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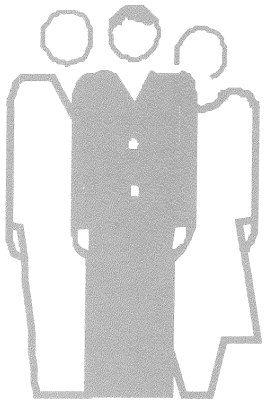
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The CEO of YOU!

BY THE REV. SANDRA PFORTMILLER, NST

You are the CEO or the head of your personal organization, in charge of what comes to you and what goes from you. As the CEO you set the direction of your organization and determine what goals and what direction you will travel in the future. What is your game plan?

Disney Land had an advertisement on television that asked, "What did you do this year?" Every time I heard it one thought kept coming through—what do I want to do next year? In fact, where would I like to be in six months or in six years? How would I like my life to take shape?



Natural Law brings out tomorrows according to the desires, thoughts and actions of today. Now we know this, but how often do we actually define our dream of the future? Life's journey travels according to one's intention and desires, but also follows the energy put behind those plans. If we have no plans, it is like going on a road trip to an area we have never been to, without a road map. We will arrive eventually, but could have experienced a different trip with a plan.

Therefore, in order to manifest a dream, we must first define it. Most of us can think of physical, material desires, but for this exercise let us try soul desires. Life is a mystery. We have no idea from moment to moment what the day, or the year will bring, or what will happen. This drives the ego wild, as it has no control. One way to calm the ego and to help direct our lives is to focus on the spiritual, on prayer, meditation, service and God. The Voice That Knows will reveal your good to you when you ask and listen for an answer. At first this is frustrating, for it takes longer to be still, to listen within than to listen to the ego which always has an answer.

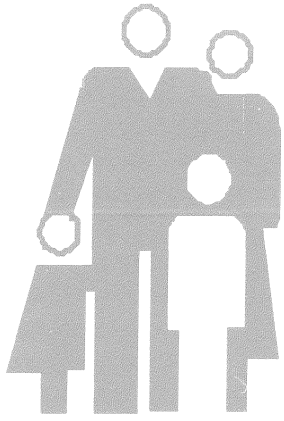
Because we are of the Divine Creator, we have been endowed with the capacity and the free will to also create. Ask for a sign or guidance to help you know what to create. Some soul desires might be to discover new spiritual insights, to experience great joy through service, to fulfill your spiritual destiny, to become more loving and compassionate, to know Spirit in greater and greater ways.

Let us mold human and Divine Energy into manifestation. Pause and dream—create, stretching your desires beyond boundaries of the known, into the realm of the possible. Quietly listen to your higher self for guidance, listen to your inner urging. This is God's inspiration and Spirit will help to materialize these soul thoughts. Once you have recognized the inner desires of your heart and you accept they come from a Higher Power, and are therefore possible to manifest, then is the time to begin the creative process.

The creation story in the *Bible* states: "In the beginning was the word." Speak to **yourself** or write your idea and this will pinpoint or focus your thoughts. It will also initiate energy into the ethers for Natural Law to respond in like vibration. Know that your inner urging is God encouraging you, and with Spirit as your partner, all things are possible.

Begin each day by declaring your intentions and affirm they are manifesting. Thank Infinite Spirit for the blessings in your life and those that are coming. Our thoughts continually create, so focus often on your desire, and let Spirit move through you.

Often inspiration and change arrive in increments, one small change at a time. Change is never **out there**, but begins within. Once you flow with the guidance received, another idea will present itself until what you want has developed. The energy of creation is an inner soul sensing, that guides those who pause long enough to be still and receive the inspiration. Usually the transition is gradual, releasing the past to grow to the future. The soul will expand as an idea expands. Place an aspect of God in your soul and be one with that. As we expand out the old patterns, the soul must reorganize, and that is good. When we reorganize and expand, we make room for more light, we come into more wholeness and the world will bless us in like manner.



Nothing can keep us from the blessings of God, from the desire behind the desire. "Every good and true dream has a seed within it that can bless and benefit others, because in this universe there is no such thing as private good." Mary Manin Morrissey in *Building Your Field of Dreams*.

We create by using the Divine Law of Manifestation. This process uses the natural principles of the Universe in order to translate energy from one level of reality to another. We live in consciousness, so we must also manifest with the three levels of consciousness—the conscious mind, the subconscious mind and the superconscious, or soul mind.

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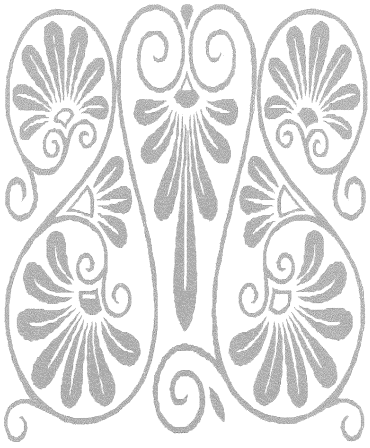
Evermore Shall Be

BY THOMAS J. RUGANI, NEW YORK

Quite often when speaking with another Spiritualist the idea, if not the phrase, "The God within" enters the conversation. Also, when attending a Spiritualist service, it is not unusual to hear the phrase, "The God of your own understanding." My question today is, have any of us taken the time to contemplate the personal significance of these phrases?

Having been raised in a practicing Roman Catholic family and being the only member to demit from that belief system, I am often reminded of some phrase of that religion that led me to question my relationship with God as presented by that belief system. One of the reasons for my choosing to become a Spiritualist was my understanding that God is an **Unconditionally Loving God.** There are no limits to the love of the Creator except those I put on myself. There are no conditions for receiving that love except the ones I conceive. There is no denial of that love except that which I choose to deny. In each instance, it is my decision to distance myself from the Creator. This is possible because of the gift of Free Will given to me by the Creator.

As a Spiritualist, I was rather disconcerted the first time, and every subsequent time we sang the hymn, "Holy, Holy, Holy." **The apparent abdication of a close personal relationship with God seemed to ooze from each verse of the hymn.** My newfound Spiritualist tenets were being diluted by the use of this music. It was as if someone left the door open and an alien concept had been allowed, **and not only that,** it was being given differential treatment. (Everyone knows that a reformed anything is always...) The tenor of the hymn struck me as being contradictory to the concept of Unconditional Love. Here was praise being given to the Creator for showing mercy to one of its minions. Can one be merciful, if one has chosen **not** to be judgmental? And, doesn't Unconditional Love preclude being judgmental? Does Unconditional Love allow for the creation of sin, the deliberate contravention of God's love? Is it impossible for a person to become holy? Is holiness a condition bestowed on a person at the whim of a higher authority? Each and every time I sang those words I became uncomfortable.

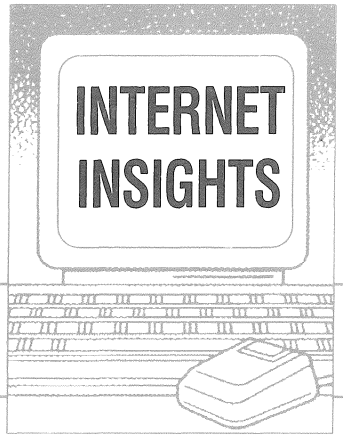


Then this past winter, I was gifted with a flash of inspiration: This hymn is about me, it is about you, it is about each and every person. It is a joyous description of the God within, and how each of us can choose to relate to our personal divinity. Rather than being intrusive, this song serves to remind each of us, if we desire, of the beauty that resides within. Not only that, it acts as a guide to strengthening our understanding of our role in creation.

How many of us greet the new day with the comprehension that it is a new start, the beginning of what we select in our lives, not something to be dreaded. If we truly are responsible for our lives, **are we not mighty**? We control our destiny. Success and failure are ours to choose. All too often we fail to show mercy to the one person who deserves it most, ourselves. We have the ability to be compassionate in our daily dealings with ourselves and we fail to exercise that aspect of our being. Things that would quickly be put behind us if someone else were responsible are neatly stored for retrieval, to be relived with the slightest encouragement, to our own detriment. Why not choose to become mighty and show mercy to the one person you should love, **yourself.** Keep in mind that life is a journey, not a destination. Like the Nissan commercial states, "enjoy the ride." We are here to learn and one of the most difficult lessons before us is that **we are worthy of all good.**

If life seems problematic, it is because we choose to ignore Natural Law, and continue to repeat those negative elements of our being that bring us unhappiness. We select a course of action that limits our growth, restricts our inner sight, and blinds us to our folly. As Stuart Wilde states in his work *Miracles*, "There is no sin, only energy...I am open at all times to communication from my inner self. What I am is infinite...each action I take is an expression of the God Force. Therefore each action I take is part of my infinite creativity."

When we take to heart the reality that we are deserving in our own right of the good fortune offered to us by the Universe, we initiate in our lives the idea that we stand as equals with all creation. The power of the Universe offers us the love and purity we so ardently seek. It is our birthright by virtue of the God Spark within. Surely, this is what brings truth to the last part of the hymn when it tells us that **"we were, we are, and evermore shall be."** *



Subject: Gods' Perfection

In Brooklyn, New York, Chush is a school that caters to learning disabled children. Some children remain in Chush for their entire school career, while others can be main-streamed into conventional schools at some point in time. At a Chush fund-raising dinner, the father of a Chush child delivered a speech that would never be forgotten by all who attended.

After extolling the school and its dedicated staff, he cried out, "Where is the perfection in my son Shaya? Everything God does is done with perfection. But my child cannot understand things as other children do. My child cannot remember facts and figures as other children do. Where is God's perfection?"

The audience was shocked by the question, pained by the father's anguish and stilled by the piercing query. "I believe," the father answered, "that when God brings a child like this into the world, the perfection that he seeks is in the way people react to this child." He then told the following story about his son Shaya:

One afternoon, Shaya and his father walked past a park where some boys Shaya knew were playing baseball. Shaya asked, "Do you think they will let me play?" Shaya's father knew that his son was not at all athletic and that most boys would not want him on their team. But Shaya's father understood that if his son was chosen to play, it would give him a comfortable sense of belonging. Shaya's father approached one of the boys in the field and asked if Shaya could play. The boy looked around for guidance from his team-mates. Getting none, he took matters into his own hands and said, "We are losing by six runs and the game is in the eighth inning. I guess he can be on our team and we'll try to put him up to bat in the ninth inning."

Shaya's father was ecstatic as Shaya smiled broadly. Shaya was told to put on a glove and go out to play short center field. In the bottom of the eighth inning, Shaya's team scored a few runs but was still behind by three. In the bottom of the ninth inning, Shaya's team scored again and now with two outs and the bases loaded with the potential winning run on base.

Shaya was scheduled to be up. Would the team actually let Shaya bat at this juncture and give away their chance to win the game? Surprisingly, Shaya was given the bat. Everyone knew that it was all but impossible because Shaya didn't even know how to hold the bat properly, let alone hit with it. However as Shaya stepped up to the plate, the pitcher moved a few steps to lob the ball in softly so Shaya should at least be able to make contact. The first pitch came and Shaya swung clumsily and missed.

One of Shaya's team-mates came up to Shaya and together they held the bat and faced the pitcher waiting for the next pitch. The pitcher again took a few steps forward to toss the ball softly toward Shaya. As the pitch came in, Shaya and his teammate swung at the ball and together they hit a slow ground ball to the pitcher.

The pitcher picked up the soft grounder and could easily have thrown the ball to the first baseman. Shaya would have been out and that would have ended the game. Instead, the pitcher took the ball and threw it on a high arc to right field, far beyond reach of the first baseman.

Everyone started yelling, "Shaya, run to first. Run to first." Never in his life had Shaya run to first base. He scampered down the baseline wide-eyed and startled. By the time he reached first base, the right fielder had the ball. He could have thrown the ball to the second baseman who would tag out Shaya, who was still running. But the right fielder understood what the pitcher's intentions were, so he threw the ball high and far over the Third baseman's head.

Everyone yelled, "Run to second, run to second." Shaya ran towards second base as the runners ahead of him deliriously circled the bases towards home. As Shaya reached second base, the opposing short stop ran to him, turned him in the direction of third base and shouted, "Run to third."

As Shaya rounded third, the boys from both teams ran behind him screaming, "Shaya run home." Shaya ran home, stepped on home plate and all 18 boys lifted him on their shoulders and made him the hero, as he had just hit a "grand slam" and won the game for his team. "That day," said the father softly with tears now rolling down his face, "those 18 boys reached their level of God's perfection." *

CALL US!

BY THE REV. GAIL GRIFFITH, NORTH CAROLINA

What's in a name!

Recently, I had a conversation with a friend who happens to be an Episcopalian and active in its affairs. She related the story of a woman of her acquaintance who became a priest in that religion. When it came time to determine what she would be called, my friend reported with a chuckle that this woman had chosen "Mother." Another conversation, this time with a Jew centered upon my visiting him shortly after taking my ordination orals. "What shall I call you," he asked sincerely. "Father?" Different religions have titles for their clergy that evolve around familial terms. Nuns are "sisters," monks are "brothers," heads of convents are "mothers superior," priests are "fathers." Rabbi, which means "master teacher," is used interchangeably to identify both the title as well as the person's position. Ministers, typically Protestant, are called "Reverend," or they are called Mr. or Ms. This is also the case for those ordained in the ministry of Spiritualism. But, what if we were to be called something else, what would it be? This is an interesting question to deliberate. Active Spiritualists, committed Spiritualists, practicing Spiritualists have many roles to play and many names to take.

