First Spiritualist Church
4230 Main Ave.; Sun Serv., 2:00 p.m., Healing & Clairvoyance; **TELEPHONE FOR WEATHER CANCELLATIONS** (440) 293-7056; Pres., Charles J. Benes, 8513 Creek Rd., Williamsfield, 44093, Secy.-Treas., Dorothy A. Benes; Services are held starting with the 2nd Sunday in September and continue through the last Sunday in May. The Church Book Shop is open every Sunday. Church is not in session during June, July, and August.

COLUMBUS - First Spiritualist Church of Linden
1751 Aberdeen Ave., 43211; Pastor, Rev. Neil C. Griffen; Secy., Carl Duffey, (614) 263-1631; Services, Sun. Morn. - Lyceum 9:30 a.m., Lecture Serv. 10:30 a.m.

COLUMBUS - Spiritualist Church of Spirit Revelation
1081 E. Weber Rd., 43211.

DAYTON - The Church of Two Worlds, NSAC
611 Watervliet Ave., 45420, (513) 256-2129.

MARION - Memorial Spiritualist Church
667 Henry St., 43302-6137; (614) 387-8887.

• OKLAHOMA •

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

• PENNSYLVANIA •

ALLENTOWN - Getter Memorial, NSAC
1123 Oak St., 18102; (610) 434-3454.

McKEESPORT - First Spiritualist Church
809 Locust St., 15132, (412) 672-1272; Sun. Serv. 2:00 p.m., Healing, Lecture and Messages; Pres., Ella Bryner, 501 Pirl St., Apt. 4-M, 15132, (673-7880; Vice Pres., Frances Krall, 582 Upston St., Port Vue, 15132, (412) 687-2091; Secy., Carol O'Hare-Perella, P.O. Box 1981, Pittsburgh, 15230-1981.

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 •

TEXAS SPIRITUALIST ASSOCIATION
Executive Offices: 5213 Chestnut Lane, Bellaire, 77401.

AUSTIN - Angels of Light Spiritualist Church
9704 Chukar Circle, chapel walkway to the right; Devotional, Healing & Message Serv. Sundays 2:00 p.m.; Adult Lyceum Sundays 3:30 p.m.; Pastor/Secy., Rev. Jean Hamner, P.O. Box 4001, 78765, (512) 836-8829.

AUSTIN - First Spiritualist Church
4200 Ave. "D", 78751, (512) 458-3987; Devotional, healing & message service every Sunday at 10:00 a.m.; Pres., Tom Denney; Corr. Secy., Beth P. Fitzherbert.

CAMERON - First Spiritualist Church
802 S. College Ave., P.O. Box 1152, 76520; Sun. Serv. 10:30 a.m.; Lunch 12:00; Second Service 1:00 p.m.; Third Sun. of each month; Pastors, Mrs. Frances Brown, Licentiate & Medium, 2723 S. Congress, Apt. #2311, Austin 78704, (512) 447-2188, and Rev. Evelyn Muse, NST, 1104 Susan Dr., Edinburg, 78539, (512) 383-2510; Secy.-Treas., Verna Hentz, 406 E. 7th St., (254) 697-3912.

DALLAS - Second Spiritualist Church, NSAC
13610 Midway Rd., Suite 212; Devotional, Healing and Message Serv., 2nd and fourth Sundays at 2:00 p.m.; Class/Circle following from 4:00 to 6:00 p.m.; Pres., Ann Council; Secy./Treas., Billie Jane Orrell, 1221 Willow Creek Dr., Lancaster, 75146-1311, (972) 218-7220, e-mail: bjorrell@mindspring.com; Student Pastor, Robert Croteau, 1318 Guilford St., Garland, 75040, (972) 675-9080.

GALVESTON - Science Of Serenity Church, NSAC
2323 Avenue "N", 77551; Pastor, Martha L. Garrett; Secy., Douglas Smith.

HOUSTON - First Church Of Divine Science
2115 Turner St., 77009.

HOUSTON - Church Of Divine Spirit
8010 Wier, #1, 77093-6138.

SAN ANTONIO - Louise Scholtz Memorial Chapel, NSAC
1627 Pan Am Express Way No.; Sun. Serv. 10:30 a.m. to 11:30 a.m.; Pastor, Garrett H. Scholtz; Secy., Mardi Gallaway, 1615 Pan Am Express Way, Apt. #3, 78208-1143, (210) 226-9545; Treas., Elizabeth Dolyak, 19211 Sandyglen, 78240, (210) 641-6589.

TAYLOR - First Church of Psychic Science, NSAC
1300 W. 4th & Ferguson, P.O. Box 1113, 76574; (512) 251-5425.

• VIRGINIA •

FALLS CHURCH - Center for Spiritual Enlightenment, NSAC
222 No. Washington St., 22046 (at the Women's Club), (703) 242-8823; Healing Service each Sunday 10:00 a.m., followed by Worship Service at 10:30 a.m., September through June; Pastor, Rev. B. Anne Gehman; Pres., Wayne Knoll; Secy., Rita O'Connor, 8334 Idylwood Rd., Vienna, 22182, (703) 204-2821; e-mail: finder@cais.com.

NORFOLK - The Memorial Spiritualist Church, NSAC
307 W. 37th St., 23508, (757) 622-5070; Service held on Sundays at 11:00 a.m. and 7:30 p.m.; Wed. at 7:30 p.m.; Healing available at 7:00 p.m. Sun. and Wed.; Pres., Carol A. Brown; Secy., Rev. Lelia E. Cutler, NST; Lyceum Director, Beth Yates.

• WASHINGTON •

DES MOINES - Church of Divine Grace, NSAC (www.DivineGrace.org)
Services held on Sunday at 6:00 p.m. at Des Moines Masonic Temple, 2208 S. 223rd St.; All Correspondence to 22246 24th Ave. S., #M97, 98198, (206) 824-7454; e-mail: Info@divinegrace.org.; Pres., Jan Piepgrass; Secy., Lezlie Deuchress.

MILTON - Camp Edgewood, NSAC Assoc.
1228 - 26th Ave. Ct., 98354; all mail to P.O. Box 1587, 98354, Tel. (253) 927-2050, Fax (253) 927-7531; Pres., Anne Larson, (253) 474-8052; Secy., Marian Mecham, (425) 741-2618, 5827 - 148th St. S.W., Edmonds, 98026.

MILTON - Church of Spiritual Unity, NSAC
Camp Edgewood - Church Serv. Sundays, 11:00 a.m.; Pastor, Rev. LaVerne Pemberton, (206) 722-2348; Pres., Colleen Mohler, 1210 - 26th Ave. Ct., 98354, (253) 927-2365; Secy., Judi Johnson, (253) 535-2448.

TACOMA - Church of Spiritual Truth, NSAC
307 S. 34th, 98408; Wed. Serv., 7:00 p.m.; Pastor, Rev. Lillian Johanson; Pres., David Chapman, Sr.; Secy, Denice Chapman, P.O. Box 646, Milton, 98354.

• WEST VIRGINIA •

WHEELING - First Spiritualist Association
(Way Memorial Temple) Broadway & Maryland Sts., (304) 233-5065.

• WISCONSIN •

WEST ALLIS - First Psychic Science Church of West Allis
6228 W. Washington St., 53214; Sun. Healing & Worship Serv. 10:30 a.m.; Pastor, Rev. Pamla Ashlay, (414) 545-7650; Pres., Manila Kochanski, W1371 Hwy. O, Oconomowoc, 53066, (920) 474-7332.

WONEWOC - West Wisconsin Spiritualist Camp Association
304 Hill St., 53968, (608) 464-7770; (Near WI Dells); Please call Roland Berger for pre-season information, (608) 274-8845.

