



THE NATIONAL SPIRITUALIST

Summit Magazine

July/Aug 2016

Inside this Issue:

Nones: "Religious
to Spiritual"

Change & The
Generational Shift

The Practice of
Psychometry

TNS WRITERS

Rev. Awilda G. Abaza
Rev. Janet K. Bleier
Mickie Barber
Revs. Tom & Lisa Butler
Rev. Patricia Craig
Diane Edwards
Rev. Maureen Eslick
Rev. Melvena Haffner
Vernon Hill
James Johnson
Heather A. Michaels
Rev. Lionel Owen
Rev. Rita O'Connor
William Patridge
Marden L. Pride
Rev. Havivah Richards
William H. Ritz
Rev. Norma J. Turner
Michael Tymn
Rev. Richard Terpe
Joan M. Wheeler

TNS Proof-Readers

Valerie Miller
Micheline Corbin
Cover Art & Graphics by A. Thomas

Send Inquiries/Comments to:

TNSsummit@earthlink.net

659 George Court
Mount Dora, Florida 32757

Ph: (407) 628-3215

Guidelines for Article Submissions

We offer many thanks to all who participate in the production of this magazine through their valuable written contributions!
Articles and other materials submitted to the *TNS Summit Magazine* are subject to editing and may be used in *part* or *whole* by *The National Spiritualist Summit*. We are not responsible for any claim made by, for, or against contributors to *The National Spiritualist Summit*.

All submissions must be in alignment with Spiritualist Principles (the science, philosophy, and religion of Spiritualism).

Please include your contact information along with your submission via E-mail.

Electronic submissions are preferred.
Email to: TNSsummit@Earthlink.net

Anne E. Thomas
TNS Editor

The National Spiritualist Summit
exists to educate readers on the philosophies
and religion of Spiritualism, and to serve as
its official aid for expansion.

Bring *The National Spiritualist Summit* into Your Home 6 Times a Year for \$30!

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____ + _____

PHONE _____

E-MAIL _____

☐ 1 Year - \$30.00 Single Subscription

☐ 1 Year - Bundle of 5 - \$100.00

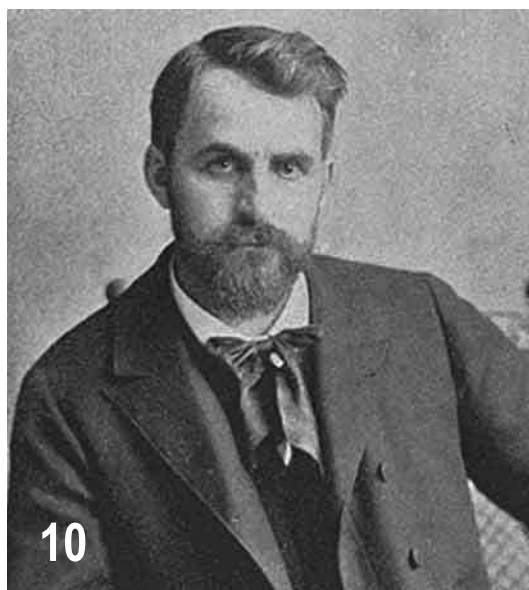
☐ 1 Year - Bundle of 10 - \$200.00

☐ 1 Year - Bundle of 15 - \$300.00

Mail your subscription order to: TNS Summit; 659 George Court, Mount Dora, Florida 32757
Subscription Expiration Date (EXP) is conveniently printed on your mailing envelope.



06



10



24

In This Issue:

04 **The Shift from
"Religious to Spiritual"**
Joan M. Wheeler

06 **The Practice of
Psychometry**
William Patridge, CM

08 **In Contemplation of
Created Things**
Rev. Lionel Owen

10 **When Books Went Flying**
Michael Tynn

12 **Change & The
Generational Shift**
Rev. Dr. Norma J. Turner NST

14 **The Great Mystery**
Rev. Richard Terpe

16 **Forgiveness**
Diane Edwards

17 **Natural Law**
Rev. Janet K. Bleier, CM

20 **Are There Fresh
Revelations of Truth?**
William H. Ritz

23 **MPI Lesson: Healing**
Vernon Hill

24 **The Transcendent
Power of Love**
Rev. Awilda G. Abaza

29 **Stories of Spiritualism**
Rev. Rita O'Connor

18-19 **Media Watch**
Revs. Tom & Lisa Butler NST

26-27 **Convention Update
2016**

30 **Books & Information**

33 **Form for
Spiritual Healing**

34-35 **Directory of Ministers
Mediums & Healers**

35 **Lyceum**
Rev. Havivah Richards

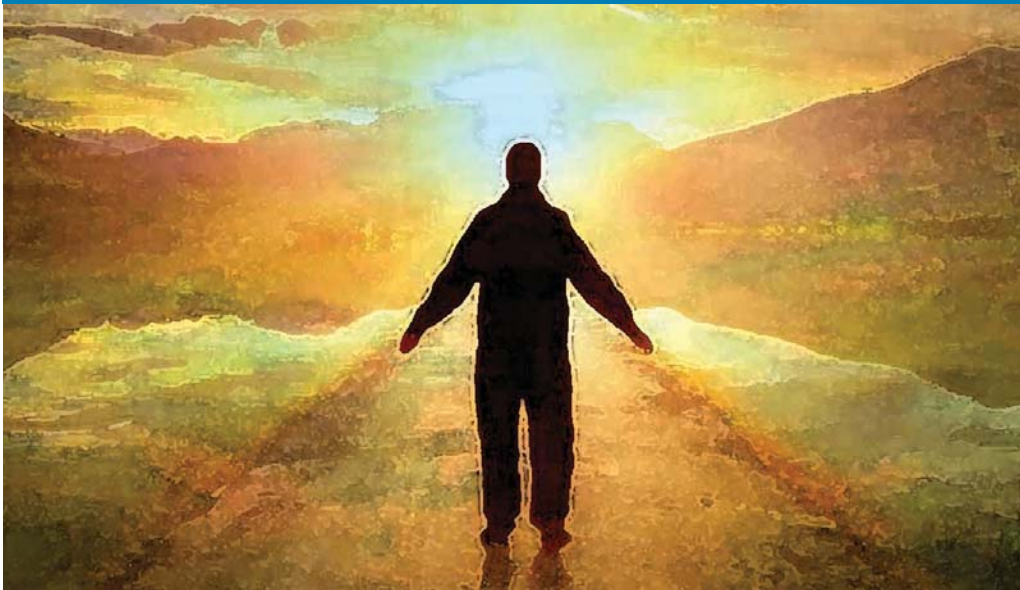
36-38 **Directory of NSAC
Churches**

**The National Spiritualist Summit
Magazine**

The Shift

From Religious to Spiritual

Now One in Five Americans is a “None”



Fifty years ago America's religious landscape was dominated by Protestant Churches, Catholic Cathedrals and Jewish Synagogues. Things have changed! Author Diane Eck suggested in the year 2000 that America had become the world's most religiously diverse nation. This growing religious diversity will continue to impact our communities, corporations and culture.

Americans are clearly interested in spirituality. One visit to a bookstore or Amazon.com confirms it. Interest in spirituality will continue to grow as people try to make sense out of the life they lead. What do we mean by spirituality? The best short hand definition is this: Spirituality is the glue that holds one's life together and connects it to something larger. Spirituality gives our life coherence and meaning. It helps us understand who we are in relationship to the rest of the world, and the practices we engage in allow us to feel connected to something beyond us. Spirituality is important, for people naturally seek meaning to life and desire a sense of inner coherence.

A recent survey indicated that 57% of Americans say they are both “religious and spiritual.” There is and will continue to be a hunger for a sense of connection to something larger. Ideas about God and religion may change, but the human need for coherence and purpose will never change. A general rise in spiritual seeking and curiosity will vastly change religious practices over the course of the next thirty years.

There are churches that say they are expanding today—some are Catholic, some are evangelical. However, their growth may only be temporary as a segment of people who are disaffected and disillusioned shift to other churches in an effort to find a better connection with God. If you were to interview those who are leaving their church

in search of a different experience, you'll hear them say it is because they feel spiritually disconnected and displaced. They are searching out of their desire to know and feel a more vital spiritual life.

Regrettably, however, what many of them soon find, even in many of these growing churches, is just a more polished-up, well-rehearsed, and well-performed version of the same place they left. Before long, scores of them wind up leaving again and slowly join the ranks of those persons known today as “nones”—who are, by the way, now one in every five Americans.

The truth is, these “nones” represent a growing percentage of our population, and they have all but given up on organized religion and now simply regard themselves as “spiritual but not religious.”

Religion and spirituality have essentially become like products in the marketplace. People shop around for churches and spiritual experiences much the same way they purchase cars and choose schools for their children.

The internet supports this trend. Religious and spiritual sites abound on the internet. It is the perfect venue for the smorgasbord approach, given that the Vatican City, your local Baptist church, and a Tibetan Buddhist monastery in a distant land are all just a few clicks away on the internet.

The middle class, educated vanguard of the Baby Boomer generation is the driving force behind this new option of “mix-and-match” spirituality. The result is that *spiritual experience* is replacing religious doctrine as many people mix elements from diverse traditions to form fluid spiritual practices geared to their individual needs. This post-World War II generation has been extremely important in shaping the religious and cultural mood of this country. Many of their institutional commitments eroded after the Vietnam War, Watergate, and through the changes in



Writer: Joan M. Wheeler, Spiritualist
Cleveland, Ohio

their family dynamic and home life. Many of them have taken things into their own hands, and they view spirituality as something that no institution has a monopoly over.

Although America is still one of the most religious countries in the world, attendance at churches and synagogues has eroded since its high point during the religious revival after World War II. The frequency of prayer, however, is not in decline.

A growing number of our population are very obviously restructuring what standard religious practice is going to be in America. Princeton University sociologist Robert Wuthnow has characterized the rise in “freeform spirituality” in America as a shift from a “spirituality of in-dwelling” to a “spirituality of seeking.”

Religious and spiritual beliefs have traditionally been the province of institutions, but these days such matters are regarded as highly personal. There has been a shift from the old norm which put family, culture, churches, schools, leaders, etc., in the positions of power. They told people how to behave, how to believe, how to experience spirituality, how to worship in their community, and how to learn. The new norm allows everyone to have the chance to directly connect with God as an individual and to worship personally. This shift doesn’t make religion obsolete. It is simply changing how many people experience their faith and their connection to God.

The Christian faith in particular seems to be more readily morphing into something new. Some have concluded that the church has met the “real” enemy—and the real enemy is the church itself. What does this new emergence within the Christian religion look like?

Research shows that this new evolving Christianity is more open to what other religions can teach them about spirituality, as well. These Christians would and do embrace

the spiritual insights that may come from Hinduism, Buddhism, Taoism, and scores of other spiritual traditions. They have exchanged the insanity of the dying church that insists “We’re right! You’re wrong,” for the sane “We’re in and you are, too” approach to human and religious solidarity. Together, these Christians seek spiritual awareness—spiritual enlightenment—and they seek the good of all people—even those who embrace no religion.

This emerging new Christianity no longer interprets Christian “hope” as some “pie-in-the-sky” future paradise that they alone will enjoy, along with those who agree with their theology and their exclusivist beliefs. No, these Christians would view “hope” as a vision of the world wherein peace and justice and “plenty for everyone” exists in the here and now: A world where all people are treated equally, cared for, respected, fed, and nurtured for the wonderful creations they are.

What are the differences between many traditional organized religions and spirituality? Here are four key distinctions:

1. Many organized religions represent God as an external entity. Spirituality portrays God as an integral aspect of our humanity.
2. Organized religions may demand that you follow an external set of rules based on the experiences of others. Spirituality encourages you to seek your own experiences through inner exploration and discovery.
3. Organized religions may focus on the conviction and depths of your beliefs. Spirituality is about the depths of your consciousness.
4. Many organized religions assert that their method of worship is the only true path to God. Spirituality maintains that all rivers lead to the same ocean. Thus, when conflict arises, religion tends to divide while spirituality unites.

Websites that support a universal “spirituality” teach and share sentiments such as: “We are spiritual, not religious. We are all sparks of God that have forgotten our true identity, and we are here to wake up and remember together. Our life’s journey does not have a final destination because there is always more to open to, learn, give, and surrender. We recognize the divinity in everyone—even those of our opposing political parties—even terrorists—even the destitute, and the drug addicts.”

As Spiritualists looking to the future, we do so as people who know there is a larger mystery all around us. Essential to being human is the capacity to feel awe and wonder at our achievements and those things beyond our control. Essential to being human is asking ourselves, Who am I? Why am I here? Where do I fit? The increasingly diverse religious traditions of this nation have provided and will continue to provide part of the answer to these questions. In the mean time we’ll do well to be in awe of the changes around us.

Buchanan's *Psychometry*

Writer: William Patridge, CM
New Vision Spiritualist Center, FL



While I was researching for this article, I was amazed to find how many colleges and schools offer degrees in psychometry. “Professional psychometrists,” what a wonderful idea! That is until I discovered that to the rest of the world, psychometry is “the act of giving and monitoring psychological testing.” For our purposes, that was definitely barking up the wrong tree!

In our view, psychometry is the gift, or talent, of reading the history of an object simply by holding it and receiving impressions from it. Such impressions can be perceived as images, sounds, smells, tastes, and even emotions. For example, a person can hold an antique glove and be able to receive impressions about the history of that glove, about the person who owned it, or the experiences they had while in possession of the glove.

Mrs. Hester Drowden, a famous medium, defined psychometry as “a psychic power possessed by certain individuals which enables them to divine the history of, or events connected with, a material object with which they come into close contact.” The psychic may be able to sense what the person was like, how they lived, and even how they passed on. The psychic can sense how they felt, and may be able to describe various emotional experiences the person had during particular phases of their life. Emotions, it seems, are the most strongly “recorded” impressions associated with an object.

The term “psychometry” was coined by Joseph R. Buchanan in 1842 (from the Greek words *psyche*, meaning “soul,” and *metron*, meaning “measure”). Buchanan, an American professor of physiology, was one of the first people to experiment with psychometry. Using his students as subjects, he placed various drugs in glass vials. He then asked the students to attempt to identify the drugs merely by holding the vials. Their success rate was higher than mere chance, and he published those results in his book titled *Journal of Man*.

To explain the phenomenon, Buchanan theorized that all objects have “souls” which retain a memory. Buchanan’s theory was based on the belief that every thought, action, and event that has ever occurred since the beginning of time has left a permanent impression on ether. This impression will never be erased throughout time, thus explaining why many people relate psychometry to the Akashic Records. Buchanan also thought the impressions were not only left on ether but on material objects such as trees and rocks as well.

Impressed by Buchanan, William F. Denton, an American professor of geology, conducted experiments to see if psychometry would work with geological specimens. In 1854, he enlisted the help of his sister, Ann Denton Cridge. The professor wrapped his specimens in cloth so Ann could not see what type they were. She then placed the wrapped package upon her forehead and was able to accurately describe the

specimens through the mental images she was receiving.

From 1919 to 1922, Gustav Pagenstecher, a German doctor and psychical researcher, discovered psychometric abilities in one of his patients, Maria Reyes de Zierold. While holding an object, she could place herself in a trance and state facts about the object's past and present including sights, sounds, smells, and other impressions about the object's "experience" in this world. Dr. Pagenstecher's theory was that a psychometrist could tune in to the "vibrations" that were *in* the object.

Between the theories of Buchanan's "souls" and Pagenstecher's "vibrations," the vibration theory is the one getting the most serious attention from researchers. Rosemary Ellen Guiley wrote in *Harper's Encyclopedia of Mystical & Paranormal Experience* that "Psychics say the information is conveyed to them through vibrations imbued into the objects by emotions and actions in the past."

Michael Talbot wrote in his book *The Holographic Universe* that psychometric abilities "suggest that the past is not lost, but still exists in some form accessible to human perception." With the scientific knowledge that all matter on a subatomic level exists essentially as vibrations, Talbot asserts that consciousness and reality exist in a kind of hologram that contains a record of the past, present, and future. He felt that psychometry may be able to tap into that record. All actions "instead of fading into oblivion, [remain] recorded in the cosmic hologram and can always be accessed once again."

Other theories imply that the human mind radiates an aura in all directions around the entire body which leaves an impression on everything within its orbit. All objects, no matter how solid they appear, are porous and contain small or even minute voids. The theory implies that minute voids in the object's surface collect fragments of the mental aura of the person possessing the object.

Still other theories state that psychometry is a special form of clairvoyance. The individual performing psychometry may gain psychic impressions directly from the person to whom the object belongs (through telepathy) or may clairvoyantly receive information about past or present events in that person's life. The object may simply serve as a kind of focusing device.

Those who practice psychometry today often utilize photographs which most often *have not been touched* by the person whom is the subject. Most psychometrists prefer to use an original photograph rather than an image produced by photocopy or color printer. For a wide variety of reasons they claim these photos are easier to work with. One reason is that the process of taking a photograph requires the capture of the light reflected from a scene, therefore, the fewer

number of reproductions the psychometrist must "read through," the more satisfactory the results.

Others psychometrists prefer the original photographs because they have likely been handled and touched many times by people who were present at the scene, or are at least familiar with the person or object that is the focus of the image. The handling process may impart information to the photograph that a psychic can obtain through physical psychometry.

Another example of psychometry is "psychic archeology," or the process of tuning into the vibrational memory of history. Psychic archaeology uses psychometry to locate sites on which to carry out archaeological digs or to ascertain the historical context of artifacts. Respective to the type of psychic archaeology employed, it attracts interest for several reasons. For one, surveying techniques such as dowsing certainly are less costly in terms of time and equipment than conventional surveying techniques such as ground-penetrating radar or magnetometer surveys. Psychometry techniques such as automatic writing or scrying techniques are also easy to perform.

Psychic archaeologists claim that many of their techniques directly address lives of the past. Where accepted archaeologists make inferences about lives of the past based on material culture, some psychic archaeologists say they have visions of non-material aspects of the lives they study. This is one of those crossover lines between psychism and dowsing.

Advocates of psychic archaeology believe that in addition to locating prime archaeology sites, it may answer questions about the lives in the past not possible to ascertain using the archaeological record. They believe that the practice can assist them in locating important sites that may not be found or excavated without the assistance of psychic guidance. Skeptics, on the other hand, question the existence of psychic abilities, attributing the occasional successes of psychic archaeology to faulty thinking, mere coincidence, confirmation bias, cherry picking, or outright trickery. Skeptics compare psychic archaeologists to psychic detectives.

I am not espousing that everyone run out and become dowsers, but dowsers' literature is rich in certain aspects of psychometry which we all can take advantage of in honing our psychic skills. As we are trained not to use "tools" in our practice, it should be noted that there are dowsers who work with no tools at all. There are kernels of truth which we can glean from many different sources, and I believe that the way in which dowsers treat psychometry is definitely an area worthy of investigation and research.