Call Us WATCHER/OBSERVER!



It behooves good citizens everywhere to monitor the events of the community, of the nation, and of the world at large to become aware of what is going on, and to determine how and why such things are happening. Seeing clearly keeps us aware. We must **see** what is happening in our worlds that is conducive to Spiritualism? We must **see** what forces exist that rise against us out of fear and ignorance? What are the small details, the nods, the hand signals, the facial expressions that express judgement. Watching means to be vigilant. Through our vigilance, we can seek out political leaders who are wise, intelligent and tolerant. Through our vigilance, we can be aware of laws that may hinder the growth of Spiritualism. We must **see** what is happening to those who practice spirit communication and spiritual healing in our communities. Do they practice their gifts in an open manner, or must they do so behind closed doors? We must monitor the laws already on the books and monitor the legislature in its public and private actions. It is not enough for us to observe contemplatively. We must bear witness. We must be active in our scrutiny. We must be sentinels in both our physical and our spiritual worlds. Or, we shall become, as Sy Safransky describes, as "a man with his eyes shut tight who insists that seeing is impossible, who insists that blindness is the best he can hope for, who will not open his eyes."

With eyes wide open, we are able to watch and see the endless possibilities of this human created world. With the eyes that God has given us we cannot miss the beauty, the potential, the grace that is. And, we cannot miss golden opportunities for Spiritualism. **Keep watching!**

Call Us LISTENER!



The theologian, Paul Tillich, wrote "All things and all men, so to speak, call on us with small or loud voices. They want us to listen. They want us to understand their intrinsic claims, their justice of being. But we can give it to them only through the love that listens."

Listening, active listening, keeps us in touch with each other, with our congregations and with our communities. It is by paying attention to what is being said around us that we can do our best work. Reaching out to the sick, the bereaved, the lost, requires first that we hear their pain. One response in crisis counseling is simply to say, "I am listening." In the same way, we become aware of the hopes and dreams and joys of those around us. We keep our physical ears open and our minds actively attuned so that we hear the total message. Active listening is more than a skill; it is also a gift. We give it when we sit in silence and let the other simply speak. Call me listener. I will hear you. I will not tune you out. I may not understand all that you are saying. I may not like what you are saying. But, I will listen. To listen is to give validation to the speaker as a person. We all need this.

There are other ways of listening, other voices to be heard.

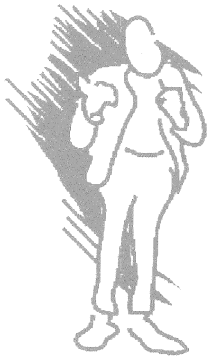
In my home county of Henderson, North Carolina, a group of citizens has created a project called "Visioning Our Future." Its long-range goal is to formulate a vision for the community which will honor the needs, expectations, and

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dreams of the residents. The first phase is to hold twenty-five community meetings over the next four months where the people can come and be heard. Facilitators of all ages have been trained to listen without judgement What the outcome of this two-year project will be, I cannot predict. But, for now, it is a start to listen and to be listened to.

Frederick Brussat wrote "All things in the universe want to be heard. The Divine Ear helps us lean toward them so we can hear more clearly. We are also challenged to listen to the many voices inside us, particularly the voices of conscience and intuition. And we need to be willing to lend an ear to the stories of others. This kind of listening is life-giving. There are the spiritual teachings of the old house that creaks in the wind, the cat who signals pleasure with a purr, and the waitress at the corner cafe whose cheerful chatter brightens the days of all who come in her orbit. There are other important teachings to hear as well—those that come from obstacles, enemies, and the demons which haunt us. **Are you listening?**" Brussart concludes, "Listening is a spiritual craft because it plugs us into the world in so many ways. **Keep listening.**"

Call Us SPEAKER!



We will speak for Spiritualism. We will speak its truths from every forum we are offered. We will create opportunities to speak about the Principles and the Objects. We will find ways to educate others about spiritual healing, mediumship and the many phenomena of Spiritualism. We will respond thoughtfully to those who judge Spiritualism without any basis in fact. One small voice has a way of becoming two and two four and four sixteen and sixteen 256 and 256...well, you get the picture. Speak up! Speak out!

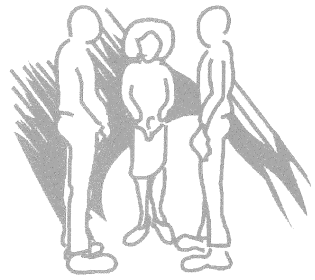
The North Carolina fantasy and sci-fi writer Orson Scott Card has written a book called *Speaker for the Dead*. He got the idea from attending funerals and thinking about how the person being eulogized might really want to be remembered. Are we not truly speakers for the so-called dead? Do we not, as mediums, give voice to those in the Spirit World? We tell their stories, give their messages, report their growth, and express their love.

Kerry Kennedy Cuomo has recently published a book on moral courage called *Speak Truth to Power*. This is a collection of fifty-one interviews conducted over two years in forty countries.

Each is a story of an individual who has chosen to speak out against injustices in their communities, in their nations. Some of them are famous. We certainly have heard of Vaclav Havel, and Sister Helen Prejean, Elie Wiesel, and the Dalai Lama. But, for each of those who are well-known there are many more who are "unknown and unsung beyond their national boundaries." Does the name Kek Galabru ring a bell? Or, Oscar Arias Sanchez? Or Juliana Dogbadzi? Each is a voice...a courageous voice. "Courage," Mrs. Cuomo tells us, "begins with one voice."

So, we speak for Spiritualism. Its truths are power. **Keep speaking!**

Call Us PRACTITIONER!



Spiritualism as we all know is defined as a Science, a Philosophy and a Religion. But, it is also a way of life clearly defined first in the sixth Principle, "We believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye ye also unto them'." And, in the seventh principle, "We affirm the moral responsibility of the individuals and that we make our own happiness and unhappiness as we obey or disobey Nature's physical and spiritual laws." Do we truly understand any given Natural Law and try to comply with it? Or, do we do our best to ignore it and act surprised when a Law continues in operation and we get caught in its very obvious consequence? Here, we are given the opportunity to demonstrate what we have learned and claim to take as our personal doctrine. There are wonderful cliches for what is required of the practitioner: This is where we must walk our talk. Practice what we preach. Be a mover and a shaker.

In the *NSAC Spiritualist Manual*, the Reverend Will J. Erwood is quoted as saying, "[Spiritualism] urges spiritual unfoldment—real unfoldment; it is humanitarian—Spiritualists have been uniformly moved to participate in progressive and humanitarian work. All along the line of human progression will be found, well in the vanguard, men and women who have been, and are, ardent Spiritualists." **Keep practicing!**

I dream of a time when Spiritualism will reclaim the status it enjoyed at its beginnings when scientists, senators, judges and other intelligent men and women of power and prestige flocked to its seances and advocated its teachings. I dream of a time in the not too distant future when Spiritualism will take its place as a new world religion, where the multitudes, weary of specific creeds will embrace the principles and phenomena of Spiritualism.

Watcher/Observer. Listener. Speaker. Practitioner. At one time or another, we are all one or all of these. We are, each and every one of us, ambassadors for Spiritualism. Emissaries to the world, we must listen attentively, observe thoughtfully, speak passionately, and practice honestly. We must be ambassadors in the new world order.

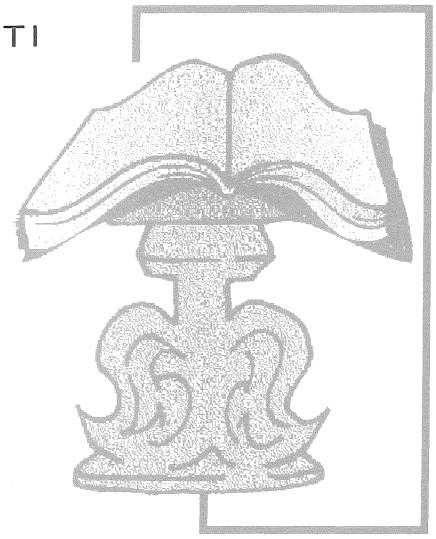
Call me Watcher/Observer. Call me Listener. Call me Speaker. Call me Practitioner. Call me Spiritualist!

* * *

THE NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES:

A Study of Ministers, Churches, Pastoral Skills, and Ministerial Education

BY THE REV. DR. CLYDE B. PARRISH, OHIO
ASSISTANT DEAN, UNIVERSITY OF CINCINNATI



Background

In late Fall 1999 many NSAC clergy participated in the NSAC—University of Cincinnati Pastoral Skills and Education Survey. The Survey was funded by the College of Business Administration at the University of Cincinnati and the results were incorporated into the author's Doctor of Ministry project. I greatly appreciate the time that many of you took to assist with this project. As distance education becomes an even more important issue in higher education, it was helpful to examine the distance learning experience of America's largest Spiritualist denomination. While this was the focus of the survey, we also gathered a great deal of demographic information about NSAC pastors and their congregations that is discussed below.

Who are the NSAC Pastors?

The survey was mailed to 113 NSAC clergy. While the target audience was active pastors, not everyone who responded is currently pastoring a church. Of the 113 clergy surveyed, several were found to have incorrect addresses and one minister was deceased. Therefore, the number surveyed dropped to 106. Of these, 49 surveys (46%) were returned and analyzed. Not every person responded to each question and this accounts for the total responses equaling less than 49 on some items.

Before the surveys were mailed out, the mailing list was broken out by state and it was found that the states with the most NSAC pastors are California (18) and New York (16). The next highest state was Virginia (7).

A little over 67% of NSAC clergy are women. The vast majority, almost 90%, of the clergy are white. The average age of the clergy responding to the survey was 64 years old. 51% of the respondents are married, while a little over 28% reported that they were divorced or separated. Most NSAC clergy were not raised in a Spiritualist church. While 7 of the pastors reported having been raised as a Spiritualist, there were also 7 who were raised as Catholics, 6 as non-denominational Christians, and 5 who responded "none." Based on the survey data, it seems that 85% of the NSAC clergy who responded were raised in other denominations.

About 50% of the NSAC pastors hold either a bachelor's degree or higher as compared to 80% of Protestant pastors. Many of these degrees for NSAC pastors are in helping related professions such as education, religion, psychology, and nursing. 28% of NSAC pastors hold no college degree.

Many NSAC clergy were ordained within the last 10 years. 40% of the respondents were ordained in the 1990s. While the survey was aimed at current NSAC pastors, only 57% of the respondents are currently pastoring a congregation. However, it does seem that the majority of those surveyed have been pastors at one time or another. We found that the typical NSAC pastor has served their church for about 9 years. Four pastors have served their churches for 15 years or longer. A significant number of pastors (21) were members of their current church when they were ordained. Most NSAC pastors (55%) have served only one church.

NSAC pastors entered the ministry because they love it and not for the financial remuneration. Almost 88% of NSAC pastors either did not reply or reported that they receive no compensation. Only 6 clergy reported receiving any compensation from their churches. Likewise, many pastors receive no additional outside income related to their ministry. 49% of NSAC clergy earn no additional

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ministerial income. Since NSAC clergy receive little or no income related to their pastoral services, 48% are employed full-time or part-time in secular jobs. Most of those who work outside of their ministry are employed in service occupations such as teaching, nursing, and health care. 56% of NSAC pastors are retired from another profession with teaching leading the list. Other former occupations include administrative assistant, and nursing.

NSAC clergy spend an average of 16 hours per week on church-related activities. Only one respondent reported spending 40 hours or more per week on church work. The two activities demanding the most time were counseling (4.6 hours per week) and preparing and conducting class (3.5 hours per week).

While all of those responding to the survey (49) were ordained NSAC ministers, some pastors hold multiple certifications. 28 of the 49 are also National Spiritualist Teachers.

What forms of technology do NSAC ministers have daily access to? 81% report that they have access to a VCR and an audio tape player. Almost 60% have access to a personal computer.

The NSAC Local Congregation

The local NSAC church is small. The average membership is 44, with numbers ranging from 8 to 146 members. Most churches hold one service per week with an average attendance of 28 with ranges from 5 to 95. The average NSAC church has lost 2 members in the last 12 months and almost 7 in the past 3 years. On the other hand, the average NSAC church has gained 5 members in the last 12 months and almost 14 members in the last 3 years. Pastors estimate that the average age of their members is 46, with ranges from 30 to 60. Most church members are women (72%) and are white (89%).

Where are the new NSAC ministers coming from? Most NSAC churches have no members who have achieved NSAC credentials in the last 3 years. Of those responding (about 47% of all local churches), we found that over the past 3 years 12 new ministers were ordained, 8 achieved licentiate status, 15 became mediums, 10 were certified as healers, and 9 became National Spiritualist Teachers.

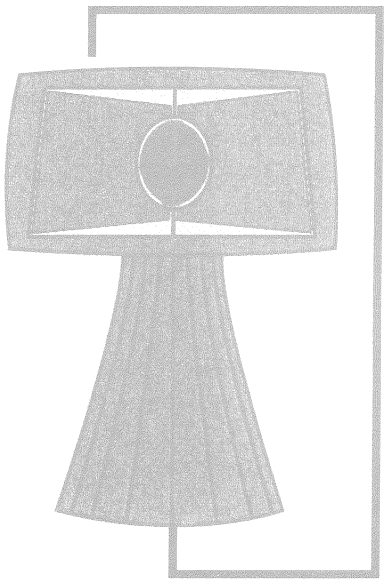
Of those pastors responding, the average local church budget was $14,270 with a range from $1,000 to $50,000. However, 27 pastors did not respond to the question. 56% of local churches rent their main Sunday service location.