• CANADA •

BRITTEN MEMORIAL CHURCH OF CANADA
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THE CHURCH OF UNIVERSAL LOVE
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81 Gladstone Avenue, Valleyview Community Centre, Oshawa, Ontario L1J 4E4; Sun. Evening Serv. 7:00 p.m.; Meditation after 1st Sunday of the month evening Service; Spiritual Healing after all other Sunday Services; Pastor, Rev. Alva Folkes, (905) 725-3737.

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

THE FIRST SPIRITUALIST CHURCH OF GALT
72 Grand Avenue North, Cambridge, Ontario, N1S 2K9, (519) 622-7177; Pastor, Rev. Ed Kenning; Asst. Pastor, Karen Charles; Sun. Serv.: Healing 2:30 p.m., Devotional 3:00 p.m.; Summer (June, July, August): Healing 6:30 p.m., Devotional 7:00 p.m.; Meditation, healing and message circle, Wed. 7:00 p.m.; Development Classes available.

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.

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; Tues., 7:00 p.m. Spiritual Healing, Clairvoyant Messages; Thurs. 7:00 p.m. Spiritual Healing and Open Development Circle; Pastor, Rev. Doreen Bauld, (416) 759-3958.

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POETRY



"When Somebody Dies"

– Author Unknown

When somebody dies, a cloud turns into an angel, and flies up to tell God to put another flower on a pillow. A bird gives the message back to the world, and sings a silent prayer that makes the rain cry. People disappear, but they never really go away. The spirits up there put the sun to bed, wake up grass, and spin the earth in dizzy circles. Sometimes you can see them dancing in a cloud during the day-time, when they're supposed to be sleeping. They paint the rainbows and also the sunsets and make waves splash and tug at the tide. They toss shooting stars and listen to wishes. And when they sing windsongs, they whisper to us, don't miss me too much. The view is nice and I'm doing just fine.



"The Happy Wending"

by Merry Browne

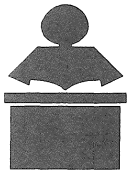
The Plan of Life is evolving mind,
Laws and consequences,
And that obedience is the sole
Order of its defenses.

Now that you know how life works,
Your problems have solution,
Choose to obey life's laws, my friend,
And you're into self-evolution.

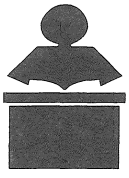
The long hard road is behind you,
You've finally hit your stride,
Roses are ready to bloom now,
Relax and enjoy the ride.



FEATURE



The NSAC Service Clubs present an
ALL DAY WORKSHOP/SEMINAR
at the 108th NSAC Convention - Monday, October 9, 2000
SPIRITUALISM IN THE NEW MILLENIUM



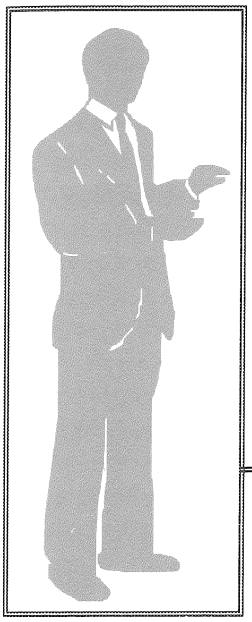
8:00 a.m. – 10:15 a.m.
SPIRITUALIST HEALER'S LEAGUE
MEDICAL INTUITIVE:
The Rev. Sandra Pfortmiller, NST
ELECTRONIC PHENOMENA:
Tom and Alisa Butler, LM
THOUGHTS CREATE, AND TONING FOR HEALTH:
The Rev. Gene Pfortmiller, NST

10:15 a.m. – 11:30 a.m.
MINISTERIAL ASSOCIATION
TBA:
The Rev. Janet Travis, NST

11:30 a.m. – 1:15 p.m. Lunch Break

12:30 a.m. – 2:00 a.m.
NATIONAL SPIRITUALIST TEACHERS CLUB
THE NEW MILLENNIUM:
The Rev. Ann Otzelberger, NST
RELATIONSHIPS:
The Rev. Jeannie Lerch, NST

2:00 p.m. – 3:30 p.m.
LICENTIATE MINISTERS AND CERTIFIED MEDIUMS SOCIETY
TBA:
The Rev. Sandra Cook, NST
MEDIUMSHIP:
The Rev. Janet Tisdale, NST



Sensitiveness

BY ELIZABETH HARRIS,
DSNU, CANADA

Are not the organs
of thy body and thy brain,
are they not ministers
of good to the inward spirit
that actuates and directs all.
- *SNU Lyceum Manual*

When we say that **Spiritualists are the Great Sensitives**, what we mean is that Spiritualist's sensitivities are acute. This keenness is often a natural gift, or it can be developed by training and experience.

But what are *sensitivities*?

The Oxford dictionary defines sensitiveness as, "open to, and acutely affected by external stimuli or mental impressions."

The scientific field (psychology) describes sensitiveness as: Sensitiveness is a "sense perception," a perception transmitted by the sense organs and body senses (vasomotor sensations). Because sensing transmits physical changes to consciousness, it also represents impulses.

It is **always** mixed with feelings and thoughts. For example, sensing a flower, transmits not only the precept of the flower itself, but an image of the stem, leaves, habitat, etc. As it is mingled with feelings, pleasure or dislike may be felt, or scent perceptions excited, or even thoughts of its botanical classification. Or, as an artist does, one can sense the brilliance of the colour.

Although sensitiveness is mixed with feelings and thoughts, **sensitiveness always dominates**, though not over intuition. For sensitiveness is conscious, and intuition is unconscious perception. Therefore, sensitiveness and intuition represent a pair of opposites, or two mutually compensating functions, like thinking and feeling. Sensitiveness, in contrast to thinking and feeling, is not subject to the laws of reason.

Yes! Spiritualists need to develop their "sensitivities" so that they can "sense" the Spirit World. They would not be able to communicate successfully with the Spirit World if they didn't develop it. Spirit intercourse depends on attunement, and attunement depends on sensitivity. Therefore:

They wait patiently to "attune" with spirit
They abstract themselves from their environment
They minimize light and sound
They shut their eyes
In the darkness of closed eyes—they watch
In the silence—they listen
Settling comfortably—they feel.

But, does "sensitivity," which is required for mediumship, affect the everyday life of the medium? Is mediumship a healthy pursuit, or are there unsuspecting pitfalls? This question has been debated countless times. The great Spiritualist pioneer, the Rev. Stainton Moses, was also concerned.

The Rev. Stainton Moses, an Anglican clergyman in England, began to compile the Spiritualist classic, *Spirit Teachings*, by automatic writing, about a year after his introduction to Spiritualism. In the book, he says: *I believe mediumship, if carried out, to be incompatible with daily work of the world. The very development of sensitiveness, which grows so rapidly, is quite enough to unfit the medium for rude contact with the world; or, at any rate, to encourage in him moods, and draw round him influences, which make him unfit for work.*

He described his sensitiveness to spirit as: *I never could command the writing. It came unsought usually, and when I did seek it, as often as not I was unable to obtain it. A sudden impulse, coming I knew not how, led me to sit down and write. Where the messages were in regular course, I was accustomed to devote the first hour of each day to sitting for their reception. Other spirit manifestations came too; I was rarely without some, unless ill-health intervened, as it often did of late years, until the messages ceased.*

He went on to say, *It was a period of education in which I underwent a spiritual development that was, in its outcome, a very regeneration.*

Active mediums today, too, realize that when they have developed their sensitivities for mediumship, it makes them more sensitive to their surroundings. It might make them *thin skinned, too tender, too susceptible* to emotional turmoils, and so forth. Noises might seem earsplitting, smells too potent, and lights too blinding for comfort. But, mediums, also, have learned how to **turn off** and **tune out** when their highly developed *sensitives* interfere with their everyday lives.

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THE INVISIBLE PLAYMATES—OUR YOUNG MEDIUMS!

