



THE NATIONAL SPIRITUALIST

Summit Magazine

Sept/Oct 2017

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The Structure
of Spiritualism

Our Spiritual
Journey

Her "Harp"
Pearl L. Curran

In Print
Since
1919

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September/October 2017

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

Guidelines for Article Submissions

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

Please include your name, contact information, and the name of the church you attend with your submission.

Electronic submissions are preferred.

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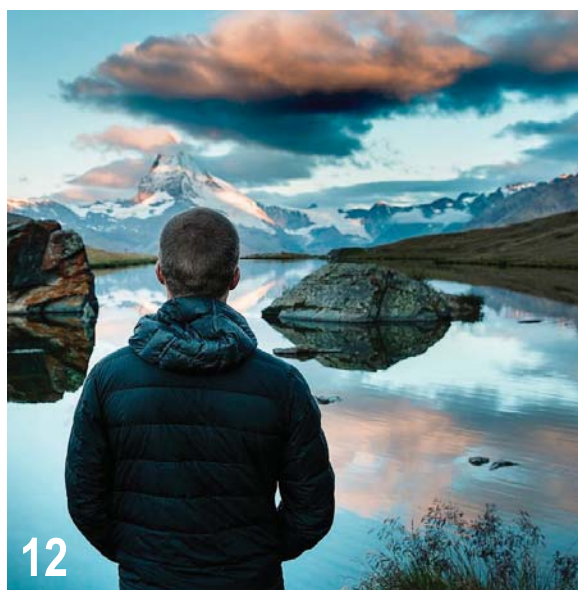
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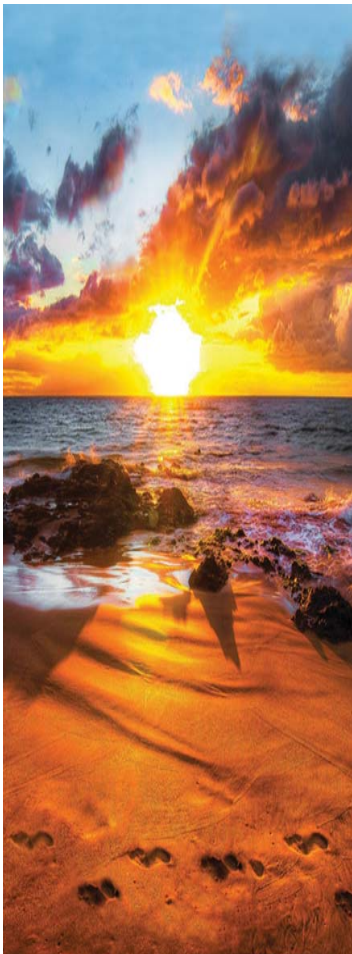
The National Spiritualist Summit Magazine

Perspective

The *National Spiritualist Summit* magazine is the official magazine of the National Spiritualist Association of Churches. It has been published continuously since its first issue in 1919, 26 years after the Society itself was founded. Its mission has been to encourage an awareness of the richness of Spiritualist Principles and Philosophies.

The National Spiritualist Summit Magazine

Soon to be celebrating
100 years in print!



The centennial of the *TNS* is rapidly approaching! In 2019, the *TNS* will mark a milestone and celebrate its first 100 years of accomplishment. As the *TNS* anticipates attaining a full century of achievement, let us honor its founders, for it was their leadership and determination that led to the successful launch of this publication in 1919. The valuable contributions of our pioneers shared on the pages of the *The National Spiritualist* inspired many generations of Spiritualist students. Their life experiences and beliefs formed their thoughtful contributions, and their devotion to the proration and research of Spiritualism gave us this positive, lasting legacy that has changed the lives of thousands of people over the last 98 years.

As the *TNS* approaches its 100th birthday, let us also honor its history of dedicated Spiritualist writers whose insightful contributions have become part of the foundation on which Spiritualism has been, and will continue to be built. It is with sincere gratitude that we thank our writers, both past and present, for continuing this legacy. Your efforts have proven over and over to be an investment in the lives of people who seek to nurture and expand their own spirituality.

The *TNS* continues its dedication and commitment to the expansion of humankind's spiritual knowledge, and the understanding of our continued existence after the change called death. Within its pages the reader will find material exploring the practical application of Spiritualist Principles geared towards promoting a balanced unfoldment of their emotional, mental, and spiritual lives.

The role of the *TNS* is unique in that its goal is not to transmit knowledge or understanding as much as it is to bring about a recognition in the student of the student's own pre-existing nature. The student who reads the *TNS* will find what he or she needs in that moment to experience a deeper recognition of their own true spiritual nature. We welcome all who travel the spiritual path with an open mind and an open heart.

- NSAC Churches, Ministers, Mediums & Healers:
TNS Annual Listing fees for 2017-2018 are due in October.
Fee: \$25. Payable to: *TNS Summit.* Payment by check or credit card accepted. Contact *TNS* for further information.

- Submission deadlines:
Schedule for entries is as follows:
Nov./Dec. by Sept. 25.
Jan./Feb. by Nov. 25.
Mar./Apr. by Jan. 25.
May/June by Mar. 25.
July/Aug. by May 25.
Sept./Oct. by July 25.

- Correction notice for July/Aug. 2017 issue:
Page 10, subtitle:
"Following Spirit When the Road Leads to a Plateau," should have read: "Following Spirit When the Road Leads to a Plane."

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The Structure of Spiritualism

Writer: Kenneth W. James, Ph.D.
Church of the Spirit, IL

In a recent sermon shared with the congregation at the Church of the Spirit in Chicago, church members were asked why they had chosen to attend the service that morning. It was a serious question. Why do we choose to come to a Spiritualist church to share our understanding and appreciation of Spiritualism and its teachings? Is it for the community and the friendships? Of course, that's part of it, but if it were only about meeting with friends, we could go to a coffee shop or a picnic in the park. Is it for a message from Spirit that uplifts and demonstrates the continuity of life after the change called death? That's part of it as well, although Spirit speaks everywhere, and we don't have to come to a special place to receive a message. Perhaps we continue to attend Spiritualist services because apart from messages of encouragement and guidance, we have also been privileged to witness the truth that death is not the end, and that life continues after that transition. The difficult thing is that most of us can't explain exactly what provided the validation for that truth of Spiritualism, because there wasn't just one event that did it, and some of the things that have convinced us are meaningful only in the experiencing of them. Telling anyone else about them would not accomplish anything, since the truth of continuity of consciousness after the change called death is not a matter of persuasive speech or convincing data. Both persuasion and data can be questioned and often should be. But the experiences that convinced each and every one of us that death is not the end for any of us are unassailable because they are experiential.

Spiritualism has persisted in its current form, called Modern Spiritualism, or Modern American Spiritualism, since the nineteenth century. In the antebellum period of that century, individuals such as Andrew Jackson Davis proclaimed the existence of a place where Spirit dwells, referred to by him as the "Summerland," and all across the country there were groups that were investigating the presence of Spirits. With the onset of the Civil War and thereafter, Spiritualism received a boost in popularity since so many loved ones crossed over. Those who were grieving wanted to know that those who passed were all right, and that one day they would meet again. By many accounts, Spiritualism helped a large number of people accept the truth that we affirm in our Principles.

None of this, however, explains the strength that Spiritualists feel for the demonstrations and the implications of continuity. In his book *Body and Soul: A Sympathetic History of American Spiritualism* published in 2003 by the University of Virginia Press, Robert Cox analyzes the growth of Spiritualism during the nineteenth century and ponders the question, "What is the structure of the Spiritualist world and what provides stability and direction to the movement?" He presents four elements that are essential to an understanding of Spiritualism and its appeal.

The four elements that Cox describes are sympathy, transparency, boundlessness and progress. When these are held in balance, says Cox, a fifth element emerges, which he calls *Heaven*. However, this Heaven is not the Heaven we may have been taught to believe in by other religious traditions, but a completely new way of understanding not just our own lives and the lives of our loved ones, but also a way to conceptualize the cosmos, and the universe.

The first two elements, sympathy and transparency, refer to the belief that at a very deep level, we are connected, or "in sympathy" with everything that exists—every blade of grass, every cloud, every insect, every person living or in Spirit. The more we can connect with this deep, most genuine dimension of our existence, the greater will be our sense of sympathetic connection. The early Spiritualists believed that through this connection, the world would be transformed and there would be no more hatred, divisiveness, aggression and retaliation. Indeed, by affirming the sympathetic connection between the so-called living and the so-called dead, Spiritualism removes the biggest obstacle to our understanding of the connection among all things: death. By relativizing the primacy of living in a separate physical body, by making our physical presence only a touchpoint of our true identity, rather than the totality of it, Cox claims, we are led to a sense of transparency—a seeing through of social conventions such as class hierarchy, gender inequality, and of rigid codes of moral conduct and harsh judgment of others that were so much a part of nineteenth century popular culture.

Closely connected with transparency is the element of boundlessness. If we are not our physical body alone, and if in fact through sympathy we are all interpenetrating beings sharing a common ground, then boundaries such as space, time, life and death—in reality do not exist. The fact of communication with Spirits and the continuity of the personality after the change called death, boundless as this may be, also implies that we constantly progress; this is Cox's fourth element. We are subject to a progressive perfection of individual personality until there is an understanding and an acceptance of the essential wholeness and preciousness not only of each individual, but of all that is. The early Spiritualists believed that balancing these four essential elements, sympathy, transparency, boundlessness and progress, would lead humankind to a realization of the heavenly nature of Reality, with a capital "R."

Whether we name them or not, these essential elements are what draw us to Spiritualism. Perhaps now and then, even if just for a moment, these four elements can balance perfectly for us. Maybe it will be through a message that is particularly evidential, or through our own healing or that of a loved one. However this fourfold balance is achieved, from that place we can glimpse a state of harmony that can only be called heavenly. This is why we attend Spiritualist services, this is why we continue to work on ourselves. Furthermore, this is why the unfoldment of healers and mediums becomes an essential duty of a Spiritualist church. It is not a matter of light against darkness; it is a matter of achieving balance and progressing toward heavenly wholeness, here and hereafter.

SPACE, SCIENCE, *Mind & Spirit*

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

Having just attended a presentation at the Cape Town Planetarium, I feel fascinated but also frustrated. I am fascinated by the technology and the incredible pictures of our neighboring planets and even more so by the Hubble Telescope photographs of distant stars and nebulae. However, the presentation seemed hollow and something vitally important was missing. What could that be?

My frustration is, I suppose, partly due to my knowledge of the spiritual dimension we each possess. Though full of interesting facts and suppositions, the presentation was equally full of “we don’t know” and out-and-out guesswork masquerading as scientific expertise, even allowing for the obvious influence of Hollywood. It was hollow because it was so superficial. While I can just about forgive physicists for being materialistic because they are dealing purely with matter, I find it impossible to excuse astronomers and astrophysicists. Surely what they see should produce a greater sense of awe than they evince.

To my simple mind, the vast distances and dimensions involved call for a recognition of a methodology that goes beyond the brain, and the physical reaction to what we experience and see. Without that, can sense be made of the universe as revealed by space probes and telescopes? It is impossible to imagine all this being the result of blind chance or “only give us time to develop more sophisticated instruments and vehicles and all will be revealed.” I lost count of the number of times the commentator spoke of our children and our children’s children being able to do what we find impossible. This is undoubtedly true, and I recognize the need to simplify astronomy to meet the audiences’ ability to understand, but I still found the approach condescending.

In the majesty of the heavens lie all the verities of human life—its grandeur—its boundlessness—its endless variety—its complexity, and yet also its simplicity. When reduced to its basics, the universe and all its millions of worlds and suns are the result of a few, but incredible, Natural Laws. Laws, that for their comprehension, demand overwhelming and overriding presence of mind. The mind is that through which Spirit shapes not just the physical worlds and all that is in them, but also those unseen spiritual worlds (unseen by our physical eyes at least.) These worlds cast the shadow that humanity imagines as reality. The mind is the essence of the true, inner self and that Great Spirit we know to be God.

What we imagine as reality is merely a shadow—the shadow cast by the Spirit World which is our true home and to which we all must return. All physical manifestation originates as a spiritual manifestation. Every physical world is a duplicate of a spiritual original. This is a truth that one day particle physicists will discover. We need to recognize that the immortal, invisible portion of human beings—the part that gives us life and consciousness—the part that we share with God, is both mind and Spirit.



Nature *Speaks to Us*

Writer: Marcia Ketelhut
Spiritualist Church of Peace & Light, CT

If only scientists would abandon their obsession that everything can be measured by physical instruments or observations, and dismiss the idea that the mind is part of the physical brain. If they were to abandon this way of thinking, our understanding of all things would grow by leaps and bounds. It would grow because in abandoning their prejudices, scientists would open their minds. Open them to the influence of those in the Spirit World who understand so much more about everything than even the most knowledgeable amongst us. Once the mind is accorded its true importance, it can be studied intensively and its power recognized. We could learn how to harness that power in the way earlier civilizations did and those in the Spirit World do every day. The power of the mind, if properly focused, can literally move mountains. Equally, it can use its power to devise ways to explore the physical universe without the need for rockets and space ships. As with any power, however, the greatest caution must be exercised to ensure access to it is universally available.

Many of the mysteries of the universe which have puzzled humanity for ages could be discovered. If only we all accepted and sought to understand more fully that life, animate and inanimate, is more about mind and Spirit than it is about its physical envelope. It demands a change in human perception. And unless this is achieved, humanity will continue to wallow in fear and stagger from one materialistic disaster to another. This world of conflict need not be so. Given a real understanding of our spiritual dimension, conflict can be seen in its true perspective; i.e. the means whereby the individual Spirit learns to develop character and realize its true potential. Once this is accepted, humanity will no longer see conflict in terms of “us and them.” Fear and hatred would be replaced by understanding and love.