77% of local churches report having established a set of goals for the coming year. These goals fall into four broad groups: Membership & Advertising, Education, Facilities & Space, and General & Miscellaneous. Several of these goals (19) related to the recruitment of new members. The second largest single item (10 responses) was a desire to increase the educational offerings of the local church.

What types of marketing have local NSAC churches undertaken? Those most frequently used are newspaper advertising (76%) and ads in yellow pages (53%). Other forms of communication frequently employed are church brochures, a sign on church property, a program or bulletin, and a phone answering machine.

Pastoral Skills

In the survey NSAC pastors were asked to rate the importance of various pastoral skills. A sub-section asked them to evaluate the importance of several skills related to church management. NSAC pastors feel that knowledge of Spiritualism is the most important pastoral skill followed by ethical conduct and belief in spiritual healing. Those indicated as among the least important were knowledge of Bible and sacred texts, community service, and church management. Among the most important of the church management skills were: using one's own authority appropriately, church growth and development, and conflict management. Rated among the least important church management skills were directing the use and care of facilities. It should be pointed out that even among those items ranked lower, the average rankings still put these items in the "moderately important" to "very important" categories. Of the average responses to the items, no item ended up with a score less than 3.29 out of 5, which is slightly above "moderately important."



Next, NSAC pastors were asked to take the same set of pastoral skills and church management skills and evaluate their own effectiveness. Again, belief in spiritual healing and knowledge of Spiritualism are in the top 5 items along with ethical conduct. Items related to the Bible and community service appear near the end of the list. Of the items related to church management, pastors said that they were most effective in using their own authority appropriately, evaluating programs, and handling denominational responsibilities. They rated themselves lower when it came to recruiting and training volunteers, raising funds, and church growth and development. However, no average rating was below 3.11, slightly above "moderately effective."

Ministerial Education

Pastors were asked to reflect on their ministerial training programs. 43 NSAC pastors (88%) of the 49 respondents completed the Morris Pratt program. Only 5 indicated that they had completed a program through the College of Spiritual Science. 67% of the clergy responding attended

(Continued on next page.)

the residential Morris Pratt Pastoral Skills Course.

The pastors were asked to evaluate their ministerial training program over the same set of pastoral skills and church management skills used in the earlier sections of the survey. Pastors ranked their ministerial training programs most favorably with regard to knowledge of Spiritualism and belief in spiritual healing. Other items ranked favorably were preparing and leading church services, pastoral care, and conducting special services, all of which are included in the residential Morris Pratt Pastoral Skills course. However, the average ratings for these items were between three (moderately effective) and four (very effective). No item was rated above four (very effective). Ranked lower was the training program's effectiveness with regard to ministry with children and youth, community service, church administration, ministry with the aging, and creativity and innovation. All of these had an average rating below three (moderately effective). Within the church management sub-set, pastors ranked their training programs highly when it came to helping develop a sense of using their own authority appropriately, handling denominational responsibilities, and managing conflict. But the average responses were all below four (very effective) and most were near three (moderately effective). Rated as less effective were items related to training in financial affairs, and recruiting and training volunteers. All of these items were rated near two (somewhat effective).

Pastors were also asked to evaluate specific elements of their training program. The items rated most favorably were quality of feedback on assignments, amount of work required, and value for money spent. Rated lower were the quality of printed materials, the training program's effectiveness in preparing clergy for the NSAC examinations, and the use of role-playing or case studies in the program. However, no item was rated lower than three "average."

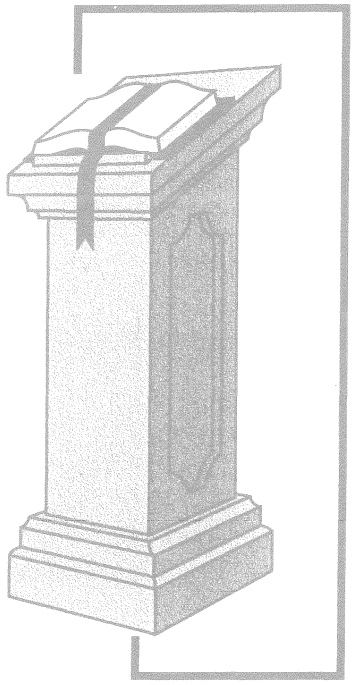
What types of continuing education do NSAC clergy engage in? Many (53%) attend conferences or seminars. Reading Spiritualist books (82%) and reading books on ministry (63%) are the two most popular continuing education activities. The average NSAC minister spends about $437 per year on continuing education activities. Many pastors attend the NSAC Annual Convention on a regular basis. Almost 53% of those responding attended the 1999 NSAC Annual Convention and 86% have attended a convention within the past five years. Among the most popular non-NSAC resources used for continuing education were local colleges and organizations such as the Spiritual Frontiers Fellowship and the Association for Research and Enlightenment (A.R.E.).

NSAC pastors were given the opportunity to give their suggestions for changes to the ministerial training program. These were categorized within the following groups: topics to be covered, methodology, and general suggestions. The most frequent suggestions with regard to topics to be covered centered on church management and conflict management. The most frequent comments concerning methodology focussed on the need for more relevant and practical experience and the need for continuing education programs.

Recommendations

Among the recommendations made in the study are the following:

The NSAC needs a national plan for chartering new congregations and growing existing ones. Increasing membership, a key goal for several local churches, should become a national priority. More men and minorities should be recruited to local churches and pastoral roles. The NSAC should grow future members and pastors from among its young people through its Lyceums. Higher education should be encouraged for NSAC ministers. While 50% NSAC pastors have a bachelors degree or higher, 50% do not.



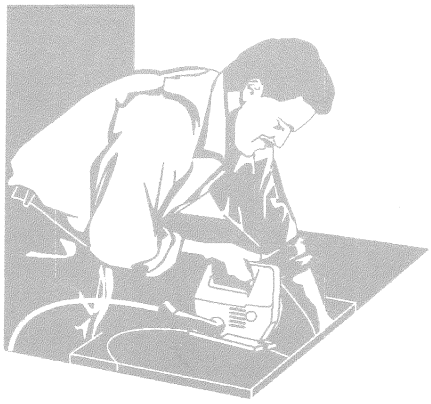
Is it cost effective for the NSAC to run two ministerial training programs, especially when most pastors graduate from one of those programs? Alternative methods of delivering the educational program (extension sites in regional churches, computer CDs, e-mail, web pages, and audio and video tapes) should be explored. Pastors need training in fund-raising and financial management. They should also learn the art of recruiting and training volunteers. The Pastoral Skills Course should be expanded. It should be the kick-off for an internship program back in the student's local church or in a model church under the supervision of a teaching pastor, as identified by the NSAC Bureau of Education. Finally, more continuing education should be integrated with the annual conference agenda to include skills training for laity and clergy, and programs for all groups, such as church growth and marketing.

Conclusion

Once again, I want to thank the NSAC pastors who participated in the survey. I am also appreciative of the NSAC leadership for their support and suggestions. As a denomination, you have a long involvement in alternative forms of ministerial education that will serve you well as you face the challenges of the next millennium.

* * *

Seance Cabinet and Room Set-Up



BY THE REV. JOHN MEERSCHAERT, MARYLAND

The renewed interest in Physical Mediumship and its phenomena over the past few years has meant more development circles with members sitting for Physical Mediumship. Unfortunately, most of the best Physical Mediums have made their transition to the Summerland and their knowledge traveled with them. While it is true that many trained students, it seems that little of that knowledge was written down to preserve it for future developing Mediums. In researching Physical Mediumship I found that often the information was suspect and at time humorous. It makes one wonder why such an important part of our Religion is surrounded by rumor, misinformation and at times outright lies. Why haven't the students of such wonderful Physical Mediums such as Ethel Post-Parrish, Clifford Bias, Warren Smith and Virginia Leach Falls, shared their knowledge with others through articles and books? Why didn't these wonderful Mediums write about what worked for them, how the phenomena occurred in their understanding, and how others could develop it. The information is sketchy and difficult to find.

After a great deal of painstaking research, I have managed to find some reliable information on cabinet and seance room construction. I am now beginning to use what I have learned from my research and hope by passing it on to others, that perhaps we can all share our results and come up with a more reliable method of developing the numerous forms of Physical Mediumship.

The seance room should have at least an 8-foot ceiling. The walls should be painted flat white. The room should be large enough for sitters to be comfortable and without crowding. A red light should be placed so that it shines on the ceiling and so the diffusion of the light provides illumination to the room. The bulb should be no larger than 7 watts. Do not hang any pictures or mirrors on the walls, since this will interfere with the diffusion of the red light.

It should be ensured that there are no white light leaks in the room. You can check for this by being in the room in total darkness and looking for leaks and then correcting them. White light, even a small amount will cause ectoplasm to disintegrate. Stay in the room for at least 30 minutes, since it may take your eyes this long to adjust to the darkness and find all the leaks.

If you are sitting for Trumpet and its associated phenomena, the chairs should be placed near the walls in a circular pattern. A small table can be placed in the center with a piece of paper taped to it. The Trumpet is then stood up on the paper and a circle drawn round it. This will enable you to determine if there was movement during the sitting. The chair the Medium sits in should be comfortable and have arms. Remember that the less furniture the better.

For Materialization, the chairs should be arranged in rows, like those of a theater, and they should be at least 6 feet from the Cabinet. The room should be cool, about 60-65 degrees, since Physical Phenomena occurs best in cool conditions. Sitters should wear a sweater or light jacket if they feel that they may be cold. A bowl of water should be placed in the room near the door. This assists in production of ectoplasm and reduces energy drain in the sitters. Also fresh flowers bring energy and moisture to the room. The bowl of water and the flowers should never be near the cabinet. Both of these should be removed from the room after the sitting.

The Cabinet should be at least 6-foot square and 7 1/2 to 8 feet tall. Obtain enough flat black material to go around it. Remember that the front curtains have to be two, while the sides can be sewn in one piece. Aluminum tubing in 6-foot lengths and 1/2 to 3/4 inches in diameter as well as premade joints can be bought at any hardware store. These are used to hang the curtains from. The frame should be suspended from the ceiling with s-hooks and eye brackets. Use three across the front and back, and one in the center on each side. Make sure they are screwed securely into the ceiling. Leave one corner of the frame loose, so that you can slide the curtains on the frame. You'll have to put a curtain on then an s-hook, etc. In the front use 2 safety pins to overlap the two pieces of fabric about 3 inches. This will keep the curtain from separating. Place the pins on the inside of

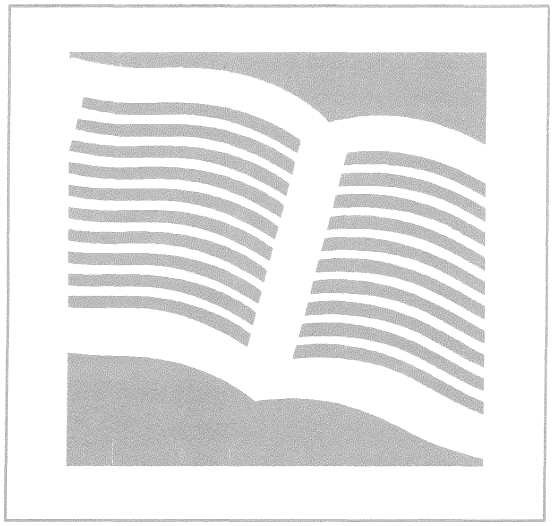
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Book Review

The Conquering Soul, The Key to Understanding Spiritual Psychology

BY SONNY BING GEE
GOLDEN STATE SPIRITUALIST CHURCH
SAN FRANCISCO, CALIFORNIA

As a Spiritualist, how does one look at and deal with one's mental well-being? Especially if one needs help to rise out of darkness, confusion or pain. Turning to traditional Psychology steeped in the death-like grip of Freudism and other centuries-old theories and methods don't seem to be effective. Neither will turning to many of today's New Age books of psycho-babble, "aerie-fairie puffery" and nonsense meanderings. Miriam Bostwick's new book, *The Conquering Soul, The Key to Understanding Spiritual Psychology* is significantly different and useful.



From the beginning, the Rev. Miriam Bostwick points out that traditional psychology has been limited in its effectiveness because the most important element is ignored. By dealing with the personality only as the five physical senses, the sixth sense of intuition as expressed by the SOUL has been left out. This is not a new idea. Miriam Bostwick explains that "The original meaning of psychology, as given by Aristotle in ancient Greece, is the study of the soul. And by putting the soul back in, psychology is evolving into 'SPIRITUAL PSYCHOLOGY' which reflects our higher spiritual values."

In short, Miriam Bostwick's book presents and proves that the soul must be included in the consideration for true growth and improvement of the triune state of the individual's physical, mental and spiritual well-being. Whereas, traditional psychology has had limited results because it primarily dealt with only the physical and mental states, relegating the spiritual or the soul to "hocus pocus."

This may not be a great revelation to most practicing Spiritualists. Most Lyceum classes in our Spiritualist churches today teach about balancing the triune states of each individual. But, *The Conquering Soul* addresses this with a unique format that may help qualify it as one of the best self-help books for Spiritualists available today. That may sound like an overstatement and a bit of hype. But, give it a reading with an open mind and you might readily agree.