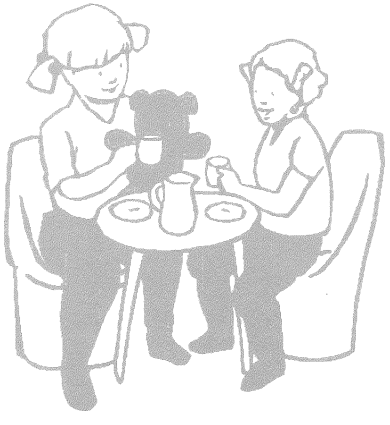
Adapted and quoted from several articles by Enid S. Smith, Ph. D.

Whether or not it is possible for children to utilize subtler rates of vibration apparently unknown to the majority of adults, the fact remains that they often see more than the average mature person. Many children are natural mediums visiting with those who have passed beyond the physical veil, proving that life does continue.

Science recognizes observation and experience as methods of the discovery of truth. The study of the phenomena of "imaginary" or invisible playmates of children, in the present instance, includes both methods, and occupies one of the vast unexplored fields of child psychology. Only one position to date is taken by the orthodox psychologists regarding these playmates, and that is, that they are created by the child exclusively for his or her own enjoyment. Moreover, in this world of "make-believe," where these playmates function, the older and more sophisticated "grown-up" is an intruder. Psychologists predict most children outgrow this neurotic condition early in the school experience when other more important factors of life occupy the attention.

Other scientists and psychologists such as Doctors McDougall, Rhine, Alexis Carrel, William James, together with such researchers as Sir William Crookes, Alfred Russel Wallace, Sir Oliver Lodge, Camille Flammarion, and a host of others hold to the "soul theory." Because of the overwhelming evidence of its truth, they would declare that many of the invisible playmates are children of other planes of life, who in many instances have been found to have passed out early and have attached themselves as companions to children who are approximately in their own stage of development. This, it is judged, they do to complete their growth and the development they would have attained had they remained on the earth plane for their due span of life.

On the other hand, some of the invisible or "imaginary" playmates may show definite evidence of having been cases of induced visualization, or creations from story books. There are few studies so it is difficult to predict. Some studies are from adults who remember having these experiences, but who, through their materialistic training and later environment have come to discredit the experience and to color their interpretations of them. This makes it difficult to arrive at the truth of the actual childhood experience.



There are, therefore, at least two conditions in all these studies that largely preclude the investigators arriving at the full truth of the situation. First, the investigator does not countenance the child's explanation of the phenomena, but comes to the study highly prejudiced and with preconceived explanations—so much so that the child, who quickly senses the attitude of the adult, is, as they claim, "reticent about talking of these experiences." Children usually know with whom they can trust realities that are precious to them. They do not spread their treasures before those who will tramp upon and destroy them.

Secondly, the material that is written concerning invisible playmates, comes largely from adults who have lost the experience of their invisible companions, either through living in an environment in which parents and friends have ridiculed their experiences, calling their companions "imaginary," "make-believe," "babyish," or "childish"; or who, after going to school and discovering that the teacher and others look unfavorably upon and discourage such experiences, have yielded to their adult explanations and materialistic environment.

It will be noted that in many reports and studies it is reported that these "playmates are not merely ideas, or imaginings but are actual visual and auditory projections. They can be seen and heard, as vividly as if they were living children."

It would seem that the invisible playmates usually appear from the first to the thirteenth year, usually early at the time when the child is beginning to remember things. E. d'Esperance, among others, tells how she could not bear to share her precious invisible companions with adults. She writes, "I was jealous of the thought of others sharing their acquaintance and friendship, and I exalted in the fact that I alone was privileged to know them."

There are, however, instances in which these invisible companions are seen by several children and shared, as for example an instance mentioned in *The Inner World of Childhood,* by Frances Wickes. She writes, "Mrs. Comphret (an invisible companion) lived on the cellar stairs. She was short and plump and comfortable, and she was always smiling. She wore a little black bonnet tied in a neat bow under her chin. She had a jet ornament that stood up in front and tinkled as she walked or nodded. Sometimes she sat out on the cellar door and smiled. When the days were warm, my sister and myself played on the cellar stairs with Mrs. Comphret. She did not talk much;

(Continued on next page.)

she was merely comfortable and smiling, slow and quiet. We liked to feel her there." In other reports an invisible friend was said to go on walks with two sisters. They would serve her mud pies as she sat on a big gnarled root.

In the book *Shadow Land*, E. d'Esperance goes into great detail about her invisible companions, shares some of the difficulties the materialist encounters with the psychical and spiritual affairs, tells how in self defense she adopted the terminology of the adults about her, and spoke of her companions as "dreams and imagination" because other people used these terms. She emphasizes the fact, however, that these invisible playmates were more real to her than any other part of her daily life. She writes, "As I grew older and was busy with lessons I had less time . . . yet as soon as I was released from the monotony of the schoolhouse I joyfully took my way to the haunted rooms where sometimes these forms were so lifelike that I mistook them for ordinary visitors. Some looked at me in a friendly, pleasant manner. And these I grew quite accustomed to; others would take not notice, would pass me on the stairs or in the passages as though they never saw me." Certainly, these last mentioned entities were not "created by the child exclusively for his or her own enjoyment," as orthodox psychologists would have us believe. Again, this child, as do many others, not only kept her invisible companions throughout life, but later she was able to be the instrument through which they materialized, so that others who possessed only ordinary physical vision could also behold them.



It has been suggested that children who have invisible companions are exceptionally bright. In studies the invisible playmates were usually about the same age or older than the child. There were no boys who had companions of the opposite sex and only a few girls who had boy companions. In most cases the studies found that contrary to the opinions of the ordinary psychologists there was no loss of the companion when a child enters school, in fact many of the companions were with the youngsters to the age of ten or beyond throughout their life. There seemed to be no main reason for the disappearance of the companion. Most interviewed stated that the spirit children greatly enriched their lives and were enjoyed.

The psychologist, Jung, reported a case of a seven-year-old girl named Margaret who one day suddenly announced that she had a twin. Her name was Anna. This girl was like Margaret in every way except she always wore beautiful clothes, and did not wear glasses. In order to teach her friend how to do things Margaret would learn how to do them, and then teach Anna.

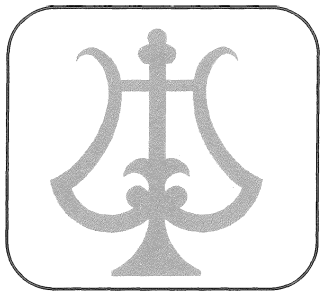
An example of a boy's invisible companion may be cited with the case of Jimmy, age seven, whose comrade was "Bill." The two boys were inseparable companions. Jimmy lived where small boys abounded, and he would often start out to play with other boys, but would soon leave the playground and return to a game with Bill. When this invisible companion vanished very suddenly one day, his place was taken by a Mr. Murray, an inventor—and after this by many other invisible comrades.

From a study of numerous cases of children, it is evident that many young people have "spirit children" or invisible companions, a veritable host of them, to which in many recorded instances they are mothers and caretakers. The imaginary playmate, so-called, is indeed a very normal form of companionship for a child whose subjective world is a living reality.

A rather remarkable incident of the ability of an invisible playmate to prove that he was a separate entity, and that he possessed knowledge the child whose companion he happened to be could not possible possess, was a case reported to the writer by a student of hers. This case was the instance of a child who was perfectly normal in every way, except possibly when he would return from school for a lunch and would insist that two glasses of milk and two pieces of cake be placed on the table—the extra being for his invisible playmate. He spoke of this companion constantly and called him by name. His mother thought that perhaps the child was a bit lonely and had, therefore, created a playmate; but this was not case. As time advanced the child one day wanted to go to visit the playmate, who at that time was not with him. His mother agreed to take him to the house indicated. She knew that he had never been to the place to which he later directed her. They went to the supposed home of the playmate on the outskirts of the town. Upon arriving at the house indicated by the child, they found that some time ago a little boy had lived there but had died at an early age. From what the child told the mother it was evident that the little boy who was her child's companion had described perfectly the location of the house, and just where everything was kept—for the little visitor knew all about the place. As time advanced the visible and the invisible grew closer together and more companionable. The child in the flesh always remembers his "spirit" friend.