In Contemplation of Created Things

Writer: Rev. Lionel Owen, Spiritualist; Cape Town, South Africa
Norwich Spiritualist Church, UK



Today I was sitting in the beautiful “Company Gardens” in the center of Cape Town, South Africa, listening to the birds and gazing in wonder at the lovely foliage. As I watched the cute squirrels running around trying to persuade me to give them some nuts, the wonderful words of the poet John Milton popped into my head. He wrote them many years ago, but in this age which is so absorbed in all that is materialistic, they are even more relevant. In full, he wrote, “Through contemplation of created things, by steps we may ascend to God.”

We seem to have become inured to the average scientist or atheist describing everything in material terms and refusing even to consider that life is more than just what registers on our five, very limited, physical senses. We also seem to have accepted that war and conflict are inescapable factors of our lives here on Earth. Politicians seem powerless to resist the siren voices of the armaments industry, the military and the power mongers, who tell them, “ours is the only way.” Hatred is once again replacing tolerance and understanding. We are so wrapped up in our day to day physical existence and in thrall to the ubiquitous and insidious news channels on TV, that even as Spiritualists we find it difficult to be still and do exactly what John Milton urges.

What would happen if we decided more often to contemplate created things? For a start, we would find ourselves being much calmer because contemplation requires stillness on our part. Next we would discover that in the stillness of contemplation, our auras would expand and consequently we would become more and more aware of what I like to call “the secret life of nature.” That is the essential, spiritual side of the natural world. As Spiritualists, we should know that everything in our physical universe is a muted or dulled simulation of what exists in the spiritual universe. Nothing physical exists that does not already have a spiritual counterpart.

When our auras extend, why does our awareness more easily connect to the spiritual side of nature? It is because our aura is part of our own Spirit, and expanding it automatically increases our awareness of hidden things. This is why mediums need to practice extending their aura in order to link with those in the Spirit World wishing to communicate with loved ones here on Earth. As our awareness grows, in turn we become conscious of the true beauty of the natural world. We come to recognize the spiritual light which is an integral part of all living things. This light interacts with the light of our own Spirit. We exchange true spiritual love and light with the natural object we are contemplating.



Thus we can be reenergized when feeling low and perhaps feel inspiration to achieve goals that we may have previously considered beyond our abilities.

However, while such spiritual contemplation is fine for we Spiritualists, John Milton's words can and should be followed by the more materialistic individuals of this world. For if they were, amazing transformations could take place! Compare the creations of nature with those of humanity. In nature one cannot escape the sense of wonder that no matter what, beauty and order are always present. Could the human mind, while constrained within a physical body, design a leaf that is even one-half as beautiful or as incredible as the real thing? Not only do leaves possess beauty, but they perform a vital task for the entire plant. They convert sunlight to nutrients for the tree, a process that is almost magical. Everything designed by nature, not only performs essential tasks impeccably, but also possesses an innate beauty. Nowhere in nature does utility exist without beauty. Even when tree leaves die, their colors are so beautiful they inspire poets and lead thousands of people to drive hundreds of miles to see the autumn colors. If only that were so in the creations of humanity!

Scientists congratulate themselves on being able to clone sheep. They portray it as "creating life" in the test tube or laboratory. Nonsense! All they have done is to use their limited understanding of the Laws of Nature, designed by beings far superior to us, to create an offspring of the sheep in a different way. The development process is no different from that which occurs in the womb. If instead of trying to "play God," scientists would seek to understand the spiritual basis of all life by examining the human mind more critically, their efforts would be of much greater long term benefit to us all. They could start by accepting that the mind is not a physical part of the brain but is the reasoning part of our eternal, spiritual selves.

At last, scientists are taking reluctant, but hesitant steps in the right direction through the vehicle of quantum physics. The trouble is that their training precludes them from reaching the right conclusions. Even as they establish through their quantum experiments that several non-physical dimensions exist beyond the four physical ones we acknowledge, they will still jump to the wrong conclusions. Science has become far too specialized. Consequently, we really do know more and more about less and less. The secret of unravelling the

spiritual nature of all life is to be found in "generalism" not "specialism."

Originally, science, art and religion were all part of "philosophy," as they were in Milton's day. Thus a holistic approach was then the norm, and although religion in particular fell prey to the corrupting influence of power, there was a much greater acceptance then of the true fatherhood of God than there is today. Many of us luxuriate in the physical benefits provided for us by scientific specialization, while being uniquely ignorant of the presence of the power of the Spirit in all things. Nothing is more destructive. Increasingly, in our pampered luxury so many of us unwittingly add fuel to the negative, all-consuming power of consumerism. Consequently, generations can and are denied the opportunity to develop their spiritual natures properly while on Earth. Instead money and power become twin gods.

By persisting with the wrong notion that life occurred by accident in the primordial mud, we blind ourselves to the facts. Even if it were true that the primordial mud gave rise to the first single-celled examples of sentient life on Earth, this begs the question that inanimate life (mud for instance) is an aspect of life also. It is similar to the arguments put forward for the "big bang" by astronomers. They claim that everything began with the big bang. If that is the case, how come there was anything to go "bang" in the first place? It is far safer and more sensible to conclude as did the great philosopher from the spiritual world, Silver Birch: "I know of no beginnings, I know of no endings."

As we examine the wonders of nature (or as William Cowper advised, "go mark the matchless working of the power that shuts within the seed the future flower") we cannot fail to be convinced of the power, majesty and ingenuity of the mind or minds that "planned this scale of beings." Accident indeed! Rubbish!

Spiritualists accept the truism that nothing dies, especially human beings. What happens upon death is a change of form. Scientists accept this in regard to matter, but because to most of them, mind and Spirit are figments of the imagination, they cannot and will not accept it in regard to life itself. How sad, and, in relation to the growth in intolerance that seems to be an inescapable side effect of materialism, how deadly. Give me Milton's enlightened philosophy any day.

When Books Went Flying

Writer: Michael Tymn
Academy of Spirituality & Paranormal Studies, HI

Hamlin Garland is remembered today primarily for his contributions to literature. He authored 52 books, including *A Daughter of the Middle Border*, for which he was awarded a Pulitzer Prize in 1922. He lectured on literary, social, and artistic matters. The University of Southern California houses the *Hamlin Garland Collection* in the Doheny Memorial Library. The Hamlin Garland Society exists today to disseminate information on Garland's literary works.

Garland qualifies as one of the most patient of psychical researchers. He reportedly waited nearly four hours for something to happen with medium Mary Curryer Smith during a sitting with her in December of 1892. Smith had approached Garland at his uncle's home a week or so before their sitting, explaining that she had read about his interest in psychical research and that her Spirit guides had urged her to contact him and request that he test her abilities. She told Garland that strange things had begun happening around her house when she was around nine years old, and that she later began to get messages "from the other side," many of which provided comfort for people who had lost loved ones. She added that after her daughter Maudie died, she began hearing from her every night, and Maudie now looks after her when she goes into a trance state.

Smith was primarily an independent or direct voice medium, also called a "trumpet medium." She claimed that Spirit voices emanated from the space around her and were amplified by a trumpet or megaphone. When Garland first heard about this phenomenon, he suspected that it was all a hoax carried out by means of ventriloquism.

Impressed with Smith's sincerity, Garland offered her the opportunity to demonstrate her abilities at his uncle's home that same night. However, the sitting was a failure as no phenomena of any kind took place due to stormy weather conditions that night which were reported to interfere with mediumistic reception. Garland agreed to meet with her again after a lecture he intended to give the following night.

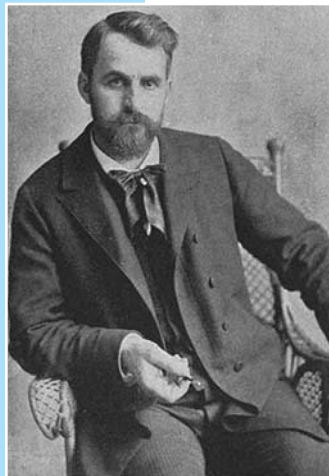
The second sitting took place in the apartment of a Miss Kelso, an acquaintance of Garland's who was skeptical of all such psychic claims. Several other people joined them, none of them known to Smith or familiar with mediumship. As was the

routine for test sittings in those days, Garland used silk thread to securely tie Smith's arms and legs to the chair in which she was seated. They waited for nearly two hours before sounds began emanating from the nearby piano—not from the keys, but from the strings as if they were being plucked. As the small group began singing "Annie Laurie" and other familiar melodies, the piano's string playing kept time with them. Garland and the others heard various raps, rustling sounds and whispers coming through the medium's trumpet. Garland heard the name of his sister whispered and others recognized names and short messages. It wasn't much, but it was more than any of them had previously experienced and enough to warrant a third sitting by Garland.

The same group gathered the next night. Garland's report does not indicate how long they had to wait, but he wrote that the voices were much clearer than the previous night. A voice giving the name "Mitchel" spoke directly to Garland and had much to say concerning the work of the American Psychical Society for which he served as an investigator. "He spoke clearly, fluently, and forcibly, with grave precision, like an elderly, intelligent, but rather pedantic college professor," Garland recorded. "His words related wholly to methods of communication and the health of the psychic." Several of the sitters received meaningful personal messages, but there was little in the way of "physical disturbances" in this sitting and therefore less exciting to some of them.

After the sitting, Garland asked Smith who Mitchel was and was informed that he had been a friend of her father's and was the brother of O.M. Mitchel, the astronomer. She said he had been one of her chief guides for many years, and it was he who suggested that she contact Garland.

During their fourth sitting, they waited for four hours for something to happen. It was nearing midnight on New Year's Eve and they were about to call it a night when a faint tapping began on the top of the piano. With its cover closed, the piano began to "twang" as if to invite them to test it. So, while holding his hand on the piano cover, Garland commanded that the piano keep time with him as he whistled "Yankee Doodle." The piano followed the tune, not from the keys but from a plucking of the strings. After a few more commands were followed, the force seemed to leave the piano and move to the table. Voices were soon heard coming through the trumpet as it floated about the circle. Garland reported that two of the voices were so strong in tone that he could distinguish them as individual utterances. One of the speakers was a brisk, jovial, not too intellectual young man who gave his name as "Wilbur." The other was the very precise, rather ponderous and oratorical "Dr. Mitchel" who had spoken the previous night. His speech was cultivated but old-fashioned. The third voice, sweetly clear, was that of "Maudie."



Hamlin Garland

Garland noted that strict controls were in force. He had securely tied Smith to the chair and the room was locked so no one could leave or enter. Since the other sitters did not know Smith, he was certain there was no collusion of any kind. He was so impressed with what he witnessed that night that he later arranged for Smith to travel to Boston to be observed by a committee of American Psychical Society researchers.

During three sittings with the APS committee in Boston, little happened beyond some insignificant rappings and slight movements of the table. It was not enough to impress the committee. Garland concluded that Smith was too eager to provide results. She was not in the necessary passive frame of mind in the strict, formalized setting. Therefore, Garland arranged for one last sitting under more friendly and relaxed conditions at the home of Professor Amos Dolbear, the head of the department of astronomy and physics at Tufts College in Boston. (Dolbear had been credited with inventing the static telephone and an electric gyroscope used to demonstrate the earth's rotation.)

Only Garland, Dolbear and his wife, and Smith were present in the home. Garland again tied Smith to her chair, binding both her arms and her ankles with tape. He also draped newspaper over her knees and tacked the edges to the floor so that any movement could be detected by the noise from the paper. While Garland kept a hand on one of the Smith's wrists, Professor Dolbear kept his hand on the other.

An hour or so passed without result, and Dolbear suggested they call it a night, feeling that the safeguards against fraud had stifled the medium. However, recalling how long it took for phenomena to manifest previously, Garland convinced Dolbear to wait a little longer. Soon thereafter, books from Dolbear's library began whizzing over their heads and landing on the table in front of them. Some two dozen books were stacked by shadowy hands. There was enough light for Garland to see the hands. He recorded that they were clearly those of a man and much larger than Smith's. "Wilbur" then began speaking through the medium's trumpet, which floated around the room.

"For two mortal hours this invisible kept us wondering at his power and laughing at his wise-cracking," Garland recorded. "He was philosophic as well as humorous. At intervals he played jokes upon us. At my request he touched my face on the side away from the psychic and (as I sat) six feet from her. As a still stronger test I asked that the small end of the cone touch me on my right nostril. This was done with such gentle precision that it seemed a caress."

Garland further recorded that the cone rose high in the air when Wilbur identified himself as Jefferson Wilbur Thompson, a brigadier general in the Confederate army who died in Jefferson City after the Civil War. He said he was one of the medium's "guides." According to Garland, he spoke in

a manly voice and as clearly as if he were a living human being. During all of the activity, Garland monitored the medium's position and noted that she remained in a "deathly trance."

"In all that he said and did 'Wilbur' gave me the impression of a rollicking Western or Southern man, yet he flitted like a shadow from point to point in the room" Garland said in his report. "He was disposed to have fun with us. He was as real as any person in the dark could be. He responded to every question with readiness and humor. He continued to play jokes on us. He bumped Dolbear on the head and caressed Mrs. Dolbear gently on the temple. At my command, he covered her right ear with the broad end of the trumpet; this brought the small end six feet from the psychic and at right angles to her."

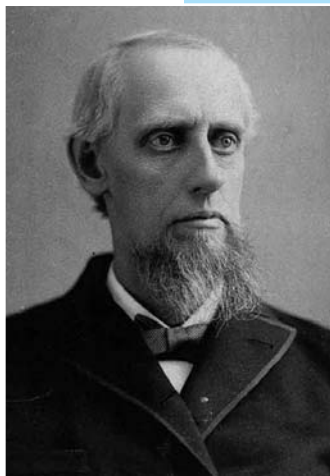
After the books had been stacked on the table, Mrs. Dolbear asked Wilbur if he could bring the small candy box on the shelf above the books. Professor Dolbear called her request "preposterous," but a moment later the box was laid upon the table. Garland asked Wilbur to write his name in one of the books on the table. When the phenomena stopped and the lights were turned on, one of the books was found to have Wilbur's signature.

Before the lights were turned on, however, Mrs. Dolbear appeared to fall into a trance and become clairvoyant. She said that she could see forms moving about the room and then the voice of a deceased relative began speaking to her. According to Garland, the conversation between the relative and Mrs. Dolbear continued for some time.

Garland further reported that Professor Dolbear was so dumfounded and bewildered by what had taken place that he sat in something of a daze until Garland and Smith left his home. Dolbear apparently decided not to mention the experience to his colleagues or anyone else, lest he be laughed at.

Garland was only slightly less guilty of peer pressure as he preferred to subscribe to the popular psychical research theory of the day holding that it was not Spirit activity but a "secondary personality" or a "dream personality" of the medium using telekinetic powers to move things and speak.

While Garland often implied Spirits of the dead, he always reverted to the subconscious of the medium as the cause of it all. For an "intelligent" person to suggest Spirits of the dead are the source of phenomena was to invite scorn and guffaws. Such ideas were seen as no more than superstitions created by religion. Thus, Garland apparently did not concern himself with attempting to confirm the existence of Jefferson Wilbur Thompson. A recent Internet search, however, reveals that there was a Brigadier General Meriwether Jefferson Thompson in the Confederate army and that he died in 1876. Another site mentions that "General Jefferson Thompson" surrendered to General Granville Dodge in Arkansas. The name "Wilbur" is not mentioned in either case, but this could very well have been a nickname, especially for someone who did not care for the name Meriwether.



Amos Dolbear

CHANGE & the Generational Shift

Writer: Rev. Dr. Norma J. Turner, NST
Spiritualist Living Center, AZ

How many of you are familiar with current musicians like The Zac Brown Band, Pitbull, or the Fifth Harmony? How about Beyoncé, Justin Bieber, Eminem, Miley Cyrus, or Lady Gaga? What about bands from the 90s like Nirvana, Pearl Jam, Soundgarden or the Red Hot Chili Peppers? In the 80s did you listen to Bon Jovi, Guns N' Roses, AC/DC, Michael Jackson, Prince, or Madonna? Maybe your favorites are from the 70s like Abba, the Rolling Stones, or the Jackson Five?

Our familiarity with the bands and pop artists could place us on a generational rack along with others in our general age range. Granted, the type of music you enjoy might have influenced your familiarity with some of these musicians, but you would have lived during a time when their names were commonly heard on the radio or television.

I have become very aware of the fact that I really don't know too many of these people winning awards today like the Oscars, Emmys, or Grammys. How do we keep up with these people? I am

more familiar with those famous people that are transitioning—Robin Williams, Shirley Temple, Mickey Rooney, Joan Rivers, Lauren Bacall, Jan Hooks, Sid Cesar, and so many others.

Here we are, all older and wiser—yet we are still turning the pages on new chapters in our lives. Life is truly a journey of constant change and revision.

They say that our bodies, through the process of cell renewal, become totally regenerated every 7 years. If that is true, then I am on my 9th body regeneration—yet I am the same person I have been since birth. So while I may have planned to write about change, I do believe I am writing about the three-part being that makes up our person: the body, the soul, and spirit.

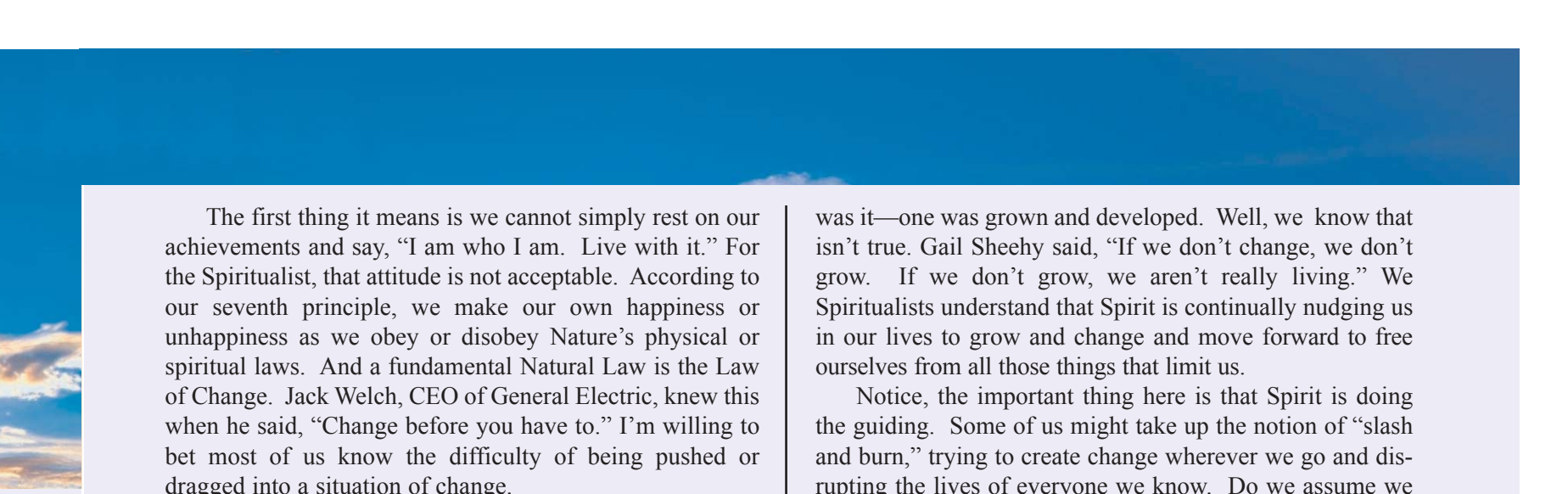
We are individuals built to withstand constant change—that is our nature. And yet there are things about us that do not change. We are all familiar with the famous prayer by Reinhold Niebuhr:

God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

What a gift—to know how to cherish those things within us that bring us stability and strength while being willing to change those

things that limit or box us in—and we don't always know how to do that or want to do that. We tend to grow comfortable with our lives, even when things are not going well. We find ourselves in an uncomfortable job, a failing marriage, a depressing lifestyle, or some other situation—and we continue to accept those conditions of life. You see, we are meant to be happy. We are here to live fulfilling lives, but the changes that we are required to make to achieve happiness may not always be easy.