The uniqueness is that Miriam Bostwick's book offers an intriguing format of twenty-five "games" that people tend to play, thereby obstructing their paths to free-flowing happiness, contentment, health, abundance and spiritual well-being. My wife, Carla, and I have been taking turns in digging into these "games" leading to much discussion and self-discovery. These are games you can honestly recognize in yourself and others, including *The Sell-Out Tactic, Redemption Without Effort, The Soul Talent Put Down, Refusing to Clean the Slate, The Procrastination Thief* (my personal favorite gremlin), *The Fear Trap, Conscience Deafness*, and eighteen others. The difference is not Bostwick's and your discovery of these games we all tend to play and plague our lives with, but her showing how one can apply one's choices and thinking to allow the soul to be the conqueror. Believe me, it works. And that's not hype.

For example, Miriam Bostwick states that "*The Belly-aching Game* is a particularly important one to understand because, it is related to how we receive things in life. We need to counterbalance the negative energy of complaining and being manipulative by expressing the soul faculty of gratitude for the things that come to us. When we express gratitude for what we receive, we are directing our attention to abundance and that abundance will multiply." Most Spiritualist mediums, teachers, healers and counselors know they cannot do much good by patiently listening to the same complaints constantly repeated by the same people over and over and over again. So, the book's method of teaching and helping change one's outlook and futile preoccupations to a soul solution can be effective.

Another game that seems to take prominence, whether or not we're on the spiritual path, is *Finding Security in Money and Sex*. Mrs. Bostwick states that "it is not the use of money or sex, it is the personality's blatant abuse of them that brings suffering. The key is to make them our servants

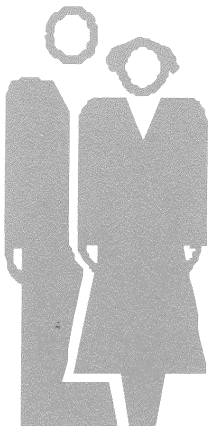
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THE CEO OF YOU! *(Continued from page 3.)*

Conscious mind manifests by will power, by hard work, by physical action, by doing. This is a necessary part of manifestation. Edgar Cayce taught, "There is no force more powerful in the universe than your will." When the will is used in conjunction with love, much can be accomplished. We need to do our part.

Subconscious mind follows the principle "As within, so without." Your imagination, thoughts and desires mirror in your outer experiences, manifesting without judgement. The subconscious mind constantly attracts or repels, creating health or disease, happiness or discomfort according to how the conscious mind has programmed it. Our subconscious attracts to us everything we need to affirm our beliefs. Affirmations and visualizations help to create our dreams and implant creative suggestions into the subconscious mind.

Superconscious mind is our higher self, our God spark, our spirit. We manifest through our higher spirit by prayer and meditation. We send our prayer request into the ethers and we accept that God will respond to the prayer and that our guides and spirit helpers will assist according to Natural Law.



The Law of Manifestation works with the Law of Balance, so as we pray to God, then affirm and visualize the result, and begin to put the desire into our lives, so it will come.

Some other considerations of manifestation. Remember you are a soul, a part of the whole of creation, not a separated personality. Do not be attached to what you are trying to manifest. Leave the fine points up to Spirit. The Law works every time, so be consistent in your understanding and acceptance so the energy can flow to you and through you. Everything in the Universe is energy, and energy follows thought, so be expectant of your dream.

Gratitude is also a step in manifesting. Be grateful for all that is in your life and accept that you are worthy to receive all the good God has for you. We know that Infinite Spirit is unlimited, and as we accept, we receive. Also, giving helps us receive. Practicing gratitude is an active spiritual practice.

This process works. Let me tell you a little story that I am still very grateful to have manifested. About eleven years ago, I helped a friend close her business. We installed a business telephone in our house and I did paper work, made calls and performed other business chores from home. When the job ended, I communicated with the Universe. I liked working from my home, regulating the projects, receiving a salary and having a job that is interesting and flexible. Could the Universe please bring me some type of job with these elements, that would also be spiritual, involve writing or creating in some manner. However, I didn't want it to come until I had finished the Morris Pratt Course. Seven months later, the night I typed the last lesson essay on the computer, I heard that I had been offered the job as the editor of *TNS*. Spirit knew what suited me and my desires so wonderfully and completely, and delivered the perfect job for me. I did not affirm this every day, or pray about it continually, but I did ask with a lot of emotion and desire, and belief that the Higher Power does answer prayer.

We each desire to manifest good in our lives and with God's help we can do this. Perhaps the most difficult step then is using our conscious mind to choose our direction. Be a responsible *CEO* of *YOU*. What do you want to develop? Focus on those inner desires to manifest. Listen for inspiration and know that there is a field of Infinite Possibilities available to bring what is best for you. Image, write and pray for your New Year dreams. Then put your trust in the Love and Power of God.

* * *

BOOK REVIEW... *(Continued from previous page.)*

and not our 'gods'."

The Conquering Soul can be a very practical manual for both beginner and serious students on the spiritual path. This is an enlightening book for those searching for spiritual solutions without bumping into dogma, edicts and time-worn ideas that don't seem to work. It's about time the spiritual or the soul has been put back into psychology.

Gerald G. Jampolsky, M.D., psychiatrist and best-selling author of *Shortcuts to God, Love is Letting Go Of Fear*, and, *Good-bye to Guilt* recommends *The Conquering Soul* as "a wonderful, insightful book about bringing practical spirituality into our everyday lives."

I truly love this book because it gives spiritual solutions that work. But, don't get me wrong; you still have to put in the effort to make it work. Life is ever thus.

The Rev. Miriam Bostwick has a master's degree in social welfare from the University of California at Berkeley. She is an ordained Spiritualist minister and has had over twenty-five years experience as a clairvoyant, spiritual healer, teacher, and psychic artist.

The Conquering Soul is available from the NSAC Bookstore for $14.95 plus shipping. It is also available from bookstores nationwide and online.

* * *

Positive Statements To Help Create a Positive Day.

Affirmations . . . JANUARY 2001

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 I am grateful for each new beginning, each new year.	**2** God's love is eternal and accepting of all life.	**3** Life flows through me in cycles to fulfill me.	**4** Spirit Light illuminates my mind, my soul, my being.	**5** I draw to me, by my intentions and desires, truth, joy and love.	**6** I commit myself to growth, to service to others and to truth.
7 Remember: Only love knows love.	**8** Divine Law is always perfect, always in operation.	**9** Life flows in a circle of Light and Love.	**10** My soul is renewed as I touch in with Spirit.	**11** "Everything alive is sacred, life delights in life." *–William Blake*	**12** Circulate whatever you want to accelerate greater flow to you.	**13** Do we try too hard? Spirit says, "Just Be! Be Love."
14 There is one relationship that is eternal and that is with God.	**15** We don't move toward anything fulfilling if we're not dreaming.	**16** Use discontent to move you through levels of awareness.	**17** "The essence of pleasure is spontaneity" *– Germaine Greer*	**18** There is One Source but many channels.	**19** God's love moves through our hearts when they are open.	**20** An old saying is: you are compared to the person you are with.
21 There is perfect knowing at the center of my being.	**22** The dream is available to anyone who is willing to dream.	**23** Bless the Good you have, and it will grow.	**24** "If you are born without wings do nothing to prevent their growing." *– Chanel*	**25** Healing energy is the same energy used for the love experience.	**26** When we help others in need, our soul is strengthened.	**27** The image of a person is reflected in their words and deeds.
28 My goal this year is to be more loving and to seek more understanding.	**29** Children can bring us joy, when we see how they explore life.	**30** Good moods are an acceptance of God's gifts of life.	**31** "The mind resorts to reason for want of training." *– Henry Adams*			



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• ARIZONA •

GLENDALE

PFORTMILLER, Rev's, Gene and Sandra, NST, Comm. Healers, Certified Mediums, 3521 W. Topeka Dr., 85308-2325 - (623) 581-5544, e-mail: G2s2pfort@aol.com.

MESA

TISDALE, Rev. Janet, NST, Medium, Comm. Healer, private consultation. By appointment only, 6308 E Halifax, 85205 - (480) 250-8894.

• CALIFORNIA •

GLENCOE

PERUCH, Rev. Louise, NST, Comm. Healer, Certified Medium. Private consultation. By appt. only, 4504 Independence Rd., P.O. Box 310, 95232-0310 - (209) 293-4795.

HAYWARD

SMITH, Rev. Connie C., NST, 29060 BERKELEY RD., 94544 - (510) 784-1921.

LAFAYETTE

NAURATIL, Rev's. Betty and Don, NST, Certified Mediums, Comm. Healers, 1048 Via Roble, 94549 - (925) 283-1449.

LARKSPUR

THURMAN, Rev. Barbara, NST, Certified Medium, Comm. Healer, classes, consultations by appt., 200 Marina Vista Rd., 94939-2144 - Phone/fax: (415) 924-1106; e-mail: bthurman@earthlink.net.

LOOMIS

DAWSON, Rev. Sandra, NST, Certified Medium, classes, consultations by appt., 4800 Auburn Folsom Rd., #63, 95650-9328 - (916) 652-4568; e-mail: rdawson@jps.net.

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.

• 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, Rev. Elaine S., NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr., 34482-6683 - (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

BOESEN, Marian, Licentiate Minister & Certified Medium; Consultations by appt.; P.O. Box 826, Rock Falls, 61071, (815) 626-5788.

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

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

• 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.

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.

BELFAST

PARRY, Rev. Nancy Marshall, NST, Certified Medium, Healer; private readings, public lectures, classes, workshops, retreats; 28 Merriam Rd. #201, 04915 - (207) 338-4690; e-mail: clown@mint.net.

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.

SOUTH PARIS

NYE, Rev. Gloria J., NST, Certified Medium, 400 Mt. Mica Rd., 04281 - (207) 744-0046.

• 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 •

BELLEVUE

CLARK, Rev. Wm. L., NST, Comm. Healer, Teacher; Private classes and consultations by appointment; P.O. Box 183, 68005-0183 - (402) 292-3197.

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 •

BELLMORE

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

CLIFTON PARK

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

EAST AURORA

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

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

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 - (631) 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 - (623) 724-8025; csnell@hoflink.com .

TRAVIS, Rev. Janet, NST, 17 Ann Court, Kings Park, 11754-2001 - (623) 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.

• NORTH CAROLINA •

HENDERSON

GRIFFITH, Rev. Gail, NST, 200 Crestview Dr., 28791 - (828) 891-1312, gailgriffith@juno.com.

• RHODE ISLAND •

State Wide

KENT, Lynn, Certified Medium, private consultation from my web site www.spiritmedium.com or leave message on my 24 hour toll FREE line (877) 376-3445 for call back. E-mail address lynnkent@spiritmedium.com.

• OHIO •

FAIRBORN

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

• TEXAS •

AUSTIN

BROWN, Mrs. Frances Cervin, Licentiate Minister and Certified Medium, 2723 S. Congress, Apt. 2309, 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
Renate I. Baker, Secy., (480) 802-2768; Mailing address: 9142 E. Emerald Dr., Sun Lakes, 85248-0817; Sun. Serv. 2:00 p.m.; Development Classes Thurs. 7:00 p.m.; 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 7:30 p.m., Message Serv. 7:30 p.m.; Pastor, Martin Pina; Pres., Anne Rafferty; Secy., Rev. Toni Ervin; 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; e-mail: rdawson@jps.net.

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
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 Sunday, Monday 1:30 p.m., Thursday 7:30 p.m.; Call for information on the Rev. Foard Memorial Library.

• COLORADO •

LITTLETON - Chapel of Spiritual Awareness
Forte Music Academy of Music, The Market Place at Ken Caryl, 10143 W. Chatfield Ave., Suite 15, (303) 797-7227; Sun. Healing & Meditation Serv. 9:30 to 10:15; Worship Serv. 10:30 to 11:30; Spirit Greetings 11:30 to 12:00; Beginning Spiritual Awareness and Advanced Unfoldment Classes are offered; Licentiate Minister, Dorothy M. Haskins; Pastor, Patricia J. Haskins-Schott, (303) 973-9993; **All mail** to: 6457 S. Xenon St., 80127; Internet site: Go to www.spiritual-awareness.org.

• 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., Rev. Susan Ferency, 12 Butlertown Rd., Waterford, 06385; Secy., Lynn Gaffin, 70 Dell Ave., #B5, 06320; E-Mail: slynnh@aol.com.

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, Ailen Noddin, 174 Daley St., Forestville, 06010, (860) 582-7385; 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 10 - Sept. 9. 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; E-Mail: slynnh@aol.com.

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.

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., Rozanne Langreder, 3344 E. 186th St., Lansing, 60438, (708) 418-5157.

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.; Worship/Message Serv., Wed. 7:00 p.m., Development Class 8:00 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; Pastor & Pres., Rev. 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, 1221 E. California Rd. #217, Fort Wayne, 46825-6106, (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. Serv: 10:30 a.m. Healing - 11:00 a.m. Worship and Message Serv. - Kids Time 10:30-11:30 a.m.; Wed. 7:00 p.m. Development class; Every 5th Sunday All Message Service, covered dish dinner; Secy., Wanda Whetsel, (317) 267-0888; Pres. & Lic. Minister, Mildred Schlagel, (317) 291-0799.

MICHIGAN CITY - Spiritual Science Church, NSAC, Inc.
314 W. Coolspring Ave., 46360, (219) 874-6002; Sun. Serv. 11:00 a.m.; Pastor & Pres., Rev. Ruth Novak, (219) 872-6621; Asst. Pastor, R. Bianchi, L.M., (219) 426-5797; All corresp. to: R. Bianchi, 609 Center St., Valparaiso, 46385.