What an opportunity this presents to us, though we would need to be sure that the study of the mind is used to bring greater freedom to all, and not a means for a few to enslave the rest. Must we destroy much of what we have achieved in making physical life more tolerable before we turn away from materialism and embrace a philosophy that more closely reflects the totality of human existence? All the competing religious philosophies can be reconciled and peace prevail everywhere, if we would only accept mind as a spiritual faculty and use it as it should be used. There would be so much to learn and so many wonders to be seen and experienced we wouldn't have time for petty feuds and religious bigotry.

I was sitting by the shore early one morning and the fog was so thick I couldn't see across the little harbor. I couldn't even see the boats at their moorings. I stayed anyway because it was so calm and peaceful. There was plenty of shoreline because it was low tide, and I enjoyed having the whole beach to myself.

I sat in my chair taking in the peace and gazed at the fog. Within a short time, I was able to see a little of the harbor across the way, and then a little more, and even more. The fog lifted little by little until I could see clearly across the harbor to the other side. The sun eventually came out and it was clear and bright.

As I took all of this in, it brought to mind how symbolic this was of life. When we can't see clearly through circumstance or situation, and we don't know what lies ahead and what to do, it's like a fog around us. We can't do anything about the fog but wait and trust it will lift and we will see clearly. This is also true of life—that we will see clearly in time.

The old saying goes, “this too shall pass.”

Nature has a way of speaking to us, and its messages are to be found all around us if we open our minds to it.

Take a closer look and find the hidden gems that offer us insight and wisdom.

One day I watched as a seagull was trying to fly into the wind. The wind was very strong and the seagull was going nowhere. It was nearly stationary in the sky. Then finally the gull dipped its wings to change direction and flew off. How true this is of life. When we keep trying to go in a direction that isn't getting us anywhere, even a small change can make a big difference in helping us set a new course. That change doesn't have to be drastic.

Starting with small changes can have a bigger impact than you may realize. Try reading instead of watching TV, start drinking tea instead of coffee, take a drive or walk somewhere you've never been, or try being a volunteer for one hour a week. It can make a big difference! There are countless possibilities. When you are willing to make changes, a shift occurs and amazing things can happen. Nature is calling!

Get out there and see, hear, and feel what it has to say!



The Philosophy, Science & Religion *In Spiritualism*



Writer: Helga Cozad, Spiritualist
Washington, DC

The definition of Spiritualism states that this is a system, a way of life, in which the teachings of religious thought, philosophical knowledge, and the principles of science work together as part of the whole. We can know the philosophy of something, but only through practical experimental verification and demonstration is the teaching alive and demonstrable. The Philosophy of Spiritualism is reasonable, but it is the science of deductions in reason and substantiated by application of the Principles that reveals the facts and demonstrates the principles. Philosophically, Spiritualism points the possible paths that lead to the realization of the facts, and it is the direct principles and scientific methods that demonstrate the facts as truth.

The study, practice, and application of the spiritual facts and the teachings bring us to wisdom. It is not a search for wisdom, but a discovery of the universal wisdom that is already part of what is real and fully accessible. This wisdom is the right hand of God holding the entire universe in space and time through immortal reality. It is revealed in thought, extended in cause and effect, and constitutes all that governs our identity and our individuality. It is the Law of Cause and Effect demonstrating the naturalness and the working power of Spirit in life itself.


The demonstration of the facts in truth follow the fundamental means of material sciences which rest upon experimental verification. If such verification is impossible, the scientific reasoning partakes more of the characteristics of a philosophy than of a science; the proof establishes the course of reasoning and makes of the philosophical deduction a scientific fact.

The world's study of material phenomena was mainly concerned with the contemplation and explanation of the operation of physical action, and it was termed "natural philosophy." But later, when its deductions were subjected to rigid mathematical and experimental proofs, and its laws thereby established, the accurate

knowledge then disclosed made it the science called "physics." To those who now study physics to ascertain in a general way the operation of certain material phenomena, physics is still a philosophy. But to those who use it for the solution of problems, either to ascertain general properties or to obtain numerical results, physics is not merely a philosophy, it is a branch of science. The distinction between science and philosophy is thus clearly drawn. To be classified as a science, a system of thought must be evaluated by its application to the solution of problems; the solution of problems in the broad sense includes the meeting of all kinds of conditions in all lines of human activity.

The Law of Cause and Effect is part of the universal harmony of this work that interprets the philosophy of Spiritualism as a science. This is the law that governs all phenomena and is the basis of life and all experiences. The philosophy we study in Spiritualism crosses the supposed barriers of belief in death as a final closed door and reveals to the seeker of truth an open door wherein we find answers and demonstrable facts. In doing this it may seem unnatural and even radical, but the receptive thought that accepts material phenomena as the basis of life and of experience is most often not aware of the power of life and its unending continuity at every level of being even beyond the usual boundaries of time and space. The power of life in Spirit is demonstrable through the applied principles taught in Spiritualism.

The term "interpreting" refers to the philosophy aspect of the truth teachings in Spiritualism. The study of Spiritualism brings about an acceptance of spiritual phenomena as the basis of life and experience that is natural and vital to every aspect of living. To those who for one reason or another accept only physical phenomena as the basis of life and experience, these ideas may seem unnatural and radical. However, the one who seeks to understand the deeper experiences of life knows to accept these facts as the basis of holistic and true being. There is no death to impede our continued progress in understanding God and the



universe. The strength of the function of the Law of Cause and Effect in every demonstration of truth as it applies to human problems reveals that the correct application of the Law brings a deeper and stronger harmony in every area of life regardless of the process known as death.

The Principles of Spiritualism, while they can be spontaneous, are also part of a whole conscious and deliberate process of systematic thought. When applied to problems, this system offers a new clarity within our understanding. As an enlightened and demonstrable understanding, this field is defined and described with the governing principles of scientific study and research. This couples philosophy and science as an aspect of our connection with God as Spirit and as Law, and is alive in our comprehension of that indissoluble, indivisible oneness with Spirit.

As we continue to live in Spirit, wide awake and aware of our oneness with the Cause of all that is, we learn in practical ways how this way of life gives clarity to our sense of confusion and heals us of many discordant beliefs, fears, and doubts. It promises us more than the pleasures of contemplation in prayer and meditation. It stirs in the student's heart an earnest desire to prove the principles by means of demonstration.

In the Judaeo-Christian scriptures, the Divine commands that the worshiper "prove me now herewith!" This is the way Spiritualism speaks in our heart and soul. We prove what we choose to acknowledge, accept, and live as a governing rule in our daily life and as part of our true being. Spiritualism is a religion and a philosophy, but it is also a demonstrable science as its very essence and function in life. This way of philosophy and science combined is our religion and our boundless way of life. In his letters to the early Christians, Paul says "The letter killeth, but the Spirit giveth life." This reflects the true reality of our philosophy as the letter, its science as the Spirit, and the actual living demonstration of what we believe as the heart and soul of our religion.

The letter of philosophy can kill the Spirit, but when effectively combined with the living example of the governing presence of Spirit, the letter is quickened and appeals to the living truth by means of scientific demonstration. The operation of truth gives the great advantage that leads the seeker to make use of truth to the degree that they earnestly practice it in daily life, and the result is seen as harmony and wholeness of being. As one lives and works daily in the way of a Spiritualist, their days and experiences are imbued with the radiant light of truth and the reality of spiritual consciousness finally dawns.

For many years as a student of truth, I sought the fountain of life in Spirit without much avail. Many beautiful writings, philosophies, and many mystical biographies

were presented to me that were filled with promise and some insightful ideas. But knowing the spiritual fountain of truth in the Presence and Power of Living Spirit was still not satisfied in my heart's soul.

This devoted deep search for a personal and individualized connection with Spirit continued throughout the years of most of my life. The object of my long search started to appear and I started to see ways of outworking the rule of life within the Law of Cause and Effect. By means of making the multilevel experiences my own through prayer, meditation, practice, and deeper studies, the demonstrations of Spirit's presence in the Law unfolded "little by little, precept upon precept." As I continued to aspire for more understanding, the fruits of working the Law started to change the way my daily life unfolded for the better and more satisfying. Peaceful and loving ways were emanating from me and coming to me.

Almost every day, even hourly, I started to see that true faith is a living faith established in the understanding of the spiritual facts of life, not only here but also in the proverbial hereafter. Deepening that understanding strengthens our faith and makes practical application of our Principles more alive, enduring, and true.

From the very start of our studies in Spiritualism, and by reason of those studies that continue daily, we are aware that our human footsteps on this physical plane progress more steadily and more clearly. Our own personal moral courage is strengthened revealing the reality of our total and realistic freedom that is not mere license to do whatever, but the freedom to choose wisely for the betterment of our bodies, emotions, thoughts, and souls. Almost from the moment of waking up in the morning, the gentle call of Spirit comes into my heart with new measures of truth's revelations, and as I surrender to the guidance and direction of those who are my guides, my teachers, my inspirers, and of course, my God—Living Spirit Almighty—Infinite Intelligence. The foundation steps on my spiritual path are firmer, more steadfast, and rooting deeply into the heart and soul of my being. More than philosophy—more than religion—even more than science, the demonstrable truth of the Law of Cause and Effect continues to rule solely and supremely in my daily affairs. Day by day, even hourly sometimes, a new wide-awake awareness of the living proofs of the Principles we study on this path irresistibly urge me onward, quickening my Spirit and supporting my earnest efforts to live as one governed by the truth that is revealed in Spiritualism.

This is the science that nourishes the philosophy and demonstrates the religion that is in my mind, heart, and soul, beyond all boundaries to time and the physical senses.

FEATURE: GLOBAL Spiritualism



Greetings from Finnish Spiritualists!

Contributed by Irene Nadén, Finland

Sunny greetings From Finland to our fellow Spiritualists in the United States! We have just returned home from the Annual National Spiritualist Summer Seminar in Finland. Our main guest on the seminar in Turku this year was Robin Hodson, the President of the ISF (International Spiritualist Federation).

Last year was the 70th Jubilee Year of Spiritualism in Finland and the Summer Seminar was organized by the Finnish Spiritualist Society in Helsinki, the “mother society” in Finland, also celebrating 70 years last year.

As the President of the society, I am privileged to have been involved in the activity almost half of its existence, for I joined the Society in 1983, first serving as healer, then as Secretary, Member Secretary, President, medium, tutor, organizer of international visitors to all Spiritualist societies, and again as the President.

The Finnish Spiritualist Society in Helsinki was founded in 1946. The founder and first president was author and translator Helmi Krohn. Her profession took her to England from the 1920s onwards, and during her trips she had the opportunity to visit some of the Spiritualist events. She found her peace and spiritual home in Spiritualism and started to translate the spiritual books into Finnish. She

had two lady friends helping and inspiring her, Ruth Serlachius and Gerda Ryti, who by the way was the wife of Finland’s President from 1940 to 1944. High society roots! But it was only after the wartime, in 1946, when the time was right for the Spiritualist Society.

In the beginning there was only one Society, but from 1970s onward the local groups in other cities in Finland started to establish their autonomy as a Spiritualist Society. At the moment there are nine Finnish-speaking Societies in Finland. The Helsinki Society is in the South and the Rovaniemi Society is in the Northeast situated right at the Arctic Circle in Lapland. The number of Spiritualists is around 1500, but there are many like-minded people who attend our meetings but wish to be independent.

The 2004 ISF Congress was held in Levi, Lapland with more than 130 Spiritualists attending from all over the world. Besides the traditional program, there was Santa Claus’s visit, a “Sami drumming” program, and a midnight sun meditation on Levi Mountain. At the 2013 ISF Congress in Helsinki, some people reflected on the memorable meditation service that took place in Levi in clear sunlight during the middle of the night.

The Societies in Finland cooperate with one another very well. The presidents of the societies hold Skype meetings several times a year to discuss and find

solutions to issues that have arisen, and to share ideas in a friendly atmosphere. Every Spiritualist in Finland receives a quarterly newspaper of 24 pages called *Spiritual Development*.

We began the Annual National Summer Seminar tradition in 1975 and it is hosted by a different society each year, although Helsinki has arranged the Seminar 16 times. The three to four-day seminar is the focal point of the year for many Spiritualists. It’s the time to learn, to settle mutual plans and teaching programs, and to meet people from across the country to have fun!

Spiritualism in Finland is a philosophy and a way of life, not a religion. Thus, we do not have Spiritualist Churches or services, but we offer lectures, workshops, and teaching programs that are nationally uniform in every society, and of course we offer private sittings as well as open public demonstrations of mediumship.

Finland has been quite active in “foreign affairs” since Helmi Krohn started to travel to England almost 100 years ago. The ISF has given us a lot during the years. Maire Kiira was a committee member for 3 years and as the Vice President for 9 years. I have been on the committee for 8 years, and was a regional representative for 12 years. I now serve as an ambassador to gratefully and happily promote this wonderful movement. Last year in Holland Harriet Piekola was elected as a Committee Member.

Having lived for a time in Boston, Massachusetts, I personally felt very much at home while attending the ISF Bristol Congress in 1998. Many fond memories!

We Spiritualists are one, no matter the nationality, for we are knit together in an eternal fellowship with Spirit and love.

The Golden Rule *Teaches Us*

Writer: Tracey Bolton, Summerland Spiritualist Church of the Comforter, CA

The Golden Rule is the first and foremost universally recognized Natural Law, and is the sixth of our Spiritualist Principles. We believe that the highest morality is contained in the Golden Rule: “Do unto others as you would have them do unto you.” Religious and spiritual cultures around the world and throughout history have recognized the Golden Rule, and there are many, slightly differing versions of it. For example—Confucianism: “What you don’t want done to yourself, don’t do to others.” Buddhism: “Hurt not others with that which pains thyself.”