In Spiritualism, we believe that Spirit lives in and through us, and guides us to fulfillment. But what do we consider fulfillment? According to Spiritualist philosophy, our duty in a mortal life consists in attaining knowledge and gradually developing our character and nature to harmonize with the fully unfolded spiritual state. This duty in life involves the all the aspects of our conduct: mental, moral, and spiritual. Now that sounds quite lofty, but what does it really mean?



The first thing it means is we cannot simply rest on our achievements and say, “I am who I am. Live with it.” For the Spiritualist, that attitude is not acceptable. According to our seventh principle, we make our own happiness or unhappiness as we obey or disobey Nature’s physical or spiritual laws. And a fundamental Natural Law is the Law of Change. Jack Welch, CEO of General Electric, knew this when he said, “Change before you have to.” I’m willing to bet most of us know the difficulty of being pushed or dragged into a situation of change.

Too many of us have been faced with that unexpected notice that our job was terminated, or our spouse had chosen a new lifestyle, or we find we have to move suddenly to a new location. Who hasn’t had to deal with a son or daughter who has caused us to change our plans for a pleasant, dream-filled retirement? And you have heard stories of people who have had accidents or illnesses that resulted in a major change of life. Who would have thought? The point is, change is the name of the game—and we find our own happiness or unhappiness as we obey or disobey Nature’s physical or spiritual laws, which means, as we accept or fail to accept the changes that occur in our lives.

Arnold Bennett, an English writer and journalist, said, “Any change, even a change for the better, is always accompanied by drawbacks and discomforts.” As an example, much as we look forward to a vacation, there is the concern about a strange hotel room, finding our way around a new city, or being with people we don’t know. Would you believe some people do not travel for those reasons? Why do some people always eat at Village Inn or McDonald’s—because while they want something different, they go to a location where they know what to expect. Now, granted, there are some people who really like going out on the experimental limb, but the Olive Gardens of the world make their money on the rest of us who like the tried and true. Even when we are being adventurous, we like the comfortable feeling that comes with familiarity—even when we know it isn’t good for us—like a Big Mac and Fries!

Some of you remember the book written by Gail Sheehy in the 1970s called *Passages*. Hers was not the only book on the topic of change in people’s lives. Some ten years later, Daniel Levinson wrote a book called *Seasons of a Man’s Life*—yes, about stages in a man’s life. People used to believe that once a person achieved puberty, that

was it—one was grown and developed. Well, we know that isn’t true. Gail Sheehy said, “If we don’t change, we don’t grow. If we don’t grow, we aren’t really living.” We Spiritualists understand that Spirit is continually nudging us in our lives to grow and change and move forward to free ourselves from all those things that limit us.

Notice, the important thing here is that Spirit is doing the guiding. Some of us might take up the notion of “slash and burn,” trying to create change wherever we go and disrupting the lives of everyone we know. Do we assume we know more than Spirit and have the insight to know what others need to do in order to grow? Might that not be a bit presumptuous? Carl Jung, the psychologist, said, “If there is anything we wish to change, we should first examine it and see whether it is not something that could better be changed in ourselves.” There’s something to think about.

So where are we? Our soul grounds us in our beingness, in who we are. Our soul is the “me” in Norma as I have progressed through the ‘70s, ‘80s, ‘90s and on into this new century. Our bodies are in the midst of continual change in a world that, itself, is in constant change. Our soul came with us into this world, stays with us as we grow and develop, and will make the transition as we pass into the next phase of our existence. Our soul “grows even as the mighty oak grows and only by living in according with spiritual law can spiritual development be attained” (NSAC Manual, 2004, p. 23).


Our attitude toward change will lead to our happiness or unhappiness in our daily lives. Do we avoid change in any form, preferring to stay with what is known and comfortable, even though the situation is unhealthy, unfriendly, or even detrimental to our lives? Do we expect everyone around us to change and adapt to us, thinking that the world around us will improve if we can motivate others to change? Do we become constant change makers, creating change wherever we go, not only for ourselves but for everyone around us regardless of the effect on others or the impact on ourselves? Or, do we seek the middle ground and accept change even though change is uncomfortable because it is important, while at the same time, remaining grounded in those things that are unchangeable.

God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.



The Great Mystery

Writer: Rev. Richard Terpe
Spiritualist Church of Peace & Light, CT



I have been fortunate in my life to have had friends and acquaintances from many differing religious and spiritual views. I find the atheists and fundamentalists to be the most interesting and challenging of these. I am often in accord with many who consider Spiritualism and spirituality superior to religion.

Atheists and Fundamentalists are two sides of the same coin to me. They both have all the answers and steadfastly cling to their convictions. I consider this to be stifling to any type of spiritual growth. Do they still progress on their spiritual path? I hope that they are still learning spiritual lessons while living on this Earth plane.

The religion of Spiritualism leads us to question our existence. It has no dogma and provides no answers to some of the great empirical mysteries of our being. It does however provide guidance to us on our quest to discover the mysteries of our being, and our existence and purpose in this

material life and beyond.

Years ago I read a book titled *Hanta Yo*, by Ruth Beebe Hill. The book was about a band of Lakota and it told their story through several generations. One word I learned from this book was “wakan tanka.” The most literal translation is “the big mystery.” I think this is probably the most profound theological statement I have ever heard. We often think that the Native American word for God was “the Great Spirit.” This is, however, inaccurate. Like the Lakota, the Algonquian word for this is “manitou” or “manido” and is defined as a basic mysterious force that pervades all of existence. We often consider aboriginal people like the Native Hawaiians, Australians, Africans and the Native Americans as quaint and primitive. The truth is that their belief systems are closer to the source, and are therefore less complicated than those of the more organized religions, yet they are profound in their insight.

They, like Modern Spiritualists, delve into the mystery of creation with no preconceived notions and allow the mystery to engulf them. There is no need to solve the mystery. As Spiritualists, we are aware that for every question we find the answer and that answer leads to many more questions. This is the joy of our endless journey through the Universe. It is like reading a mystery novel with no ending and yet it is a real page-turner.

If you are comfortable with not knowing all the answers and allowing yourself to experience the mystery with a sense of wonder and awe, then Spiritualism and its related religions are probably a good fit for you. You will find endless opportunities for growth.

So, what is life? Do we live after our so-called death? What is our purpose or do we even have one? What is the nature of God? Is The Divine a *being*, or an all-pervading *force*? Is the creative force of the universe a loving force for good or totally neutral? These questions and many more will arise as one continues his or her journey along the path of spiritual growth.

Karen Armstrong is an author of books on religion and a former Roman Catholic Nun. When she was asked about her choice to leave the religious life, she said, “I am no longer a practicing nor believing Christian, but my journey with God is far from over.” Although this may not be an exact quote (as I am writing from memory), I think we as Spiritualists who came from other traditions can relate to her statement.

Do not be afraid to live in the Mystery. Don’t think you’re expected to know all the answers. Your journey with Infinite Intelligence, the “Great Mystery,” or whatever your concept of divinity is may be far from over.

A Sea of Sights & Sounds

Reprinted from TNS 1978

by Rev. Melvena Haffner, Church of Spiritual Life, NH

Empty space is not empty! Hydrogen ions fill the dark recesses of outer space and solar winds chase the particles of matter between worlds! Yet all of these things—all life—all matter—are vibrations and about us is boundless eternal space. What fills this empty space? Invisible, living forces! Perhaps our space probes have unlocked the door to many new exciting questions. The exploration of nature—and all the universe is nature—is God's beauty—is endless!

Substance is created through Natural Law. Cosmic dust is matter, or fine energy as we now like to call it, adding to the phenomenal mass of expression. Cosmic space is expansively vast and orderly. It is a naturally created expression of friction and temperature through radiant energy, or beams of light, all becoming a definite principle—the results of a workable law operating forever the same. No scientist actually knows the time it took to create nature's co-related substance—life. We are led to believe that at one time this Earth was a whirling mass of structure and forms. Time eventually molded and created the world as we know it. In the action of space, there must have always existed the essential forces to supply nature's needs—solar energy—cosmic rays—electric power—all waiting to be called forth when the time would come for humanity to comprehend the possibilities of a universal, cosmic law which would gradually unveil the meaning of life and its inter-related functions. We know there are two distinct forces continuously at work, building up and tearing down.

In human life, do we not grow to the age of maturity only to gradually decay! Physical death takes place and the material body is left to return to Mother Earth. Because the breath of life can no longer continue within the physical body, the energy returns in obedience to its proper place within its wheel of progression.

Science now believes that the body possesses a soul. The soul, taken as an unknown, has been weighed. This weight was first determined by death bed observers. When patients, minutes away from death, were placed on scales observers noted a definite weight loss at the moment of death. This loss then remained constant. The difference, presumably, assigns a tangible weight to the soul, which offers no firm clue to the visible eye aside from the fleeting form which departs the body at physical death. Since the atomic age, scientists have discovered that man is atomic. What a marvelous demonstration for a scientist to see.

These facts all go to prove that nothing is wasted, that all elements and forces gravitate back to their original place when

their purpose has been served. When dissolution takes place, simultaneously, restoration begins. When vegetation dies, new life springs forth and fresh green grasses appear. The buds of spring burst forth from every tree, flower and plant. The unseen hand of a universal power continues at work, fulfilling its never-ending duties.

Down through the ages man has established the need for a personal God, one outside of nature's demonstrations. This has been a stumbling block and one of the reasons why scientific research has wrestled with orthodox beliefs. Facts must be proven in all their natural function! As a class, scientists recognize a power to which all seems answerable, a Universal Intelligence. We know it to be the creative force of life, indestructible. It may be transferred, but cannot be destroyed.

No one knows yet what matter is, only how it is constructed. We know the third element to be Spirit. As Spiritualists, we believe we have the true interpretation of the Grand Trinity—matter, force and spirit. Spirit at work can build or destroy a thousand forms, but the substance upon which it works is eternal.

Science suggests that our world was cast-off from the sun and slowly, through the lapse of ages, developed until it was capable of giving birth to life. Spiritualists differ with the explanation of these ideas. We cannot conceive nothing becoming something, nor can we conceive something becoming nothing. Fundamentally, the elements have always existed in some form or state.

Thus far, science presents a materialistic conception of evolution, a theory which represents the universe as a self-acting machine. In it there is no law or purpose. It doesn't attempt to explain why nature does this or that. The challenge is left open to the scientist to continue on eagerly for further proof. We believe there must be a third element, Spirit. Otherwise, why is there thought, reason and love?

When science confounds the soul with the organism, makes intelligence a function of matter, and conscience a result of mere material elements, we take issue. Our philosophy insists there is a third element. We believe the visible universe represents the materialized expression of invisible energies, including that directive power we call Spirit.

The time is not far away when our spiritual understanding of creation will be better understood. We can believe we are nearer to the threshold of a united universal and spiritual awakening, nearing an age when science will follow, hand in hand, accepting deeper truths fundamentally within the seemingly mysteries of creation.



Forgiveness

Writer: Diane Edwards
Spiritualist Church of Eternal Light, ME

The famous saying goes “to err is human, to forgive is divine.” What makes the power of forgiveness comparable to Infinite Intelligence? It seems the very nature of humans is to get angry and feel resentful towards those who have hurt us or harmed us in some way.

We tend to remember the undesirable actions of others which impacted us and made us feel badly. Forgiveness is the act of overcoming the feeling of resentment or revenge for the person who has taken negative action. It is a virtue which in many people’s perception is quite relative. Some tend to think that certain actions are forgivable while others are not. Some people think that forgiveness gives the wrongdoer permission to perform ill deeds repeatedly. The truth is, forgiveness is subjective and the act of forgiveness can have many meanings. Acceptance of an apology may be considered forgiveness by some, while others forgive by teaching the person who once hurt them how to correct their habit of hurting others.

We all make mistakes. Through the process of learning how to forgive others, we also learn to how to forgive ourselves. Thus, the virtue of forgiveness helps us come out of the feeling of self-blame. If we fail to forgive ourselves, in time we often come to the realization that others had forgiven us a long time ago, but we had continued feeling badly about ourselves unnecessarily.

Forgiveness helps us feel lighter and helps us get past hard feelings that occupy our mind and heart and gradually eat away at our peace of mind. Forgiveness is a path to self-fulfillment. People who can readily forgive others are much more responsible and satisfied within themselves than those who keep grudges against others and potentially develop feelings of hostility toward someone or something. Feelings of anguish many times spur arguments, fights, mistreatment of others, and in some cases, war. Those who forgive help create positive energy on this planet.

If the people who are close to you betray or hurt you,

you may find it most difficult to forgive them. Sometimes the extent to which your trust is breached determines the ease or difficulty of offering forgiveness. It is true that the more easily we forgive the other person, the less likely we shall suffer personally by holding a grudge against the wrongdoer. It is in our best interest to let go so that we do not stay annoyed and offended for long. Holding a grudge against another will only affect our relationship with them, not hurt them or teach them a lesson in any way. The ability to forgive gives us a sense of freedom and eases our suffering and pain.

Forgiveness frees up and puts to better use our energy that was once consumed by holding grudges, harboring resentments, and nursing unhealed wounds. It helps us rediscover our strengths and restores our limitless capacity to understand and accept other people and ourselves.

Most of us need time to work through pain and loss. We can all find personal reasons for postponing forgiveness. Perhaps you are waiting for a wrongdoer to repent before you forgive them. Remember that such a delay causes you to forfeit the peace and happiness that could be yours today.

Rehashing long-passed hurts is foolish and does not bring happiness. Don’t be the kind of person who holds grudges for a lifetime, unaware that the process of courageously forgiving those who have wronged you in the past is both wholesome and therapeutic.

Forgiveness comes more readily when we have faith and trust in Infinite Intelligence. Such faith enables us to withstand the worst of humanity, and also enables us to look beyond ourselves. Most importantly, faith enables us to more readily forgive.

All of us suffer through pain and injuries from experiences that seem to have no rhyme or reason. We struggle to understand or find an explanation that makes sense to us. Though we may never know why some things happen to us in this physical life, we must eventually try to reach a place of forgiveness for ourselves and others and rise above it.

Natural Law

Writer: Rev. Janet K. Bleier, CM
New Beginning Spiritualist Church, WI

First and foremost, I am a scientist. I come from a long line of serious, practical, primarily German and English ancestors. My father worked for Eastman Kodak in the film business for over forty years and my mom was a bookkeeper who took college courses in chemistry for fun. From a young age, I was taught to question everything, examine the evidence and make my own decisions.

In college I studied nursing, with all of its attendant science requirements, and after graduation I specialized in critical care, where interpretation of symptoms and data was crucial. I enjoyed it; it was logical and usually predictable, too. Certain conditions led to almost inevitable outcomes. Did I see things that sometimes didn't make sense? Sure I did. I witnessed the inexplicable recovery of a 96-year-old multiple bypass graft patient, and a woman who almost seemed to will herself to die rapidly of cancer after her husband passed away. But most importantly, I saw how much difference a human touch could make in a patient's recovery. I was pretty sure I knew the rules, and the exceptions I simply dismissed. After all, there weren't really that many of them.

If I'm honest, like many of you I perceived Spirit and those who had passed for many years, but I refused to pay attention to it and certainly didn't talk about it. That was crazy stuff, not measurable, quantifiable, or even remotely rational.

Fast forward a number of years. As a latecomer to Spiritualism, I made darn sure I knew what I was getting into. I read, studied and questioned everything. Over time, after receiving so many evidential messages and having experiences of my own, I began to believe in a Spirit World and communication with those who reside there. Even then, clinging to the idea of rules and structure, I wondered how was this possible. Early on in my studies I was introduced to the concept of Natural Law, and the more I examined that philosophy the more I could discern the pattern behind communication between our physical world and the Spiritual World.

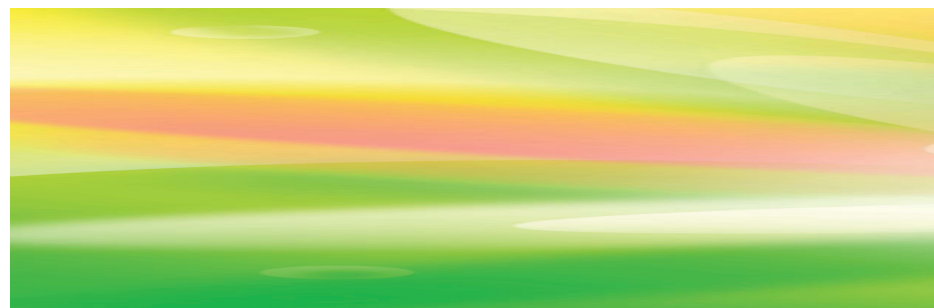
According to the National Spiritualist Association of

Churches, "Spiritualism is a Philosophy because it studies the Laws of Nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day." So, what are the "Laws of Nature?" NSAC further defines Natural Law as "an ascertained working sequence or constant order among the phenomena of nature." That sounds pretty simple, cut and dried, with no wiggle room. Natural Law is a continuum, a single line. At one end is the physical world where the Laws find expression in matter, and at the other is the Spiritual World where the law is expressed via Spirit and spiritual forces. Both ends of the line and everything in between are ruled by Natural Law. In fact, that is the Law of Continuity, which actually states that there is one continuous spectrum of Natural Law. There is a caveat too: Natural Laws are immutable and unchangeable. They work the same way, every time, and there are no exceptions.

Well, that sounds great, but how does one go about testing that idea? As much as I embrace the theory of Natural Law, I need proof. Natural Laws in the physical world are easy to find, and we aren't even close to discovering them all. As humans, we are limited by our physical brains and bodies, by our limited knowledge of the world around us and by the rudimentary tools we use to study our universe. It would be incredibly arrogant to assume that our species knows everything about our environment, for new discoveries are made every day. Having said that, here are two Laws that have been definitively proven:

The Law of Gravitation. Try arguing with this one! Gravitation is the force exerted by the Earth's mass on all objects within its sphere of influence. This force causes all bodies to fall toward the center of the Earth and also keeps all objects from flying off the face of the Earth. Now, if I attempt to jump off of my roof and fly, I will fall every time, no exceptions. Since I know that, I will forbear testing this law.

The Law of Conservation of Energy. This is a basic law of physics that states that matter and energy are interchangeable and the total amount of energy and matter in the universe is constant. You cannot create or destroy matter or energy—they just change from one form to another. If you burn a log, it turns to energy. Think about how this applies to the Spiritualist teaching that we never die. The physical body may die, but the energy remains. We cannot "just disappear" or stop being. Our forms change, but our energy does not.



death. The soul drifts in and out of the dying body. The Spirit goes into a rest period after death. Someone who has had a traumatic death or has been ill for a while may need more time to regain their energy. A life review occurs; then a soul becomes a full-fledged Spirit.