• IOWA •

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

CLINTON - Mississippi Valley Spiritualist Assoc. Camp
P.O. Box 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, 41 S. Chestnut St., Apt. B, Augusta, 04330, (207) 626-9931.

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., (under Lamb's Bookstore); Sun. Serv. 10:00 a.m.; Secy., Betty Simpson, R.R. #2 Box 5055, Carmel, 04419-9802, (207) 848-2273, e-mail address is simponb@hermon.net. Please visit our web site at www.nsac.org, and go to churches and camps, choose state, ME, and click on Bangor. Church services may be canceled for the summer months or inclement weather. Please call the secy. for more information.

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., Dorothy Dee, 34 Burns St., Fairfield, 04937; e-mail jdavidson@wtvl.net.

NORTHPORT - Temple Heights Spiritual Camp Assoc.
Shore Road, Northport on Penobscot Bay; Camp session is from mid-June through the Sunday after Labor Day. A different featured medium each week. Services at 2:30 p.m. Sun. and 7:30 p.m. Tues., Thurs. and Fri.; Sun. Pot Luck 5:00 p.m. and Concert or other activity at 6:30 p.m.; Class Mon. at 7:30 p.m.; Message Circles Wed. and Sat. at 7:30 p.m.; Workshops/seminars Saturday morn. and/or afternoon; Accommodations with kitchen privileges available; for a program or information, call (207) 338-3029 (Apr.-Oct.) then (207) 338-4690, or P.O. Box 311, Lincolnville, 04849-0031; Pres., Pam Strickland, P.O. Box 93, Owl's Head, 04854, (207) 594-9038, e-mail: pstone48@aol.com; Secy., Rev. Nancy Marshall Parry, NST, 28 Merriam Rd. #201, Belfast, 04915, e-mail: clown@mint.net.

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/fscbrockton.html; 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 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: jsullli1942@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.

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

• 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
07444 Old US 31 North, 49720-9422, (231) 347-9601 or (231) 347-7916; Sun. Serv. 10:00 a.m., mid-April thru June, and Sept. thru Nov. (No "church" services in July and Aug. because "camp" services are held at the same location.) Services may start sooner in the year or run later in the yera depending upon the weather. Located halfway between Petoskey and Charlevoix. Turn on Murray Rd. and then immediately turn right on Old 31, drive .8 (tenths) of a mile, on your left; Pastor, Rev. Cosie Allen, NST.

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 17, 2000 through Sept. 2, 2000; Annual Retreat July 8-13, 2001; Lyceum Dir., 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 Comm. Church at 4401 Upton Ave. S., 55410.

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; Sun. Healing Serv. 11:00 a.m.; Worship & Message Service 11:30 a.m.; Telephone for weather cancellations (856) 456-2196; Pastor, Lillian Joyce, 405 Binker Ave., Berlin, 08009, (856) 767-1651; pastorlil-1@juno.com; Pres., Joyce Smith, 209 W. Madison Ave., Magnolia, 08049, (856) 627-6977; Secy., Kathleen Pollack, 1762 Crown Pt. Rd. #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 10:30 a.m.; Lecture and Message Service 11:00 a.m.; Social Hour 12:15 p.m.; Dinner Day 3rd Sun. of month followed by Circles or All Message Service; Secy., Donna Azzarelli, (716) 691-3406.

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 Lillian F. Farnham, 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, (631) 588-3150; Asst. Pastor, Rev. Nancy Lloyd, (631) 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, (631) 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 - Spiritual Life Center, NSAC
611 Watervliet Ave., 45420, (937) 878-1165.

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.

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

• 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 each month at 2:00 p.m.; Class/Circle following service at 4:00 p.m.; Pres., Ann Council, (972) 218-7220; Secy./Student Pastor, Robert Croteau, (972) 675-9080; Mail: 1318 Guildford St., Garland, 75040; e-mail: SSC@SSCNSAC.ORG; http://SSCNSAC.org.

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

HOUSTON - First Church Of Divine Science, NSAC
2115 Turner Dr., 77093; Mailing Addr.: P.O. Box 11088, 77293-1088; Pres., Rev. Jovita Garcia-Jessup; Rev. Marie W. Smith; Secy., Norma L. Freshour, 2280 Des Jardines, 77023-5118; Sun. Serv. 2:30 p.m.; Wed. open healing and meditation 7:30 p.m.; Messages from Spirit 8:00 p.m.; Fri. Spiritual Development 7:30 p.m., (713) 695-2550; e-mail: ITZNOWOO@aol.com.

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., Bernie Allers; Secy., Lezlie Deuchress.

MILTON - Camp Edgewood, NSAC Assoc.
1228 - 26th Ave. Ct., 98354; Tel. (253) 927-2050, Fax (253) 927-7531; Pres., Anne Larson, (253) 474-8052; Secy., Patricia Fulton.

MILTON - Church of Spiritual Truth, NSAC
Camp Edgewood - Sun. Serv. 11:00 a.m.; Pastor, Rev. Lillian Johanson; Pres., David Chapman, Sr.; Secy, Denice Chapman, P.O. Box 646, Milton, 98354.

MILTON - Church of Spiritual Unity, NSAC
Camp Edgewood - Church Serv. Sundays, 2:00 p.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.

• WEST VIRGINIA •

WHEELING - First Spiritualist Association of Wheeling WV.
(Way Memorial Temple) N. Broadway & Maryland Sts., (304) 233-5065; Sun. Lyceum at 9:30 a.m.; Healing and Worship Serv. 10:45 a.m.; Wed. Healing 6:30 p.m., Message Serv. 7:00 p.m.; Lyceum Conductor Beverly Goff, Asst. Conductor Melvina Taylor; Pastor, Raymond Jones, 104 N. Broadway St., 26003, (304) 232-5795; e-mail: rayjones@prodigy.net; Web-site: www.waymemorial.org/; Open Circle Tues.. 7:30; Pastor, Ray Jones; Temple open Sept. thru June.

• WISCONSIN •

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

WONEWOC - West Wisconsin Spiritualist Camp Association
304 Hill St., 53968, (608) 464-7770; Open July and Aug., Weekends in September; Pres., Roland K. Berger, (608) 274-8845.

• CANADA •

BRITTEN MEMORIAL CHURCH OF CANADA
657 Lansdome Ave., Toronto, Ontario, M6H 3Y2.

THE CHURCH OF UNIVERSAL LOVE
118 Finch Ave. West, Willowdale, On., M2M 2H9 - (416) 730-8988; DIVINE SERVICE Sun. 10:30 a.m., Tues. Open Development Circle 7:00 p.m., Wed. Healing & Messages 8:00 p.m., Fri. Open Meditation Circle 7:30 p.m.; Pastor, Marilyn Gaitskell.

THE FELLOWSHIP OF SPIRITUALISTS CHURCH
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, Rev. 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 & Healing 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 & Messages; Thurs. 7:00 p.m. Spiritual Healing, Messages and Open Development Circle; Development Classes; Pastor, Rev. Doreen Bauld, (416) 759-3958.

Directory Listing Information

ANNUAL FEE:

Directory of Ministers and Certified Workers . . **$ 20.00**
Directory of Churches . . . . . **$ 20.00**

ANNUAL FEE'S DUE IN SEPTEMBER EACH YEAR.

LYCEUM

LYCEUM MATERIALS

Art Craft & Activity Book	1.00
Art Patterns & Ideas For Lyceum Teachers (Thurman)	20.00
Attendance Cards (ea.)	.30
Certificate Of Achievement (6)	.50
Davis, A. J. Card	.10
Guide For Leaders & Teachers (Kuhlig)	2.00
Lyceum Manual	15.00
Membership Cards (100)	2.00
Mini Course for Lyceum Teachers (Kilmer)	3.50
Promotion Certificate	.25
Resource Unit: A. J. Davis	1.50
Founders Day	1.00
Lyceum Banner	.50
NSAC Banner	.50
Marching & Calisthenics	1.00
Sunflower	1.50
Spiritualism Lights The Way – Seals (ea.)	.05
Package of 50	1.50
Sunflower Buttons (ea.)	.50

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SPIRITUALIZING YOUR MEDIUMSHIP

BY JUDY MERRILL, DSNU, CANADA

"The true civilization of mediumship is a stepping stone to the exercise of your own spiritual powers."
– J. J. Morse

If mediumship development does not include spiritualizing the soul, then the exercise is futile, at best. For mediumship, in all its splendor, is about expanding and utilizing all faculties of the body, mind, spirit connection of the soul.

What is the difference between mediumship and your own spiritual powers? Mediumship is the exercise of the faculty within each of us to be sensitive to the surroundings (energies) of all life. An aura (electromagnetic field) can be seen around all life forms, indicating a form of life. This life form can exist from the base mineral, to the instincts of the animal existence.

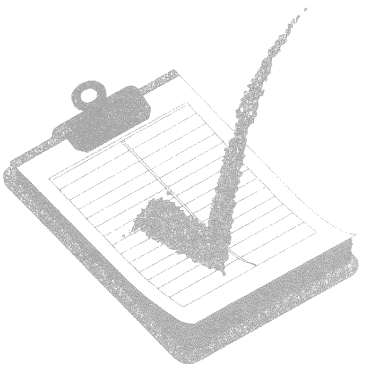
Men's and women's consciousness sets them apart in nature as reasoning beings. This, of itself, has given humanity much pause for study and exercise of our faculties within life's happenings. The more we understand humanity's consciousness, the more we can understand our part to play in the spiritual powers of humanity.

Many go off on this thing called a spiritual search (or quest) with little or no understanding of the physiological makeup of humanity. The reasoning powers inherent within are our most prized gift in this quest for understanding of life and its purpose for all humanity. Of course, humanity has spent centuries in this search for a purpose for life and usually comes far short of the spiritual awareness or understanding that mediumship opens in abundance.

The tool used for mediumship is meditation and there should be a firm purpose for this exercise before sitting to find "illumination" without structure. The purpose behind all spirituality is to raise the individual consciousness to a spiritual level of awareness that surpasses all material consideration. Finding the God structure of Spirit in all life and meditating on God's creation allows this spiritual illumination.

When we first hear of meditation, there are many methods and considerations given for our choice and consideration. To begin, it is about the quieting of the mind, body, spirit within each of us that the ability to meditate enhances. Begin with quieting the body functions through the exercise of cleanliness of body, mind, spirit, then consistent habits of food to nurture the body. If the body is busy digesting a heavy meal, the mind will not be quieted. Eat a light meal well before the exercise of meditation is to be undertaken.

Sitting is best (lying can cause sleep) and finding a comfortable position within the chair will allow the body to forget its aches, pains and discomforts. Feet flat on the floor to anchor the sitter in a material condition, allows the body relaxation, again to let the mind soar to heights of spiritual awareness. Reducing the distraction of light, sound and conscious thought is the best tool to be utilized.



The lights can be reduced (or shut off) but the mind will continue to have electrical impulses as long as there is life in the body.

Soft music can be both a distraction from other noise as well as a soother for the soul. Music is a very powerful tool of peace and calm in all circumstances.

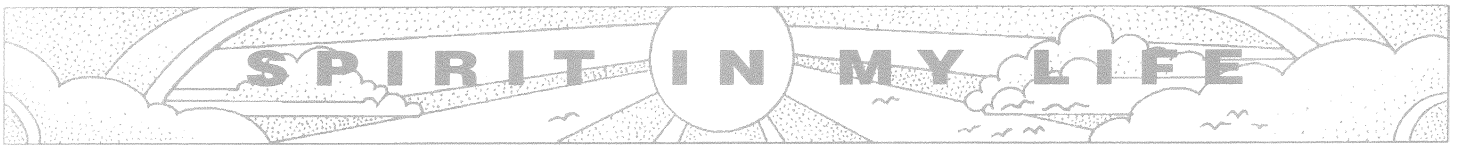
Because the mind is never completely still, it is best to refocus the mind for shorter periods of time, rather than long drawn out sessions that tend to leave the sitter feeling exhausted and ill at ease. Begin with as little as 5 minutes and work up to no longer than 20 minutes of meditation (from beginning to end). This usually allows plenty of time for the most distracted sitter to find a peaceful place in their meditation and sit quietly.

For healing purposes (the first gift of the spirit) it is only necessary to quiet the body, mind, spirit to attune to the healing forces at work in and around our lives. This should not take any longer than a 10 minute (at maximum) meditation. Attunement with the spirit within, to the spirit guides and teachers available for our help, comfort, guidance, etc. is the key to all development of the spirit in mediumship. It takes only the time for a prayer of guidance from the source of all life, God, before we begin our attunement with our spirit helpers.

As long as the motive for all mediumship is spiritual, no harm can come to the sitter. With the Law of Like to Like, it is very unwise to make a joke of, or frivolous exercises in mediumship (that is what you will draw to you as your guidance). A spiritual journey brings spiritual teachers and guides.

God Bless the Journey in Spirituality.

* * *



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.*



Spirit Wears A Uniform!

BY THE REV. GLORIA NYE, NST

In the summer of 1979, I was divorced and living a life that had no direction. At 29, and working as a manager in a Howard Johnson Restaurant, I felt that I was badly in need of discipline.

It's one thing to know that you need direction, but it's another thing to know **what kind of direction that is needed**. One evening, standing in the front of the restaurant, I heard, very plainly, the words "Turn around and ask the man with the yellow hair what you should do with your life."

I turned around. At the counter were two men, a blond haired military man, and a brunette haired man, speaking very softly to each other. I approached the blond haired man.

"Excuse me sir. This may sound really crazy, but I'm supposed to ask you what I'm to do with my life."