The Golden Rule can sound deceptively simple and even a little mundane, but never underestimate the power and depth of a Natural Law! If we really attempt to follow it, we see the challenges. But if we persevere, we come to understand that it can have profound, life-changing implications for us.

The Golden Rule urges us to behave in a way that will lead to our greater spiritual unfoldment. By following Natural Laws, we are led into moral and ethical behavior that deepens us as spiritual beings. But with all the difficult changes in the world today, we may feel challenged when trying to follow the Golden Rule and always lead with our highest and best selves. We see others with whom we disagree, and we may find it easy to label them, or separate ourselves from them, based on our differing opinions. But allowing ourselves to lower our vibrations to a state of fear or anger or resentment, can cause us to feel separate from our most noble selves, and can make us feel separate from Divine Intelligence.

Let us challenge ourselves to raise our awareness of the Golden Rule, and attempt to follow it as closely as possible on a daily basis. We can decide to accept responsibility for the thoughts we have, and actively attempt to raise our thoughts and vibrations to higher levels. As Spiritualists, an essential part of our spiritual development is to work with the internal struggle we may have with following such a Law. As we negotiate our days, we encounter frustrations and challenges. During the times when it seems most challenging to live by the Golden Rule, that is precisely the most meaningful time to try. Consciously and actively push yourself to think better thoughts. Our Healing Prayer says, “I will do my part.” Pushing ourselves to be better is when we actually choose to grow as spiritual beings.

Spiritual teachings say that although it may be easy to disparage your enemy, we should extend a loving attitude towards all persons everywhere, and not exclude anyone based on religious or social differences. These teachings are profound universal truths. Our

personal spiritual growth is a result of our attention to, and intention we put into, trying to be better.

Our first step must be to decide to consciously follow it. When our neighbor blocks our car with their trash can, and we feel ourselves rising to anger, we can stop ourselves. We can become observant of our negative thoughts, and consciously replace them with better thoughts. Consider that maybe our neighbor was in a hurry, or distracted. Try to imagine the best for the situation and those involved. As we do this, we are consciously operating from a higher vibration and intention.

As time passes we will have many opportunities to practice. As you remember to check your thoughts and reactions, it becomes easier and more automatic. What may have at first felt awkward or insincere, begins to feel natural, and we begin to see the benefits of our actions. We automatically have kinder thoughts about people, have a more even mind and emotional equilibrium, and feel better about the world. Our self-esteem rises, and we gain more peace. We see the Law of Attraction and Vibration in action as we attract better things into our lives.

Actively practicing kindness and love, and intentionally developing higher moral and ethical character, are how we develop spiritual wisdom. Perseverance in “living in accordance therewith” is how we evolve spiritually.

I have heard Natural Law described as a consistent and firm teacher. Whether we follow or deviate from the immutable laws that govern the universe, there will always be consequences. Resistance brings discord, but by actively doing our part to follow these laws, we learn to cultivate our own well being and harmony.

As Spiritualists, we know that our spiritual unfoldment is meant to be a process of releasing the thoughts and feelings that do not benefit others or us. We have the opportunity to use personal responsibility to learn how to bring a sense of peace and harmony to our lives, and to the lives of others. We do not view God as the final judge and decision maker. We do not believe in vicarious atonement, where someone else does the work for us or saves us from our faults. We are all a part of Infinite Intelligence. We choose to work towards spiritual upliftment as we endeavor to work on our own conduct and character. In this way, we are ultimately responsible for our own happiness or unhappiness. Our mistakes or misdeeds are not to be blamed on God “making them happen.” We bear the final responsibility for who and what we are, and how we think, believe, and behave. We take that with us to the Spirit side of life.

As we all someday pass into the Spirit World, the same personality and knowledge base that we had in our Earthly incarnation will be present with us on the other side. Life is eternal and we exist on a continuum. We continue there, according to where we left off here, so we must choose to use our time well.



Our *Spiritual* Journey

Writer: Robyn Wolf
Summerland's Lakeview
Spiritualist Church, WI.

Spiritualism is a religion because it strives to understand and to comply with the physical, mental, and spiritual Laws of Nature, which are the Laws of God. 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.


Every single one of us is on our own personal journey for our spiritual development. Our individual self-discovery is what gives our life meaning, and defines our purpose. We were brought into this world with freedom to choose. We must work to learn to make the correct choices that lead us to a heavenly life. We have free will in order for us to fulfill our ultimate destiny. This learning process as we make

our own choices and seek the answers to our questions is our life's work, and this is the journey.

There are two parts to this spiritual journey—our unfoldment and our active participation. Our unfoldment occurs naturally as we go through life. As we make our personal choices, our character becomes established. If we just go through the motions, while making no conscious choices, we cannot be aware of the person we are forming. We need to have an awareness of ourselves and of our thoughts and choices in order to build the character we hope to have. If we have no goals in which to improve ourselves, we will remain stuck in choices that are not our own. We will watch our lives go by as if we were merely a spectator, with no influence on the person we are. We may reassure ourselves that we are fine the way we are. We haven't killed anyone. We are polite and helpful. We may even think we are pretty good compared to the next guy.

Here is an example. We may be speeding down the highway, and someone who is going even faster passes us by. We are not worried about speeding because with conventional speed traps, we know that if anyone is going to get a ticket, it will be the other guy. The police will be busy stopping him because he is going faster, and he is ahead of us. Compared to him, we are not so bad, even though we, too, are in the wrong.

However, today there is such a thing as photo radar, in which case we would both get tickets. Both of us would be judged based on our own actions and on how fast we were going. We are no better off than anyone else because we are not compared



with anyone else. The same is true for our lives. We are not compared with anyone else. We alone are responsible for our actions, our choices, and the person we become. We have to live with ourselves for an eternity, so wouldn't it be in our best interest to spend this lifetime becoming the best person we each can be?

This ties in with our seventh Principle, 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." Yes, our character appears to be formed automatically as we go through life. However, there can be so much more to our spiritual development if we choose to take an active part in our spiritual well-being.

We are spiritual beings first, clothed with physical bodies. How much of our existence do we dedicate to the eternal outcome, and how much to that which "we can't take with us?" Many people waste their entire lives concentrating on things that really do not matter. Many people are awe-stricken about that person who is the owner and CEO of a huge company, earning two million dollars per year, and owns homes all over the world. Abundance is both wonderful and positive. But imagine yourself as being the owner and CEO of that huge company. Do you think that you would have the time and energy left over to enjoy all of your money, and the desire to pay attention to your spiritual development?

Instead of setting aside time for spirituality, we should be living it—taking a journey with Infinite Intelligence by our side, letting our angels influence and help us with our choices as we form our character. We all have daily tasks to perform, but life itself is our workplace.

Our life's work is to get spiritually fit, hand-in-hand with becoming physically fit and eating right. Physical fitness is now just as important as spiritual fitness. It is no longer just about what foods we put into our mouth or about how many steps we have walked in a day. All of these things require continuous effort and will not be accomplished overnight. Instead of waiting until we have a

disease and then trying to undo the damage, a healthy lifestyle must become a way of life.

Our lives work better when there is harmony among mind, body, and Spirit. When we work toward spiritual well-being, our mind benefits, which in turn affects the health of our body. Spirit is the cause, and the physical level is the effect. When we get our priorities straight, life flows better because we don't have to use energy worrying about things which, when put into perspective, aren't all that critical. When we realize that we are in this for eternity, we can then make daily choices accordingly and take the big picture into consideration.

Every time we think that we will put off our new beginning until tomorrow because we have our whole lives, ask yourselves how long is that? We can never get yesterday back. But each day, we have a new opportunity to take a positive step forward in our spiritual growth. This is our privilege, and we cannot let anything else get in the way. Our time on the Earth plane flies by, but we have so much to do and so much to look forward to.

We all enjoy seeing instant results. The sheer joy of discovery is one example of an instant result. This is our treasure hunt of our lives. We will discover that we have choices to make at every opportunity. With each choice, we take something with us, and we can integrate into our lives.

Just as physical food becomes part of our physical body, what we feed ourselves daily on our spiritual path becomes part of who we are. I'm slightly different today than I was yesterday. I'm different than I was a year ago. I'm definitely a different person than I was five years ago, and so on and so forth. We are changed by everything we learn and experience. Once we find a treasure, we know what we've been missing.

Spiritualism encourages growth and love to ourselves and to all. The Law of Continuity and the Law of Attraction teach us that "As within, so without. As above, so below." Prayer, meditation, and listening to our inner awareness will help us to expand and grow as we continue on our spiritual journey.

Her “Harp”



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



Pearl Lenore Curran

The Spirit of Patience Worth called Pearl Curran her “harp,” referring to Pearl as the instrument Patience would play and through which her words would sing.

During the last NSAC convention in St. Louis, it dawned on me that we were in the hometown of one of the most amazing mediums in Modern Spiritualist history. This title goes to Pearl Lenore Curran. Pearl Curran was on this earth from 1883 to 1937. She lived in St. Louis as a housewife, and although she had never advanced herself much beyond an elementary school education, she became the “harp” or the instrument for possibly one of the world’s greatest writers from Spirit.

What makes Pearl Curran so amazing is that between the years 1913 and 1937, her Spirit agent produced approximately four million words that were shared on the pages of seven books, several short stories and plays, and thousands of poems. All the words were from the dictation of Spirit.

It is fair to say that Pearl Curran’s life was average. Her husband, John, was an immigration commissioner and she earned extra money teaching music. One day, in July of 1913, Pearl and two friends sat with a Ouija board while their husbands played pinochle in the next room. These women had “played” with a Ouija board before, but never had it spelled out anything resembling a cohesive message. It was then that Patience Worth, a Spirit claiming to be an unmarried Puritan woman, began to speak thru her. She announced herself to the world with the message, “Many moons ago I lived. Again I come. Patience Worth is my name.”

The three women wanted more details, but Patience would not talk about herself. She did disclose that she was born in England during the 17th century and that she had migrated to America, where she was killed by Indians when she was about 45 years old. Later investigations would show that there were several women named Patience Worth who lived in early America during that time, but no concise census or record keeping can reveal who it was exactly that spoke through Pearl Curran.

All of the sessions with Patience Worth were done in normal household lighting, with no ceremony or ritual having to take place. Patience often engaged in conversation and witty banter with anyone who came to the circle. Most of her sayings were done in verse form and poetry. From the very beginnings of these sessions, every word was recorded by either by Pearl’s friend, Emily Grant Hutchings, her

husband, or her mother. The journals that they kept were so precise that they even included a word count for each day a session took place.

In 1916, Casper Yost, the editor of the *St. Louis Globe-Democrat*, wrote the book *Patience Worth, a Psychic Mystery*. The literary critic William Marion Reedy considered Patience Worth's book, *The Sorry Tale*, communicated through Pearl Curran, to be a new classic of world literature. Patience Worth was also listed as one of the outstanding authors of 1918 by The Joint Committee of Literary Arts of New York. Not bad for a woman in Spirit! Many of her fans found it difficult to believe that Patience dictated her writing from the Spirit World. Her fans always considered her to be a living, breathing physical person.

In the 1918 edition of the *Anthology of Magazine Verse and Year Book of American Poetry*, there is an index of 88 poems by Patience Worth that appeared in magazines during that twelve-month period. Compare that to the ten poems produced in the same time period by the then famous Edna St. Vincent Millay. Pearl Curran never made much money from the writings of Patience Worth, so she and her husband lived modestly.

Of course, there were plenty of skeptics, but unlike many "mediums" of the early 20th century, Pearl never attempted to cash in on her fame. She did submit the stories and poems for publication, but she didn't make a lot of money from them, and she did not "perform" as a medium for money. Her novels spanned different time periods and were in different languages, with one being written in a Middle English dialect.

Pearl subjected herself to psychic investigators for a number of years. Most of the investigations never "proved" the personality survival theory. Most investigators, as with the case of Lenora Piper with her control, Dr. Phinuit, thought that Patience Worth was a subconscious personality which occasionally broke through to the surface to assert herself, rather than a separate entity and consciousness. However, there is precedence of Spirit dictation, as in the case of William Yeats, the Irish poet who claimed that much of his own work was channeled from a Spirit named Leo Africanus through a Ouija board.

Pearl never went into trance and was always aware of her surroundings. She first started by dictation to people in her circle, graduating to pencil and paper by herself, and then to a typewriter. Her family background never revealed any young emotional trauma which could

account for MPD (multiple personality disorder) which was theorized, nor was there any acting lessons or vocal coaching for the old English dialect and accent.

In 1916, the famed researcher James Hyslop wrote in the *Journal of the American Society for Psychical Research* (ASPR) stating that she was a fraud. He claimed that despite her lack of formal education, she could soak up knowledge like a sponge, spoke an obscure Ozark dialect which sounded like Old English, and that her husband had studied English history and coached her on how to pass as an English historian and a brilliant writer who would rival Shakespeare (according to some literary critics). He claimed that Casper Yost, the author of *Patience Worth, a Psychic Mystery*, participated in this fraud to make a buck. Hyslop threw mud with a passion, not caring who he smeared in his report. In 1938, a year after Pearl's passing to Spirit, another report from the ASPR refuted all of Hyslop's accusations and cast doubt on Hyslop being a fair investigator.

After the passing of her husband in 1922, the writing sessions with Patience Worth began to diminish. At this time, Pearl was pregnant with a family of four to support and her finances were rather bleak. A devoted friend, Herman Behr, started giving her up to \$400.00 a month for support. Pearl turned to the lecture circuit to make money. After the death of her mother, Pearl's financial situation was rather bleak and she moved to California in 1930 to live with a lifelong friend.