From: "What Happens to Your Soul After You Die? Do Ancient Philosophies & Modern Mediums Have the Real Answers?" By Jen Engevik, firsttoknow.com

A Study of End-of-life Dreams and Visions (ELDV's)

seeks to establish their connection with enhancing palliative care for individuals who have terminal illness. The findings, published in the Journal of Palliative Medicine, showed that the closer the patients came to death, the greater the frequency of ELDV's experienced. Interestingly, the comfort these dreams and visions provide also increased. In general, most of the subjects had at least one ELDV per day. Of these, half occurred in sleep. All ELDV's were characterized to be so vivid they seemed real.



James P. Donnelly, author of the study, relates: "This study demonstrates that ELDV's are commonly experienced and characterized by a consistent pattern of realism and emotional significance. These dreams and visions may improve quality of life and should be treated accordingly."

From: "Comfort to the Dying Brought by Near-Death Experiences," by A. Maralit, Food World News, October 2015, foodworldnews.com/articles/47236/20151027/comfort-in-the-dying-process-brought-by-near-death-experiences.htm

What Happens to the Soul After Death

An article by Jen Engevik at firsttoknow.com asked this question. Engevik answered the question by using information from ancient philosophies and responses from modern mediums. She ascertained several patterns.

The Dying do not cross over alone and see dead friends, family members and angels prior to leaving. Their Spirit can leave the Earth either before or after physical

Poll About the Afterlife

A poll taken by 60 Minutes and Vanity Fair of 1,010 adults nationwide late in 2015 received some interesting answers to their questions. When asked which they were better prepared for, death or retirement, 43% said they were better prepared for death than retirement. When asked which they would rather know the answer to, 48% said they would rather know what happens after you die, and 45% said that said they would rather know the meaning of life. When asked if science could prove whether the afterlife exists, 67% said that it could not. When asked about near-death experiences, 63% of those questioned believed near-death experiencers had really seen the afterlife and only 27% said they were delusional. When asked where someone should look to learn about the afterlife, 61% chose a religious leader.

From: "60 Minutes/Vanity Fair poll: The Afterlife," January 2016, cbsnews.com/news/60-minutesvanity-fair-poll-the-afterlife/



Robert Redford will star in a movie in which the afterlife has been proven. According to the announcement about the movie "The Discovery," it is a sci-fi love story set two years after the discovery of an afterlife that has been scientifically proven where millions of people have taken their own lives in order to "start over." Redford is the man who makes "The Discovery." The movie started shooting in Rhode Island in late March.

Netherlands Study on Near-Death Experience

A study conducted in the Netherlands between 2001 and 2009, included 344 cardiac arrest patients who were successfully resuscitated. The study was conducted among two groups, one group of cardiac patients who had a cardiac arrest with a near-death experience (62) or 18%, and in the other group of cardiac patients who did not have a near-death experience. This research studied the medical, pharmacological and psychological experiences among the two groups.

The occurrence of the near-death experience was not associated with duration of cardiac arrest or unconsciousness, medication, or fear of death before cardiac arrest. The researchers did not know, why so few cardiac patients reported near-death experience after resuscitation, but they thought it could be explained by the age of the patients, memory power and brain damage during the cardiac arrest. Near-death experience occurs with increasing frequency because of improved survival rates resulting from modern techniques of resuscitation.

From: "Not Quite the Norm," by Dr. R.A. Ranjith Perera, Sunday Observer, December, 2015, sundayobserver.lk/2015/12/06/spe-enc-02.asp



Pet Communicators

The New York Daily News ran an interesting article titled "Pets and the afterlife: coping with the death of a beloved animal" by Jennifer Angel. Angel interviewed two communicators. One was referred to as a

Pet Psychic and the other as an Animal Medium. Angel writes that "Gifted animal communicators and pet psychics frequently assist both dogs and their owners during this difficult time and offer invaluable help and insight into the spiritual nature of a pet's consciousness—both on earth and in the afterlife." Just some of the questions addressed in the article are: Is it time? What about accidents? and signs from the other side?

From: "Pets and the Afterlife: Coping with the Death of a Beloved Animal," by Jennifer Angel, Daily News, January, 2016, nydailynews.com/life-style/horoscopes/pets-after-life-article-1.2480799

The Digital Afterlife

Outside of support groups and grief counseling, a great many people suffering a bereavement say that they found social media to be a great comfort; not just in terms of being able to access old photos or videos, but in the ability it offers to see the other lives touched by the person who has died. This is no more evident than in the aftermath of a famous figure's passing; just look at the outpouring of love online for David Bowie earlier this year.

A commonly voiced regret among those grieving is not having taken more video or audio recordings. Even more commonly cited is the act of calling someone's phone, to hear his or her outgoing voicemail message. The more vivid the memory, the more we treasure it. More and more families are choosing to keep the social profiles of their departed active, in the form of memorialized pages. As generations pass, these memorials have the potential to take on historical value, even functioning as family trees. But another regret we are beginning to hear is that families forget to pay fees and lose the deceased online presence.

From "The Digital Afterlife," by Philip Ellis, ogilvydo.com, March, 2016, ogilvydo.com/events/sxsw-2016/the-digital-afterlife/

An Indian City that Welcomes the Dead and Dying

In 1897, writer Mark Twain called the Indian city of Varanasi, "older than history, older than tradition, older even than legend." Twain's words described this city more than a century ago, but you still won't find the India of high-tech call centers and cosmopolitan culture here today.

Instead, this spiritual capital of Hinduism, which dates back to the 11th century, is hyper-focused on the act, and art, of passing on. Here, you're literally—and very publicly—surrounded by the intimate rituals of death.



From "A Gorgeous Indian City that Welcomes the Dead and Dying," by Kelly Phillips Badal, travelandleisure.com/slideshows/varanasi-india-death-celebrations?/

Tom and Lisa Butler are interested in your personal experiences with after-death communication. Please send your experiences to Tom-Lisa@atransc.org.



Are There Fresh *Revelations of Truth?*

Reprinted from TNS 1931

Writer: William H. Ritz

Truth is ever seeking recognition and demonstration. It is positive, even aggressive in its nature. Truth has been waiting for man and his search. Like supply and demand they are mutually attracted and in due season must come together.

Practical truth is a law for human investigation and action, but no one can recognize that which is above his capacity, and it cannot be revealed to him. Man can deal with conditions only as fast as he comes to them by individual development of spiritual consciousness. We must cultivate this consciousness and know that the influx of spiritual truth and power has never ceased or been withdrawn.

God is present everywhere except in the closed human consciousness, and there, entry will not be forced but must be invited. Then man comes into the conscious possession of his lawful heritage as a child of God. Christ is interpreted as the divine sonship in mankind, thus widening the exclusive local and historic significance of the term and office.

How can these vital principles be most readily introduced into consecrate form in daily life and made dominant? Thought is the motor force and must be trained with intelligent care and persistence. If we choose our ideals and dwell with them, they in turn will give shape and tone to our consciousness.

Mind has its habits, its well worn channels, its favorite resting places, and its concentrative possibilities. These powers and forces must be intelligently utilized for the formation of a symmetrical consciousness. But mental as well as physical habits are persistent and—"Eternal vigilance is the price of liberty." if certain ideals are to be built into the actual and external, they must occupy the chief seats in the consciousness. If肘owed aside by mere sensation, mental or physical, they will have no moulding force.

Thought, being architecturally constructive and always busy, makes ideal thinking an art, indeed, a fine art. Endless illustrative examples show that. As a photograph is the likeness of the negative, so a given personality is the sum of complex antecedents.

"The Word is made Flesh," but to transmute a mental structure into visibility requires more than the cold formal thought of the head. It must be translated into feeling. There are psychical as well as physical gymnastic exercises. At convenient seasons the body should be relaxed and made receptive, for all tension bars out practical responsiveness.

Spiritual concentration and aspiration may cause a thrill of responsive vibration reaching to the outermost extremities. Thought of such depth has a wonderful potency, but conventional physical inertia and solidity are resistant, so that effective responsiveness is a matter of patient cultivation. Said the imminent poet-prophet, Robert Browning:

*There is an inmost center in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.*

The aggressiveness of the seen and external, renders it important that at suitable times we should lift ourselves into a condition of inner stillness and receptivity. Then it is the soul's privilege to expose to itself, its divine ideal, until its features are deeply impressed. This is no impossible and unmeaning exercise, but practical, hopeful and inspiring. Bondage to the seen is veritable slavery, and the fact that it is common does not render it normal. The laws of man's threefold constitution demand that the spiritual shall be supreme, with the psychical and physical respectively in subordination.

The fact that telepathy or direct thought transference is well founded proves that a positive healing influence can go out and produce a sympathetic vibration in the subconscious realm of another. Everyone who will interest himself in the practical power contained in the new philosophy of life will find abundant reward. Life will be rendered fuller and richer than would be possible otherwise.

Are Our Churches Accessible?

Writer: Heather A. Michaels, CM; WI
Member Spiritualist Desert Church

Last year I was diagnosed with Rheumatoid Arthritis, an autoimmune disorder which occurs when your immune system mistakenly attacks your own body's tissues. The chronic pain and fatigue make daily tasks difficult. For some people, the condition can also damage a wide variety of body systems, including the skin, eyes, lungs, heart and blood vessels.

As people who have this condition begin to experience joint failure, they need to find ways to adapt. I quickly recognized the need to change door handles and faucets in my home to lever handles. My hands could no longer grasp and pull, and simply standing up from a chair without secure arms became difficult. Special tools were now required for many of the tasks I used to take for granted. The height of items had to be adjusted for things I needed most as my knees would not allow me to crouch and my shoulders could no longer reach above my head. I needed to learn to adapt and plan ahead for every situation and most importantly, ask for help when needed.

All of this made me question, "Are our churches accessible to ALL of our members?" Do we have people in our congregations that we could help by making our churches more accessible? Many improvement ideas are common sense, but some of them had never occurred to me until I was personally affected.

For instance, all stairs and railings should be smooth, sturdy and secure. Door handles need to be levers for those who cannot turn knobs anymore. Walkways should be clear and level (uneven ground can hurt more than you can imagine!). If your church is wheelchair accessible, be sure your doorways have enough clearance around them to maneuver easily. Bathrooms should have secure handholds. Consider having at least one healing chair with arms for individuals who need a more comfortable to sit for much needed healing. And finally, how uncomfortable are your pews? Having small throw pillows available for extra back support goes a long way. Also, limiting services to one hour also ensures that those of us who cannot sit in the same position for long will be comfortable enough to attend Sunday services.

Hopefully, most of my own symptoms will one day be managed with medication. Understand that chronic illnesses are unpredictable. Some may be unable to participate in activities that others take for granted. Attending church services, sitting in classes, or driving to an event can seem a daunting task to someone with a chronic illness. Allow for last-minute cancellations and change of plans with understanding and compassion. Every person we meet is on a different journey, each with their own challenges and blessings. We need to be sure that our churches are accessible and welcoming to everyone.

The Necessary Journey

By James Johnson
Church of Awareness, FL

As we go down our path through this life,
We learn along the way through grief and strife.

Trusting in Spirit, we will find our way,
Our dedicated search growing day by day.

With knowing in our hearts, the greatest true love,
We stay steady in our path, as Spirit watches from above

Like being pulled through water, a lure on a line,
Or reaching for the sun, like the flower on a vine.

Spirit directs us without the slightest avail,
Still we're given the choice to succeed or fail.

It is the lessons we learn that make us strong,
Walking down our path, however long.

The loving spirits of our brothers and sisters,
Speak to us dearly through visions and whispers.

They give us encouragement never leading us astray
Verifying continuity of life, we listen to what they say.

As we leave this Earth plane, we know the path we followed,
Will lead us to a life in Spirit, never empty or hollow.

We must show others the path on which we came,
Known well to Spiritualists but others need a name.

So share and teach those that want to hear it,
What can change their lives, the message of Spirit.

With love and kindness, and good behavior we strive,
To be all lifted up, Spiritually complete—and alive!

Mediumship: *Culture Along Known Lines*

Reprinted from TNS 1931
Writer: Hudson Tuttle

Is mediumship capable of culture?

Capable: able to take or hold; receptive. Yes, it is not a gift from a foreign source; but a faculty varying in degree and methods of expression with each individual.

What is a narrow definition of Spiritualism?

Spiritualism as it applies to the communion between spiritual beings and man, embraces the facts, laws and conditions of such intercourse. It unitizes the phenomena of all ages, by proving that they are governed by the same underlying laws.

How is Modern Spiritualism distinguished from that of the past?

By acceptance of the doctrine of law. The spiritual realm is governed by laws as fixed and determinable as those which rule physical matter.

What is accepted by our teachers?

The reference to common and fundamental principles and laws, eliminating miracles, and furnishing data by which right judgment may be formed.

What is an accepted statement?

That the intelligences are, as they claim, spirits who once lived on earth, and who return, held by the strength of their love or desires.

What qualities are possessed by good spirits?

Charity, pity, love, which enable them to enter the sphere of the lowest and lift them to higher conditions.

What is the objective of Spiritualism?

The cultivation and development of man, physically, intellectually, morally and spiritually. The birthright of every human being is happiness, which will be gained by comprehension of the laws and conditions of the physical and spiritual existence.

What are the incentives of Spiritualism?

By presenting the most exalted motives, it encourages lofty aspirations, prompts to high endeavor and teaches self-reliance. It frees man from the bondage of authority of book or creed. Its authority is truth; its interpreter is reason.

What are the results of the acceptance of Spiritualism?

A constant and earnest endeavor to live an ideal life in this world as the best preparation for the next; living to live, not living to die and for the religion of pain which has held mankind in thrall, the substitution of the religion of joy.

What are the soul's possessions?

The soul has internal capabilities to unfold. The soul is impressed and empowered to question and investigate the realm of mind and matter; to explore the relations between man and man, between the natural world and the spiritual world, between the universe and the principle that enlivens the whole.

What is death?

That which is called death is only the soul losing the mechanism of its earthly body. Nothing really dies, all exists and is only transformed. Also: Spiritualism is the science of continued life, in which the incident of death is a mere shedding of the outer envelope. Illustration: The butterfly was used as an early Christian emblem of faith in immortality. The chrysalis expressed their notion as it does that of Spiritualists, that the spiritual organism is involved in the physical.

What advantage does Spiritualism have?

It has a vital advantage over those historical or traditional beliefs whose tendency is to become weakened by time. It is liberalizing opinion in many unlikely directions; it is making men braver, more self-reliant, more manly, by teaching them to dare to exercise that noblest of their hereditary privileges, the right to think for oneself.

What have we lost; what have we gained?

We have lost old beliefs in inspiration. We have gained reasonable intelligent insight into a series of records which describe the progressive revelations of God to man in different ages among different peoples. We have learned to use reason in regard to what must always be the most vitally interesting and important Book in the world to us. We have lost the cardinal doctrine that belief is the one thing essential to salvation. We accept belief as the effect of a cause. It is not an act but a condition of mind induced by evidence presented. In competent minds belief will follow as a necessary consequence upon presentation of sufficient evidence.

Healing MPI Lesson 24

Student: Vernon Hill, S. Hadley, MA

The only way I can think to describe *Lesson 24: The Practice of Healing* is that the words jumped right off the page at me. After reading the first couple of pages, I went looking for a highlighter so I could underscore certain passages. I did not do this for the first 23 lessons. Lesson 24, though, proved to be a different story. It captured my attention and would not let go. Even after I finished reading, I found myself thinking about what I had read and learned like no other lesson in the course so far.

To me, the most fascinating part of Spiritualism has always been how it plays a role in our lives every day regardless of whether we are aware of it. On many subjects, I held Spiritualist views for decades—long before I knew the religion even existed. Growing up Methodist, for example, I had many questions and doubts, but not for a single second did I lose belief in the Golden Rule. Eventually, I found Spiritualism and am still learning about all it has to offer.

But this lesson is about healing isn't it? The simple, irrefutable fact is that spiritual healing is all around each and every one of us. Here are just a few examples:

When you were young, fell off your bicycle and scraped your knee, your mother would cleanse the wound, perhaps cover it with a bandage and then, most importantly, gently kiss the injury to "make it feel better." And it felt better? That's spiritual healing.

Have you ever hugged a friend who was suffering emotionally? And they thanked you? That's spiritual healing.

Have you ever felt the forehead of a fevered child, then pulled them close and whispered words of comfort that made them smile? That is spiritual healing. When you are alone, have you ever thought of an ailing friend and silently taken a few moments to wish them well? That was spiritual healing.

You get the idea. These are common acts that each of

us—including the most adamant skeptics of Spiritualism—has experienced in countless ways. Some questions for these skeptics who might scoff at the idea of spiritual healing might be: Did you tell your mother not to bother kissing your wound because it would not make any difference? Did you ignore your friend's pain or shrug off someone who tried to comfort you with an embrace? Did you not bother to speak words of hope to an ailing child because you did not think they would help? More to the point, if you don't believe in spirit-related healing, why have you prayed for someone who is sick?

I'd also like to suggest that this lesson might serve as a good starting point for discussion with skeptics. Not only does it highlight the common healing activities that I have mentioned, and many others, but it sets a foundation of rules and guidelines that can only be viewed as reasonable. A healing service, circle, or class brings together people in need and people who have been trained to help. The lesson makes clear, contrary to the beliefs of some outsiders, that we do not see ourselves as mysterious, mystical miracle workers beyond the realm of modern medicine. Instead, the lesson makes clear that we are part of the solution for those in need. And anyone who is suffering is welcome.

Beyond the skeptics, I'd suggest this lesson would serve as a solid foundation for anyone who wants to know more about healing. It is particularly helpful when discussing the responsibilities of the recipients of healing. We do our best to make this clear every Sunday in church and during our development classes. Yet I'm not sure everyone understands that the role of the recipient is just as vital as the role of the healer. This lesson might make a good hand-out for development classes. To me, the information is too important and too central to the beliefs of Spiritualism to limit it to course study alone.

When is the last time you heard someone recommending their schoolwork as a must-read?



The Transcendent Power of Love

Writer: Rev. Awilda G. Abaza, NST; The Center for Spiritual Enlightenment, DC

I would like to share a Spirit message that I received on the morning of July 14, after I received the following Silent Insight meditation quote: “Take care, take care, never to close your heart to anyone.” (Saint *Peter Faber, SJ*) I believe the quote and message were meant to come together.

The message came from my own father who died last year, and he has given me permission to use his message. I believe it is part of his healing and growth process in Spirit, which is why I’m sharing it and the circumstances around it. It is a universal message.

I had been pretty annoyed with him because he left unexpectedly four days after I left the country; when I left he had been in relatively good health. “Why didn’t you wait for me?” Of course, I understand that’s the way it was supposed to be. Nevertheless, a couple of days before the message I had been bemoaning his untimely death. I was upset and told him exactly how I felt about the way he treated us. Though he could be kind and loving, he was a very cold and controlling person with his family. It was the way he was raised. Because of economic circumstances, he grew up in a foster home believing that no one actually loved him. Growing up with that belief made him a hard person.