Everywhere there are children born who have apparently developed the ability to see into subtler matter than those more mature in years. They see beyond the material or have etheric vision which is seeing in the finer matter of the physical plane, or in the ethers. There are children who can see several shades of color beyond those observed by ordinary sight; children who hear sounds beyond those ordinarily heard. These are young mediums who should be nurtured and encouraged to develop their talents. ✏

The Study of Mediumship



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

The study of mediumship involves trying to eliminate all other possible causes of the phenomena being produced. Three points must be considered. The first is the issue of fraud. Fraud may be deliberate or unconscious when the medium makes statements of fact which are sometimes figments of the imagination. Secondly, the student looks for confirmation that the information is actually coming from a supernormal source. And third, the investigator must ascertain whether the information is actually an illustration of mediumship or a display of telepathy on the part of the medium. Mediumship is communication between an individual and spirit but it can involve psychic phenomena such as ESP. The best solution to this investigation seems to be exclusions—the exclusion of all other possibilities until only mediumship remains.

One form of psychic phenomena is **clairsentience**, the ability to perceive, feel or sense things. This coupled with the ability to present the impressions clearly makes the phenomenon effective. Clairsentience is a very general term not easily pinned down but it does play an important part in other psychic phenomena such as clairvoyance, psychometry and mental communication between man and the Spirit World. Clairsentience, or an intensified sense of perception, plays an essential role in mediumship when the purpose of mediumship is considered. The purpose of mediumship is two-fold: to establish proof of personal survival and to establish proof of the continuity of life. Clairsentience is not necessarily a separate phenomenon but rather it is included in other phenomena. There exists an interrelationship of phenomena and this provides a cross-reference between phenomenon.

Psychometry, or soul sensing, incorporates clairsentience and clairvoyance. Science defines psychometry as "object reading" or the psychic ability to obtain facts and history by holding an object. This phenomenon was discovered by Dr. Joseph Rhodes Buchanan, a physician in Ohio, in 1849. William Denton, a geologist, worked closely with Dr. Buchanan and an interesting combination of possibilities were suggested. Psychometrists were capable of relating sound scientific principles. This made psychometry worthy of investigation. Psychometry, it was found, involves a state of consciousness where the individual "tunes in" with the aura of consciousness presented in the object he or she is holding. An explanation of how this works—it is said that an awareness is sent outward from the psychometrist which brings about a return of the awareness with a message.

W. G. Roll, project director of the Psychical Research Foundation, discovered the two kinds of effects produced by psychometry. The **recency effect** states that the more recent events connected to an object are the more recognized vibration and gain the most attention. The **vividness effect** is similar in that the more vivid an event, the more it will be mentioned.

Two psychometry investigators came up with contrasting views. Pagenstecher found the **object** to be essential to the "link up" between events and the psychometrist. Osty discovered that the object was merely a "psychic crutch," a starting point from which the psychometrist's abilities continued. No area of psychic phenomenon is without error. Psychometry can encounter error when the object causes mental images to which the sensitive has his own associations and reactions, which may have nothing to do with the object itself. Another problem exists that the sensitive may pick up, telepathically, what the owner of the object wants to hear and not the message of the object itself. And, as in other types of psychic phenomenon, the sensitive may misinterpret the symbols. Psychometry, however, has value as an indicator of the future, an aid in the study of history or biography, a look into the archaeological past, and as a beginning skill for psychical students since it provides a measure of one's mediumistic abilities.

Another psychic phenomena under study is that of **spirit photography**, which is the ability to produce forms of discarnate entities upon photographic film or plates. A close relative to psychic photography is **skotography** which is spirit writing produced on sealed photographic plates. Skotography requires no camera. Another close relation is **thoughtography** or the psychic ability to produce images or forms on blank photographic film. The camera used in spirit photography is merely a focal point.

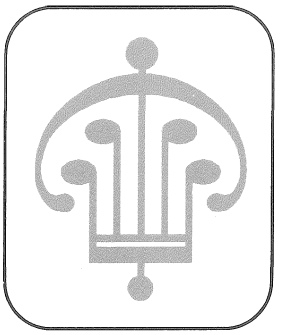
The broad category of spirit photography has its problems. If the photographer has no knowledge of photography a slight error such as movement could cause a result which could be misinterpreted. The images are generally vague and not precise. Other spirit entities may appear on the film and confuse the interpretation. And finally, spirit photography is very susceptible to fraud. This led to the demise of investigations in spirit photography. Thoughtography took over as the subject of investigation.

Out of this lesson we realize that clairsentience,

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psychometry and spirit photography are all interrelated. Through interblending it is possible for one to influence and help the other. Understanding these three phenomena is a step toward the understanding of the basis of mediumship and psychic phenomena.



Inspiration stimulates or impels a creative effort and theologically it is a divine influence upon a human being. We have seen the influence of inspiration in the works of such masters as Mozart, Beethoven and Thackery.

One who is inspired and then verbalizes through flowing ideas is demonstrating inspirational speaking while one who records the ideas in writing is demonstrating inspirational writing. This phenomena is a mental phase of mediumship. In true inspirational speaking/writing the projected thoughts are not those of the medium. It takes study and development to be able to detect whether the message is inspirational or not. Some indications of authentic inspirational speaking/writing are if the medium is speaking in a language unknown to him or her, or if s/he refers to events unknown but recognized by those present as the truth. Other indications are if the medium prophesies events which are to happen and they do happen, or describes persons unknown but recognized by others, or utters thoughts in conflict with his or her own sentiments.

Hudson Tuttle, a noted writer on mediumship, tells us that an inspirational speaker or writer is in a sensitive condition in order to receive spirit thoughts. Inspiration is limited by the capabilities of the medium, the training of the mind.

Science is not investigating this phase of phenomena at present because of the difficulty with the "repeatability factor" (the requirement that the same function present the same results under the same conditions repeatedly and normally at will).

Throughout the history of Spiritualism we have examples of **independent/automatic writing**. Writing which comes about without the writer's volition or sometimes without their knowledge. Spiritualism teaches that such writing is performed under the control of a discarnate entity. There is a difference between independent and automatic writing. In automatic writing a pencil is held by the medium and then the writing is produced. In independent writing the script is obtained without any physical contact with the medium. Therefore, in automatic writing the medium desires to allow spirit entities to use the physical faculties of their arm, hands and fingers in order to write. Through disassociation, the writer does not consciously know what is being written. Mrs. Leonore Piper was said to have written with both hands at the same time while carrying on a conversation about a different subject.

Another type of independent writing is **slate writing** which took place on the open face of or between locked slates with only a small particle of pencil, chalk, or no pencil material at all. The Rev. William Stainton Moses experimented with slate writing and discovered that there is a Psychic Force governed by Intelligence which manifests its actions in the writing of coherent sentences. This writing is called **psychography**.

In modem Spiritualism there are apparent cases of independent/automatic writing. Mrs. Pearl Curran produced novels and poetry while under the control of spirit entity Patience Worth, which even won her the Pulitzer Prize. The Rev. William Stainton Moses wrote several books in this manner. He, questioning his own mind's input, cultivated the power of occupying his mind with other things during the writing. Andrew Jackson Davis, while mesmerized, dictated many books.