The blond haired man looked up at me. His eyes were twirling. No kidding. The pupils of his eyes were spinning. Not even giving it a second he said: "Go in the Navy, become a Linguist." He then turned back and continued his conversation with the other man.

"Go in the Navy...?"

Well, I had asked my Guides and they answered. I would do what they said.

The next day, I went down to the Navy Recruiter and asked to join, and I said I wanted to be a Linguist. The Recruiter said joining the Navy would be no problem but the Linguistics field for women was closed. He did say that if I joined with an "Open Enlistment," a miracle could occur, and I might be able to be a Linguist.

I said I would be back in three days to tell them what I would do. It would take a lot of trust. My Dad told me that they might end up putting me in a dead-end job, and I would have no say in the matter. But Spirit had spoken, and Spirit had never let me down in the past, so I would trust Spirit with my life. I went back to the Recruiter, signed up open enlistment and told him that I would take my chances. The Recruiter said the only way I could be a Linguist was if Congress signed a Congressional Act opening the field to women.

Three months later, in October 1979, I went to Boot Camp in Orlando, Florida. On the third day of my stay, all open enlistment inductees were brought to a building to interview for positions that would be assigned to us.

Standing halfway down the line waiting to meet with the interviewer, I saw the ugliest painting of the three sailing ships of Christopher Columbus hanging over the Recruiter's head. It was painted on black velvet.

In the midst of my artistic reverie I heard a voice say: "Mention the painting to the Interviewer."

I answered the voice by asking in my head: "What do you want me to say, that the painting is tacky?"

"Mention the painting to the Interviewer."

I had moved ahead and was now standing in front of the Interviewer. A sour faced man. Balding. Slender. Nondescript. Bored. He would voice "Yes????" as each woman took her place in front of his desk. He would then write down their two "wish list" options.

"That's an interesting painting of the ships above your head." I commented.

He put down his pen. Looked up at me. His eyes were glazed. In a *metallic* tone of voice he said, "There are others here like you. What do you wish to do?"

"I want to be an Interpreter."

He looked down at his sheet. Wrote Interpreter. And then waved me on.

A friend of mine, who was standing about ten women behind me, met me outside. She said. "Boy, that guy was

(Continued on next page.)



FAVORITE SAYINGS TO LIVE BY



Our duty is not to see through one another, but to see one another through. Carry each other's burdens, and in this way you will fulfill the Law of God.

– Galatians 6:2

"Only passions, great passions, can elevate the soul to great things."

– Dennis Diderot

Lessons of Life: You learn only what you want to learn when you want to learn it. Lessons are the gifts of life. A lesson will be repeated until it is learned, then you can go on to the next lesson. All of life is a lesson, so each lesson learned leads to spiritual growth. Even those events which seem to be errors, failures, mistakes, or problems are really lessons. Marcus Aurelius wrote— "Look well into thyself; there is a source which will always spring up if thou will always search there."

SPIRIT WEARS A UNIFORM *(Continued from previous page.)*

really weird. I heard this voice say 'Tell him about the painting.' So I told him that whoever had painted the painting of the ships must have been drunk. I thought he was going to laugh. But instead, he gets this really weird look on his face and starts speaking to me in a weird robot voice that there are others here like me. What do I wish to do? So I told him I wanted to go into Nursing. I don't think I'll get it because there is a waiting list of three years."

We walked back to our barracks. The next morning, my company commander, received a call and asked me and my friend to go with her to a building located in another part of the base. As we were walking together, the company commander said in passing that she wished she knew what was so special about the two of us? We were being taken to a Testing Facility to qualify us for our occupation choices. We took the tests and were brought back to our company.

A week later, our company commander told our whole company that we were seeing history created. Congress had "burned the midnight oil" and had signed a special law granting Navy women the right to go into the interpreter field. She called my name and announced that I was the "First Woman from Boot Camp" in ten years to go to the Defense Language Institute in Monterey, California to become a Russian Linguist. She then called my friend up and said that they had made another slot available specially for my friend to go into nursing.

After a year of study, I passed with a score of 88% from the Institute. I had lost touch with my friend so I don't know what happened to her.

My assignment was Misawa, Japan where I was in charge of monitoring military communications. I was there when the domestic airliner was shot down by a Soviet MIG pilot over the Sea of Japan, and America almost went to war with Russia. My position was not such that I did anything of major importance during that time. I just did my part, no more, no less than anyone else did, yet I had a sense that it was "important" that I was there, but I could not understand for what purpose Spirit had used me. It remained a mystery for many years.

After my tour of duty was over, my family and I moved to Maryland, where I joined the Spiritualist Church. Five years later, during a message circle, the Medium gave me a message that she said "would answer a question that I had asked of Spirit some years before. Spirit had required me to be present in an area and time of great danger, in order that they could work through me, using my vibrations to assist in preventing a major catastrophe. They were now thanking me for having done my part and for having trusted them."

I knew what the message meant and felt honored and humbled. *

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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.

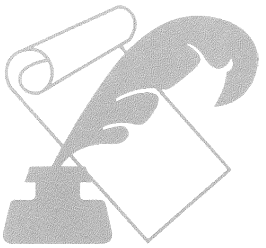
I ask this in all sincerity and honesty and I will do my part.

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.

Spiritual View Points . . .

BY MERRY BROWNE



HUMAN LASER HEALING?

Larry Dossey, M.D. in his book *Reinventing Medicine*, tells us of our mind's ability to heal others...just by our intent to do so.

In many traditional medical healings, lasers are used. Lasers are devices which concentrate light into a focused beam of light, which is actually high velocity energy!

Einstein discovered that **everything** is energy. Therefore, our minds are energy which, when focused upon others' minds, are laser-like. Is it possible this "human laser" effects the healing?

Larry Dossey, M.D. states that mind manifests upon one's own body and other mind-bodies as well.

We are mind within a body form. Mind automatically manifests upon body and because all minds are connected, mind automatically manifests upon other mind-bodies. (Proved by the scientific project called the hundredth monkey.) If focused with intent to influence, mind manifests more so. This is how distant healings are accomplished—but all methods of healing are temporary healings unless cause of illness is removed.

If thoughts—feelings in mind that **caused** the illness are not removed from mind, they will again malfunction-disease the body.

FEARS AND FACTS

Religionists see technology speeding toward ungodliness by creating artificial intelligence computers which will listen to our voice—respond to us and even talk to one another—while materialists view this as great progress. The fact of the matter is that real intelligence includes emotions which cannot be infused into computers, and even if they could, it would be but reflections of true human beings.

Religionists need not fear, people cannot create an evolving soul, therefore, the computer robots would simply mimic a human being in a very limited way.

Unknown to materialists, the cloned sheep, Dolly, and others were only cloned bodies. The soul of a sheep had to enter Dolly to make her truly alive and living. These facts of life eliminate fears.

(Continued on next page.)

Sharing Love

BY ONE FEATHER,
THROUGH THE MEDIUMSHIP
OF BRADLEY GOSSELIN, MASSACHUSETTS



There are wonders that await you all. Many wish for these things but they do not have the patience to wait for the proper time. All things happen at the right time. We may question the when, the why, and the how. The answer to these questions is found within the mind and the heart. They must be open to accept the unconditional love that comes from the Spirit World. Once this love is accepted it is your burden; it is your duty to keep the mind and the heart open so that this love can be shared with all. This love is the healing energy. It is from the Spirit World through to you, to your physical world. To accept this love and close your heart and mind is a terrible waste. It is wrong to do this. This love is a gift to be shared. That is an obligation to our world, to your world and to yourself. The time to share is always present, the means to share is always present, the reason to share is always present. This is the how, the why, and the when of unconditional love. *

Swedenborg gives us a wealth of information about the Spirit World. He says that in the Spirit World:

- We are fully conscious, with our complete personality and character, all of which is contained within our own recognizable spiritual body. We are still very much ourselves.
- Everyone speaks a common language, which Swedenborg apparently picked up rather quickly, all of which is based on a kind of audible thought transference.
- We essentially go our own way, and do our own thing, all based upon the total sum of our life experience on Planet Earth. Every individual in heaven does what he or she really wants to do, and what they enjoy doing.
- Everyone serves some type of useful purpose; an activity or task which benefits the other community members, and which also provides personal satisfaction and enrichment.
- Every person creates his or her own environment. The outer world is an extension of our inner world.
- Loved ones—husbands and wives, parents and children, siblings, close friends—eventually are reunited in the spiritual world, and these relationships continue and are strengthened, or they are gradually dissolved, based upon the true quality of the mutual affection and trust involved.

* * *

SPIRITUAL HEALING *(Continued from previous page.)*

PSYCHO-THERAPY FOR ILLNESSES AND BAD LIFE EXPERIENCES

The best healing therapy is to understand what caused illness and bad life experiences and how to avoid them in the future. Life has Natural Laws and not obeying them imbalances body chemicals, malfunctions body systems and organs, and even diseases and deforms body organs.

Franz Alexander, who discovered that unpeaceful mind affects body, stated "there is no drawn line between functional and organic." It is observable that a killing, stealing, lying, unfaithful, unloving, and unhelpful mind also causes bad life experiences. Knowing this helps one accept the illness and experiences in life and move on to striving to obey the Laws of Life to insure health and good life experiences in future. *

70% of Americans believe increased global communications between cultures will increase enthusiasm for people's involvement in spiritual life.
– Gallup Survey, John Templeton Foundation, May 2000

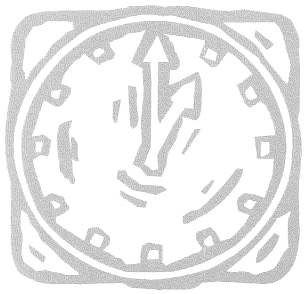
THE MYSTERY OF TIME

BY ELIZABETH HARRIS, DSNU, CANADA

To everything there is a season,
and a time to every purpose
under the heaven:
A time to be born,
and a time to die.

Have you ever noticed that the years seem to pass faster now than they used to? This experience becomes more evident the older a person becomes.

But what is the cause of it? There are various theories, such as the metabolism in the brain somehow quickens with age, but it seems to me that the most logical explanation is that each additional time we live through is a smaller portion of our total life experience. For example, to a newborn, time seems to stand still, because he/she hasn't lived long enough to notice changes in things.

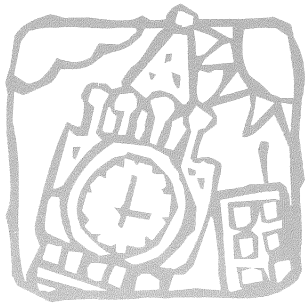


Even when a year, the baby has barely started to become aware of the passage of time. And a year, to him/her, naturally seems a lifetime. This is logical—because a year literally is his/her whole lifetime.

But, at ten years of age, time has started to speed up. Clocks have come alive, and a year goes by ten times faster, because it has become only ten percent of his/her experience. When he/she reaches fifty, time is passing 10 times faster still, clocks have begun to whiz, and a year is but 2% of his/her life. And if he/she reaches a hundred, a year is only one percent. Old friends have died off at a fearful rate, while new children sprout like flowers. Strange buildings pop up like mushrooms. **A whole year now actually consumes less conscious time than four days when he/she was one year old.**

What is true of the past, is true of the unpredictable future. And, if we can project our minds to the time beyond death, imagine how time must fly for someone who has lived a million years. Is time the same in the Etheric realm?

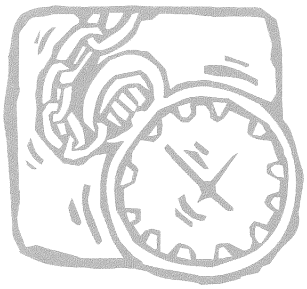
We might say that the events in a person's experiences are spread as though each individual is a wheel running along a rail called "Time." The contact of the wheel with the rail is a one-point contact, sustaining the whole weight of our life. Because this **present moment** is so important to us, it is regarded as a very small but definite time interval, and called *specious present*.



Awareness of time is not material so much as mental, and, to an even greater degree, spiritual. Every century a voice rises to express this. There was Moses who said "We spend our years as a tale that is told." And, Herakleitos remarked, "The sun is new every day," and "No man can step twice into the same river since the waters that flow upon him are ever fresh."

Moreover, we are all subject to change, and change leads us back to the mystery of Time. Our intellect merely lifts a corner of the veil. The mystery remains. **Time is unlike anything else that we experience.** We cannot see, hear, taste, touch or smell it. It has no beginning nor end. It is common for people to say that time heals, and time offers another chance, yet at other times we hear that time is a deceiver and a destroyer. We talk about saving time, about wasting time, about not having enough time, but we have all the time there is.

To grasp the mystery of time let us step backwards—like billions of years to what astrophysicists call the age of radiation, when the Universe was so young that matter had not yet formed. All we have now, or know, was only **potential.** The spirit existed, but was unmanifested. But gradually radiation evolved matter, and matter evolved worlds, and worlds became alive, self-sufficient and full of potentiality.



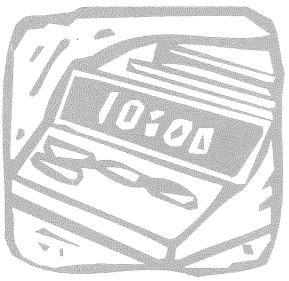
And, if, tonight, we look through a telescope at the most distant nebulae, the light by which we see them, left its source many millions of years ago. Consequently, we can never know what the Universe is really like at what we call the *present moment*. And it is uncanny to realize that our present *moment* which we call **now** is not likely to be the same as the **now** on other planets or stars.