Patience Worth always called Pearl Curran "her harp," referring to Pearl as the instrument Patience would play and through which her words would sing. While living in the Los Angeles area, Patience Worth was constantly interviewed in the press, just like a human in flesh, on the various topics of the day. Pearl confided to her friend that Patience had revealed that Pearl's earthly time was drawing near and that the communications would cease. This was on November 25th, 1937. Pearl developed pneumonia late in November and passed on December 3, 1937.

It's an amazing story, so near to our own time, yet so forgotten by history. There are astounding contemporary stories of Spirit to research and celebrate, and surprisingly we can find many of them in our own "backyards." I would dare to suggest that perhaps at each convention, we honor a "hometown" medium who has helped pave the way. I feel that this could bring us closer to the unique heritage that Modern Spiritualism has left us in the history of America.

Pearl Lenore Curran

“A Nut for Psychologists”



Let any man announce himself a psychic if he would feel the firm ground of his respectability slip from beneath his feet. He may have attained through rigorous living an enviable reputation, but if he once admits himself an instrument differing in any manner from the masses, he will find himself a suspected character. Science with side glances will talk secretly of dire and devious matters, connecting with his name

such doubtful associates as disassociations, obsessions, secret deviltries of all manner and kind. They humor the subject and listen tolerantly to his effort to prove himself sane, while they cast wise eyes and smile.

He will find that the mere act of honestly trying to give the world the truth, has opened the door of his soul to ridicule and abuse. It is my honest belief that the humiliation the world has offered to the psychic has kept many splendid examples of God's mysteries hidden and that there are many true and wonderful phenomena that are not disclosed or announced, for this reason only. Because one produces a superusual phenomenon, is he to be immediately classified as a monstrosity, and mentally and physically placed upon the dissecting table? Is there no gentle means by which we may have the confidence of the “subject” and get the full result from him, without cramping him or putting him upon the defensive?

In my own case, at my first encounter with science, I developed a sensitiveness which caused, on both sides, a deep distrust, and it has only been through frequent meeting with broad men of that cloth that I have at last become enough interested in their attitude to try to present whatever I may have that may interest them.

When I let my modest name be coupled with that of a Puritan spinster of some hundreds of years ago, I never for one instant realized that Patience Worth and I would be cast out upon the stormy sea of distrust. There is no come-back for the psychic. Being suspected, his word is worth less than his goods. Science labors to disprove them without even looking at them. So in presenting certain interesting facts regarding my own “case” I do it with no desire to offer proof or to try to convince anyone of anything whatever, but merely to jot down some of the incidents which might be interesting to the interested.

In the spring of 1920, after 7 years of writing for Patience Worth, Pearl Curran wrote a detailed personal statement concerning her relationship with Patience. The article was titled *A Nut for Psychologists* and appeared in the March-April issue of *The Unpartizan Review*. It reads as follows.

I was never ill in all my life from any disease or other complaint, and never spent a continuous week in bed. I never have been robust, have weighed from 110 to 120 pounds, and am five feet six inches high. I sleep normally, have no queer obsession or wakefulness, or urge to write; have no queer appetites, either mentally or physically. I do my own housework with the aid of one maid, and cook for six people most of the time. Patience Worth never obsesses me, and I feel as normally about her as I do about any other friend who has gone into the great beyond.

Whatever may be the association which I describe as the presence of Patience Worth, it is one of the most beautiful that it can be the privilege of a human being to experience. Through this contact I have been educated to a deeper spiritual understanding and appreciation than I might have acquired in any study I can conceive of. Six years ago I could not have understood the literature of Patience Worth, had it been shown to me. And I doubt if it would have attracted me sufficiently to give me the desire to study it.

It would seem that the memory of Patience Worth is perfect. We have asked her to recall certain things, such as the lines of a poem she had written months before for a scientist by request, but which he and all of us had forgotten so completely that we knew not even what it was about. She gave the first four lines just to show she could.

Once a record was lost. It was the record which came when *The Sorry Tale* was first begun. Twenty months afterwards, when Mr. Yost prepared to write his preface to the book, we were still unable to locate the record, and in despair asked Patience if she could recall it. She proceeded to give it to us verbatim. Each time the coming was witnessed by the same five people who could not give it themselves, but recognized it when it was repeated by Patience. It was only about 150 words.

Often there comes to me the realization that Patience not only knows what is going on now, but knows the literature of all times and places. When she began her beautiful French story that she is now working on, she mentioned in its pages Villon, the great poet, of whom we then knew nothing. She went farther and gave a hint of the character of his work. But at the same time came a reference to another poet of the same land, one Basselin, and told of the nature of his writings. I cannot even admit the possibility that I had ever heard the name, though of course he must have slipped into my subconsciousness whole, while I was not looking! Sly dog!

Beginnings

Writer: Rev. Elizabeth L. Carter, CH, CM
Portland Spiritualist Church, ME

My earliest memories of Sunday were attending the Old South Congregational Church in Hallowell, Maine. On my first visit I was fascinated by the communion service cups, but what really caught my eye were all the people gathered around the minister, Rev. Gordon H. Washburn. I was 3 at the time and asked my mother who they were. I was promptly shushed and told no one was with the minister. I knew at that young age with a certainty that there were people there. I honored that first experience seeing Spirit by putting a picture of Rev. Gordon Washburn on my ordination program and dedicating the ordination to him.

At the age of 11 my family moved to the country—Ripley, Maine. The Methodist church was closed for lack of a minister. The summer I was 12, a Baptist church held Sunday School classes there. That did it! Mother was determined to have that church opened up complete with a minister so that my youngest sister could be christened there as I had been. Mother succeeded and it, with expansions, is still there and open today, 65 years later. My aunt's 100th birthday was celebrated there and when she passed at 106 years, 6 months and 11 days old, her life was celebrated there. That is where my dedication to religion began—first at 13 as the organist on an old-fashioned pump organ, then as a Sunday School teacher, then choir director. I read the Bible cover to cover twice in high school, seeking answers I did not find. I was convinced, however, that somewhere there existed the religious path which would fit my beliefs and allow them to grow. I finally found the answer one Sunday night in South Portland, Maine in 1981—the evening I attended the Portland Spiritualist Church for the first time.

I never accepted the idea that we

died—"the end." Spiritualism showed me what the death of Jesus truly represented: That our Spirit lives on and that we can communicate with loved ones. Jesus did. That after we pass to Spirit, we can be seen again by some people. Jesus was. Now, there need not be the terror of death. It is simply another birth! It is a new life for us to live!

We all need to spend at least a moment each day giving thanks for our connection with Spirit—a moment to meditate and feel the presence of loved ones. A moment to reflect on our deeds that day. Did we give? Did we share? Did we aid another in need? Were kind words spoken? Were words of encouragement given?

There are seasons to our ages. In our youth we attend Sunday School or have prayers at our mother's knee. We learn the basics, which are foundations for our eventual path of choice. We learn the Ten Commandments and know these are guidelines for righteous living. Then there is adulthood, when we often times stray and leave religion behind for a time. We break commandments—a bit here, a bit there. We feel the guilt which comes as a result. We learn how we hurt others, often without intent, but the harm is done. We feel pain. Then come our mature years. Now we *live* our religion. We choose a pathway that fits our own core beliefs. We dedicate ourselves to growing, developing, sharing, and passing along the pain we experienced, and what we learned from that pain. We know that now we prepare ourselves for the beautiful Spirit World and that higher expression of our Spirituality.

We recognize that we should refrain from praying for foolish things like a new dress, but instead for our health. We pray for the ability to bring out the good in others. We pray for the ability to guide our children to have wholesome, worthwhile lives. We pray to receive the wisdom to make good life choices on our own.

As we attended school, our teachers watched over us and instructed us. In our

spiritual pursuit, our Guides work with us. Spirit is ever with us in our daily lives and in our spiritual development. As we progress we gain more teachers. Be grateful for those working with us. As we give, so will we receive. In turn, we pass along what we have learned to those just finding their own religious paths.

We are never too young or too old to seek our Spiritual path. Once we isolate our pathway, how along that path are you going to give to others? Will you be a medium sharing your gift, or will you share your gift of healing? Will you be a church leader? These are needed by all churches. Is your gift teaching? There is always a need for classes to be taught. My mother-in-law was a certified Methodist lay leader (and very versed on Spiritualism). She gave her last sermon the day before she passed to Spirit at 84.

I have observed over my years in Spiritualism that it is that those who are active with their mediumship and healing that live longer, healthier lives. Their minds are constantly used and challenged. It has been proven that the elderly who are prolific readers tend to live longer, healthier existences. So, the gifts we share are returned to us ten-fold in the quality of life we have here on this plane of existence. (This brings to mind Past NSAC President Joe Merrill, and past President of the Morris Pratt Institute, Joe Sax. A tip of the hat to them and I'm proud to have known them.)

I live by a few maxims which include the following.

"Whatever happens to me at any given point in time happens for my ultimate good."

"If you don't stick to your values when they're being tested, they're not values: They're hobbies." - *Jon Stewart*

"Spiritualists do not disperse negativity. Our pill is 'positive' thought."

"Walk in front of me I may not follow, walk behind me I may not lead, just walk beside me and be my friend, and a journey of thousand miles starts with one step." - *Tim Stewart*

Now it is time for *your* beginning!



media watch

by The Revs. Tom & Lisa Butler, NST

The Dying Brain

Thirty patients at a Port Kembla hospital in Australia allowed palliative care researchers to put brain monitors on their head as they died, hoping to contribute to the scant knowledge of the dying brain. And the results are striking; they suggest that, for many people, the final seconds of life bring a last, powerful, surge of activity in the brain.




Dr. Barbato and his colleagues used bispectral (BIS) index monitoring, which is commonly used to measure sedation under anesthetic. It has a 0–100 scale, where 100 is full awareness, 50 is deep sedation or sleep, and 0 is brain death. Twenty-two patients had a spike from their baseline of an average 31 points. Ten of them had a spike of 40–50 points above their baseline. In only eight patients was the spike absent or smaller than 10 points. “You see the line hovering at around 50, and all of a sudden it jumps to 80 or sometimes 90, almost consistent with the wide-awake state, and then it drops right off to zero,” Dr. Barbato said.

Research is just a small part of Dr. Barbato’s vocation. He was attracted to palliative care after the loss of his baby daughter, Moira, to SIDS, almost 40 years ago, an experience that still leaves his eyes teary and his voice shaking. Now, having retired from clinical practice, he runs courses called Midwifing Death, hoping to teach caregivers how to support the dying, which, in its essence, involves being attuned to the needs of the dying person, and supporting them in the kind of death they want.

Text extracted from: Baker, Jordan. “Dying patients study reveals ‘brain surge’ in final moments of life.” The Sunday Telegraph. 2017. ntnews.com.au/news/national/dying-patients-study-reveals-brain-surge-in-final-moments-of-life/news-story/8a98ba1ee542f7f6e63aa90805cd8521.

Meaning in the Words of the Dying

Linguist and educator Lisa Smart says that she sat in stunned silence as her skeptical and rationalist father described seeing angels in his last days of life. Three days before dying, he announced, “The angels say only three days left now.” He spoke of a green dimension and his room crowded with people who were unseen to her.



Trained in linguistics, Lisa was deeply curious about the language she witnessed. Her father’s final words painted a world unseen but were rich in language patterns that appeared to be unique to end of life. When Lisa discovered little or no research had been done into people’s final words, she established “The Final Words Project” (2014) with Dr. Raymond Moody to learn more.

The Final Words Project is collecting stories and you can help by submitting your loved one’s final utterances for research and publication. They are most interested in learning about any words that were puzzling or confusing. They also want to know about words that made sense to or touched you in some way. Your submission will contribute to our better understanding of the language at end of our physical life.

*Text extracted from: “The Final Words Project.”
See website for information. finalwordsproject.org/.*

The Science of Near-Death Experiences

John C. Hagen III is the editor of *Missouri Medicine*, the journal of the state medical association. Hagen resolved to put into words, as reasoned and rational as possible, what people in near-death states say they’ve experienced. He has gathered accounts of near-death experiences that share common themes—bright lights, tunnels, stairways, vividness, a sense of calm—to raise awareness among physicians and caregivers. His book brings together historical, philosophical, psychological, clinical and neuroscientific aspects of near-death experiences to illuminate one of the deepest mysteries of human existence.



Text extracted from: Montgomery, Rick. “Near-death experiences: A science to bright lights and bliss?” The Kansas City Star. 2017. kansascity.com/living/spirit/article139044808.html.

German Belief in the Afterlife

A similar proportion of Germans actively believe in the afterlife as actively don’t believe, the study found, with around 30 percent thinking some kind of life after death existed and 35 percent saying they did not. Another 28 percent said they were not sure. Among Catholics belief in the afterlife was at 40 percent and among historic Protestants it was as low as 32 percent. The poll by social research company, Insa-Consulere, also highlighted a clear difference in the views of men and women with German women more convinced about the afterlife than men.

Text extracted from: Farley, Harry. “Less than half of German Christians believe in heaven.” Christian Today. 2017. christiantoday.com/article/less.than.half.of.german.christians.believe.in.heaven/107577.htm.

Surprising Pet Benefits

The social and emotional benefits of pet ownership are many: companionship, affection, unconditional love and entertainment, to name a few. Children raised with pets are more likely to be empathetic and social than kids without pets.



Recent research has also uncovered some surprising physical and psychological benefits of pet ownership for children and adults. And many of the positive effects are not just limited to dogs and cats, but rabbits, rodents, birds, fish, lizards and other pets as well. Here are six of these health benefits: 1. Pets can help prevent eczema and some allergies

in children. 2. People who own pets make fewer trips to the doctor than those who don't. 3. Pet owners tend to have lower cholesterol and triglyceride levels than people who don't have pets. 4. Petting pets has been shown to reduce blood pressure and heart rates in adults. 5. Regardless of age, people who have pets, especially dogs, get more exercise than non-pet owners. 6. Dog and cat owners are significantly more likely to survive heart attacks than non-pet owners, regardless of the severity of the heart attacks.