What I never told him in life I told him after death on that particular day. I also told him how much we loved him and that we do understand that he did the best he could. Sharing my feelings with him in this way brought both of us great healing, as evidenced by his message only days later. He was at a place in his healing

where he was able to see himself through our eyes. His message expressed remorse. He said that the most difficult and painful experience for him in Spirit was realizing how many people had loved him throughout his life, and he regretted not realizing it while he was alive. His pain was greater knowing that he had missed the opportunity to accept and to give love. He is now learning to open his heart to all the love surrounding him and to accept it. His Spirit has begun the healing process. Though he has a long journey ahead of him, he has taken his first step: learning to open his heart.

Most of us have probably read or heard about near-death experiences. That’s when a person pronounced clinically dead has an out-of-body conscious experience and lives to tell about it. The messages that they bring back are first and foremost about the feeling of being loved unconditionally, and of the need to love one another while we are still here.

To be able to give and to receive unconditional love is the most important thing in our lives. We don’t always realize how necessary it is to our well being, both physically and spiritually. Without love we shrivel up and die physically and emotionally.

The essence of our Spirit is unconditional love because that is the essence of the Divine within us. Each of us was created with love and as such we are loved unconditionally by God. We are Spirit in physical form, and we need to understand that attachments to the past that can generate fear, anger, or resentment can drain the Spirit or Life Force out of our bodies.

In her book, *Anatomy of the*

Spirit, author Caroline Myss, PhD, tells us to “call back our Spirit.” This means to bring back our Spirit from negative places in the past where our thoughts often dwell. If we call back our spiritual power we may more fully engage in the present time, heal our past, and live our life now.

Myss also reminds us that the “power that fuels our bodies, our minds, and hearts does not originate in our DNA ...rather it has its roots in Divinity itself.” It comes from our Spirit. Every attachment to the past is like a leak of spiritual energy leaving our bodies. Our Spirit cannot be in two places at once. We cannot be absorbed in the past and also in the here and now where we need to be to continue our forward and upward growth, which is our goal here on Earth. As Spirits, we are powerful. Our spiritual energy can uplift us and sustain us through our most difficult challenges whatever they might be, if we just trust and allow it.

The Spirit Guide Silver Birch describes Love as “...a great power in the universe which has never been subject to the analytical scrutiny of laboratories, ...yet it is so real that it transcends all other forces which have been measured and weighed and dissected. Love is deathless because it is part of the Great Spirit, the creative Spirit of all life, part of the power that has fashioned life; it is indeed the very breath and the very essence of life.”

Love, literally, makes the world go around. It is the engine that runs the universe and interconnects all souls both those in this world and in Spirit. Without love there can be no forgiveness and no healing. It is essential for us to remember that we are loved, because many of us go through life believing ourselves unworthy and unlovable, and experiencing all the feelings and emotions that go with that belief. Many of us are not able get to the point where we can truly love ourselves. We aren’t able to look in the mirror and say, “I love you just

the way you are” to the person looking back at us. It isn’t easy to get to that place, but it’s important to try. If we are not able to acknowledge that we ourselves are loved and loveable, how can we find anyone else lovable?

Perhaps, the Divine essence of love within us, the seed of love, has never been nurtured. This seed of love needs nurturing or it will dry up and die, then our hearts will close. We often don’t realize this is happening to us. Sometimes it takes death to help us see and understand the full concept of unconditional love. We don’t have to wait until we get to the other side, we can do something about it now. If you believe that nothing happens by chance, then you agree that it was no accident that each one of us was born into our particular family. We came into this world with a purpose: to grow spiritually, to learn certain lessons, and to live life fully and joyfully. Oftentimes, it is the pain created by difficult circumstances that helps us to grow.

For some of us, the journey brings a lot of unhappiness because we have allowed those feelings and emotions to keep us prisoners in our own misery, preventing us from receiving the healing, the grace, and the love that is meant for us. In so doing, we choose to remain mentally and emotionally in the negative energy of those past experiences, thereby blocking the growth of our Spirit. We are still unable to forgive and move past the circumstances which brought us so much unhappiness and, consequently, are unable to give or receive love, which is a hallmark of spiritual growth.

Many times it becomes a circle of pain—we treat others as we were treated, sometimes without realizing it until we reach the other side. Without love within ourselves there can be little forgiveness and healing. We learn forgiveness by first learning to love and forgive ourselves.

People will sometimes ask if love dies when the Spirit leaves this Incarnation, and whether we experience love in the Spirit World. As Silver Birch reminds us, “Love is deathless because it is part of the Great Spirit, the creative spirit of all life...the very breath and the very essence of life.”

The Law of Continuity tells us that there is a continuum from the physical to the spiritual. The same laws that apply on the physical plane apply on the spiritual plane. Therefore, the Law of Love is as real in the Spirit World, as it is here.

Let us call back our Spirit from the past, to now—to the present—and allow ourselves to feel the love that is around us, both in the physical and from those in Spirit. Let us accept it, and share it with others. Let us make love our center of being, for it is after all, our true essence.



HEALING GRIEF:

Hand in Hand With Spirit

Writer: Rev. Maureen Eslick
Spiritualist Church of Revelation, CA

On February 6th 2016, my beloved husband, Bill, made his transition very suddenly in a tragic skiing accident. On that day, the lives of those in our family changed forever.

Over the years working as a Hospice Nurse and an Ordained Minister, I have had many opportunities to support others in their grief. This is different, this is *MY* grief.

The constants that have brought me comfort for the past few months have been my husband Bill, my family, friends, and my religion—Spiritualism.

Grief comes in waves. It is gut wrenching. The tears flow like faucets. Although there are similarities in how we all experience grief, it is as individualized as our own DNA; we may share it with others, yet, we remain unique.

In healing grief, when you feel like you are not in control, remember you have choices and you *are* in control! Cry, laugh, be angry, be accepting of change, honor yourself and recognize there are other people who have also been affected by your loved one’s transition. Remember, our Spirit friends walk beside us hand in hand providing guidance and wisdom on our journey through grief.

Spiritualism brings comfort knowing there is no death—there is continuity of life! As Spiritualists, “we affirm that the existence and personal identity of the individual continue after the change called death.” Watch for signs from your loved one and allow yourself to feel them near you.

Spiritualism teaches us to use prayer and meditation as tools for traveling forward on the path of grief. Do not be afraid to ask for assistance or to accept offered help. There are always tasks that need to be done and decisions that need to be made. Pace yourself, for you are not alone—ever.

Know throughout your grief, every step you take is healing and allows you to move forward. Your loved one wants you to be at peace. Remember that thoughts and feelings of love are very healing. Take Spirit’s hand, walk hand in hand in Divine love towards healing your grief.



2016 NSAC CONVENTION

October 9th, through October 14th, 2016

ST. LOUIS, MISSOURI!

The GATEWAY TO SPIRITUALISM!

Join Us for The 2016 NSAC CONVENTION!

This year's NSAC Convention is being hosted by
The Fifth Spiritualist Church of St. Louis

And is being held at

The Sheraton Westport Chalet Hotel

191 W. Port Plaza
St. Louis, Missouri 63146

Located just five miles from Lambert Airport, the Sheraton Chalet Hotel is nestled among 18 restaurants, shops and entertainment and major St. Louis attractions are only minutes away.

The facility offers convenient free shuttle service to and from the hotel from the airport.

*Visit Sheraton's website at:
www.sheratonwestportplaza.com for more details.*



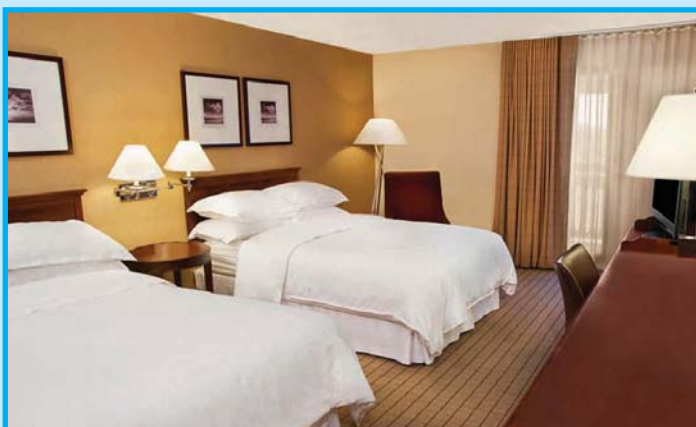
Hotel Lobby



Hall



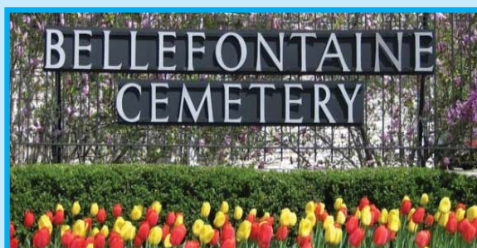
Pool Deck



Suite



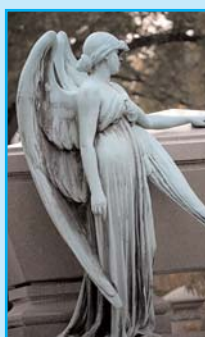
Bar/Lounge



Bellefontaine Cemetery

The Thursday, October 13th outing will be to Bellefontaine Cemetery. This is a wonderful tour you will experience while riding aboard a trolley. There are many famous people buried here in St. Louis. The tour will prove to be very interesting and you are sure to learn a number of wonderful facts that you may not already know. Tour includes lunch.

Visit the tour website at www.bellefontainecemetery.org.



There are exciting things to see and do in St. Louis!

The world famous St. Louis Zoo, Grants Farm, the Old St. Charles Shopping district as it was 200 years ago, Forest Park which was home to the 1904 Worlds Fair, there is much to see here, the Botanical Gardens, the Science Center, the Missouri History Museum, the Planetarium, the Art Museum and the Fox Theater. All of this is in and around Forest Park.

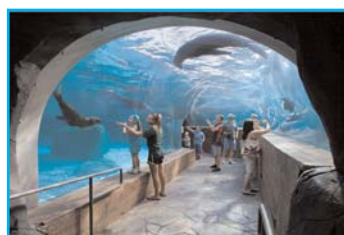
Check out Forest Park's attractions, visit:
www.forestparkforever.org



Botanical Gardens



Grants Farm



Science Center



History Museum



Our Saturday October 15th outing will be to the St. Louis Arch. This outing includes a ticket to the Arch Museum plus a one-hour long river boat cruise down the Mississippi River which includes lunch.



Please review their web site at:
www.gatewayarch.com
for additional information.

For easy booking, registration, and payment of Convention items please visit the NSAC website and click on "Registration." (See page 28 for Registration Form.) We hope you will join us for this eventful and exciting Annual NSAC Convention! We want this to be a wonderful experience for each and everyone of you.

Your Convention Committee Chairperson is Kevin Folsom. Please feel free to contact Kevin if you have any questions.
His phone number is 636-377-2109.

Ways & Means

We will soon be organizing tables for the Ways and Means fundraising. If you would like to donate an item to sell, please send an email to Kevin Folsom at: FolsomKevin@yahoo.com. If you would like to make a donation to offset the costs of the Convention, please send a check to Fifth Spiritualist Church, 6026 S. Kingshighway, St. Louis, MO 63104.

To a wonderful new year for the NSAC. May our religion continue to grow with Spirit guiding us along the way!

Gateway to Spiritualism

Sunday–Friday, October 9–14, 2016, St. Louis
Register at www.nsac.org to charge to a credit card or to download PDF fill-in form.

PLEASE PRINT OR WRITE CLEARLY

NAME (first, last)

ADDRESS

CITY, STATE, ZIP

CONTACT PHONE

EMAIL ADDRESS

CHURCH NAME, CITY, STATE

☐ I am a convention delegate

FIRST NAME FOR BADGE

CONVENTION HOTEL RESERVATIONS

Make hotel reservations directly with Sheraton Westport Chalet, 191 Westport Plaza Drive, St. Louis, 314-212-2134 or <https://www.starwoodmeeting.com/book/NSAC2016>. Rate is \$119/night + taxes for one to four per room. Use reservation code “NSAC2016” for contracted rate.

I plan to arrive: ☐ Saturday
☐ Sunday
☐ Monday

☐ Arrive other day _____

☐ I plan to attend the Sunday service at host church and need transportation.

☐ I plan to attend the Sunday afternoon reception

USE ONE FORM PER PERSON — COPY FORM FOR EACH ADDITIONAL PERSON

Choices (make choices by marking boxes on left and enter fees in column on right)	Cost	My Fee
<input checked="" type="checkbox"/> Convention registration and badge fee	\$ 50	\$ 50
Workshops on Monday (advance payment not available; pay at door)		
<input type="checkbox"/> Banquet Select one <input type="checkbox"/> London Broil <input type="checkbox"/> Chicken Dijon	50	
<input type="checkbox"/> Cajun Tilapia <input type="checkbox"/> Vegetarian plate		
<input type="checkbox"/> Thursday tour to Bellefontaine and Calvary cemeteries (box lunch included)	40	
<input type="checkbox"/> Saturday tour to Gateway Arch (Arch ticket, 1-hour riverboat tour, lunch included)	54	
<input type="checkbox"/> I need wheelchair access		
TOTAL ENCLOSED		

Check payable and mail to: Fifth Spiritualist Church of St. Louis, 6026 South Kingshighway Boulevard, St. Louis, MO 63109

Completing the Circle

Writer: Marden L. Pride
First Spiritualist Church of Brockton, MA

As Spiritualists, we often hear people say that if we seek assistance, input or guidance from God or Spirit, we must ask. I mentally question why I don't often hear them follow that advice with a gentle reminder for the person to also send good thoughts back to Spirit. Giving thanks shares our appreciation of Spirit and encourages them to continue to assist us, does it not? We are taught that asking Spirit with positive intention from our hearts adds power to our communication. Why then, is there rarely any mention of sending the healing, kindness and love back to those we ask so earnestly for their assistance?

Life is a two way street and the energy must flow to and from both sides. Send the flow of positive energy back to Spirit! They are the ones

that step forward at critical times in our lives to guide us. During your meditation and prayers, be sure to include them.

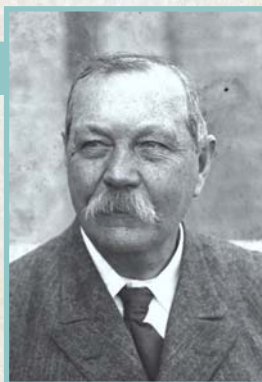
Since thoughts are things, they're like a circle without time—what you send out comes back around. Sending out positive loving energy will make you feel better. It will be received and appreciated and reflected back to you. Make a conscious effort to “cancel” what may come out negative. It requires less of our energy to be positive and happy rather than negative. As you offer thanks for the things that happen in your life, offer thanks to those seen and unseen and complete the circle of energy.

The power of being positive in your life is underestimated. Every cell in your body responds in kind to positive or negative thoughts, so be kind. Say, “thank you Spirit for a perfect day, yesterday, today and tomorrow,” or “thank you for the love, light, learning, growing, healing and allowing me to help others.” Offer to send out your love, light and healing to Mother Earth, the sun, the moon and stars, and to the infinite source and all the positive forces that work with you in your life.

Stories of Spiritualism

Part I

Writer: Rev. Rita O'Connor
Center For Spiritual Enlightenment, VA



Everyone likes a good story, and Spiritualism has many to choose from since its beginnings over 168 years ago. A lot has happened in that time. If you have an opportunity to take a class on the history of Spiritualism, I hope you will choose to do some research of your own. You will be amazed at what you will find.

The interesting thing about true stories, is that there's always more to find out. Have you ever been gripped by a documentary or a biography or an historical thriller, to the extent that you find yourself searching certain details about it online to resolve the unanswered questions in your mind? Well, that's what I hope to do with this article. I'll share a few details of one of the most important stories behind Spiritualism, and give you some intriguing tidbits about a few of the people who played their part in making it all happen.

A great deal of information is packed into *The History of Spiritualism* by Sir Arthur Conan Doyle, the author of *Sherlock Holmes*. Conan Doyle was also a medical doctor, a war correspondent, and campaigned for social justice. What you may not know is that, in the last quarter of his life, he abandoned his literary career and devoted himself to spreading the message of Spiritualism throughout the world. He lectured in Great Britain, Australia, South Africa, and the United States. He covered 55,000 miles and addressed a quarter of a million people. In 1926, he published *The History of Spiritualism* in two volumes at his own expense.

Arthur Conan Doyle saw a need, and took it upon himself to use his skills as a writer to document the history of Spiritualism. His well-researched facts give us fascinating insights into those times, and clear up more than a few misconceptions, myths, and outright untruths that circulated in those early days. Although he wasn't born until about 10 years after the events that took place at the Fox Cottage in 1848, he did know those who had been there and was able to get first-hand stories of what happened. He researched the events, read the depositions, and created a cohesive and accurate story.

For now, we'll focus on that story—the most well-known Spiritualist story of all including the young sisters, Katie and Margaret Fox, and the interest in Spirit communication that began as a result of their experiences. Arthur Conan Doyle helped to clear away the confusion created by skeptics claiming that the events were a result of trickery. Doing his homework, he went to the source—those who had been there and those who had access to details. The story of the Fox sisters gained many twists and turns as the years went by.

Doyle went to great lengths to flesh out the story. He took statements and depositions from several people who lived in the cottage prior to the Fox family. One was taken from Lucretia Pulver, a woman who said she heard someone walking through the house when she lived there in 1844. Another was the deposition of Mrs. Hannah Weekman, who lived in the house from 1846 to 1847. She gave a lengthy description of knocking and sounds of footsteps that she and her husband had tried unsuccessfully to investigate. She claimed her 8-year old daughter began screaming in the middle of the night, and said that “something had been moving about, over her head and face—that it was cold, and she did not know what it was. She said that she felt it all over her but she was most alarmed at feeling it on her face. She was very much frightened.”

Doyle also spoke with Michael Weekman, her husband. When Mr. Weekman heard rapping, he went to the door, but no one was there. He went back to bed, but heard the rapping again. He opened the door quickly, but again no one was there. The third time, he stepped outside, angry that someone was “making game of me.” Eventually he began to try to catch the culprit. He went to the door and held the latch. In a minute or two the rapping began again. “My hand was on the door, and the knocking appeared to be on the door. I could feel it jar with the raps.” Again no one was there.

In 1848, Mr. and Mrs. Fox found themselves disturbed by the knocking. They tried to ignore it, but beginning in March, it increased in intensity. Their children refused to sleep in any room but their parent's. They also tried to catch the perpetrator. The husband would wait on one side of the door and the wife on the other, but the rapping continued and seemed to be coming from within the door.

The phenomena became more and more interesting and on the night of March 31st, neighbors were called in to witness it. Doyle gathered up the statements of neighbors who were in the cottage that night. Even late into the night, after the children and their mother had been taken to a neighbor's house to get some sleep, these neighbors continued to hear the rapping in their absence. The rapping were not faint, for one neighbor said, “I felt the bedstead jar when the sounds were produced.”