It becomes apparent that **space, time and self** are the three main **measures** or **dimensions** through which humans relate and connect to this infinite world. Time has

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also been described as the shadow of Eternity, "a refreshing river," or "the ever-rolling stream," "a bird on the wing," "a winged chariot." **It always has movement.**

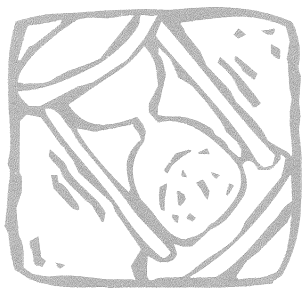
We talk of **clock time**—which is common to everyone, and used in daily lives, and **psychological time**—which is **subjective** and peculiar to the individual and to his/her mood. For instance, psychological time seems to pass quickly if our interest is involved, and slowly if we are bored. It passes slowly if we are thirsty and waiting for a kettle to boil, and if we are under stress or anxiety. **The subjective sense of time seems to vary with the emotional content of the mind.**



Then there is the mysterious use of time in Spiritualism. If we go back into antiquity, we can find records of soothsayers, auguries, prophets, fortune-tellers, etc. of persons who were able to obtain **knowledge of events still in the future, which later came to pass.** During this century, research has been done on this phenomena, now called **precognition.** H. F. Saltmarsh after sifting through the large collection of evidential data of the London Society for Psychical Research, wrote, *After prolonged study, I have no hesitation in affirming that precognitions do occur.*

Professor Charles Richet, a physiologist in the University of Paris was a Nobel Prize winner, and a careful observer. He was convinced of what today we call ESP—embracing telepathy, clairvoyance, precognition, etc. He said, *Precognition is a demonstrated verity.*

Retrocognition, too is mysterious and fascinating. This is the term used for **seeing into the past.** It works on the theory that a place could hold memories, and a sensitive person coming into the locality, could pick them up. Retrocognition has been used to explain hauntings, object-readings, etc.



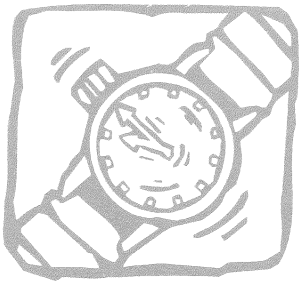
A **notable case of retrocognition** is that of the distinguished academics, Miss Moberly and Miss Jourdain. Both the ladies, when visiting the Petit Trianon at Versailles in 1901, had experiences which led them to believe that they had seen it as it was in the time of Marie Antoinette, a century before. Their observations were a "live" sense, and the information was afterwards confirmed by researchers of the French National Archives.

Then there are prophetic dreams such as: *A mother dreamed she was followed by a monkey, and having an aversion to monkeys came down to breakfast upset and related the dream to her husband. He suggested that she take a walk to throw off the unpleasant dream. When she did this, on the streets of London, she was followed by a monkey which she described as 'the very monkey in my dream.'*

How can we begin to understand these mysterious phenomena linked to time? **Obviously we must dismiss the popular idea that the past is done with, the present moment is being created, and the future a blank.**

A theory put forth by the Spiritualist, Professor Raynor Johnson, suggests that *all things that ever were, or will be, are in existence always. All that an individual does is to come across them, one at a time.* Events of a person's life are like beads on a string. There is a screen with a slot in it, and the observer behind this screen cannot see the whole series of life-events, but only meets them one at a time as the moving slot discloses them. The width of this slot is called the **present**, and it represents a very small time-interval wedged in between **past** and **future.**

This theory raises difficult questions on free-will versus determination. We can ask, *How far are we free?* But the physical level, that we know, is interpenetrated by mind, and influenced from higher levels, too, so there is no complete determination. At the other extreme, the light within the soul of man is divine, and completely free. As we rise through the various levels of living, the amount of freedom diminishes, and determinism grows.



To sum up Spiritualism's views on "Time," we can say that physical death ends the physical part of our existence. We can call this Time #1. But, mental and emotional characteristics survive physical death, and continue, on in Time #2—**Time as the mind knows it.** But, even when we're living in Time #1, we can experience Time #2 in moments of mystical perception—in times of religious devotion—in meditation—in times of spiritual enlightenment. And we do not need to escape from Time #1 to discover Time #2, **for we are always in it, although not always consciously aware of it.** For the presence of God has never left us. It is the light within the soul.

The whole pageant of human life is a poignant spectacle. This beautiful planet of ours has seen great civilizations rise and fall. The process is still going on. *In this extravaganza, a person's life is less than a single day at school.*

Although Time plays an extraordinary role in human existence, if we try to understand it, we come face to face with one of life's greatest mysteries. We may share this perplexity with St. Augustine who wrote: **"When no one asks me what time is, I know, but when I would give an explanation of it in answer to a man's question, I do not know."** *

Prisoners In The Cave



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* ***Robert D. Egby*** *of the Church of Eternal Life in New Jersey.*

There is a famous allegory told by the Greek philosopher Plato, who lived four hundred years before the Master Teacher Jesus.

The story tells of a group of people—prisoners—Plato calls them, whose entire existence was spent in a cave around a fire. They would never venture far to explore anything. Fearful shadows of evil spirits flickered on the cave walls around them. One day, one man wanted to see if the shadows were true. He climbed up and saw the shadows for what they really were: his own people huddled around the fire!

Then he saw something else—a light. He climbed out through a hole in the rocks and found blue sky and sunshine, lush green grass, trees, and the air was fresh on his nostrils. It was a new world. A different world. Overjoyed, he rushed back into the cave and excitedly told the others around the fire.

"There is a wonderful world out there. We don't have to be prisoners here. Come and see."

The cave people cringed and bitterly rebuked him. "You are evil. We don't believe you." They pelted the man with rocks. Dismayed, the man ran away into the freedom of the new world.

Plato's knowledge of things psychic and his familiarity with the esoteric philosophy of Pythagoras was a natural consequence of his association with Socrates. He studied the mystical teachings of the ancient Egyptians. He knew well that it humanity's fears, their illogical conditioning that prevents them from exploring their personal caves and shadows, that prevents them from discovering self-awareness, that prevents them from believing in the other world—the world of spirits.

Plato was well aware of the Other Side. In *Phædo*, Plato wrote: "And then the foolishness of the body will be cleared away, and we shall be pure and hold converses with other pure souls, and know of ourselves the clear light everywhere; and this is surely the light of truth."

The light of truth has never been extinguished in the history of humankind. God, Infinite Intelligence, the Source of our Being, is never left without a witness—and the witnesses have been many, for thousands of years.

Seven thousand years BCE, there lived a woman called Völupsá. She was a seer, and medium, who, according to Icelandic folklore, came from a tribe of people called Hermans who wandered the northern steppes of Europe. Völupsá was the first to prove, through her psychic powers, two great truths of religion: a belief in God, and the survival of human consciousness after the change called death. That made her unique.

Völupsá was followed by other witnesses of the great truths of religion. These included Rama, born about 6700 BCE, who was also a psychic. He believed that science, philosophy and religion were all part of the blue-print of life, and to truly understand life, one must study and apply all three.

Another was Krishna, the prophet and seer who brought the books of Brahmanism. He was considered a savior, and although he lived 4,000 years BCE, his life strangely parallels the life of Jesus! Krishna was born of a virgin, in response to a prophecy that he was to be the Son of God, the Savior of the world. He was tempted by the devil. Seated under a cedar tree on Mt. Meron, he taught the immortality of the soul, rebirth, mystic union with God, the triple nature of a human—body, soul and spirit—and of the Kingdom of God within. Like Jesus, he prophesied his own death—killed by an arrow.

Another witness with the message of immortality was Akhenaton who was born in 1388 BCE and lived a short 30 years. When he ascended the throne and became known as Amenhotep IV, he changed the many gods of Amon to the one God Aten. The change was met with much antagonism by the priests of Amon, for it broke completely with the old belief system. So intense was the antagonism, Akhenaton was forced to move from Thebes, the old capitol, and establish a new capital, which, it was said, was beautiful and dedicated to the one God. Akhenaton left for humanity a doctrine teaching the universal love of God, the brotherhood of humanity, and the unity of all nations.

When Akhenaton passed over, the Egyptian priesthood resorted to the old ways and old gods. Akhenaton virtually disappeared from history until in 1887, an Arab woman in Cairo discovered a hidden cave which contained hundreds of tablets that had been concealed. These tablets proved to be the records of King Akhenaton, who is now considered to be the first man in religious history. Lewis K. Browne in *This Believing World* writes: "Save for Akhenaton, Egypt in all her five thousand years of history produced not a single prophetic spirit. And prophetic spirits alone can keep people on the heights."

It's interesting to note, that having read Lewis K. Browne's observation, that Moses, another witness of

(Continued on next page.)

spiritual truths, had been trained in the mystical temples of Egypt. His encounters with God, the Infinite Intelligence, are famous, and so is the fact that his Inner Circle produced an entire line of prophets and seers including Elijah, Elias, Daniel, Ezekiel, Amos, Hosea, Isaiah and more.

Another witness to the light was Pythagoras who was born in 469 BCE at Samos, a small, mountainous Greek island in the Aegean. He lived to be ninety-eight and left a wealth of esoteric knowledge and teachings. For instance, he taught that there is one God, an Infinite Intelligence that embraces the world, and that God is not out of this world, as some conceived, but entirely within. He also taught the principle "Know Thyself," a message carried by Socrates and Plato, and inscribed over the door of the Pythagorean College and also the entrance to the Temple of Apollo.

Pythagoras demonstrated such things as objective clairvoyance, a faculty that was also developed in the last century by another witness, Andrew Jackson Davis, who was once described as the John the Baptist of Modern Spiritualism.

It is said God is never left without a witness, and as we review history, the names are many. Gautama who became enlightened under the Bohi tree and founded Buddhism, Mohammed who founded Islam, Zoroaster who founded Zoroastrianism, Confucius who founded Confucianism, and Lao-Tze whose works resulted in Taoism—known as The Way.

Coincidentally, early Christians were also known as "Followers of the Way." Is there a connection? Well, a German treatise by I. Hesse on "Lao-Tze, a pre-Christian Witness to Truth," contains a list of 268 parallels between verses in Taoism's Tao-Teh-King and verses of the *Bible*.

Other witnesses included Emanuel Swedenborg, the Prophet of Sweden, C.W. Leadbeater, Annie Besant and Madame H.P. Blavatsky, the pioneers of Theosophy, Mary Baker Eddy and Christian Science and Charles Fillmore who founded Unity. When George Fox first started the Quakers, his followers were called "The Children of Light." John Wesley, the founder of Methodism, left records which showed there were many psychic revelations connected with his early preaching. He believed in supernatural power, and his biography states that he healed the sick and exorcised evil spirits.

In 1848, a new series of witnesses came into being under the banner of Modern Spiritualism, a tripartite force which is a Religion, a Science and Philosophy. Modern Spiritualism teaches personal responsibility, otherwise known as "Know Thyself." It teaches that death is not the cessation of life, but merely a change of condition.

Jesus, Moses, Pythagoras, Akhenaton, Buddha, Lao-Tze, Mohammed, Paul the Apostle, Emanuel Swedenborg, and many more, all knew what Plato was talking about when he told the now famous allegory about the prisoners in the cave, and the one man who was brave enough to discover the light and a completely different world. No matter where you go, no matter to whom you talk, the message of Infinite Intelligence is always the same: Know yourself and you'll find the Light.

So, perhaps you might ask yourself this question: "In light of all the evidence, am I a prisoner in Plato's cave—fearful of the shadows on the wall—or can I look for that bright new world in the light?" The choice is yours. Modern Spiritualism is the practical side of all the ancient teachings: It is the Way and the Light. *

Humor to put you in Good Spirits . . .

A Spiritualist recently went to see a psychologist. There was a three page, in depth form, to be filled out relating to understanding what the problem might be. At the first meeting the following conversation took place:

Spiritualist: I think we may have a problem here.

Psychologist quizzically: Oh and what might that be?

Spiritualist: I talk about death and dying a lot.



He encouraged: We can talk about that.

Spiritualist: And I see people other people can't see.

He, compassionately: You do?

Spiritualist: Yes, and I also hear voices no one else can hear.

He, concerned: Really!?

Spiritualist: Yes, really, you see Doctor, I am a Spiritualist minister.

He, relieved: In other words, you're telling me not in the psychiatric sense.

News from Austria

Report of the 26th Congress of International Spiritualist Federation September 2-9, 2000 Ossiach, Austria

On the evening of September 2, 2000, twenty-one national flags were placed by representatives of each country in front of the blue and silver ISF banner at Feriendorf "holiday village" in Ossiach, Austria. In a beautiful, lush setting nestled in the mountains just yards from the sparkling blue waters of the Ossiachersee, the 26th Congress of the International Spiritualist Federation had begun.