Text extracted from: Liebmann-Smith, Joan Ph.D. "Pet Dogs And Cats: 6 Health Benefits." Huffington Post. 2011. huffingtonpost.com/joan-liebmannsmith-phd/6-health-benefits-of-owni_b_795430.html.

Green Cremation

People are typically buried or turned into ashes after they die, but there is another, lesser-known option. It is known as alkaline hydrolysis, or green cremation, and it involves the use of water, an alkaline solution, heat, and pressure to dissolve the body. The first funeral home to use this method of disposal is in Ontario, Canada.

Dale Hilton, the owner of Aquagreen Dispositions, says, "It's the same way as being buried in the ground, but instead of taking 15 to 20 years to disintegrate, it does it in a quicker process. And it's all environmentally friendly." In contrast, burials require plots of land, and fire cremations use a lot of energy and produce harmful carbon dioxide emissions. A green cremation, on the other hand, dissolves body tissue into a sterile liquid that is eventually sent into the sewer system.

Alkaline hydrolysis uses much less energy, emits fewer greenhouse gases, does not release mercury into the atmosphere, and there is no concern for carbon emissions. This is by far the most environmentally and eco-friendly method of disposition. Several states have legalized alkaline hydrolysis as a method of final disposition, but others are still uncertain of this new form of disposition. Some states are concerned with the process of

draining the remains into the sewer. Another concern is the cost for the alkaline hydrolysis equipment; it can be much more expensive than cremation. While the process of cremation is understood by the general public, alkaline hydrolysis is not. Misconceptions include the body being "boiled" or acids being used to convert the body into sludge.

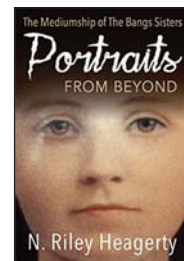
Text extracted from: "Green Cremation." Cremation.com/cremation.com/learn-about-cremation/green-cremation/

Documenting Spiritualism through Photographs

Shannan Taggart started photographing the mediums of Lily Dale in 2001, and for 16 years after, has documented the séances and practices of modern Spiritualism. Currently, the Brooklyn-based artist is crowdfunding on *Unbound* for a book called *Séance: Spiritualist Ritual and the Search for Ectoplasm*. Taggart says that she first became aware of Spiritualism as a teenager, after her cousin received a reading from a medium who revealed a secret about her grandfather's death that proved to be true. That message from the afterlife occurred at Lily Dale's Inspiration Stump, where mediums have been interpreting messages since 1879.

*Text extracted from: Meier, Allison. "A Photographer's 16-Year Project to Capture the Contemporary Séance." *Hyperallergic*. 2017. hyperallergic.com/365338/shannon-taggart-seance-spiritualist-ritual-and-the-search-for-ectoplasm/*

Portraits from Beyond by author and researcher N. Riley Heagerty, explores through rare source material and eyewitness accounts by people of unimpeachable character, the seemingly miraculous phenomena that was produced by the physical mediumship of Elizabeth and May Bangs. In their presence, spirits of the departed would manifest and precipitate directly on to a blank canvas in front of astonished witnesses. Spirit writing would also manifest directly on to blank sheets of paper or slates. *Portraits* is a well-written account of the Bang Sisters Slate Writing and Precipitated Spirit Painting mediumship. In a fair and balanced manner, the writer also takes a close look at the most heated and public charges of fraud brought against these Chicago wonder workers.



*Heagerty, N. Riley. *Portraits From Beyond: The Mediumship of the Bangs Sisters*. White Crow Productions Ltd. 2016. ASIN: B01M0YA1GO*

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

Getting Ready For the Vision

Writer: Rev. Nancy Ryall
Spiritualist Chapel in the Woods, IL

Spiritualism, how bright is our star shining? Where do you see our national organization, the NSAC right now? And in the future? Have you thought about it? These are important questions and pertinent not only to where we are going, but to where the *world* is going.

We, as individuals, have followed our pathway and found our way to Spiritualism. And it has changed our lives forever! We are each responsible for our own growth, but as a national organization we are also dedicated to and responsible for being the catalyst for the growth of others. How can we share this revelation and knowledge effectively?

Let's begin with acknowledging the awe-inspiring fact that we, the NSAC, are the cradle of Modern Spiritualism. The rapping that took place in that tiny New York farmhouse grew to become an organized spiritual belief that now spreads across the world. We are the stewards of that beginning: The beginning of the structured and intentional effort to communicate with Spirit in a scientific fashion and to codify evidence and beliefs into the religion, philosophy, and science known as Spiritualism.

Today, we are an organization on the brink. On the brink of what? That question is not completely answered yet. Our destiny is in the making, and it is you and I who will ultimately supply the answer. But, let us look at where we are now. We stand on our legacy of function and decorum that permeates and defines our churches and camps. We have age-old traditions and honorable convention and practices that delineate our persona and character. But what kind of a world are

we living in today? A Gallop poll done in 2016 shows the number of people in the US who find religion important in their life is at an all-time low of 53%. A study done by the PEW Research Center in 2015 places those who are "religious" as closer to 75% of the American population. Both studies show a decrease with past numbers being as high as 98%. There is an emergence of a growing group called "nones," who say they do not belong to any organized faith, but define themselves as "spiritual but not religious." PEW's study on this group showed that 78% of these individuals at one time belonged to a religion, but left it. The top reason cited showed 49% left because of "science"! Comments and rationale included "lack of evidence, lack of logic and lack of common sense." Religions were seen as being "divisive or intolerant—always fighting—always looking for money—and they restricted individual's rights to decide for themselves."

We live in a world where religions are losing their congregants because they rely solely on faith and not reason. They are intolerant and dictate the behavior of others. They preach love and are unloving. As Spiritualists, we must take stock of ourselves as an organization, while being cognizant of the changing world in which we live. How do we take these time-honored traditions and evolve with the changing landscape around us? Is it time to put more emphasis on the scientific and philosophical aspects of our belief? Is it time to take an internal assessment of our behavior and ask if we, too, appear divisive and inharmonious in our behavior? Is our manner in any way intolerant of others? In light of the above research, all of these things need to be looked at.

The last few years have been a time of change and upheaval in our organization. Change is never completely comfortable. Evolution requires the letting go of things that have ensured survival

in the past, things we may have grown to love, but now inhibit growth. Most importantly, we must all recognize the need for embracing growth while still honoring the past that we are charged with protecting.

While our opinions may differ, we *can* grow together. It is necessary for the thriving of our organization and the sacred trust that Spirit has given us. We can practice tolerance, listen to and value every opinion. If we focus not on what divides us, but what brings us together, we will find it possible to create diversity from incongruity with resultant unity rather than schism. If we all seek to maintain the spiritual high ground instead of investing ourselves in specific personal outcomes, we all can win—because Spiritualism will win!

We have an amazing message that we must assimilate and carry to others. We are Spirit—we never die—we *do* have a purpose, and that is to live in harmony with one another and to be the love that is so desperately missing in our world! We can only move forward together. We can prove that love does work. We must accept this in truth and in our actions before anyone else will believe us. The research shows us that others observe and judge our behavior towards one another. Be the love that you so desperately desire! This is the only energy with which we can move forward and fashion our future vision for the NSAC and for Spiritualism. Truth reigns supreme. And the truth is *you are Spiritualism!*

With a unified and positive mind we can create and bring forth a destiny for Spiritualism that is limitless! I believe Spiritualism provides an answer to many of these stated objections to the religious process and it is inherent in the very nature of our beliefs. We are also a science and have always stood fast on the tenet





Count Your Blessings

Name them One by One

Writer: Ada McKay, Spiritualist

Bon Accord Spiritualist Church, Aberdeen, Scotland, UK

that our method and approach must be scientific in nature and application and that our conclusions are obtained and sustained via the scientific process. Because of this we can stand under the scrutiny of rational thought.

What strengths do we have that can lead us into our future? What qualities should we emphasize? Think about what makes you trust and admire an organization: qualities such as a known pursuit of excellence, education, honesty, integrity, stability and forward thinking. All of these things we can and should be. We can be the “gold standard” for Spiritualism—the organization that seeks the highest and best due to these very qualities that we embody. For this to happen we must believe in ourselves and in each other.

I envision Spiritualism as being the only growing religion in the United States because it is unique in its anatomy and constitution. We must rebrand ourselves and construct our public image with the pride and honor due the preponderance of brilliant minds that have helped the cause of Spiritualism. We must move forward into a future with Spiritualism driving the curiosity and investigation into answering the questions of who we are and what our purpose is.

Unity will redirect our energy from our petty squabbles to our creative drive, empowering us to move forward with motivation and power that is generated from a common goal. Spirit has a job for us and that is to promulgate and proliferate its tenets to a world that is in dire need of its philosophy. The seeds are planted. It is up to us to nurture and sustain its message of love and hope for the world. The NSAC is vitally important in this task. Are we up to it? I believe we are! We are in the process of regrouping and redefining ourselves. If we dedicate ourselves to the power and motivation of Natural Law, our future is open. The way is made plain. We must design our destiny now from vision, strength and unity. Let us set forth a plan! Let us step forward as a beacon of excellence, integrity, love and vision modeling the pursuit of individual and collective growth as an organization in pursuit of excellence and advancement of Spiritualism!

Everyone knows this very popular hymn, but how many of us take its words to heart? Do we really take time to “name our blessings one by one?”

Sadly, today’s world is filled with many who love to complain, moan and find fault with everyone and everything. In Scotland we have a name for such people. We say that they are “aye greetin.”

“Greetin” is a Scots word meaning weeping or complaining.

These complainers have few friends because no one likes a “gloomy Gus” or a “moanin’ Minnie”!

We all go through life encountering petty annoyances and irritations, and it’s hard to remain cheerful and positive when these things happen to us. What should we do to enable ourselves to overcome these situations? For one, put things in perspective and stop making a fuss about small inconveniences. Have you ever been upset about some minor happening and then along comes something much worse and you think, “What bothered me about that other thing as compared with this?”

I was recently in hospital and feeling sorry for myself until I discovered that the other patients in my ward were in much worse condition than I was with histories of illnesses I had never heard of, never mind suffered from. When you are in hospital you see so much suffering around you that you are grateful for your own lesser problems. Remember the saying “You’ll always find someone who is worse off than you.” In fact some of those “worse off” people can still manage make a joke about their problems.

An elderly acquaintance of mine, when answering an enquiry about her health replied, “It’s not so much what is wrong with me, as what is still right with me!” Even with her many health problems, she could still joke about it. Then there was the old chap getting on my bus with the aid of two sticks. Some friend asked him how he was and his reply was “Och? I’m nae bad.” I really admire such people and I hope that if I ever become like them I will have their cheery courage and disposition.

So let’s flip the coin and look at the other side and count our blessings. Are you still in employment? Can you go out to work? Do you have a home and a roof over your head? Can you still use your eyesight to see, read and watch television? Do you still have your hearing to join in a conversation and listen to music? Do you have enough money for your needs? Do you have family and friends? Can you still enjoy the small pleasures of life? Let’s remember the answer of my friend and think of what is “right” with your life rather than what is wrong with it.

As Spiritualists we have the knowledge that in the next world we will be given compensation for all our trials and tribulations in this world. When we reach that new and wonderful world we will have no more pain, no more worry, no more aggravation and we might even be much nicer people because of the experiences we have gone through in this world.

Rememberances

Writer: Rev. Marilyn J. Awtry, N.S.T. Center for Spiritual Enlightenment, VA

We as Spiritualists of today are often wrapped up in who we are and what we are doing. In the luxury of thinking of ourselves, we forget our valued heritage. On the date of March 31, 1848 in the humble cottage at 1510 Hydesville Road in Hydesville, New York, the Spirit of the murdered peddler, Charles B. Rosna, persistently attempted to get the attention of the Fox Family. The two children, Margaretta and Catherine Fox, initiated responding to the questionable rappings of the peddler. Their mother, Mrs. Fox, was knowledgeable in Spirit Communication. She asked questions of the Spirit of Rosna and the answers received were correct. This event is now recorded history. It has been celebrated internationally in various ways. Some hold Victorian séances, some enact the story on stage, others have speakers who relate the story in detail—each in their own way.

The question of the moment is “Do you know how and why special anniversaries were established?” It is recorded that on May 2, 1869, a message was transmitted through Professor Hare’s “Dial” sometimes labeled the “Spirit-o-scope.” The message was given to Mr. James Lawrence of Cleveland, Ohio. He related the message to Mr. Hudson Tuttle and Dr. James M. Peebles. The recorded message is as follows.

Some acknowledgement should be made of the most glorious change, the advent of which has never yet been celebrated as a public rejoicing by the assembled multitudes of Spiritualists throughout the land. Shall all the minor circumstances of Earth life have their days of commemoration, and this glorious, new, and holy dispensation be neglected? It is time some such tribute should be paid to those who have thus presented to the world a means of emancipation from error, such as will meet the requirements of an all-day emancipation jubilee to be observed through all coming time.

James Lawrence presented this message to the National Convention and a resolution was presented to the Delegates that read: “Whereas Spiritualism has become a power in the land and may be deemed the greatest growing

religious idea of the country; and, it is well to revert to the time of small beginnings and hold in remembrance the first pioneers in this spiritual movement: ‘Resolved that this convention recommend to all State conventions and local societies to make the time of the appearance of Hydesville rappings an Anniversary Day, the service of that day to be conducted in each locality as may be deemed most practical.’” The resolution was unanimously adopted and in response the 31st day of March 1870 was almost universally observed.