Similar to independent/automatic writing is inspirational speaking/writing which often takes place in a trance or semi-trance state. A **trance** is a state of altered consciousness, or a dissociation of consciousness. In a mediumistic trance, the medium is said to be controlled by a spirit entity. During this time the medium is in a state in which he or she is able to reveal information that could in no way have been obtained by the normal use of the five senses. Spirit control takes place in one of four ways: telepathically; through sense impression; pictographically; or by direct-control (deep trance). Trance is different from hypnotism in that in hypnotism a living person gives verbal suggestions while in trance the control is a discarnate being.

Trance has been documented throughout history. The Eastern religions and philosophies are based on revelations of persons in trance and the Christian *Bible* contains documentaries of trance. Trance should not be harmful since the discarnate beings are generally of superior character and the medium consents to the procedure. The development of mediumship should be accompanied by a dedication to the cause of truth. Development is better accomplished in a group or with a teacher.

Today, deep trance is not as prevalent as it was in the past, but light trance can be seen frequently at lectures or seances. As a Spiritualist, I fully accept the fact that a spirit entity is in control during a trance state.

I, myself have had occasion to experience the influence of spirit. As a substitute teacher I was called upon to teach a variety of subjects. While instructing a class on a topic which was not familiar to me, I began a discourse on the subject which was semi-lengthy and knowledgeable. The students were attentive and appreciative while I was amazed, not knowing where the information had come from. Could it have been a subconscious memory or an inspirational lecture? I am convinced that the oratory was from somewhere other than the confines of my mental recollection.

A recent book by Arthur Hastings, *With the Tongues of Men & Angels*, is on trance. Well worth reading.

himself, and when he shook hands with Lisa, he left a truly big scepter crystal in her hand. We liked him right off the bat.

The owner introduced the man with him as Dave *(not his real name)*, the bulldozer operator who was going to push the rocks off the hill. Dave had the natural glow of a person who was having fun. "Ya, I was getting the rock ready to go over the other day and nearly went over myself," he told us with a big grin. He rolled his eyes in a mock fear. "Whoa, that was a rush," he said, and we all laughed with him.

"Have you ever been to the top," Dave asked Lisa. She told him that she had not, to which he responded, "It is really beautiful up there." He seemed to glow.

We followed the two men around the base of the mountain and up a steep, almost slippery road. If it were not for our four-wheel drive, we would have had to go home, the road was so steep. Once at the top, the owner dropped Dave off and turned right around to drive back down the road, so that he could stand watch over the public access road to keep people off of the base of the mountain. It wasn't long before we could see his pickup far down below us, from the point of rocks we chose to watch Dave push the rocks off the hill.

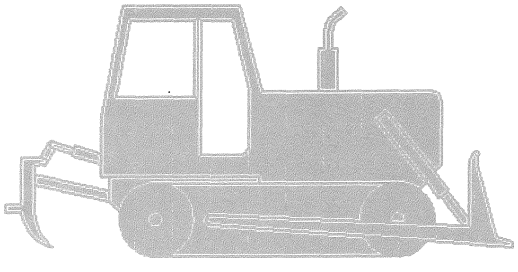
The wind was blowing so hard that we could hardly keep our eyes open as we watched Dave push a rock the size of a small car over the side. It crashed through sagebrush, ripping up the ground like a fast-moving rototiller.

Then Dave moved his bulldozer around to confront a boulder the size of a Mack truck. The rock even dwarfed the bulldozer!

Dave had cleared the dirt from the down hill side of the rock, so his first push rolled it a little in the right direction. But then, Murphy's Law kicked in and the top third of the rock sheered off. With a sudden jerk, the rest of the rock rolled even further down hill. Before we knew it, the bulldozer was hung up, its blade hooked on top of the boulder and its rear hooks buried deep into the ground. The tracks of the bulldozer were suspended in the air!

The little guy who had asked us to move off of the mountain, and another man, ran over and began trying to throw rocks under the tracks. They threw a bunch, and when Dave tried to get traction, the bulldozer simply threw the rocks over the side. Lisa and I watched the men try to help Dave for a bit, marveling that Dave was so casual about it all. We could see him in his cab, drinking water and waiting for the men to finish throwing rocks. I offered to help them dig the back of the bulldozer out, but they would have none of it—probably fearing the insurance consequences of my being hurt.

Not being able to help, and tired of being blinded by blowing dirt, I left to look for crystals. Lisa sensed something awful might happen and returned to the Jeep. The little guy stopped throwing rocks and went looking for his asthma inhaler. Can you imagine that? The other man turned to say something to the little guy, and Lisa heard a big rumble as dust billowed up over her head.



Lisa found me a few minutes later and told me that the bulldozer had gone over. I ran to see if I could help, but about two hundred feet from the top, the little guy grabbed my arm and told me that I didn't want to go any further. Although I did not see him, Dave was laying just feet from me. He had been thrown out of the bulldozer and killed.

This is not just about the death of a bulldozer operator. As Spiritualists, Lisa and I are always watching for the influence of Spirit in our lives. Even before we recovered from the shock of how that windy day had suddenly turned deadly, we began to realize that we bad played an important part in something that was just a little beyond our understanding.

We would normally have simply turned over and gone back to sleep when we learned how windy it was that morning. Once at the parking area, we would have given up. We love our creature comforts, and going blind on that cold windy hill was not our idea of a good digging experience. Because Lisa asked Spirit and was told that we should go, we persisted.

Then there was the fact that the mine owner seemed to have made a point to drive all the way down to the parking area so that he could introduce Dave to us, and then made sure we would be on hand when Dave went to work. Remember the owner dropped Dave off at the top and turned right around to drive the four or five miles back to the bottom. We would not have met Dave otherwise.

The little guy told us that the miners had been talking earlier, and that Dave had told them that his insurance was paid up and that he was not afraid to die. He was doing what he liked most and was not afraid. He also knew the danger. We know because he had mentioned almost going over a few days before. He was a very experienced operator.

Remember that he had said how beautiful it was "up there?" Was he really talking about the hill?

Another interesting point is that the mine had never had a fatality. Lucky us, we were on hand for their first. We do not think our presence was incidental.

Lisa and I do not understand the true dynamics of Dave's transition, but we do have an idea. We are mediums and healers. We are also familiar with the process of transition out of physical life, and understand a little about the relationship between physical and nonphysical reality. We believe Dave was working very hard to transition. Could we have been there to help? Did we, at some unconscious level, help Dave transition? To think otherwise requires us to come up with some pretty far-fetched explanations for why we were on that mountain that day. Sleeping in would have been so pleasant.

I tell you this story because we all need to be aware that the influence of

(Continued on next page.)

HEALTH OF MEDIUMS *(Continued from page 6.)*

excited. For the people sitting in the congregation, they feel as "one" with the medium. It is also interesting to note that laughter and joy predominates the messages.

When mediums give mediocre messages there is a preponderance of similar characteristics for all of them. The medium feels "poorly." That is, he or she may have a cold or beginnings of a flu. Emotionally, they may be feeling down. Sometimes, there seems to be a preoccupation with other matters. The message work seems strained. I have even been at a service where the medium blamed a noncooperative attitude on the congregation for "his" inability to focus in with spirit. To that I say "Hogwash."



Receiving certification does not mean school is over. It has just begun. It is moral responsibility of the medium to continue to ever strive onwards. It is a sacred responsibility to oneself, to the people who need help, and to spirit to be ever vigilant in the maintenance of balance between the mind, body and spirit.

Editor's Note: This submission got separated from the cover letter and we do not know who sent this fine article. Let us know if you are the author and we will give you credit next month. ✏

SILENT MEDIUMSHIP? *(Continued from previous page.)*

our being extends far beyond our physical awareness. By your very presence, you influence people and things in ways that are seldom apparent at the time. Be open for the possibilities. You all have mediumistic ability, and mediumship is a living, continuing responsibility. You can best serve that responsibility by holding a grateful, loving attitude toward people and things in your world.