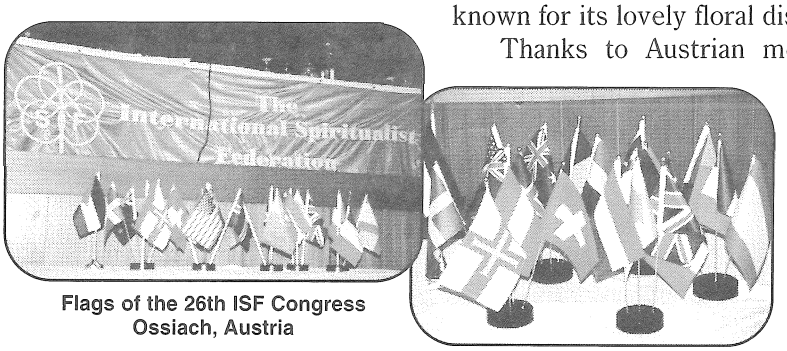
The International Spiritualist Federation Executive Committee

Back row: Robert Brown (UK); Agnete Lindstedt (Sweden); Treasurer, John Alexander (UK); David Rogers (UK); General Secretary, Gun Adolfson (Sweden); Siggi Ólafsson (Iceland). *Middle row:* Irene Palomäki (Finland); Minutes Secretary, Cath Robertson (UK); *Front row:* Individual Members' Rep., Eleanor Landreau (France); PRESIDENT, Lionel Owen (UK); VICE PRESIDENT, Marjory Kite (UK); Membership Secretary, Kay Rumens (UK).

One hundred thirty-four delegates had come from as far afield as Egypt, Iceland, New Zealand, Israel, the United States and South Africa for a week of learning, world-class demonstrations of mediumship, laughter and friendship—and we were not disappointed.

Each day our ranks were swelled by local visitors, and German-speaking ISF members generously translated lectures so that everyone might understand and enjoy the varied teachings and messages presented during the week.

The ISF Congress is held biannually in different countries; as in recent years the two very productive mornings of business meetings were expertly chaired by President Lionel Owen (United Kingdom). The rest of the week was given over to lectures, demonstrations, workshops, group work, entertainment, a Sunday service, a special healing service, and two outings.



Flags of the 26th ISF Congress Ossiach, Austria

Peter and Midge Watson, of the Beacon Circle of Healing, UK, took charge of the daily healing sessions, which were offered to local residents as well as those attending Congress. "Our healers witnessed 394 healings (450 including the Healing Service), and so many tears of relief and joy at being freed from the pains of physical and emotional conditions," remembers Peter. "We soon found ourselves involved in embraces and acting as comforters as the tears dissolved many a heartache." The healing team was made up of representatives from Guernsey, the UK, Israel, Sweden, Switzerland, Austria, Spain, Portugal, New Zealand, and the USA.

Every morning began with meditation or Tái Chi (or a lie-in!). Some of the subjects of lectures and workshops offered were Maori influences on mediumship (John Goldingham, New Zealand); color and sound (Tami Goldstein, Israel); the Native American medicine wheel (Thomas Kouecny, Austria); using psychotherapy to heighten mediumship (Jeanne Kent, United Kingdom); and the art and science of healing massage (Rev. Steve Hermann, USA).

Each day small groups worked on their understanding and development of mental mediumship, trance, and physical phenomena. At other times, we all assembled to witness and appreciate friends from the United Kingdom, Sweden, Switzerland, USA, Finland, New Zealand, Iceland and Austria as they demonstrated their gifts of mediumship and trance. (And "friends" we were, as always: lecturers, students, committee, and tutors. No pedestals, no egos, just love and friendship!)

On Monday morning a large group walked down small, leafy lanes to the local Cathedral, colorful and exquisite in its detail. On Thursday afternoon two buses transported us back in time to Burg Hochosterwitz, a fortified castle high on a solitary peak rising above the surrounding farmland, and allowed us time in the attractive town of St. Veit, well-known for its lovely floral displays.

Thanks to Austrian member Erika Einöder, whose many arrangements helped to make the week a success. One evening was given over to a wonderful group of Carinthian entertainers: a male voice choir, dancers and musicians, Toe-tapping stuff! Cameras were much in use that evening, and many of those attending brushed off their waltzing and polka skills after the show. A local entertainer provided live music on another evening, and always—in the bar, in quiet corners, in the lovely grounds, in our self-contained "apartments"—there were conversations, shared experiences and laughter. The week ended with a wonderfully entertaining "concert"

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put on by anyone compère David Rogers (UK) could persuade to take part'

The love and friendship of ISF weeks is legendary. Plan now to join the ISF "family" next year for Fraternal Week, which will be held August 4-11, 2001, at Southlands College in Roehampton (near London), England. For information please contact Miss Jean Shilton, 98 Elibank Road, Eltham Park, London SE9 1QL, United Kingdom.

If Fraternal Week doesn't fit into next year's calendar, the Congress in 2002 is likely to be held in either Dundee, Scotland, or (more popular with the delegates in Austria) Montreal, Canada—start saving your dollars, pounds, schillings, pesetas (etc.) and plan to join us for what will certainly be another very special week!

...submitted by Laura Joy

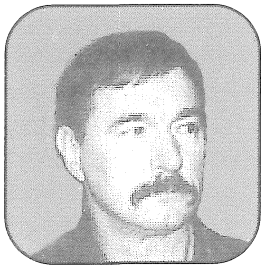
Spiritualists Graduate To Next Dimension

Several Spiritualists have recently moved on to a higher plane, making their transition in the past few months. We honor their participation in our religion and all that they contributed to others. Daniel Duffy and Elsie Feathersong, both familiar faces at the NSAC Conventions and in the Eastern States, left suddenly to continue their work in the Spirit World. Both will be missed. If an Obit on either or both is sent to *TNS* in the future it will be printed, but we wanted to acknowledge them at this time and let their Spiritualist friends know they had passed on.



ELSIE FEATHERSONG

Elsie Feathersong was a Meta-Cherokee and a certified teacher with the Seneca Wolf Clan Teaching Lodge of the Seneca Indian Historical Society at the Cattauragus Indian Reservation in Western New York. She taught that the Great Mystery and Infinite Intelligence was the source and spark of life within us all. She felt the Great Mystery to Native American people was similar to the Spiritualists interpretation of the Infinite Intelligence. A quote from an article she wrote in *TNS*: "Native American references are frequently quoted from the world of Spirit...Medicine ways or the Medicine path relates to one's spiritual earthwalk and may expand to include the healing practices of faith and living a good life." She went on to say that through spiritual work, "the best quality of SERVICE," we touch others lives and expand our lives. Elsie served in so many ways and will be missed. Blessings to her loving spirit.



DANIEL DUFFY

Daniel Duffy, from the First Spiritualist Church in Springfield, Massachusetts, was a Spiritualist with an opinion and a heart. We all could have a discussion with Dan about many things. He might not agree, and would strongly voice his thoughts, but he still seemed to remain open to another's viewpoint. Even though Dan had been sick for awhile, he continued to serve Spiritualism. The following is a poem he is said to have written.

SUNFLOWER

The sunflower stands so erect she's elegant
She's one of mother Earth's more spiritual plants.

Constantly facing the light from above
She carries a message of beauty and love.

She takes from the earth, the water and sun
But gives much more back before she is done.

Her uses are varied, you can eat her seeds raw
Or crush them into meal like an Indian squaw.

She's been made into hair oil to pretty our heads
And those fibrous stocks make a great "prairie bed."

We can take yellow dye from her beautiful rays
And use it to brighten our lives day to day.

Her leaves and her seeds make a fodder for stock
And she gives up her nectar if you'll just pick her lock.

She's important to Russia so the poultry gets fed
And the people still use it for making their bread.

They get oil for cooking and oil for soap
Her fibers will surely be used to make rope.

So we've something in common if we just use our head
We could take back some missals sending sunflowers instead.

She's the Kansas State Flower and Floral Emblem of Peru
But she's mostly just Beauty, Spirit sends me and you.

– Duffy

(NOTES - Continued on next page.)

NOTES FROM THE FIELD

(Continued from previous page.)



MAURICE WITT

Maurice Robert Witt, age 74, of Yorkville, Illinois passed away on Monday, October 30, 2000 at the Provena St. Joseph Hospital in Elgin, Illinois. He was born on January 11, 1926 in Elgin, Illinois, the son of Otto and Erna (Bartell) Witt.

Mr. Witt was united in marriage on December 10, 1982, to the former Martha Louise Welch Millikan and they spent the next 17 happy years together. Maurie was a loving husband, father, grandfather, great grandfather, brother and uncle who will be dearly missed by his family and many friends.

Maurie was a member of the Christabelle Spiritualist Church, formerly located in Aurora, Illinois. Mr. Witt was also a member of both the Cherry Valley Spiritualist Camp in Cherry Valley, Illinois and the Mississippi Valley Spiritualist Camp in Clinton, Iowa. Maurice was employed for over thirty years at the Caterpillar Corporation in Montgomery, Illinois. He was a veteran of the United States Army, having served in the Army Infantry during World War II. He loved bird watching and had several birdfeeders throughout his yard. Mr. Witt was a member of the Aurora Moose Lodge #400 in Aurora, Illinois. Maurie also enjoyed traveling throughout the country with his wife, Martha.

He is survived by his wife, Martha, of Yorkville; his five children, Marama Leifheit of Yorkville, Connie Schlee of Anchorage, Alaska, Neil (Joanne) Witt of Custer, South Dakota, Carter Witt of Gig Harbor, Washington, and Scott (Pamela) Witt of Wheaton, Illinois; his twelve grandchildren; his 9 great grandchildren; his sister, Delores Blackburn of Belvidere, Illinois; as well as several nieces and nephews.

He was preceded in death by his parents, his brothers, Norman Witt and Gordon Witt, and his stepdaughter, Peggy Lynn Millikan.

Funeral services were held on Thursday, November 2, 2000 at the Larson-Nelson Funeral Home in Yorkville, Illinois with the Reverend Pamla Ashlay and the Reverend Cosie Allen officiating. Interment took place on November 3, 2000 in the Bluff City Cemetery, Elgin, Illinois. His favorite saying was, "It will be okay." He will be fondly remembered. *



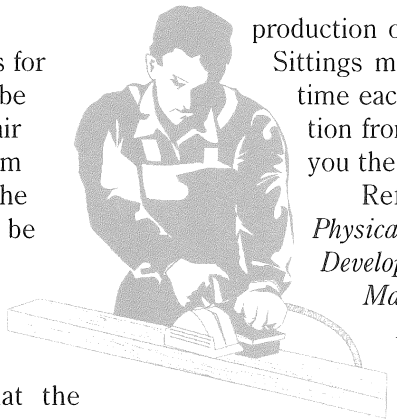
SEANCE CABINET AND ROOM CONSTRUCTION

(Continued from page 11.)

the Cabinet.

You may want to cut a small hole on the sides for the s-hook to go through. The Cabinet should not be near the door of the room. The medium's chair should be placed in it and off to one side. Ectoplasm production requires space for Spirit to shape it. The old saying: "If you are doing it right, you won't be tired," is not correct here. Any expenditure of energy sufficient enough to produce ectoplasm may be tiring.

These seem to be the basic things that are required to encourage results. Remember that the production of phenomena takes time and patience. Sittings must be done regularly and at the same time each week. With perseverance and dedication from you, Spirit will do their best to bring you the results you seek.



References and Suggested Reading: *Physical Mediumship*, Clifford Bias; *How to Develop Trumpet Mediumship*, Clifford Bias; *Materialization*, Harry Boddington; *The Mediumship of Jack Webber*, Harry Edwards; *What Mediumship Is*, Horace Leaf. *

What happened in JANUARY throughout the years?

JANUARY 1

New Year's Day. This federal holiday had its origin in Roman times, when sacrifices were offered to Janus, a two-faced Roman deity who looked back on the past and forward, to the future. As we look forward, what is our intention for this new year, for this new millennium? Our thoughts create, so let's continue saying HAPPY NEW YEAR throughout the year, believe it and it will be.

JANUARY 16

NSAC President Emeritus, the **Rev. Joe Merrill** will be 98 today. Happy Birthday, Joe, and many blessings.

JANUARY 18

Martin Luther King, Jr. holiday. Remembered as a man with a dream, a man of peace that strove for equality, a man who died in his prime. "I have a dream that one day this nation will rise up and live out the true meaning of its creed...I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character." Let us not let his dream fade, but work to unite all humanity.



JANUARY 25

NSAC Founders Day. Andrew Jackson Davis founded the Children's Progressive Lyceum in New York City on this date in 1863. A. J. Davis obtained insight and inspiration for the lyceum after seeing spirit children being taught in the Spirit World. His desire was that the teachings obtained in the Lyceum would promote health of body, purity of thought and desire, love of truth in all we say, justice in all we do, the cultivation of reasonableness and spirituality. In January of 1947 The Lyceum Spotlight became the official organ for the NSAC Bureau of Lyceums, with Elsie Butler Bunts as its first editor.

JANUARY 24, 1848

Gold discovered in California, which was a part of the prediction received by the **Shakers**. The other part of their prediction was that a new spiritual dispensation would begin. This happened with the Fox sisters communicating with the spirit of Charles Rosna on March 31st, 1848.

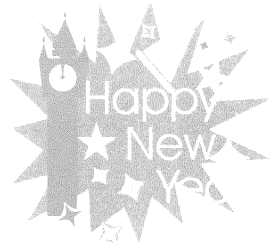
JANUARY 28, 1878

The first commercial **telephone exchange** opened in New Haven, CT.

Noteworthy **Spiritualist Birthdays:** Anna Widmann Wallace, George P. Colby, Alfred Russel Wallace, Dr. Le Roi Crandon, MD, Moses Hull, Prof. Robert Hare, Robert J. Macdonald, Payson Longley. Two other great thinkers born in January were Emmanuel Swedenborg and Thomas Paine.

* * *

Recipe for a Happy New Year



To leave the old with a burst of song
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worthwhile of the days grown old;
To dare to go forth with a purpose true
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer
Is to have and to give a Happy New Year.

– 1934, From St. Joseph School in Menomonie, WI

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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