Time moves on and 22 years later another Spirit message was fulfilled. Five Spiritualists, from Washington, D.C., fulfilled the wishes of Spirit calling forth a convention in Chicago, Illinois in 1893. That convention was the founding of the National Spiritualist Association, an umbrella for all Spiritualists. The five founders were: Milan C. Edson, Robert Dimmick, Henry Steinberg, O.W. Humphrey, and Theodore Mayer. To hold remembrance of this beginning, it was established that the fourth Sunday in September would be set aside as an Anniversary Day of the founding of the National Spiritualist Association. About 1953, the name was changed to the National Spiritualist Association of Churches. The spiritual talk of that day would bring to mind many of our wonderful pioneers who had tread on the soil of unknown territory as they diligently promulgated the science, philosophy, and religion of Modern Spiritualism.

The first pioneer that comes to my mind today is Harrison D. Barrett, who became the new organization’s first president. It was his continued effort in appointing committees that resulted in the first six Principles. Next my thoughts turn to Thomas J. Mayer of Washington, D.C.. It was through his generosity that the NSA had its first general office in the nation’s capital. Mr. Mayer donated two adjacent buildings on the corner of D Street S.W. and Pennsylvania Avenue. The first was utilized as the general office and the second property was leased for rental income. The buildings were sold in 1946. A picture of the main building is found in the front of the Spiritualist manual at that time.

CHANGE

Writer: Georgia Woodward
Spiritualist Church of Norwich, CT



Original General Offices of
National Spiritualist Association

The beautiful architecture of that period still graces the corner of Pennsylvania Avenue and S.W. D Street. Today, the ground floor houses a Starbucks and the other floors are offices of an insurance company.

The next pioneer who became the greatest Missionary of the NSA is Mary E. Cadwallader, more frequently known as “Mercy” or “M.E.” She traveled far and wide distributing literature and collecting donations which she turned in monthly. She, along with Barrett, formed the organization that protected the honest mediums. They stood before many judges and presented their case for the Science of Spiritualism: mediumship. Mary maintained the Children’s Lyceum in Lily Dale, New York for many years. Its history and Mary’s generosity is on record in the Lily Dale Museum. One of her greatest contributions was purchasing the magazine *The Progressive Thinker* in 1910 after the death of its owner and editor, John R. Francis. The magazine was published by her through 1934, the time of her transition. It is recorded that it was one of the most informative pieces of literature that promulgated Spiritualism.

This historical information can be expanded upon by anyone who wishes to research, study, and continue publishing the wonderful works of our pioneers. To them we owe honor and gratitude for all of their efforts. You can begin your work in teaching about our pioneers and offering gratitude beginning this year on the fourth Sunday of September.

Finally, the overbearing heat and humidity are coming to an end and my favorite time of year is rolling in. Fall brings with it an array of brilliant colors as the lush green trees suddenly start to turn yellow, orange and red. And just as quickly as they turn, they start to fall.

Some people dislike this time of year because they see all too clearly the onset of Winter—cold stark periods of dismal weather and diminishing sunlight. And though I will miss the Sun, and the ability to take my Nature walks, there is something about cooler weather and colorful trees that calls to me. The change of seasons can be radiant. I love taking walks amid the falling leaves when cooler breezes start to envelop the sky, and as I walk my hair blows around my face and the leaves are lifted up in the air doing their own kind of dance. This is one season where I feel like I can breathe. And yet, I would have to be a fool not to prepare myself for the Winter that lies ahead!

Life is like that. Like a dog that can sense a scent from a mile away, we too can sense change. It could be the loss of loved ones, things falling apart, or something new finally coming together.

But, in fact, it is not all bad. Change is what it is. It is not dressed in something else. It is part of living this life. Children grow up, and become adults and leave the nest. There is a loss there for the parents, but also a freedom in the change it brings. A puppy grows into a full-grown dog. But with that change, the dog becomes trained, less rambunctious, and is able to be a nice companion. People age and may not be as agile as they once were, but they can still watch the agility of children, and appreciate a time when they too could do all kinds of handstands and flips.

The tree in late Autumn may look empty and bleak. Or it could be that it is just dormant for a time, resting and waiting for the remainder of Winter, and the reawakening of another Spring.

You may be going through changes in your life. Perhaps you have experienced the loss of a loved one, the loss of a pet, or another difficult change in circumstances. It is not all bleak. It is an opening, or a resting time for the next seed to germinate and bloom into a different kind of experience in your life journey. A loss is a transition, not a final act.

In Colette-Baron Reid’s book, *The Map*, the author invites us to traverse our inner landscape and see it much as a map. “Close your eyes, and ask yourself: Where am I?” And as you examine your interior landscape you may soon realize you can imagine your “soul” self anywhere.

Loss is not a dead end. It is a feeling of letting go. Fear is also a feeling of what could lay ahead. If we take some time to view our interior landscape, we can examine those feelings and observe that they are real, but as in the analogy of *The Map*, they are simply a stopover in a journey through life.

Trusting Your INTUITION

Writer: Pam Meiser
Spiritualist Society of Reno, NV

In the 18th century, Europe and America went through what we call the “Age of Enlightenment,” which was an intellectual and philosophical movement that included, among other things, the idea that reason is the primary source of authority and legitimacy. Emphasis was put on scientific method and the increased questioning of religious orthodoxy. Inquiring minds were becoming more concerned with wanting to know and understand the world around them through reason based on tangible evidence and proof.

The Age of Enlightenment certainly gave us Western civilization as we know it today, with many desirable ideas such as liberty, progress, tolerance and constitutional government. Facts can be good things, but some say that they can be inconvenient things. Yet there is something more than reason which can help guide us throughout our daily lives, and that something is called “intuition.”

The dictionary definition of intuition is “the ability to understand something immediately, without the need for conscious reasoning.” Some also refer to this as “trusting your gut.” The great thing about intuition is that it can be developed and is amazingly accurate and has only our best interest at heart. The problems arise when we begin to either doubt or resist our intuition. It takes courage to act on it and go against what seems rational and obvious.

When is the last time you felt that something wasn’t right, but you couldn’t explain why? Intuition is something that all of us have, yet most of us do not even realize it is there, much less pay attention to it. The cost of ignoring your intuition can range from minor inconveniences to real problems. Is it just a matter of not trusting yourself? Or are you worried that others might be skeptical of your intuitive gift because you cannot prove it quantifiably? No matter what, you must remain true to yourself. Don’t let what others think or say cause you to deviate from what you believe to be the right path for you.

There might be one upside to ignoring your intuition. Author Sarah Prout says, “I believe that when you ignore your intuition and proceed in a direction you know is going to be troublesome, you are actually putting your hand up to learn some pretty powerful spiritual lessons.”

Learning to trust your intuition can help you learn who to trust and who to avoid. It can help you to discern real threats from imaginary ones and help you to ward off illness or even save your life. It can help you make better decisions, take smarter risks, and help you help others.

Still not convinced? Need more quantifiable proof? According to a study published in the April 2016 edition of *Psychological Science*, intuition does indeed exist and researchers can measure it. Lead author of the study, professor Joel Pearson of Australia, said that “Previous studies didn’t actually measure intuition because researchers

didn’t know how to quantify it.” These previous studies relied on questionnaires that asked people how they were feeling when they made a decision. But Pearson and his colleagues came up with experiments that helped them to determine whether people used their intuition while making decisions, or if they were simply using their judgment. The researchers defined intuition as the influence of non-conscious emotional information from the body or the brain, such as an instinctual feeling or sensation. When shown a series of both positive and negative subliminal images, study participants not only did better at the task they were assigned to accomplish after viewing the positive

images, but reported feeling more confident in their choices and responded more quickly. This is because the subliminal images were meant to stimulate the type of information involved in intuition; they were brief, emotionally charged and subconsciously perceived. Participants showed immediate results, and according to Pearson, the experiments suggested that the participants became better at using their intuition over time. Maybe now you are convinced! Perhaps you are wondering how you can foster this precious gift in yourself. Here are some tips and suggestions to get you on your way.

In her book *Trust Your Vibes*, author Sonia Choquette advises, “If you want your vibes to guide you, then it’s up to you to be as open to them as possible. One way to do so is to become flexible in your thinking and actions—in other words, go with the flow. As your sixth sense guides



you from moment to moment, it will often suggest that you abandon your original plans and redirect your course of action quickly, without question or resistance. Spiritual law states that in order to live in a higher way, you should only make loose plans and be open to following all intuitive urges along the way.”

Sonia suggests that we practice becoming looser by doing some gentle bending and stretching before you start your day, along with some mental flexibility stretches by asking your Spirit what it wants to do. Say “yes!” to your intuitive impulses throughout the day and see where they lead you.

Kyle Gray, author of *Raise Your Vibration*, suggests the following: “As you follow the intuitive impulses you receive, you will raise your vibrations and your aura will be shining and golden.” He suggests an exercise which prompts you to listen to the voice within. Close your eyes and visualize yourself immersed in golden light. Say, “I am listening to my soul.” Then ask, “Where would you have me go today? What would you have me do today? What would you have me say? And to whom shall I say it?” Listen to what your soul shares with you. Trust it. It will give you many home truths. Act on them and you will connect more strongly to your intuition.

Spiritual writer and teacher Tova Payne has a list of six things that you can do to awaken your intuition: Start each morning with a 3-5-minute meditation. Consistency is key. Ask yourself a question—any question, such as, “What do I need to know?” Take 10 deep breaths by taking 4 counts to inhale and 4 counts to exhale. At the end of the 10 breaths, sit with yourself for about a minute (or longer if you can) and listen for any insights that arise. Sometimes an insight will arise immediately. Other times the insight may trickle in during the day while you’re at work or in the shower. Keep paying attention to insights that arise through your day.

Enjoy being out in nature more often, which not only helps you to revitalize, but helps you to gather insights. Be on the lookout for signs and synchronicities. The more you pay attention to them, the more you’ll see them and be aware of them, which in turn strengthens your intuition.

Pay attention to your dreams. Our unconscious mind will often deliver us messages from our intuition and inner truth when it’s too much for our everyday-mind to accept. Intuition can feel scary when it leads you to go out of your comfort zone—which is why we often ignore it. If you’ve been blocking your intuition for a while, your intuition will try to speak to you through your dreams.

In her book *Practical Intuition*, author Laura Day

warns: “It is commonly thought that dreams can foretell the future. In fact, intuition is at work in such cases. Dreams are your psyche working out the unconscious conflicts and experiences of the day. In that ‘space,’ intuition can make use of the same symbolic language as dreams. But receiving information through intuition is not at all the same as receiving it through your dreams. A key difference is that, whereas intuition is objective and often predictive, dreams are always subjective and descriptive.”

Being in touch with your intuition goes hand in hand with being in touch with your physical self. In their book *Nutrition for Intuition*, Doreen Virtue and Robert Reeves write, “Nutrition is the nourishment that your body needs to thrive—not just survive. You don’t want a body that just goes through the motions of life. Instead, you want one that’s filled with enthusiasm, motivation, and inspiration. So, aim for uplifting, high energy, fresh, easily digestible organic foods and beverages.

So, how do you know when it is your intuition talking? Consciousness growth mentor Kristina Mills has some insight: “The way I can tell the difference is the vibration that is attached to that message. What I mean by that is that each message I receive has a feeling attached to it. The higher the feeling of bliss that is accompanied by the message, the more ‘profound’ the source is. For instance, some people hear a voice from a deceased relative telling them to take that job or ditch that guy or something else. That isn’t intuition. It’s simply your deceased relative trying to help you ... in the same way a living relative would. It’s no different. Just because they spoke with you doesn’t mean their advice is correct. And just because they have passed over doesn’t make them any wiser than they were when they were alive.

“It is, however, an intuition if you’re in a present and calm state when you hear the message and what that deceased relative says to you gives you that ah-ha feeling and a sense of knowingness that the message is your truth.”

I’d like to close with some inspirational quotes from some very successful and famous people regarding the importance of following your intuition.

“Have the courage to follow your heart and intuition. They somehow know what you truly want to become.”
- Apple founder Steve Jobs

“The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift.”
- Albert Einstein

The Enigma Of Reincarnation

Writer: Michael Tymn, kailua, HI
Academy of Spirituality & Paranormal Studies, Editor of *The Searchlight*

For those who have accepted the strong evidence that consciousness survives death and lives on in another realm of existence, there remains a major debate. It is the enigma of reincarnation. Outside of organized Western religions, most people accepting survival seem to believe in reincarnation. However, there is a fair percentage rejecting it.

Compelling evidence in favor of reincarnation has come to us through credible researchers, such as Dr. Ian Stevenson (*Twenty Cases Suggestive of Reincarnation*) and Dr. Brian Weiss (*Many Lives, Many Masters*).

On the other hand, intriguing books by Rosemary Brown (*Unfinished Symphonies*), and Suzy Smith (*The Book of James*) and Betty Eadie (*Embraced By The Light*) further repudiate reincarnation. The Spirit of the great composer Franz Liszt purportedly told Rosemary Brown, “Reincarnation, as usually understood, does not really happen. The truth is subtly different from the teachings of a reincarnationist on Earth.”

In *A Course in Miracles* we read: “In the ultimate sense, reincarnation is impossible. There is no past or future, and the idea of rebirth into a body has no meaning either once or many times.” Thus, there seems to be strong evidence for reincarnation but, at the same time, seemingly credible mystics and Spirit communicators have said that it is not so. The conflict could lead one to reject all revelation coming to us through mediums, near-death experiencers, and past-life studies.