In his book, Doyle included the newspaper story that appeared years later in the Boston Journal from November of 1904, which documented the discovery of the skeleton of the peddler in the cellar. It included many of the details, but I've included just one important sentence: “The skeleton of the man supposed to have caused the rapping first heard by the Fox sisters in 1848 has been found in the walls of the house occupied by the sisters, and clears them from the only shadow of doubt held concerning their sincerity in the discovery of Spirit communication.”

This is by no means the end of the facts laid out in *The History of Spiritualism*. Spiritualist philosophy encourages us to read and learn—to fill in the gaps in our knowledge and to form our own opinions and reach our own conclusions. If you want to know more, Doyle's book is an excellent place to begin.



BOOKS

- Spiritual and Related Subjects -

A Wonderful Way To Grow...

- LITERATURE & SUPPLIES FOR MODERN SPIRITUALISTS -

A Complete Book List is available FREE from NSAC.

NSAC SUPPLIES

Andrew Jackson Davis Post Cards	15
Centennial Book - 100 Years - Thurman	1.00
NSAC Bylaws, 8 1/2 x 11	10.00
Index of Names and Calendar Dates Associated with Spiritualism	10.00
Ministers Service Book	4.50
Spirit Healing (booklet)	1.00
Spiritualist Manual (black)	25.00
Lyceum Manual	15.00
Spiritualist Hymnal (hardcover)	17.00
(HC Spiral Bound/Musicians copy)	15.00
(Large Print 3-ring binder)	15.00
Year Book - Church listings	
Ministers, Healers, Mediums, etc.	10.00
Public Relations Handbook	10.00

NSAC - Church Membership Classes -

By Rev. S. L. Snowman	10.00
Healing Prayer Cards (25)	2.00
Declaration of Principles For Hymnals (Stickers)	N/C
NSAC Book List	N/C
Slates - (2 slates, chalk, rubber bands, cotton bag)	20.00
Trumpets - Student 30"	25.00
Professional 42"	30.00
Illuminated Bands	4.95

Available to NSAC Churches

Application for Charter	no charge
Application for Membership	no charge
Certificate of Marriage (each)	3.00
Certificate of Consecration (each)	3.00
Certificate of Church Membership (each)	3.00
Membership Cards (25)	3.00

- Literature & Supplies -

A complete book list is available free from

National Spiritualist Association of Churches

P.O. Box 217 • 13 Cottage Row • Lily Dale, New York 14752

Phone: (716)595-2000 Fax: (716)595-2020 E-Mail: nsacbookstore@nsac.org

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

PHONE _____

• BOOK TITLE •

• PRICE •

Thank you for your order!

BOOK ORDER INFORMATION: Small orders will be sent by regular mail. Larger orders generally go U.P.S.

When ordering, include a street address for delivery. You will be billed for the cost of the books plus the postage.

- The Lyceum Spotlight -

Calling Kids of All Ages

Subscribe to *The Spotlight Magazine* for fun, growth, Spiritualism and sharing. Published 10 times annually.

Subscription cost - \$10.00

Multiples of 5 copies per issue for the price of \$40.00 per bundle.

Foreign - add \$10.00

SUBSCRIPTION ORDER FORM

(PLEASE PRINT)

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Mail to:

THE LYCEUM SPOTLIGHT

Rev. Cosie Allen, NST, Editor

P.O. Box 93252, Las Vegas, NV 89193

(616) 292-6559

The NSAC Bookstore has many titles available that were specifically written or published for Lyceum use.

Visit the Bookstore pages at nsac.org.

Titles can be ordered by mail, or by contacting the NSAC Bookstore at the email address listed above.

KNOW! *You have the tools with which to build a life more abundant—the power of mental energy—the truth is in your hands to do with as you will. Truth comes to us as fast as we are ready to receive it; or in other words, we perceive truth as fast as we grow to it. Let us begin that growth today—Now!*

—Joseph Banks, through the mediumship of Peggy Barnes

CORRESPONDENCE AND CLASSROOM COURSES

Educational Course on Modern Spiritualism
Pastoral Skills Course
Continuing Education Courses

Spiritualist Medium • Commissioned Spiritualist Healer
Licentiate Minister • Ordained Minister • National Spiritualist Teacher



Morris Pratt Institute

11811 Watertown Plank Road | Milwaukee, Wisconsin 53226
www.morrispratt.org | 414-774-2994 | info@morrispratt.org

THE EDUCATIONAL FOUNDATION UPON WHICH SPIRITUALISM IS BUILT

The NSAC Post

A CENTENNIAL CELEBRATION!

At The First Spiritualist Association of Wheeling, WV Celebrating 100 Years of Service at Way Memorial Temple

Founded by NSA charter on September 28th, 1901, the *First Spiritualist Association* endeavored to spread the glad tidings of Spiritualism from their temporary location in Wheeling, WV. It was the vision of our first pastor, Reverend George W. Way, to dedicate a permanent location for the Spiritualist community to call home. This dream was realized on September 16th, 1916 with the dedication of Way Memorial Temple in the Belle Isle section of historic Wheeling Island, Wheeling, WV.

The architecture conveys a Gothic style conceived in brick and mortar to withstand nature. The dedication plaque to Reverend Way on the first floor commemorates the height of the 1936 flood waters when the Ohio River crested more than 15 feet above flood stage at 55.2 feet.

Throughout the building, the emanations of Spirit are evident, beginning with the feeling of “home” as you walk through the entry doors to the vestibule. Plaster walls offset by wide dark-toned woodwork in the Victorian style personify the strength of purpose envisioned by Way. The main floor was dedicated to education and fellowship and houses the Lyceum, Sunflower rooms, kitchen, and study. The library display in the study contains an impressive collection of tomes authored by A.J. Davis, Cora Richmond, and more, while the Sunflower room houses the photographs of our history as well as the written records of church business through the century.

By far, the most impressive feature is the Sanctuary, comprising the entire second floor of the building. Two sets of stairs ascend to the single platform entry of the Sanctuary. Stained glass windows of unparalleled beauty, a high decorative tin ceiling, semicircular rows of dark oak pews in the Greek or Roman theater design draw one’s attention to the raised platform from which thousands of inspirational speeches have flowed from Spirit.

In celebration of 100 years of dedicated service to Spiritualism, the Board of Trustees and congregation of First Spiritualist Association invite you to share our love and joy during the open house, September 16th-18th, 2016.

A schedule of events will be posted on our website & Facebook pages. If you would like to provide a service during this event, please submit a brief description via email: waymemorialtemple@gmail.com

Web: waymemorial.org FB: [facebook.com/TheWayMemorialTemple/](https://www.facebook.com/TheWayMemorialTemple/)



Celebration at First Spiritualist Church of West Allis, Wisconsin

Stacy Kopchinski was presented with her Certified Mediumship certificate by Reverend Annette Haak during our Sunday service on March 27th, 2016. Stacy is a long time member of our church; she has served on our Board of Directors as well as many other committees and is now Chairperson of our Pastoral Committee. Stacy worked hard to achieve her goal and we are so proud to know her and to have her be such an important part of our church.

National Spiritualist Association of Churches

Headquarters: 13 Cottage Row, P.O. Box 217, Lily Dale, NY 14752

www.nsac.org

nsacinfo@nsac.org

716-595-2000

BOARD OF TRUSTEES



Rev. Christine Krithades, *President*
P.O. Box 7071
Alexandria, VA 22307
ckckck@verizon.net 703-317-1707



Rev. Cosie Allen, *Vice President*
P.O. Box 93252
Las Vegas, NV 89193
cosieallen@yahoo.com 616-292-6559



Micheline Corbin, *Secretary*
14 Marion Street, Box 1162
Lily Dale, NY 14752
nsacsecretary@nsac.org 716-597-5706

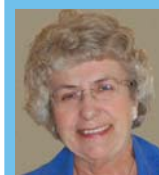


Janet Watson, *Treasurer*
14306 Edinburgh Moor Drive
Wimauma, FL 33598
jan.nsac@outlook.com

Rev. James Ehrhart
60 Corwin Street
San Francisco, CA 94114
ehrhart.nsac@earthlink.net 415-957-1200



Rev. June Killmer
1635 Old Hart Ranch Road
Roseville, CA 95661
junekillmer@surewest.net 916-783-3546



Rev. Jacquelyn Randall
60 Ward Street
Norwich, CT 06360
cincyada@aol.com 860-887-0068



Rev. Havivah Richards
6220 West Ocotillo Road, #101A
Glendale, AZ 85301
Havi1@hotmail.com 480-297-6502



Rev. Bunny (Barbara) Starr
4245 Woodmont Road
Great Cacapon, WV 25422
bunnystarr37@gmail.com 304-258-4861



DEPARTMENT DIRECTORS

Department of Education - Rev. June Killmer
1635 Old Hart Ranch Road, Roseville, CA 95661

Department of Endowments - Rev. Rosemary Calderalo
833 Riverside Drive, Passadena, MD 21122

Department of Lyceums - Rev. Havivah Richards
6220 West Ocotillo Road, #101A, Glendale, AZ 85301

Department of Missionaries - Jennifer Neumann
77 Kirby Avenue, Lackawanna, NY 14218

Department of Outreach - Rev. Kimberly Orlowski
P.O. Box 22, Wausaukee, WI 54177

Department of Phenomenal Evidence - Frank Kotowski, Jr.
1034 Fire Island Avenue, Bay Shore, NY 11706

Department of Public Relations - Susan Hazard
121 West Pueblo Street, #3, Santa Barbara, CA 93105

Department of Publications - Joe Owen
66 Corwin Street, San Francisco, CA 94114

SERVICE CLUBS

Ministerial Association

Rev. Mary Beth LoVecchio, *President*
17825 North 7th Street, #44, Phoenix, AZ 85022
Rev. Sharon Watson, *Secretary-Treasurer*
522 SW 79th Terrace, Ocala, FL 34474

National Spiritualist Teachers Club

Rev. Sharon Watson, *President*
522 SW 79th Terrace, Ocala, FL 34474
Rev. Marguerite Gutt, *Secretary-Treasurer*
813 East Evelyn Avenue, Hazel Park, MI 48030

Spiritualist Healers League

Rev. Havivah Richards, *President*
6220 West Ocotillo Road, #101A, Glendale, AZ 85301
Rev. Sharon Watson, *Secretary-Treasurer*
522 SW 79th Terrace, Ocala, FL 34474

Licentiate Ministers & Certified Mediums Society

Rev. Janet Tisdale, *President*
3736 West Wahalla Lane., Glendale, AZ 85308
Rev. Sharon Watson, *Secretary-Treasurer*
522 SW 79th Terrace, Ocala, FL 34474

Directory Listing Information & Fees:

Annual Fee:

Directory of Ministers & Certified Workers\$25

Directory of Churches\$25

Please provide listing updates as they are needed. Email: TNSsummit@earthlink.net



SPIRITUAL HEALING

The NSAC Healing Center

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

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

It is easy to send a request for healing prayers for yourself or another. You can send your request through the NSAC site at www.nsac.org by clicking on *Healing* and filling out a form. You can e-mail Vickyvjean@yahoo.com.

The NSAC Healing Center has a brochure that includes the Power of Prayer, How Spiritual Healing Works, How to Get Started and the NSAC Healing Prayer. If you are interested in forming a Healing Prayer Group, please contact me and I will forward information to you on how to get started. While there is no charge for this booklet, any donation that is received will help off-set the printing expenses and postage.

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

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

Thank you and Healing Blessings,
Rev. Vicky Homann, NST

– 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 HEALING REQUEST

(PLEASE PRINT)

Healing Need For _____

***Please send Healing Brochure to:**

Name _____

Address _____

City/State/Zip _____

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

Name _____

Address _____

City/State/Zip _____

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

Healing Center Director: Rev. Vicky Homann, NST
2856 La Casita Ave., Las Vegas, NV 89120

DIRECTORY OF NSAC MINISTERS MEDIUMS & HEALERS

Qualifications Certified by NSAC . Advance appointments recommended. (See NSAC current Year Book for complete listing.)

• ARIZONA •

GLENDAL

TISDALE, Rev. Janet, NST, Medium, Comm. Healer, private consultation by appointment only; Church addr.: 3736 W. Wahalla Ln., 85308 - (480)510-2581; jtizzy@aol.com

PHOENIX

COOK, Rev. Dr. Sandra, NST, Certified Medium, Comm. Healer, Classes on line, or by appointment, Readings by appt. at (623)277-8408; Readings online at revsandic@msn.com; Phone (623)277-8408; 4337 N. 53rd Lane #254, 85031

RICHARDS, Rev. Havivah, NST, Certified Medium, 4337 N. 53rd Lane, Apt 254; 85031 - revhaviness@gmail.com Cell (623)302-1196.

TURNER, Rev. Dr. Norma J. NST, 3019 W. Morrow Dr. 85027; Spiritualist Living Ctr, (623)869-0587; Cell: (623)980-6262; njturner@earthlink.net; web: spiritualist livingcenter.com.

• CALIFORNIA •

AUBURN

KILLMER, Rev. June E., NST, 1635 Old Hart Ranch Rd., Roseville; 95661 - (916)783-3546; junekillmer@surewest.net

LOOMIS

DAWSON, Rev. Sandra G. NST Certified medium; consultation by appointment. sgdawson91@gmail.com

SAN FRANCISCO

SORIA, Rev. Elsie Ann, NST; Healing, teaching, Spiritual direction. 370 F St. #309. Colma, CA 94014. email: 4Kateri@gmail.com; (650)922-4389.

SAN FRANCISCO

EHRHART, Rev. James Stewart, NST, Certified Medium, Comm. Healer; classes/workshops, private consultations, lectures, 66 Corwin St., 94114 - (415)621-2223; jimhehrhart@earthlink.net

SANTA BARBARA

BOLLINGER, Pamela, Licentiate Minister, Certified Medium, Comm Healer; pjobollinger@gmail.com; (805)965-4474.

LAUDERBACK, Del, Ordained Minister, Comm. Healer, Golden Gate Spiritualist Church, San Francisco, Home address: 126 Camelia Dr., Daly City, 94015; (650)757-6653; dlaudback7@aol.com; Healing & Ministerial svcs.

SAN JOSE

PERUCH, Rev. Louise, NST, Comm. Healer, Certified Medium. Classes, consultation by appt.; 1327 W. Hedding St., San Jose, 95126 (408)615-0214; peruchlise@aol.com

WINNETKA

ESLUICK, Rev. Maureen E., CM; Classes, spiritual counseling, revmaureenleslick@yahoo.com; 818-219-4509.

• CONNECTICUT •

NORWICH

RANDALL, Rev. Jacquelyn, NST, Pastor of National Spiritualist Church of Norwich; Lectures, classes, ministerial services, and private consultations; (860)887-0068; cincyada@aol.com

• DISTRICT OF COLUMBIA •

WASHINGTON, D.C.

ABAZA, Rev. Awilda Gonzalez, NST, Certified Medium, Comm. Healer; Phone consultations, Spiritual guidance; (202)309-3960; spiritsageawilda@gmail.com; Web: spirit-sage.com; Hablo Espanol.

• FLORIDA •

CASSELBERRY

LERCH, Rev. Jeannie Kerr, NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 335 Piney Ridge Rd, 32707 (407)834-5378 cell:(407)719-9790, spirit-knowledge@aol.com

OCALA

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

WATSON, Rev. Sharon A., NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 522 SW 79th Terr. Ocala, 34474; (352)286-6687, sawatson@cfl.rr.com

ORLANDO

OTZELBERGER, Rev. E. Ann, New Vision Spiritualist Ctr; (407)826-0807, reveao@yahoo.com

SANFORD

AWTRY, Rev. Marilyn J., NST, Medium, Missionary Ministerial Svcs: Grief Counseling, Wedding, Memorials. NST: Seminars, Classes, Oratory, Private Consultations. mjawtry333@gmail.com; 407-687-6207. marilynawtry.com

SARASOTA

VOGT, Rev. Drew L., NSAC Certified Medium, Workshops, Classes, Lectures, Readings, Counseling, 425 S. Euclid Ave. 34237. 941-724-5556. DrewVogt.org. Email: DrewVogtDiscovers@gmail.com

WEEKI WACHEE

ROTTINO, Rev. Kathleen L., NST, Certified Medium, Comm. Healer, Private Consultation, Classes, Lectures, Seminars, Weddings, Funerals, Memorials, Ceremonies; 7288 Blackbird Ave., 34613 (860)642-7976, k.rottino@tampabay.rr.com

• ILLINOIS •

CHICAGO

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

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

WILLIAMS, Rev. Arsenia J., NST, Certified Medium; Private Consultations by Appt. only. Available for Workshops on Lyceum, Philosophy and Religion of Spiritualism; 10913 S. Parnell Ave. 60628; (773)995-1911.

CHERRY VALLEY

BOESEN, Rev. Marian NST; Certified Medium; Private Consultations by appt. only. Classes, Seminars, Workshops. PO Box 826, Rock Falls, IL 61071. (815)626-5788. Email: marianb1942@gmail.com.

• INDIANA •

INDIANAPOLIS

DARBY, Rev. Bonnie, NST, Certified Medium; The Spiritualist Church of Indianapolis; 317-850-3142; Spiritualism.My.Way.of.Life@gmail.com.

BIANCHI Rev's Robert & Sharon, Certified Mediums & National Spiritualist Teachers, 3109 Rivershore Place, IN 46208; Robert: 317-428-8740, Sharon: 317-945-8437, reverendbob@direct2spirit.com; sharonbianchi2002@yahoo.com

• IOWA •

DAVENPORT

BUCHHOLZ, Rev. William E., Certified Medium, 806 E. Thirteenth St., 52803-4240 - (563)326-3201; wbuchholz@q.com

• MAINE •

HARTFORD

FROBESE, Rev. Stephanie, NST, 546 Town Farm Rd., 04220-5115 (207)388-3436

LEWISTON

SABINE, Rev. Catherine, MEd, NST, Commission Healer, 28 Champlaine Ave. Lewiston, ME 04240. crsabine@gmail.com. 207-376-5318.

PORTLAND

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

RAYMOND

CONNOLLY, Rev. Graham LS, Certified Medium, Comm. Healer, NST, 66 Martin Heights, 04071 (207)655-6673; gconnol1@maine.rr.com

SEARSPORT

PERKINS, Laura Lee, CM; PO Box 37, 04974; (207)567-3183; spiritualquest@fairpoint.net

• MARYLAND •

BETHESDA

RILEY, Kathleen S., LM; PO Box 629, Glen Echo, MD 20812-0629; (202)321-1063; ministerkath@gmail.com; Keep Calm & Spirit On!

SILVER SPRING

MORNING STAR, Rev. Konstanza, NST, Certified Medium, readings, telephone & Skype readings, séances, workshops, teleclasses & development circles. Tel: (240)543-9414; Website: silverspringoflight.com

PASADENA

CALDERALO, Rev. Rosemary, NST, Certified Medium, Comm. Healer; Rosemarycalderalo@gmail.com; (203) 536-6620; 833 Riverside Dr. MD 21122.

• MASSACHUSETTS •

REHOBOTH

CRAIG, Rev. Patricia A.; Certified Healer & Medium. Email: evroty@aol.com.