And when something happens that seems awful, remember that there is always balance. Dave taught us that, for we have no doubt that we assisted his transition, and that it was his intention that this should be so.

✏ ✏ ✏

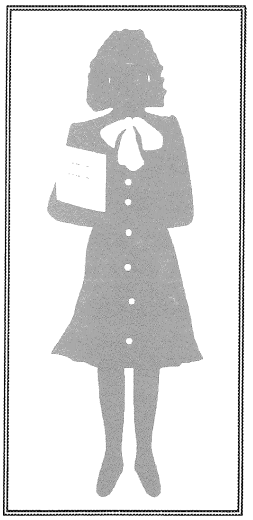
SENSITIVENESS *(Continued from page 23.)*

There is absolutely no evidence that the sensitiveness required for spiritual mediumship adversely affects the health and well-being of the medium. This fact has been thoroughly researched and documented in England many years ago.

It is also a well established and verified fact that "sensitivities" in a person add to that person's awareness and consciousness. These are positive attributes—not negative. In fact, lack of sensitivity has been considered by psychologists to be "an emotional problem."

Therefore, psychologists have developed special therapeutic techniques to improve a person's sensitivities. These exercises were designed for the business community to improve managerial skills, human relations and productivity. People are taught how interpersonal relations work, how to understand organizational behavior, and are taught to focus on the need for interpersonal warmth and honesty. This "sensitivity training" has been successful, and highly popular in the last decade. Developing sensitivities is healthy, and necessary for a healthy productive life—either in the work place, or in religious life.

We can say then, that **Spiritualists, as well as all highly sensitive people, are creatures of exalted emotional sensibilities.** They may be liable to fall into trances, hear voices, see visions and present peculiarities many consider odd and different. But, for them, religion is not a "dull habit" by dogma and habit, but more a result of acute sensitive power. A Spiritualist says:



I have the sense of
a presence, strong,
and at the same time
soothing, which
hovers over me.
Sometimes it seems to enwrap
me with sustaining arms.

Sensitivities affect mediums in a positive way. Take the happiness which is achieved when contact is made with a loved one in spirit; take the insights into truths freely given; take the usefulness of the messages from spirit, and we can see the results of what sensitiveness accomplishes.

With what greater gift can we be blessed?

✏ ✏ ✏

Convention in Indiana



96TH ANNUAL I.S.A.S.S. CONVENTION, April 2000:
Bob Comstock, State Trustee.; Hertha Comstock, State Secretary; Wanda Whetsel, Trustee; and Mary Galloway, State Treasurer.

The 96th Annual I.S.A.S.S. Convention

Michigan City, Indiana

by Claudia Lord

The 96th Annual I.S.A.S.S. Convention was held at Spiritual Science Church, Michigan City, Indiana, April 28th, 29th and 30th.

Assistant Pastor, Robert Bianchi, and his wife and soulmate, Sharon, worked tirelessly to put together our much-anticipated State Convention.

How exciting for our little church in Michigan City to play host for such a special event. We all worked together and had a wonderful and rewarding time.

From early Friday morning our small church bustled with excitement as workers and delegates arrived to register and chat over fresh donuts, bagels, coffee and juice.

Norine Sandini manned the craft and bake sale tables with true dedication, all three days. The Rev. Jesse James, Jr. stocked one of the tables with a good selection of books—and a brisk business was underway.

A very determined Ways and Means committee of two immediately stepped forward—rolls of tickets in hand—to begin what would prove to be a very successful sales pitch to push raffle tickets. No one could escape as they prodded and cajoled! Ricky Schultz and Sharon Bianchi also served admirably as auctioneer and assistant at our banquet.



WAYS AND MEANS COMMITTEE:
Sharon Bianchi and Ricky Schultz.

A full day of business took command of our attention. By 4 p.m. election of officers was held. Our treasurer, Mary Galloway, was unanimously re-elected to a second term. Sharon Bianchi was elected to serve as trustee, filling the big shoes left by the Rev. Ruth Novak, whom has devotedly and faithfully served our state board for the past 20 years!

A beautiful memorial service was held immediately following lunch break. A procession gathered as we remembered our loved ones with red carnations—accompanied by a solo sung by Hertha Comstock, with Joy Marsh at the organ.

The highlight of the evening service arrived when our guest speaker, John Heppner of Camp Chesterfield, Indiana, took to the podium. John's talk and delightful delivery was enjoyed by all. John proved to be a most popular guest throughout the convention.



Guest Speaker, John Heppner, flanked between Bob and Sharon Bianchi.

A message circle closed out our first day of convention.

Following a Saturday morning breakfast of coffee and donuts, John Heppner's hands-on, audience participation workshop, "Ethics for Spiritual Practitioners" was held. It was excellent and well-attended.

A long, short-readings period preceded our evening banquet at the local "Antique Mart."

The raffle was a big success, thanks to the enthusiastic bidders, the high quality of donated items, and our Ways and Means committee. Door prize winners were also drawn.

Entertainment was provided by a local folk trio. They, along with a delicious catered buffet, were greatly enjoyed.



Many donated items!

Early Sunday morning everyone was saddened to hear the news that the Rev. Mildred Schlagel's sister, Gladys Stevens, had made her transition into Spirit during the night.

Though visibly shaken, Mildred dutifully attended our 10 a.m. board meeting, leaving immediately afterwards with the remaining Indianapolis contingent. The Rev. Jesse James, Jr. opened our board meeting with a prayer in memory of Mildred's sister.

(Continued on next page.)

 (Continued from previous page.)

Another memorable moment came when Trustee, Robert Comstock, made a motion to have the Rev. Ruth Novak declared "Board Member Emeritus" in deference to her long and devoted years of service on our state board. The motion was unanimously approved.

Our 96th convention closed with a one o'clock service. Jesse James, our state board president, filled in for Mildred Schlagel as speaker. He spoke wonderfully on the subject, "A Spiritualist has to always be prepared." A very fitting topic.



A local folk trio . . . enjoyed by all!

And so ended the first I.S.A.S.S. convention of this bright new year, decade, century, millennium. All praise to the Spirit forces. ✏

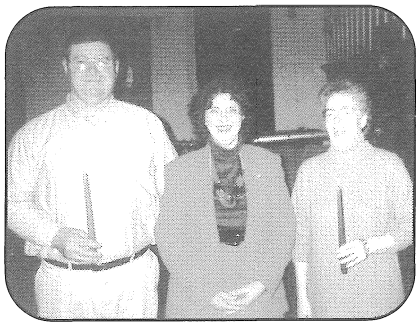
Fellowship in New York



The Lily Dale Spiritualist Church welcomed three new members on June 18, 2000. Betty Schultz, Church Board President, conducted the service assisted by Church Board Vice-President, Michael Pillsbury. The Rev. Beverly Burdick-Carey gave the welcoming prayer. Faith Miller and John Possehl, with Junior Member, Miss Danielle Miller, participated in the service. Miss Miller was our first junior member to join in several years. Following the service friends and family joined the new members in a beautiful reception held at the Andrew Jackson Davis Memorial Lyceum Building.

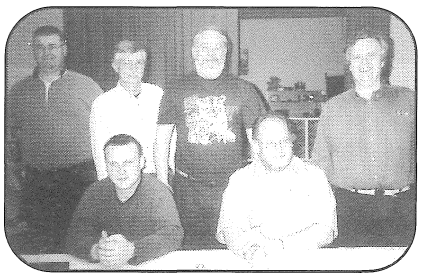
MAINE LOGGING IN

✏



Dennis Holmes, Beth Carter, and Faye Holmes.