One possible explanation is that we do not become “all-knowing” when we cross over, and Spirits in the lower spheres

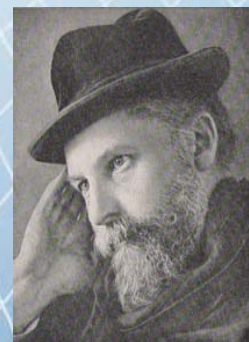
still believe as they believed when alive in the flesh. It is said that on the third sphere, often referred to as “Summerland,” many people’s beliefs remain the same and they still practice the religions they practiced on Earth. If they didn’t believe in reincarnation, they continue to disbelieve in it, and vice versa.

Perhaps most Spirit communication comes from the lower spheres because the Spirits there are closer in vibration to those of us on the Earth plane. The more one advances in the Spirit World, the more difficult it is for that Spirit to communicate because of the difference in vibrational frequency.

Another possible explanation is one of definition or semantics. Silver Birch, an advanced Spirit communicated through the trance mediumship of Maurice Barbanell, “You will find that the higher the ascent in the spiritual scale, the more recognition is there that there is reincarnation... but not in the facile form that is so often propounded.” Silver Birch explained that the individual personality on Earth is a small part of the individuality to which he or she belongs. He likened it to a diamond with its many facets, pointing out that the personality on Earth is but one facet of the diamond. “What you express on Earth is but an infinitesimal fraction of the individuality to which you belong. Thus there are what you call ‘group souls,’ a single unity with facets which have spiritual relationships that incarnate at different times, at different places, for the purpose of equipping the larger soul for its work.”

Silver Birch also likened the soul to an iceberg in which one small portion is manifesting and the greater portion not manifesting. He apparently was referring to what others have called the “Higher Self,” the “Greater Self,” or the “Oversoul.” Trying to explain reincarnation to humans, Silver Birch added, is like trying to explain the color of the sky to someone who has been blind from birth.

The group-soul concept had earlier been advanced by the discarnate Frederic W. H. Myers through the mediumship of Geraldine Cummins. Myers, one of the pioneers of psychical research before his death in 1901, communicated, “When I was on Earth, I belonged to a group-soul, but its branches and the Spirit—which might be compared to the roots—were in the invisible. Now, if you would understand psychic evolution, this group-soul must be studied and understood. For instance, it explains



Frederic Myers

many of the difficulties that people will assure you can be removed only by the doctrine of reincarnation. You may think my statement frivolous, but the fact that we do appear on Earth to be paying for the sins of another life is, in a certain sense, true. It is our life and yet not our life. In other words, a soul belonging to the group of which I am a part lived that previous life which built up for me the framework of my Earthly life before I had passed through the gates of birth.”

Myers further explained that the group soul might contain twenty souls, a hundred, or a thousand. “The number varies,” he said. “It is different for each man. But what the Buddhist would call the karma I had brought with me from a previous life is, very frequently, not that of my life, but of the life of a soul that preceded me by many years on Earth and left for me the pattern which made my life. I, too, wove a pattern for another of my group during my Earthly career.”

Myers added that the Buddhist’s idea of rebirth, of man’s continual return to earth, is but a half-truth. “And often half a truth is more inaccurate than an entire misstatement. I shall not live again on Earth, but a new soul, one who will join our group, will shortly enter into the pattern or karma I have woven for him on Earth.”

Myers likened the soul to a spectator caught within the spell of some drama outside of its actual life, perceiving all the consequences of acts, moods, and thoughts of a kindred soul. He further pointed out that there are an infinite variety of conditions in the invisible world and that he made no claim to being infallible. He called it a “general rule” based on what he had learned and experienced on the other side.

In 1918, even before the communications by Myers, Liszt, and Silver Birch, a Spirit entity identifying himself as Johannes of Glastonbury, a monk who had lived from 1497 to 1533, communicated by means of automatic writing a number of messages to Frederick Bligh Bond, the director of excavations at Glastonbury Abbey, concerning the layout of the abbey grounds in his day. Johannes alluded to a group soul when it was suggested by another Spirit entity that Johannes might be “Earthbound” and his recollection colored somewhat by “clinging to vanished dreams.” In fractured English, Johannes responded: “Why cling I to that which is not? It is I, and it is not I, but part of me which dwelleth in the past is bound to that which my carnal Soul loved and called home these many years. Yet, I, Johannes, am of many parts, and ye better part doeth other things—Laus, Laus Deo—only that part which remembreth clingeth like memory to what it seeth yet.”

Communicating through Helen Greaves, Frances Banks, an Anglican nun when on the Earth plane, said that she used to believe that there were souls with whom we had been in contact with in other incarnations and to whom we owed karmic debts or who owed us reparations for wrong inflicted. “What I believed may still be true in part, but now I realize that those souls who attract us are part of ourselves,” she communicated through Helen Greaves. “They belong to the same group, the same spiritual family, the same group soul. Their connection with us is deeper and far more permanent than mere Earth contacts could make it. They may be part of the same Spirit as that Spirit is itself part of the Great Spirit, the great company of Divinity, far beyond our comprehension, the company of Heaven, the co-creators, the Divine and beautiful sons of God.”

In his 1939 book, *Reincarnation for Everyman*, author Shaw Desmond states that there are two approaches to reincarnation—the “terrestrial” and the “celestial.” The former view has the individual returning again and again as the same man, while the latter view has man “solely as Spirit and his temporary inhabitancy of the physical body as but a tiny projection of the greater self. Thus, it may be that those mystics and spirits who have rejected reincarnation were rejecting it in the terrestrial sense but not in the celestial. “Think of an atom,” Liszt told Brown. “It is made up of protons and neutrons which all go to make up the nucleus surrounded by electrons. That is what a soul is like. These separate parts are held together in the nucleus, but the parts can be isolated. And it is the isolated parts of the nucleus of the soul so to speak which can manifest as various personalities in your world. These are what the reincarnationist calls different incarnations—but they all belong to one soul which can choose which particular part of the soul it wishes to manifest.”

When Frederick Bligh Bond asked another of the Glastonbury Spirits, a more fluent speaking one, about reincarnation, the Spirit replied: “You understand not reincarnation, nor can we explain. What in you reincarnates, do you think? How can you find words? Blind gropers after immutable facts, which are not of your sphere of experience.”

Many Spiritualists are content to view reincarnation as we view God—beyond our comprehension. It is enough for us to know that consciousness survives physical death and lives on in a progressive Spirit World.

The NSAC Post

NSAC Robin Hodson Midwest Tour

*Submitted by Rev. Nancy Ryall
Spiritualist Chapel in the Woods, IL*

June was a wonderful month for learning in the Midwest! Robin Hodson, President of the International Spiritualist Federation (ISF), visited three of our Midwest churches and camps June 8th through June 18th as part of a collaboration among auxiliaries in Illinois and Wisconsin.

The tour originated as a vision of what NSAC churches and camps could accomplish when working together, the idea being that costs could be distributed among the auxiliaries thereby making things affordable to bring an international speaker of caliber to our Midwest facilities. The initiator and director of the event was myself, Rev. Nancy Ryall. I was joined by Rev. Cher Dyle in Chicago as the Chicago coordinator and Carol Luetkens, NSAC Secretary and secretary of Camp Wonewoc as the Wisconsin coordinator. The tour was the final result of a year of teamwork, collaboration, and hard work among our fine auxiliaries.

The journey began in Chicago at Church of the Spirit where Rev. Marrice Coverson hosted Robin for a three-day succession of classes. The first day included a mediumship development class where students were instructed in fundamental techniques and then engaged in creative exercises which challenged even the seasoned medium. On Friday evening we were treated to a mental mediumship demonstration where Robin displayed the amazingly accurate and evidential mediumship for which he is known. Saturday completed the Chicago event with an all-day "energy workshop." Attendees were delighted with the opportunity to experience and work with energy in new and fascinating ways. Robin had his youngest student there, nine-year-old Ashlynn Haynie from Machesney Park, IL, who was very excited about the class and felt she learned a lot! Cher Dyle, coordinator of the Chicago portion of the event, was pleased with the attendance across the three days and noted that it drew several new people to the church.

Cherry Valley Spiritualist Camp and Spiritualist Chapel in the Woods were next on the agenda. Their events began on Sunday morning with Robin as guest speaker giving Spirit messages. The afternoon activities brought the Scole Workshop, which educated us on the work of the Scole Group in England. The workshop included hands-on experience in the seance room with the dome and tools built through the direction of Spirit given to the England group. The workshop was filled to capacity. Sunday evening included a trance demonstration where Robin brought through his Spirit teacher, Jacob, and attendees were able to speak directly with him and ask him questions. Monday's workshop was on Trance was filled to

capacity. The workshop taught both theory and practicum with each student receiving individual attention and an opportunity to experiment with transfiguration and trance development.

Next, Robin traveled to Northern Wisconsin to Camp Wonewoc, where he began a two-day workshop in Trance. In addition to comprehensive theory and guidance, participants were given an opportunity to study and practice trance healing techniques—a highlight of the session. Robin gave a trance demonstration on Friday night, bringing through his Spirit teacher, Jacob, who spoke with attendees offering them words of guidance and wisdom. They were able to interact with Jacob, ask him questions, and many who did were given personal advice and information to treasure. Robin also found time to address the NSAC Pastoral Skills class that was meeting at the camp. Students had the privilege of learning about the phenomena of trance and the opportunity to ask questions of an expert in the phenomena. All of the events were warmly received in Camp Wonewoc and were well attended.

It was time, then, to return to Cherry Valley Spiritualist Camp and Spiritualist Chapel in the Woods for a final Sunday of events. Robin gave an exceptionally brilliant class on healing Sunday afternoon, and finished the evening with a mental mediumship demonstration and evidential messages—a magnificent culmination to this eleven-day tour across the Midwest.

We had a phenomenal time and brought an exceptional learning opportunity to our Midwest facilities! It shows what we can accomplish when we work together as a team for the good of our congregations and for the good of Spiritualism!



Rev. Nancy Ryall, Robin Hodson, Rev. Marrice Coverson, Kenneth James, Ph.D. and 2nd Row Ashlynn Haynie at Church of the Spirit, Chicago, IL.



Rev. Nancy Ryall, Robin Hodson, Gary Ryall at Cherry Valley Spiritualist Camp/Spiritualist Chapel in the Woods

Pastoral Skills Course Camp Wonewoc, Wisconsin

*Submitted by Robyn Wolf
Summerland's Lakeview Spiritualist Church, WI.*



One Saturday afternoon in June, I walked into Camp Wonewoc in Wisconsin for the very first time. I was visiting the camp for my two-week Pastoral Skills Course, taught by the Reverend Bunny Starr. The very first thing I felt as I walked around the camp was the strong energy and the love. During the two weeks at the camp we built a team of students dedicated to the ministry, and more importantly, lasting friendships. Personally, I left the class feeling a more urgent desire to serve the NSAC churches in the very best way I could for the rest of my life. The Pastoral Skills experience is nothing that I have ever felt before. Yes, I expected to learn a lot. I knew that I'd be working very hard throughout the two weeks. But, I walked into the course as me, and I walked out of that course as an entirely different person. A better person. A more fulfilled person. A more prepared person. A person filled with stronger dreams, loves, and desires. A person with a longing to serve NSAC congregations, to heal, and to love without judgment.

The Reverend Bunny Starr empowered me and my fellow students to become the best ministers we could possibly be. The class was more than I ever dreamed. We had many heartfelt discussions. We laughed as one. We cried as one. Lifetime friendships were built.

We were privileged that the Reverend Elaine Hager was able to join our class for the two weeks. She spoke to us about her experiences and her life as a minister. Elaine presented Platform Decorum to us, as well as so very much more.

The experience I had with both Bunny and Elaine was both a privilege and an honor. They supported each other, bounced ideas off of each other, and taught us a lifetime of information that will never ever be forgotten. I left the course wanting and



Rev. Barbara
(Bunny) Starr



Rev. Elaine Hager

needing to be the best person I could ever be. The need and desire to be ordained as a minister became stronger than ever before.

Having the Pastoral Skills Course at Camp Wonewoc was a tremendous plus. The experience was one of team building and camaraderie. We became a close-knit group who relied on each other for support, honesty, criticism, and most of all, love. We ate three meals a day together. We sat around campfires. We had many heartfelt discussions. For two weeks, these people were my family. And I could not have asked for anything more.

To ALL NSAC Club Members & Certified & Commissioned Workers:

Please watch your email or mailbox for your membership renewal fee form and fee submittal request from your club secretary.

Completing and submitting this form as soon as possible will help expedite your membership renewal process, and save time during club meetings during the NSAC Convention.

Contact info is on the form if you have any questions.

NSAC Post Submissions

May be submitted for consideration and publishing in the TNS by emailing the TNS Editor at:

TNSsummit@earthlink.net

NSAC Convention 2017 **ADVANCE SCHEDULE**

October 22-27, 2017 – Milwaukee

Subject to change; visit NSAC website Convention page for latest convention information: www.nsac.org.