• MINNESOTA •

ROCHESTER

YOUNG, Rev. Joyce E., NST, Cert. Medium, Comm. Healer, 4814 115 Ave. NW, Byron, 55920 (507)775-6358; jeyoung2@frontier.com

YOUNG, Rev. John E., NST, Cert. Medium, Comm. Healer, 4814 115 Ave. NW, Byron, 55920 (507)775-6358; jeyoung2@frontier.com

ST PAUL

LEDUC, Joan, LM; Spiritual Science Church of St. Paul; (651)699-4858; Church: (651)225-4609

• MISSOURI •

ST. LOUIS

FOLSOM, Rev. Kevin, Fifth Spiritualist Church; Email: FolsomKevin@yahoo.com; phone 636-377-2109.

BOUCH, Rev. Rosemary; Fifth Spiritualist Church; phone: 314-353-4779.

• MONTANNA •

KALISPELL

KLEINSCHMIDT, Rev. Charlene, NST Certified Medium; Albert, certified Medium, Comm. Healer; 172 Wilson Heights Rd. 59901; charlenekleinschmidt1@gmail.com; 406-257-4668.

• NEW YORK •

FOREST HILLS

RUIZ, Rev. Hugo, Pastor, TMS, NST, Certified Medium; 9506 72nd Ave. 11375; (718)793-8434; ruiz@nyc.rr.com

LILY DALE

BARLOW, Rev. Joyce C., NST, Certified Medium; 5 Cleveland Ave., Box 142, 14752; (716)595-2755; joyce-barlow@sbcglobal.net

CLARK, Gretchen, Certified Medium; email: info@gretchenclark.com; P.O. Box 120, 14752; (716)595-3380

PIROG, Cyndi; Certified Medium, email: cpirog59@gmail.com, web: CyndiPirog.com; PO Box 113, 14752; (716)361-6959.

• OHIO •

DAYTON

MONTGOMERY, Rev. Frances D., 742 Watervliet Ave., 45420; (937)252-3299; fdm742@sbcglobal.net

• PENNSYLVANIA •

MUNHALL

O'HARE, Rev. Carol, NST, 3703 Wayne Rd., 15120-3068 - (412)398-7303; carolthenst@verizon.net

• **VIRGINIA** •

ALEXANDRIA

KRITHADES, Rev. Christine, J.D., NST, P.O. Box 7071, 22307 - (703)317-1707; ckckck@verizon.net

FALLS CHURCH

O'HARA, Rev. Deirdre; 3101 Worthington Cir. 22044; 703-241-2529; DOA501@cox.net

PORTSMOUTH

CUTLER, Rev. Lelia E., NST, 109 Tyler Crescent E., 23707; (757)397-2868

VIENNA

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

VIENNA

O'CONNOR Rev. Rita; 8334 Idylwood Rd., 22182. (703)204-2821. Finder912@earthlink.net

VIRGINIA BEACH

LEARD, Rev. Ernest; 313 Hospital Dr., 23452; 757-340-1231

• **WASHINGTON** •

TACOMA

KIEFFER, Rev. Delilah A, 8201 Sixth Ave. Narrows Glen, Tacoma, WA 98406; (253)209-5224.

• **WISCONSIN** •

BROOKLYN

HAAK, Rev. Annette L., NST, Pastor of Summerland's Lakeview Spiritualist Church. Certified Medium, Comm Healer; Classes, private consultations. 317 N. Rutland Ave. 53521 - (608)354-2694; Revannettehaak@slscmadison.org; Web: SLSCmadison.org.

• **CANADA** •

MONTREAL, QUEBEC

ROSSNER, Rev. Dr. Marilyn, Ph.D., Pres./Pastor, Spiritual Science Fellowship, 1974 de Maisonneuve W., H3H 1K5 - (514)937-8359; www.iiihs.org; mrossner@111hs.org

BENEDICTION

By Micky Barber, First Spiritualist Temple, NY

Micky Barber of New York was doing a mock service for the Pastoral Skills Class on April 18, 2016. After her short inspirational talk, this Benediction came through. When asked to write it down, she indicated she had no idea what was said. It was suggested she ask her Guides to give it to her again. This was the result, which is based on the three hymns she was told to include in the service.

Open My Eyes, Higher Ground, & Amazing Grace.

Open my eyes that I might see

The beauty of Earth

The sky, sea and trees.

Open my ears that might hear

Sounds of the universe

So very clear.

Open my mouth that I might hear

The truth of Spiritualism

No death to fear.

Let our path be on higher ground

Looking for truth and

Knowledge abound.

Amazing grace, truth, and a way

To live every day

As Spiritualism lights the path on our way.

NSAC Board of Trustees Election

Call for Candidates

Response due July 22, 2016

A *Call for Candidates* for election to the NSAC Board of Trustees at this year's Annual Convention was included in May's editions of the *NSAC News*, and in NSAC's mailing to auxiliaries. You may also review the posting on the NSAC website at nsac.org.

Members wanting to declare their candidacy should obtain a copy of the *Call for Candidates* from auxiliary secretaries, from the NSAC webpage, or from the Nominating Committee (nsacnominations@nsac.org). Only statements in proper format and received by July 22, 2016 will be accepted.

The NSAC Nominating Committee will receive candidate statements and publish them in a *Candidates for Election* document several weeks prior to the Annual Convention. This will give members notice of candidates and their qualifications prior to the Convention.

LYCEUM

A NEW DAY

Each day is truly a new gift from Infinite Intelligence. The wonder of a child or animal, especially a dog, to get out there and see what has changed. They could have had a terrible day yesterday but this is a new day.

Seize the day and change your world. It's all about perception, and children have the best perceptions on how to change the world. We can do the same and make own worlds better by going in a new direction towards what we want. Children and animals do not get discouraged. They find new ideas or different ways of looking at things, and that is how they learn and grow. As adults we sometimes lose that spark or newness of life. Maybe it is time to get that spark back. Once you have it back, the world seems to open up with new wonder and vitality.

When you start to really work with Natural Law, Spiritual Guidance, and vitality anything seems possible. Sometimes when you get down and nothing seems to be working, remember to be childlike and see life with a new perspective. We are Spirit and life is limitless, boundless, and infinite. Have the wonder of a child or animal, and remember that every day is a new day with new possibilities.

The NSAC Department of Lyceums

Written by: Rev. Havivah Richards, NST

Church of the Living Spirit, AZ

DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

GLENDALE • Church of the Living Spirit • 3736 W. Wahalla Lane, Glendale, AZ 85308; Mailing address: 9106 W. Willow Haven Court, Sun City, 85351; Pastor Rev. Janet Tisdale, NST, (480)510-2581; Sun. Svc 10:30am.; www.churchofthelivingspirit.com

PHOENIX • Spiritualist Living Center • Two locations for services: Saturdays 10am at 14465 RH Johnson Blvd, Palo Verde Rm. Sun City West. Assistant Pastor: Maggie Simpson. And, Sundays 10am at 148 N. Center in Mesa. (Back entrance of SW Herb Shop & Gathering Place. Assistant Pastor: John Cain. Phone: 602-510-2326. Mail: 16845 no. 29th Ave. #525, Phoenix, 85053. Pres: Ann Yedger; Qantas523@aol.com. Church email: info@spiritualistlivingcenter.com. Web: spiritualistlivingcenter.com

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALIST ASSOCIATION • Pres. Rev. Maureen Eslick, (818) 219-4509 Sec: Susan Hazard; (805)618-0354; cssasecretary@yahoo.com. Mail to: 121 West Pueblo, #3. Santa Barbara, CA 93105.

AUBURN • Circle of Love Spiritualist Community • Canyon View Community Ctr; 471 Maidu Dr. 95603; Sun. Svc 10am; All Message Svc Thurs 7pm; For class schedule contact Pastor, Rev. June E. Killmer, NST; JuneKillmer@surewest.net; (916)783-3546 Pres. Katrina Thompson; Secy: Marti Carr. Visit: circleoflovespiritualistcommunity.org.

AUBURN • The Spiritualist Chapel of the Pines • 457 Grass Valley Hwy #7, 95603; Sun. Svcs 10am; Rev. George Brenner, Pastor Emeritus; All Message Svc Fri. 7pm; Pres. Al Freitag, afreitag@pacbell.net; Int. Sec. Terri Freitag; spiritualistchapelofthepines.com; (530)823-1816

SAN FRANCISCO • First Spiritual Temple • Svc: 2nd & 4th Sundays, 10am; 33 Banbury St., 94132. Classes. Healing at svc & privately by appt. Rev. Elsie Ann Soria, NST, Pastor. Pres: Ben Santiago; email: 4kateri@gmail.com. (650)731-4490 or cell (650)922-4389. mail: 370 F Street, #309, Colma, 94014. Rev. Alfred A. Conner, NST, Pastor Emeritus.

SAN JOSE • The Spiritual Science of Life Church • "The Friendly Church" 729 Morse Street, (Corner of Morse St. & Naglee), 95126; Sun. Service 6:00 p.m., 2nd & 4th Sunday; Pastor Rev. Louise Peruch, NST; 1327 W. Hedding St., 95126; (408)615-0214; PeruchLise@aol.com; Sec. Colleen Page, P.O. Box 1863, San Mateo, 94401; (650)245-9919; splendaura@gmail.com

MONROVIA • The Spiritualist Church of Revelation • 200 W. Colorado Blvd., 91016; Sun. Service 11:00 a.m.; Pastor/Pres. Martin Pina, church phone (626)256-3403 secretaryscor@yahoo.com; call for class info.

SACRAMENTO • Central Spiritualist Church • 2500 Marconi Avenue Suite 209 95821; Sun. Service 10am: Classes (see website) Healing all Message Svc, last Sunday of the month at 10am. Pres. Paul Cook, paulecook@gmail.com; Rev. Sandra Dawson, NST (916)652-4568 / sgdawson91@gmail.com; Sec: Pat Carey.

SAN FRANCISCO • Golden Gate Spiritualist Church • 1901 Franklin St. (corner of Clay) 94109-3414; (650)757-6653; ggspritualistchurch.org; Services: Sun. 9:30 Lyceum (classes) 9:30am thru mid-May; Healing 10:30; Devotional Svc 11am; Wed. Healing 7pm, Devotional Svc 7:30; Classes available. Rev. Del Lauderback, Pastor; Rev. James Ehrhart, Assoc. Pastor.

SANTA BARBARA • Summerland Spiritualist Church of The Comforter • 1028 Garden St. 93101; (805)965-4474; Pamela Bollinger, Pastor; LM, CM, CH.; Sun. Healing svc. 10:30am., Sun Svc 11am; Unfoldment Class 1:15-3:15pm. Spiritualistchurch.newsletter@gmail.com

• CONNECTICUT •

Connecticut State Spiritualist Association • Pres. William Keith; Sec. Rev. Jackie Randall, 60 Ward St., Norwich, 06360 / cincyada@aol.com; Mailing address: 29 Park St., Norwich 06360.

GROTON • The Spiritualist Church of Peace & Light • 15 Thames St. (Bailey Agencies bldg) Sun Svc 10:30am; Mailing address: 70 Dell Ave. #B5, New London, CT 06320. www.scpceacelight.net. Email: scpceacelight@yahoo.com; Rev. Lynn Gaffin, heart_860@yahoo.com; Rev. Rich Terpe, richterpe@att.net. (860)442-1709.

NEWINGTON • The Church of the Infinite Spirit • Pastor Allen Noddin, 80 Walsh Ave., 06111; 2nd & 4th Sun. each month; Adult Lyceum 9:15am-10:15am, Svcs 10:30am-12pm; 860-646-5976; visit: newingtonspiritualistchurch.org;

NIANTIC • Ladies Aid Society, Inc., Pine Grove Spiritualist Camp • 34 South Pine St. Niantic, CT; 860-739-2157. Open June thru Aug. Pres: Maureen Caswell; Sec: Karen Ellis. visit: pinegrovespiritualistcamp.net. PO Box 405.

NEW LONDON • New London Spiritualist Church • Sleep Inn, 5 King Arthur Dr., Sun. Svc 10:30am-noon; 860-447-3498. Pres: David Foulkes; Sec: Katie Beecher; Mail: 14 Birch St. Waterford, 06385; www.nlspritualist.com

NORWICH • National Spiritualist Church of Norwich, Inc. • 29 Park St. (off Main St.), 06360, (860)886-8522; Sun. Service 10:30am - noon, coffee & fellowship; Pres. Mark Gagne; Sec. Verline Eldridge. FMI call church Pastor, Rev. Jacquelyn Randall (860)887-0068 / www.nscnorwich.net

OLD GREENWICH • Albertson Memorial Church Of Spiritualism • 293 Sound Beach Ave., 06870; (203)637-4615; Pres. Alison Van Dyk; Sec. Leslie Schor; Sun. Service 11am., visit: www.albertsonchurch.org.

WILLIMANTIC • The First Spiritualist Church of Willimantic • 268 High St., 06226, (860)423-5774; Services 10:30am Sundays; Visit: www.firstspiritualistchurch.org.

• FLORIDA •

ORLANDO • New Vision Spiritualist Center, Inc. • spiritualistchurchorlando.com, meets at 1700 Edgewater Dr.; Sun. 1:30; Healing, Sermon, Messages at all services; Children Lyceum Dir. Fionnula Davis-Patton; Classes by Pastor Rev. E. Ann Otzelberger, NST, 4332 Woodlynne Ln, Orlando FL 32812; (407)826-0807 reveao@yahoo.com; Pres. William Patridge; Rev. Ann Otzelberger, 4332 Woodlynne Ln., Orlando 32812.

ORLANDO • Spiritualist Church of Awareness • 3210 N. Chickasaw Trail; Mail: P.O. Box 4010, Winter Park, FL 32792, (407)678- 3688; spiritualistchurchofawareness.org / news@myscoa.org; Sun. healing 10:30 a.m., service/messages 11:00 a.m.; Wed. healing 7:30 p.m.service/messages 8:00 p.m.; Rev. Jeannie Kerr Lerch; Pres. Annette Brown, (407)690-1743; Sec Chris Jackson: 407-399-3450.

• ILLINOIS •

Illinois State Spiritualist Association of Churches • Pres. Rev Arsenia Williams, NST (773)995-1911 arsenia9325@hotmail.com; Sec: Betty Frazier 773-324-5225.

CHERRY VALLEY • Cherry Valley Spiritualist Camp, Inc. 8002 Service Rd; 61016; (815)332-5359. Visit us at CVSC.me, or on Facebook. Email: cherryvalleysc@frontier.com. 9:30am Lyceum; 10:30am Healing Meditation; 11am Worship Svc., Messages & Pot Luck every Sunday after svc.

CHICAGO • The Church of The Spirit • 2651 N. Central Park Ave., 60647-1101, (773)489-5422; Chicago's Oldest Spiritualist Church; Sun. Family Worship: Healing, 10:00 a.m., Worship Svc, 10:30am.; All Message Service, 1st Wed., 7pm.; Call for current Development & Educational class schedule; Pastor Rev. Marrice Coverson; Sec. Nyarai Paweni

CHICAGO • Spiritualist Church of Truth • 6343 West Cuyler (1/2 block north of Irving Pk.) 60634; Service 2:45pm., Healing, Lecture, Messages every Sun.; Pastor & Pres. Rev. Florence Heyward; Sec. Judith Galar, 4050 N. Oriole Ave., Norridge, 60706-1117, (708)452-8754.

LEROY • J. T. & E. J. Crumbaugh Spiritualist Church • 102 S. Pearl St., PO box 174, IL, 61752; 309-962-9076 Lyceum 11am; Church svc: 12pm; Fellowship after svc. Pastor Rev. Robert Bianchi, NST, Sec: Theresa Ciardini. visit crumbaughchurch.com; email: reverend-bob@direct2spirit.com or crumbaughchurch@live.com. Facebook: JT & EJ Crumbaugh Memorial Spiritualist Church, NSAC.

• INDIANA •

INDIANAPOLIS • The Spiritualist Church of Indianapolis All Ages Welcome Sun. Healing, Devotional Services & Messages 6:30-8PM: 3020 S. Meridian St., Ste E&F, 46217-3221. Adult Mediumship Unfoldment & Lyceum Classes every Tues, 6:30-8pm. FMI call Pastor Bonnie Darby (317) 850-3142 or visit <http://www.tscoi.org/> <https://facebook.com/http://tscoi.tumblr.com/>

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION OF CHURCHES • Pres. Rev. Graham Connolly, 66 Martin Heights, Raymond ME. 04071. 207-655-6673; Sec. Rev. Betty Simpson, 715 Newburgh Rd. Hermon, ME 04401. 207-848-2273; Treas. Janice Nelson-Kroesser, 46 Homestead Rd. Washington, ME 04574-3620. 207-845-2885. www.mainespiritualism.com

AUGUSTA • Augusta Spiritualist Church • 113 Townsend Rd, Augusta, 04330; Pastor Rev. Nancy Parry, (207)458-6141; Pres. Rev. Pat Pallace, (207)582-6745.

BANGOR • The Harrison D. Barrett Spiritualist Church • 15 State St., Sun. Serv. 10:30 am; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, ME. 04401, (207) 848-2273, <http://www.hdbspiritualistchurch.org>. Gallery Readings second Friday every month at 7pm. Co-pastors: Rev. Patty Palmer, NST & Rev. Betty Simpson, NST.

HARTFORD • Pinpoint of Light Spiritualist Camp – Season is from June - October, Mail: 546 Town Farm Rd., 04220. Email: pinpointoflight@live.com; Web: pinpointoflight.org; (207)515-1016; Pres: Robert Foster. Sec: Rev. Stephanie Froese.

MADISON • Madison Spiritualist Camp • Located at historic Lakewood Theater Village off Beach Rd., Rt. 201, 6 miles N. of Skowhegan. Season: July & Aug.; Camp ph:(207)474-0124; Pres. Rev. Beth Carter (207)797-2039; Sec. Mike Carter (207)797-2039; For program information & events, visit madisoncamp.org; find us on facebook, or email: info@madisoncamp.org.

NORTHPORT • Temple Heights Spiritual Camp • 4 Park ST., 04849; June 25–Sept 10, 2016; Private Readings 9-4pm daily; Healing 9-4pm S&S, Workshops, Circles, message & table tipping W/F/Sat. at 7pm.; Church svc: Sun at 10:30am & Ths 7pm.; Camp: (207)338-3029; www.templeheightscamp.org; Pres. Jean Bower (207) 338-1355. Sec: Mandy Everett (207)462-0268.

NORTHPORT - Temple Heights Spiritualist Church • Sun Svc 10:30am, May 1-Oct 31 Meets at THSC, 4 Park St. (TH); Nov 1 to April 30, we meet at Excelsior Lodge, 57 Cove Rd., Northport; Pres. Jean Bower (207)338-1355, Sec. Diana Kimball (207)338-6275.