The Portland Spiritualist Church, which meets in Westbrook, Maine, says hello! Last September 18, 1999, we hosted the first MASS meeting held in Maine. Dan Duffy did a workshop **How TO See & Read Auras** which was followed by a workshop on healing led by Al Ferency using the copper pyramid. Both were well attended. A meal followed with plenty of food, dessert and convivial conversation for all who attended. The evening ended with an All Message Service featuring mediums: Dan Duffy, MA; Al Ferency, CT; Earl Wallace, Gardiner, ME; Vickie Binkly, Auburn, ME; and Beth Carter, Portland, ME. It was an exciting and fulfilling day for all of us.



POT LUCK SUPPER:
Front row: Mr. Montgomery's son, and Alex Montgomery. Back row: Dennis Holmes, Phil McCluskey, Graham Connolly, and Mike Carter.



POTLUCK SUPPER:
L to R: Jeannette Montgomery, Laura Marles, Tina Both, Faye Holmes, Sue Jalbert, Betty McCluskey, Beth Carter, and Ruth Hazelton.

We are small but growing. Recently we held two induction services for new members. March 12th, 2000, Dennis & Faye Holmes and March 26, Alexander and Jeannette Montgomery were welcomed in a service led by Beth Carter. In May, we held a Pot Luck Supper so old and new could become acquainted.



Jannette and Alexander Montgomery.

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VIRGINIA UPDATE

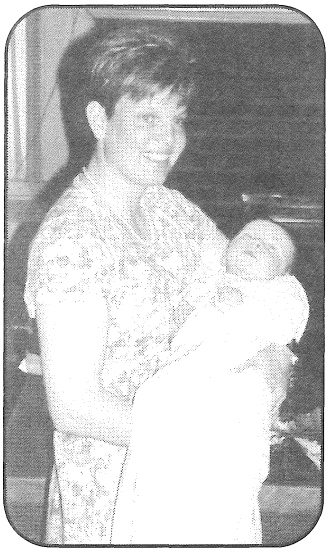
Report from

THE CENTER FOR SPIRITUAL ENLIGHTENMENT,
NSAC FALLS CHURCH, VIRGINIA



Naming of Luca Angelo Morelli at the Center for Spiritual Enlightenment.

At the end of the service on April 30, the congregation of 61 was treated to the naming of 3-month-old Luca Angelo Morelli. Luca's mother, Lisa, and paternal grandmother, Anna, who had flown in from her home in Colorado, are both CSE members. Also attending were Luca's father, Filippo, and grandparents, Linda and Willy Adam, as well as Curt and Marion Adams, and Carla Morelli (who stood in for Luca's godmother), and two friends of the family.



Baby Luca Angelo Morelli, held by his mother, Lisa Morelli.

Spiritualists name babies with flower petals rather than water, as we know that there is nothing purer than a baby and thus there is no "sin" to wash away. Luca wore a beautiful lace gown which was first worn by his paternal great-grandmother (who is now 85-years-old), and was fashioned, by hand, by his great-great-grandmother in southern Italy. The naming, during which Luca was given the spirit name of Joseph, was conducted by the Rev. Patricia Stranahan, and the occasion was marked by a solo, "You Can Be Anybody That You Want to Be," sung to Luca by Laura Hibberd-Owen. At the end of the short ceremony all the people in the church, who had received pink roses at the door, were invited to come forward and greet little Luca and his family, filling a basket with their roses as naming gifts.

Members and friends of CSE are planning to attend another retreat at Wellspring near Germantown, Maryland. In the beautiful surroundings of forest and fields, streams, ponds and wildlife, we will enjoy to a tranquil, uplifting weekend facilitated by the Rev. Janet Nohavec, founder of the Journey Within Church in New Jersey.

The congregation of CSE is very much looking forward to a visit by NSAC Secretary, the Rev. Sharon L. Snowman, on Sunday, June 11. After the service Miss. Snowman will also lead a workshop, "Get to Know Your Spirit Teacher."

In recent months the CSE has become a place not just to worship and enjoy fellowship after the service, but has also become a Sunday "family" gathering, with food offerings fit for the gods! ✏

CORRECTION

The article, "A Brief History of the Fox Family from March 31, 1848, Through the First Public Demonstrations in Mid- November, 1849," appearing in the July 2000, edition of *The Summit* contains an incorrect statement. In the second to last paragraph, we read, "Yet only the Fox sisters, so far as I have determined, gave the demonstration through raps."

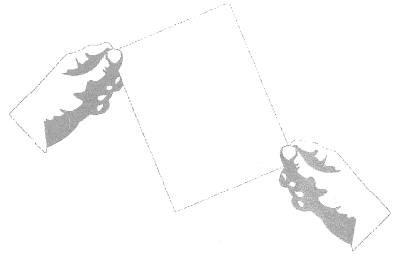
In her wonderful book, *Modern American Spiritualism*, Emma Hardinge tells us how rapping spread through thousands of mediums across the U. S., mostly in the area above the Mason-Dixon Line, in late 1849 and on into 1850 and beyond. Dr. Braude's book focuses on trance mediumship and gave me the impression that this was the primary vehicle for the wondrous demonstration of continuous life that poured out to humanity in 1850.

I had read Emma Hardinge's history many years ago. The references *Modern American Spiritualism* contained to the roll of raps in the early days of the great outpouring of Spirit that occurred in the U. S. in 1850 had, unfortunately, been lost to me in the mists of time when I wrote the article on the Fox family.

– Rev. Del Lauderback

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We're waiting to read your "Notes From The Field." Send them in today!

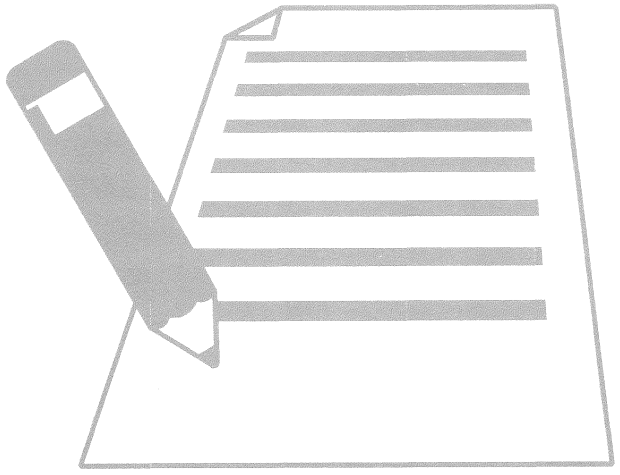


Definitions Of Mediumship

SELECTED QUOTES FROM *NSAC SPIRITUALIST MANUAL*

"**Mediumship** does not depend upon belief or goodness. It has been manifested in all ages, to men and women of all faiths, to the good, the bad and the indifferent. Goodness and character are the result of individual effort, self control and earnest desire. The truths of Spiritualism have been established after much questioning, much examination, much comparison and much testing. They have come for many years through mediums all over the globe and from many different spiritual sources, with wonderful unanimity; and they satisfy our reason and our sense of justice."

"A **Medium** is one whose organism is sensitive to vibrations from the Spirit World and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism."



"A **Spiritualist Healer** is one who, either through his or her own inherent powers or through mediumship, is able to impart vital, curative force to pathologic conditions."

"**Subjective Clairvoyance** is that psychic condition of a human being, who thereby becomes a medium, which enables spirit; through the manipulation of the nerve centers of sight, to impress or photograph upon the brain of the medium, pictures and images which are seen as visions by the medium without the aid of the physical eye. These pictures and images may be of the things spiritual or material, past or present, remote or near, hidden or uncovered, or they may have their existence simply in the conception or imagination of the spirit communicating them.

"**Objective Clairvoyance** is that psychic power or function of seeing, objectively, spiritual beings, objects and things by and through the spiritual sensorium which pervades the physical mechanism of vision, without which objective clairvoyance would be impossible. A few persons are born with this power; in some it is developed, and in others it has but a casual quickening. Its extent is governed by the rate of vibration under which it operates; thus, one clairvoyant may see objectively spiritual things which to another may be invisible, because of the degree of difference in the intensity of the power.

"**X-Ray Clairvoyance** is a form of clairvoyance which partakes of the characteristics of the X-Ray, and seems to be objective. The clairvoyant who possesses this power is able to see physical objects through intervening physical matter, can perceive the internal parts of the human body, diagnose disease and observe the operations of healing and decay.

"**Cataleptic Clairvoyance** occurs when the body is in a trance state, resembling sleep, induced by hypnotic power exercised by an incarnate or decarnate spirit, or it may be self-induced. When in this state, the spirit leaves the body, and is able at its own will or the suggestion of the hypnotist to travel to remote places and to see, clearly what is transpiring in the places it visits and to observe spiritual as well as material things in its environment. While in this state it sometimes happens that the thoughts of the spirit in its travels are expressed by the lips of the physical body, and that thought waves are conveyed to it through the physical body. This may be due to the fact that there is a spirit cord which connects the body and the spirit and transmits vibrations between them. As long as this cord is not severed, the spirit may return to the body, but should it be severed, then what we call death would at once ensue. Under this form of clairvoyance there is an interblending of subjective and objective spiritual sight.

"**Trance-control Clairvoyance** is that psychic state under which the control of the physical body of the medium is assumed by a spirit of intelligence and the consciousness of the medium is, for the time being, dethroned. In this case the controlling spirit is really the clairvoyant and simply uses the medium's body as a means of communicating what the spirit sees and, therefore, the question of subjective or objective spiritual sight, in so far the medium is concerned, cannot be raised. To some persons who go to mediums for consultations and who may become witnesses in trials at law, it may not be known that under the trance control the medium is, to all intents and purposes, absent; therefore, in dealing with definitions of clairvoyance to be used for enlightenment of judges and jurors, it seemed necessary for the protection of mediums to explain what is here termed trance-control clairvoyance.

"**Telepathic Clairvoyance** is the subjective perception in picture form of thought transmitted from a distance."

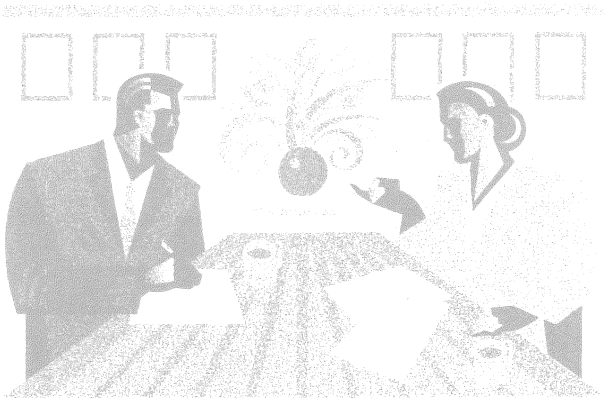
Editors note: The three types of mental mediumship: clairaudience (clear or soul hearing), clairvoyance (clear or

(Continued on next page.)

MEDIUM'S, DO REMEMBER:

BY THE REV. SANDRA PFORTMILLER, NST

- Come prepared—properly dressed and on time for the worship service.
- Meditate and attune yourself to receive communications prior to serving.
- Clearly indicate the individual you wish to address—names are not necessary.
- Speak directly and loud enough to be heard by all present.
- That messages that come from spirit are positive and uplifting.
- Prove the continuity of life by bringing evidential greetings from the Spirit World.
- Church service messages are "greetings and not readings."
- Be polite to the other workers while serving the platform.
- Be enthusiastic, and positive as you are communing with the higher spheres.
- Silently thank your spirit forces when you are finished.
- Continue to study, develop, practice decorum and apply the Laws of Mediumship.
- Look for confirmation while giving a message, but not by asking questions or continually saying "Do you understand?"



- Acknowledge that all mediums work differently and that there is no one right way.
- Use appropriate language and accept responsibility for the way a message is delivered.
- Give out during the message only what you are receiving.
- Be loving, kind and practice the Golden Rule and in this way you will attract etheric helpers that are also spiritual in nature.
- Honor your gift and faculty of mediumship as sacred.
- Be a representative for the religion of Spiritualism. ✏



Have a Happy Halloween!

DEFINITIONS OF MEDIUMSHIP

(Continued from previous page.)

soul seeing), clairsentience (clear or soul sensing) are often found in the same medium, with one type dominating. Each form is closely related, but the ability to interpret is what is important in the transmission of a message from the other dimension. Psychometry (soul reading of objects), prophecy (prediction, foretelling of events given through inspiration or by a spirit guide), x-ray clairvoyance (ability to see through opaque objects), each also register within the medium on the mental area "at the base of the brain acting as the center of the cerebro-spinal nervous system." Whereas, physical mediumship produces manifestations/objects that can be viewed apart from the medium with the physical eyes. A few physical phases of mediumship are raps (a psychic force making sounds), table tipping (a table is tilted or levitated), automatic writing (medium is controlled by the spirit sender to write a message), spirit writing (spirit sender does not use the medium's hand—writes on slates, cards, in stone, etc.), transfiguration (the body of the medium is covered with ectoplasm to transfigure in the form of the manifesting spirit), etherialization (lacking in density, an ephemeral, fleeting manifestation), materialization (the ectoplasmic form of spirit people), trumpet mediumship or direct voice (spirit people heard speaking during a seance).

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Questions & Answers

Q How do we draw to us knowledgeable teachers from the Spirit World?

A Many seekers want instant contact with the higher spirits in the Etheric Plane. They try many techniques and when there isn't instant results they move on. Next they might try healing or trance. If that doesn't quickly materialize they try something new, or give up on Spiritualism. Patience is very important. Any growth must be gradual for it to be assimilated into the soul of a person.

However, to answer your question here are three important practices that will help attract wonderful spirit teachers. Attract is a key word for our spirit guides follow the Law of Attraction. The Law will draw to you that which you need to grow, and continue to provide knowledgeable teachers as you develop according to your thoughts and actions.

1. **Surrender** to the teacher best for your spirit's purpose. The highest and best purpose of life is to serve, to love, and to assist God's creations, so pray for a teacher that will set you on this path.
2. **Intention** and desire are most important. Why do you desire to have a knowledgeable teacher? Is it for your ego, or so you can learn, grow and serve? A selfless intention will attract a selfless teacher.
3. **Unconditional Love** is a dominant attribute from the great teachers from the next dimension, so if you desire a high teacher, continually practice loving yourself, others, nature, spirit and God.

Once a great teacher is with you, teaching and guiding you, be humble. Some who brag, "I work with _____"(some high soul or saint in spirit), may have had contact at one time, but they have probably lost this guide because of their ego. Like attracts like, if you want a high teacher to serve you and educate you, learn to live a high life of love and service yourself. As you develop spiritual maturity, you will be delighted with the quality of loving teachers and guides who will come to you, for then you will be ready to learn from them.

– SP

Humor to put you in Good Spirits . . .

At an auction held in a small New England town, a 200-foot length of rope was being offered for sale. One woman turned to her husband and said, "That's just what you said you needed. Bid on it!"

"Nope," her husband replied. "I only need it for one day. I'll watch who gets it and borrow it."

– Reader's Digest

The easiest way to make a mountain out of a molehill is to add a little dirt.

– Source unknown

FAVORITE SAYINGS TO LIVE BY

"Cause and effect are but two sides of thought, and Spirit, being **all**, is both Cause and Effect. Prayer, then, is its own answer."
– The Science of Mind

"Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you, but not from you . . ."
– Kahlil Kabran, The Prophet

"In waking, eating, working, dreaming, sleeping, serving, . . . My soul constantly hums, unheard by all: God! God! God!"
– Paramahansa Yogananda

Declaration of Principles

National Spiritualist Association of Churches

1. We believe in Infinite Intelligence.

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

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

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

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

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

7. We affirm the moral responsibility of 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 human soul here or hereafter.

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



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