PORTLAND - Portland Spiritualist Church • Mailing addr: PO Box 6551, Portland ME 04102; Sun. Svc 6:30pm.; Fri. Class 7:30pm; Meetings at 17 Dunn St, Westbrook; (207)797-2039; info@portlandspiritualistchurch.org; Pastor Rev. Beth Carter, 2007spiritualist@peoplepc.com; Pres: Mike Carter: retrac55@peoplepc.com. portlandspiritualistchurch.org

SABATTUS - Spiritualist Church of Eternal Life • 352 Crowley Rd Sabattus, Maine; Pres. Rev. Catherine Sabine (207)376-5318. crsabine@gmail.com

• MASSACHUSETTS •

BURLINGTON - The Church of Spiritual Growth • Services held at 16 Lexington St. Please check website for details: www.churchofspiritualgrowth.nsac-churches.org, or call Pastor Lorraine Radice at (781)270-0383.

CHICOPEE - Healing Hands of Light Spiritualist Church • 465 Granby Rd. MA 01013; Worship Svs 10:30am. Sundays after Labor Day thru June; Ph(413)592-0300; Rev. John F. Sullivan, Sec: Denise St Pierre, PO Box 392, Worthington, MA 01098; or dstpierre7@verizon.net. Visit: healinghandsoflightspch.com

ONSET - On-I-Set Wigwam Spiritualist Camp • P.O. Box 1556, 02558; Summer schedule www.onisetwigwam.com / info@onisetwigwam.com

REHOBOTH - First Spiritualist Church of Brockton, Inc. • Services 10:00 a.m. Sun. at Anawan Grange Bldg., junction Rts. 44 & 118; Mail: P.O. Box 145, 02769, firstspiritualistchurch.com

• MICHIGAN •

CHARLEVOIX - Northern Lake Michigan Spiritualist Camp • 07444 Old U.S. 31N. 49720; Sec. Janet Norris; secretary4nlmsc-grsc@hotmail.com; Open July 1st thru Aug 31st; Sunday svcs 10:30am. Wed Svcs at 7:30pm followed by bonfire fellowship time.

CHARLEVOIX - Golden Rule Spiritualist Church • 07444 Old U.S. 31N. 49720; Sec. Janet Norris; secretary4nlmsc-grsc@hotmail.com; Open in Spring. (dates vary according to weather) Closed for Winter. Sun. services 10:30am with fellowship immediately following svc.

FERNDALE - First Spiritualist Temple of Detroit • 2724 Goodrich, 48220; Mailing Address: 321 Spencer, 48220-3544; Sat. Service/Lyceum 6:30 p.m.; Sec. Dianne L. Smith, (248)545-5680.

JACKSON - Michigan State Spiritualist Association of Churches • 2540 Norwood Rd, 49203; Sec. Rebecca Strauss; rstrauss52@yahoo.com

ROYAL OAK - First Spiritualist Temple • 3224 Greenfield Rd. (1 1/2 blocks S. of 13 Mile), 48073-6534; Sun. Service 10am; Pastor Rev. Marguerite Gutt, NST, (248)548-2240; firstspiritualtempleofroyaloak.com.

• MINNESOTA •

BYRON - Third Spirit of Life Spiritualist Church • 4814 115 Ave. NW, Byron, MN, 55920. Svcs 3rd Mon. of month, 7pm; Pastors Rev. Joyce E Young, NST and Rev. John E Young, NST. Sec (507)775-6358.

ST. PAUL - Spiritual Science Church of St. Paul • Pres./Speaker/Pastor: Joan LeDuc; 2169 Scheffer Ave., St. Paul, MN 55116-1255; Church ph: (651)225-4609.

• MISSOURI •

ST. LOUIS - Fifth Spiritualist Church of St. Louis • 6026 S. Kingshighway Blvd., 63109-3558; Sun. Service 10:30 a.m.; Healing, Meditation & Message, 1st Wed. of month 7pm.;

Pastor Marilyn Kalna, (314)707-3934; Pres. Kevin Folsom, 636-377-2109; 5thspiritstl.com

• NEBRASKA •

OMAHA - Spiritual Science & Philosophy Church • 321 Hascall St., 68108-2121; Sun. Service 11:00 a.m. and Philosophy Class – Noon when scheduled; Pastor/Sec. Alace Jayne Fanslau, 321 Hascall St., 68108-2121, (402)345-0101.

• NEVADA •

LAS VEGAS - Spiritualist Desert Church • 3305 Spring Mountain Rd., Suite 51, 89102, (702)876-8783 (message line only), spiritualistdesertchurchlv.com; spiritualistdesertchurch@yahoo.com; Service Sun. 11am. & 6:30pm., Thu. 6:30pm. Healing/Meditation Svc, Development Circle follows. Rev. Vicky Homann (702)234-1147.

RENO/Sparks - Spiritualist Society of Reno • Meeting place: Masonic Lodge, 2425 Pyramid Way, Sparks NV, 89431. Sunday meetings include a talk, guided meditation, spirit healing and spirit greetings: Meets 11am to 12:15pm; President, Jannet Caywood; SpiritualistSocietyofReno.org; FaceBook.com/SpiritualistSocietyofReno. Address: Sec. Rev. Lisa Butler, 3415 Socrates Dr., Reno, NV 89512, tomalisa2@aol.com. (775)329-5980.

• NEW HAMPSHIRE •

DERRY - The Church of Spiritual Life • 58 East Broadway (Masonic Temple) NH 03038; Sun. Service 10:30 a.m.; All mail to: PO Box 593, Derry, NH 03038; Visit: churchspirituallifenh.org

• NEW JERSEY •

WESTVILLE - Church of Eternal Life • 243 W. Olive St., 08093; Sun. Healing, Worship & Msg Svc 11am; (856)456-2196. thechurchofeternallife.org.

• NEW YORK •

EAST AURORA - First Spiritualist Temple • 29 Temple Pl., P.O. Box 465, 14052, (716)652-5018, www.firstspiritualisttemple.com; Email: FSTofEastAurora@gmail.com. Sun. Healing Svc 10:30am.; Lecture & Msg Svc 11am.; Social Hour 12:15pm.; Dinner Day 3rd Sun. of month;

LILY DALE - Lily Dale Assembly • 5 Melrose Park, 14752, (716)595-8721, Fax (716)595-2442; Ofc Hrs, Sept -June: M-F 10am-2pm; June-Aug: M-F 9am-4pm, Sat. 9am-noon, closed Sun; Camp Season: Last Friday in June to day before Labor Day; Pres: Donn Smeragliuolo; Sec: T. Lynne Forget; lilydaleassembly.com / lilydaleassembly@netsync.net

LILY DALE - Lily Dale Spiritualist Church • East St. Healing Temple, P.O. Box 1128, 14752-1128, (716)595-3971; Sun. Worship svc 10:30am.; Healing during svc. Worship, Healing & Message Svc each Wed. 7:30pm. Sept-June; www.lilydalespiritualistchurch.org; Sec. Lynn Forget. Pres: Carol Gasber.

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC • Mon. Services: Healing 7:00-7:15 p.m.; Service, 7:15-8:00 p.m.; 5000 Expressway Drive South, Holbrook, NY; Wed. Class: Ways of Mastery/Healing and Mediumship Dev. 6:30-8:30 p.m.; Pastor Rev. Patricia Anne Duffield, NST, (631)588-5869; Mail: 10 Ackerly Lane, Lake Ronkonkoma, 11779; kenpatduff@hotmail.com / www.asanctuaryofinfinitepirit_NSAC.com

LONG ISLAND - New Horizon Spiritualist Church • Sun. Healing & Worship Service 10:00 a.m.; 1580 Round Swamp Rd., Plain view, (Homewood Suites Hotel); Contact: Mary Ann Clancy, (516)792-5919.

LONG ISLAND - Summerland Church of Light • Sunday Silent Meditation 10 a.m.; Healing/Worship Service 10:15 a.m. at 120 Plant Ave., Hauppauge; Mail: P.O. Box 5209, Hauppauge, NY 11788-5209; Sec. Valerie Miller, Summerlandchurchofflight.org

LONG ISLAND - Temple of Metaphysical Science • Sun. Service Healing and Worship 11:00 a.m.; Pastor Rev. Hugo Ruiz, NST; Terry Diffiore-Wachtel, Sect; 12 Baker St. Mailing address: P.O. Box 453, Patchogue, 11772, (800)316-1231; TMS-Li.org

ROCHESTER - Plymouth Spiritualist Church • 29 Vick Park A, 14607; Voicemail (585)234-2362; Sun. Svcs 10:30am; Plymouthspiritualistchurch.org.

• OHIO •

DAYTON - Spiritual Life Center, NSAC • 609 Watervliet Ave., 45420-2544, Rev. Frances D. Montgomery, (937)252-3299; fdm742@sbcglobal.net; visit: sunflowerchapel.org

• PENNSYLVANIA •

PITTSBURGH - First Spiritualist Church • (Formerly of McKeesport) Svcs at Mallenwood Manor, 1318 Singer Place, Wilkensburg, PA; Sundays 11am-1pm; Healing, Lesson, Messages. Tues: Home Circles; Thurs: Mediumship class 7-9pm; Pastors: Rev. Michele Saling, OM, MA JD & Rev. Carol O'Hare, NST. (412)672-1272, fax(412)291-2777; web: 1stspiritualistchurch.org. Facebook.com/PittsburghSpiritualistChurch.

PHILADELPHIA - Celestial Spiritualist Church • 421 N. Preson St. (215)519-0861; Sun. Svc 2pm; Healing, Lecture, Messages; Wed Eve all-message svc 7:30pm; Pastor Rev. Betty J. Hutt.

• TEXAS •

AUSTIN - First Spiritualist Church of Austin • 4200 Ave "D" - Austin, TX 78751-3719, (512)458-3987; Devotional, Healing & Message service Sunday 10:00 a.m.; Pres. Wanda Garcia; Sec. Sonia Dela Torre.

HOUSTON - First Spiritualist Church of Houston • 2115 Turner Dr., 77093; Sun. Service 10:30am.; Unfoldment classes Wed. 7:30pm & Fri. 8pm; Pres. Liana V. Liles; lianailles@gmail.com; Priv. readings by appt., firstspiritualistchurchofhouston.org; (713)695-2550.

SAN ANTONIO - Circle of Angels Spiritualist Church • 3740 Colony Dr. Ste LL100; Sunday Service 6:30pm; P.O. PH: (210)521-2473

Called Beyond

• VIRGINIA •

FALLS CHURCH - Center for Spiritual Enlightenment • 222 N. Washington Street; Mailing address: CSE (NSAC), P.O. Box 6630, 22040-6630; (703) 645-8060; web: TheCSE.org; Email: thecse@thecse.org; www.facebook.com/thecse.org Year-round Sunday Services: Healing Svc 10am / Devotional & Msg Service 10:30am.; Pastors: The Rev's. Konstanza Morning Star, Leonard Justinian, Awilda Abaza, John Otey, Deirdre O'Hara, and Rita O'Connor; Sec. Rita O'Connor; Pres. Steve Vogel.

NORFOLK - Memorial Spiritualist Church • 307 W. 37th St., 23508-3207, (757)622-5070; www.memorialspiritualistchurch.org; Sunday Service 11am.; Wed. 7:30pm.; Healing available at 10:30am. Sun. and 7pm. Wed.; Adult Lyceum Sun. 9:30am.; Children's Sun. Lyceum 11am.; Ministers: Rev. Lelia E. Cutler, NST, (757)480-3799; Rev. Ernest Leard, (757)390-1231; Pres. Margie Briggs (757)421-9631; Sec. Lynn Streeper; Lyceum Dir. Rev. Ernest Leard.

• WEST VIRGINIA •

WHEELING - First Spiritualist Association of Wheeling - Way Memorial Temple • 27 Maryland Street; 26003; (304)233-5065/ www.waymemorial.org.

• WASHINGTON •

MILTON - Church of Divine Grace • Held at Camp Edgewood, NSAC – 1228 26th Ave. Ct.; Church svcs Sun. 2pm; Sept-May; (Mail c/o Sherry Valentine, 11113 SE 323rd St. Auburn, 98092); Pres. Bernie Allers (253-833-4850) Sec. Karen Wennerlind; Email: churchofdivinegrace@gmail.com

MILTON - Church of Spiritual Unity • Held at Camp Edgewood, NSAC – 1228 26th Ave. Ct.; Church svcs Sun @ 2pm; Sept-May; Mailing address c/o Pres. Colleen Mohler, 1210 26th Ave Ct. 98354, (253)927-2365. Sec. Jill Mohler, 1015 Emerald St., 98334; (213)568-0333; j.m.mohler@hotmail.com

MILTON - Church of Spiritual Truth • Sunday Svcs 11am; Located on historic Lake Surprise. 1228 26th Ave Ct. Milton, WA 98354. Pastor Denice (Dee) L. Chapman; Pres. David R. Chapman Sr.; Sec. Denice L. Chapman; Church offers devotional svcs, healing, greetings from Spirit, & educational speakers. Social hour following church, all are welcome to enjoy good food & fellowship.

MILTON - Camp Edgewood, NSAC • 1228 26th Ave. Ct, Milton WA 98354; (253)927-2050/ fax: (253)927-7531. Pres. David Chapman Sr.; Sec. Denice Chapman; email campedgewood@yahoo.com. Located on beautiful Lake Surprise. Historic camp offers healing, meditation, Spirit greetings & a variety of classes. For info contact Denice Chapman Tues.-Sat. 11-4pm.

TACOMA - Church of Eternal Light • Svcs 5:30pm Wednesdays at Crescent Moon Gifts. 2502 6th Ave. 98406. Community projects following svcs. Rev. Deliah Kieffer; visit spiritualistanswers.com.

• WISCONSIN •

MORRIS PRATT INSTITUTE ASSOCIATION • 11811 Watertown Plank Road, Milwaukee, WI 53226; (414) 774-2994; www.morrispratt.org; NSAC Educational Auxiliary.

BROOKLYN - Summerland's Lakeview Spiritualist Church • 317 N. Rutland Ave., 53521; Rev. Annette L. Haak, (608)354-2694; Twice a month services on Thu., 7pm.; SLSCMADISON.ORG

WEST ALLIS - First Spiritualist Church of West Allis • 6228 W. Washington Street, 53214, Pastor Rev. Annette Haak; weekly svcs, various events; see our meetup group at: <http://www.meetup.com/First-Spiritualist-Church-of-West-Allis-FSCWA/> for details. (414) 778-0088; Church email: firstspiritualistchurchwa@gmail.com;

• CANADA •

MONTREAL, QUEBEC - The First Spiritualist Church of Montreal • 2186 Saint Catherine St. West, Montreal, Quebec, H3H 1M7; (514)365-0661.

ONTARIO - First Spiritualist Church of Galt • 72 Grand Ave., Cambridge, Ontario N1S 2K9; www.firstspiritualistchurchofgalt.ca

ONTARIO - Spiritualist Church of Canada • 3027 New Street, Burlington, Ontario L7R 1K3; Pres. Rev. James Kinnear; www.spiritualistchurchofcanada.com

**REMINDER: All Annual Listing
Renewal Fees are due in October.
Renewal fees for Churches, Ministers,
Mediums & Healers: \$25**

**Payable to TNS Summit
659 George Ct. MT. Dora FL 32757**

The Reverend Alfred Affleck Conner, NST Santa Rosa, California Passed to Spirit on May 16, 2016



Rev. Alfred Conner held every credential the National Spiritualist Association of Churches offers. Ordained Minister, National Spiritualist Teacher, Healer, Medium and Missionary. He served on the National Board as Treasurer from 1987 to 1997. He was Pastor of The First Spiritual Temple, San Francisco and The First Temple of Spiritualism, NSAC. He was the longest reigning Pastor of the First Spiritual Temple, SF.

Rev. Conner was brought up simultaneously in Spiritualism and the Episcopalian Church of England. He found Spiritualism as a teenager. Several of his aunts were mediums. Mrs. Elisabeth Jobes, the youngest, was a well-known transfiguration medium. Alfred sat in her séances from the age of seven. At the age of fourteen he was told during a séance that he would be on the NSAC National Board. He had no idea what that meant at the time.

Alfred developed under the guidance and direction of Rev. Mitzie Monroe in San Francisco and Oakland. He worked for the Bank of California and retired as head of the Credit Department in 1986. His interests included fundraising for *Aid Retarded Citizens*. He was a former member of the *Press Club*, an active member of the *National Association of Parliamentarians*, and a member of *Mensa*.

Rev. Juanita M. Lupetti, Age 97 Passed to Spirit on April 18, 2016 Sister of The Rev. Frances Montgomery of Dayton, Ohio.



Rev. Juanita was an ordained minister of the National Spiritualist Association of Churches and served many years as a pastor at the Church of Two Worlds in Dayton, Ohio. She was a devoted servant of Spirit and used her God-given gifts to help others all through her life. She had many interests that included sewing, travel, and cooking. She was a wonderful person, much beloved and will be dearly missed by both family and friends.

Doing *Your Part*

Writer: Rev. Patricia Craig
First Spiritualist Church of Brockton, MA

Most of us realize that we do not have control over some things, but there are a lot of things that we do have control over, like how we act over certain events, how we react when dealing with people, and what kind of situations we put ourselves in. Just like it says in our Seventh Principal which states, “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.” Most of the time the situations we are in are of our own making. So, if we have put ourselves into unwanted situations, it is up to us to change our actions and reactions to those things around us. We need to take a look at how we are dealing with our lives. Are we making decisions to make our lives easier or are we putting up road blocks in front of ourselves?

Our prayer for spiritual healing says “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 now for the important part), AND I WILL DO MY PART.”

The idea we need to recognize is that we all play a huge part in the kind of life we live. We can go around and blame our situations on our parents, our upbringing, and what we had or didn’t have. But if we are honest, we know that we are making the life we are living by our actions and thoughts. I’m not implying we are the cause of each and every little thing that happens to us, I am just saying that we cause many of our own problems.

For instance, you can have five or six siblings who grew up in the same house, lived the same situations, and each of these siblings will live completely different lives because of the choices they make. One child may grow up complaining that their life was tough—that mom and dad liked a brother more than him. He lives his life with the “oh poor me” attitude. In contrast, his sister chooses to go to school, study hard, and make a good life for herself. This is what she chose after facing the same circumstances as her sibling. Meanwhile, another of the siblings decides he can’t deal with the childhood he had and turns to drinking. It is what you learn from the obstacles and how you handle them that is a determining factor in your life.

As I look back upon the time when I was growing up, I recognize that we were not rich, but we never felt poor. We had food on the table, we had a roof over our heads, and we knew we were loved. We were very fortunate. Of course, my parents were not perfect, but they did their best. I tried to learn from the mistakes my parents made, but still made my own as a parent.

We should try to find the lessons in every bad experience. It may help you to know that we all struggle with that one, but don’t let that struggle deter you from continuing to keep looking for the lessons and learn from them. Everyday is different, and brings new opportunities.

In closing, I would like to say that I hope most of the situations that come into your lives are easy and the lessons are clear. Grab all the good that life has to offer and leave the rest.





Declaration of Principles

NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Do unto others as you would have them do unto you."
7. We affirm the moral responsibility of individuals and that we make our own happiness or unhappiness as we obey or disobey Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any soul here or hereafter.
9. We affirm that the precepts of Prophecy and Healing are Divine attributes proven through Mediumship.