Sunday, October 22

10:30 Religious service, First Spiritualist Church of West Allis (FSCWA)
12:00 *Cultural Differences in Modern Spiritualism*, Carlson at FSCWA
3:00 – 5:00 Welcome Reception
3:00 – 4:30 Registration
7:00 – 7:20 Healing Service
7:30 – 8:30 Religious Service

Monday, October 23

8:00 – 9:00 Convention Registration
8:00 – 9:00 Workshop Check-in
9:00 – 12:30 Workshop: *The Whole Medium: Theory into Practice*, Patitilla
1:30 – 4:00 Workshop: *The Religion of Spiritualism in Natural Law*, Homann

4:00 *Heart to Heart*, Patitilla
6:30 – 7:00 No-Host Reception
7:00 – 9:00 Dinner and Dancing

Tuesday, October 24 and

Wednesday, October 25

8:00 Tues. NST Club meets
8:00 Wed. Ministerial Association meets
8:30 – 8:45 Registration
9:00 – 4:30 Convention Business Session
7:00 – 7:20 Healing Service
7:30 – 8:30 Religious Service

Thursday, October 26

8:00 Spiritualist Healers League meets
8:30 – 8:45 Registration
9:00 – 12:00 Convention Business Session

1:00 – 5:00 Harley-Davidson Museum visit
2:00 – 5:00 Readings by Certified Mediums
7:00 – 7:20 Healing Service
7:30 – 8:30 Religious Service

Friday, October 27

8:00 Licentiate Ministers & Certified Mediums Society meet
9:00 – 4:30 Convention Business Session
7:00 – 7:20 Healing Service
7:30 – 8:30 Religious Service

Saturday, October 28 (Post Convention)

9:00 – 4:00 Visit original Whitewater location of Morris Pratt Institute and Underground Railroad Lake Mills home



RESERVATION REQUEST—NSAC Convention 2017

National Spiritualist Association of Churches

Strength in Spiritualism

Sunday–Friday, October 22–27, 2017, Milwaukee

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 Crowne Plaza Milwaukee Airport, 414-764-5300. The room rate is \$109/night + tax for one or two per room. Includes two breakfast buffets each day. Use reservation code "NSAC Convention" for contracted rate.

I plan to arrive: Saturday
 Sunday
 Monday

Arrive other day _____

I plan to attend the Sunday service at First Spiritualist Church of West Allis 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
<input type="checkbox"/> Monday Workshops (Presented by NSAC Service Clubs)	50	
<input type="checkbox"/> Banquet (Buffet dinner: Chicken Saltimbocca, Stuffed Shells, Sliced Roasted NY Strip Loin)	50	
<input type="checkbox"/> Thursday tour to Harley-Davidson Museum	35	
<input type="checkbox"/> Saturday tour to Original MPI Site and Lake Mills Underground Railroad	55	
<input type="checkbox"/> Hospitality Room Beverages and Snacks (Funded by donations)	Your Donation	
Cancellations are non-refundable		TOTAL ENCLOSED

Check payable and mail to: NSAC Convention 2017, PO Box 217, Lily Dale, NY 14752



NSAC 125th CONVENTION
Milwaukee, Wisconsin

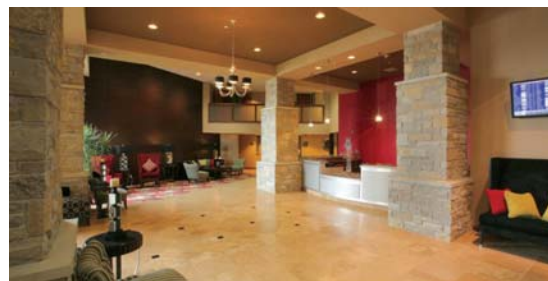
125th Annual NSAC CONVENTION

This year's NSAC Convention will be October 22nd thru October 28th at the lovely Crowne Plaza Hotel.
Airport Location: 6401 South 13th Street, Milwaukee, Wisconsin.

Join us in
**Milwaukee,
Wisconsin!**

New Beginning Spiritualist Church and Western Wisconsin Spiritualist Camp Association are pleased to invite you to the 125th Annual NSAC Convention, held in Milwaukee, Wisconsin at the Crowne Plaza Airport, October 22nd through October 28th. Room rates are \$109.00 per night which includes two wonderful breakfast buffets each morning. To reserve your room call Crowne Plaza at: 414-764-5300. *(Be sure to tell them you are with the NSAC Convention.)*

Come and see what Midwest hospitality really means as we join together to unite Spiritualists from all over the United States for Strength in Spiritualism! Events will begin on Sunday, October 22nd with morning church services held at The First Spiritualist Church of West Allis. We will offer a meet-and-greet gathering during registration on Sunday afternoon.



Monday Night we will have the Convention Banquet and dancing.
So bring your dancing shoes!

We will be offering a buffet filled with Chicken Saltimbocca, Stuffed Shells, and Sliced Oven Roasted New York Strip Loin with salads, vegetables, and garlic mashed potatoes.

Cost for this event is \$50.00 per person.



Harley Davidson Museum

The Thursday outing will be to the Harley Davidson Museum . . .

Milwaukee is home to the famous Harley Davidson Motorcycles. The Museum is a host to many bikes, motorcycle history, a restaurant and huge memorabilia shop.

Monday Workshops:



Mavis Pittilla

“The Whole Medium: Theory into Practice”

The NSAC Service Clubs are hosting these amazing workshops on Monday October 23rd. The morning starts off with a workshop offered by world-renowned medium, Mavis Pittilla. At 4 PM. there will be a special breakout session called “Heart to Heart.” Mavis will share experiences & memories of 50 years of mediumship including her special relationship with friend and mentor, Gordon Higginson. There will be time for questions and answers.



Rev. Vicky Homann

“The Religion of Spiritualism in Natural Law”

The afternoon workshop is offered by NSAC's own Reverend Vicky Homann. The cost for this session is \$50.00 per person and may be paid the day of convention.



Underground Railroad at Lake Mills

From the museum we will be going to Lake Mills to see the History of the Underground Railroad. Wisconsin was big on abolishing slavery and has a lot

of history of that time. We hope you will join us on both of these outings.



Original Site of Morris Pratt Institute

The Saturday outing is to the first site of Morris Pratt Institute, the educational branch of Modern

American Spiritualism, in Whitewater. There will be a presentation by a Historian of that town.

For more information and details please see our Facebook Page 125th NSAC 2017 Convention, Milwaukee WI

National Spiritualist Association of Churches

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Summer's End

Rev. Frances D. Montgomery, NST

September with her glory dawns
Across the lazy land.
She stretches as a waking cat
With manner gold and grand.
Her afternoons are sultry, hot
Her evenings quiet - still
Her mornings - hazy, golden fog
Across the distant hill
She bring the close of harvest
And the turning of the leaves.
Before she's gone the wind will whistle
Chilly round the eaves.
She seems so placidly content
To curl around the world
But 'neath her surface lies the threat
Of winters cold, unfurled.
Her beauty isn't as serene
As all would indicate
For when she goes she closes tight
Behind her summers gate.

Circle of Life

Don Leanhart

What is the circle of life
Oh what could it be
A place without strife
Or a beautiful tree
A field of flowers
A day at the beach
Or a peace that stirs
Or goal we can reach
So many things we think
The circle of life can be
Getting there on the brink
It is within you and me

Natures Way

Rev. Nancy S. Ryall

Our greatest poem is nature's way,
Simple and direct in its infinite count of days.
No rhyme could be more excellent
Than her countenance unscathed.
She schools us, tirelessly,
In the ways of life...and death...and life.
Her seasonal sway empowers passion's
Lilt and lusty lean of line and verse.
Like sap, we pull back into ourselves
When the fickle sun becomes more distant.
Then she beckons us in Spring,
Coaxing us out again - to reach our very tips!

NSAC Healing Center

Serving as a beacon of light to bring well-being to those in need

Request Spiritualist Healing

To request Spiritualist healing for someone, contact the NSAC Healing Center. Go to www.nsac.org/contact for an email request form or send an email with your healing request to nsachealing@nsac.org.

In order to respect personal privacy, you first must obtain permission from the person, or from their caretaker, to be placed on the *Spiritual Healing Requests* list. Then notify the NSAC Healing Center. Absent Spiritualist healing is directed to a specific individual. To list more than one individual from a household or group, send first and last name of each person. Names will appear on the *Spiritual Healing Requests* list for two months unless removal sooner is requested. Names may be resubmitted if need continues.

What Is Spiritualist Healing? Spiritualist Healing is a simple, safe, and supportive energy therapy that aims to bring balance to mind, body, and soul, as well as to stimulate the body's own natural healing ability.

The spiritual healer links to the healing energy (*Spirit Healers: doctors, surgeons, researchers, scientists*) in a method called *attunement* and is a channel through which the healing energy flows to the person who may or may not be present.
—Harry Edwards*

What Is Absent or Distant Healing? Absent Healing is another modality of healing practiced in Spiritualism. Spirit healings result from law-governed forces being put into operation following the sending forth of a thought directive (*prayer*). Spirit guides and doctors will diagnose the trouble and its cause, attention being directed to overcoming the cause, and then removing the symptoms.

The healer or group of healers should sit in the silence and attune to spirit, asking the spirit healers to work on behalf of the blending of healing energies being transmitted to the recipient.

An individual can participate in absent healing: simply quiet one's self, attune to the higher entities (*Spirit Healers*), and mentally transmit that energy to the recipient.

Love and compassion among the healer, recipient, and spirit is the basis of harmony, true attunement, and rapport.

—Harry Edwards*

Prayer for Spiritual Healing

I ask the Great Unseen Healing Force
To remove all obstruction 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.

NSAC Healing Center, 13 Cottage Row
PO Box 217, Lily Dale, NY 14752 | nsachealing@nsac.org

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• ILLINOIS •

CHICAGO

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

HEYWARD, Rev. Florence, CH, CM; Pastor, Spiritualist Church of Truth, 6343 W. Cuyler, (708)452-8754

• INDIANA •

INDIANAPOLIS

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

• IOWA •

DAVENPORT

BUCHHOLZ, Rev. William E., CM; 806 E. 13th St., 52803-4240 - (563)326-3201; wbuchholz@q.com

• MAINE •

HARTFORD

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

LEWISTON

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

PORTLAND

CARTER, Rev. Elizabeth, CM, CH; 15 Regan Lane, 04103 (207)797-2039; 2007spiritualist@peoplepc.com

RAYMOND

CONNOLLY, Rev. Graham LS, CM, CH; NST, 66 Martin Heights, 04071 (207)655-6673; gconnol1@maine.rr.com

• MARYLAND •

PASADENA

CALDERALO, Rev. Rosemary, NST. CM, CH; Rosemarycalderalo@gmail.com; (203) 536-6620; 833 Riverside Dr. MD 21122.

• MASSACHUSETTS •

REHOBOTH

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

• MINNESOTA •

ROCHESTER

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

YOUNG, Rev. John E., NST, CM, CH; 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.

• MONTANNA •

KALISPELL

KLEINSCHMIDT, Rev. Charlene, NST CM; Albert, CM, CH; 172 Wilson Heights Rd. 59901; charlenekleinschmidt1@gmail.com; 406-257-4668.

• NEW YORK •

FOREST HILLS

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

JAMESTOWN

RILEY, Rev. Kathleen S., NST; PO Box 101, Lily Dale, NY 14752-0101; 202-321-1063; revriley@outlook.com; Keep calm & Spirit on!

LILY DALE

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

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

FORGET, Rev. T. Lynn; 20 Second St., 14752; (716)595-2194; lynneforget@yahoo.com

• 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 lecutler9@gmail.com.

VIENNA

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

VIRGINIA BEACH

STREEPER Rev. Lynn M., 714 Gemstone Ln. 23462. (757)687-6660.

• WASHINGTON •

TACOMA

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

• WISCONSIN •

BROOKLYN

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

DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

GLENDALE • Church of the Living Spirit • 3736 W. Wahalla Lane, Glendale, AZ 85308; Pastor Rev. Havivah Richards, (480)297-6502 reverandhavivah@gmail.com; Sun. Svc 10:30am; mail: 10825 N 109th Ave. Sun City, AZ 85351; www.churchofthelivings.wix.com/community-church.

PHOENIX • Spiritualist Living Center • Two locations for services: Saturdays 10:30am at 14465 RH Johnson Blvd, Road Runner Rm. Sun City West. Rev. Dr. Norma J Turner Pastor. Sundays 4pm at Interfaith Community Spiritual Ctr. 952 E. Baseline Rd. #101, Mesa. Assistant Pastor Maggie Simpson. Phone: 602-510-3236. Mail to: 16845 N. 29th Ave. #525, Phoenix. 85053. Email: info@spiritualistlivingcenter.com. Web: slcaz.org.

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALIST ASSOCIATION • Pres. Rev. Maureen Eslick, (818) 219-4509 Sec: Susan Hazard; (805)618-0354; cssassecretary@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; Al Freitag, Student Minister; afreitag@pacbell.net; Int. Sec. Terri Freitag; spiritualistchapelofthepines.com; (530)823-1816

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; ggspiritualistchurch.org; Services: Sun. 9:30 Lyceum (classes) 9:30am early Sept. thru late 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.

SAN FRANCISCO • First Spiritual Temple • Svc: 2nd & 4th Sundays, 10am at 33 Banbury St., 94132. Lectures, classes & healing at svcs or by appt. Rev. Elsie Ann Soria, NST, Pastor. Pres: Ben Santiago. Private readings by Irma Iniguez (415)643-4585 or elotrolugar@gmail.com; Sec. Tamara Polly 202 Univ. St. Apt B, Healdsburg CA 95448, canyonrivers1967@gmail.com (707)303-5617. nsac.org.

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

SAN LEANDRO • Spiritualist Church of Two Worlds • 1550 San Leandro Blvd. 94577; Svcs: Sun. Healing at 10:30; Devotional 10:45am to noon. Pastor Betty Nauratil, NST. (925)930-6663; Pres: Rev. Sandra Deckinger, NST. sandi_dckngr@yahoo.com; (415)350-5522. Classes Avail. Mail: 1271 Washington Ave. #140, San Leandro 94577

SANTA BARBARA • Summerland Spiritualist Church of The Comforter • 1028 Garden St. 93101; (805)965-4474; Rev. Pamela Bollinger, NST, Pastor; 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; Rev. Lynn Gaffin, Rev. Rich Terpe; Mailing address: 70 Dell Ave. #B5, New London, CT 06320. www.scpceacelight.org. Email: scpceacelight@yahoo.com; (860)442-1709.

NEWINGTON • The Church of the Infinite Spirit • Pastor Allen Noddin, 80 Walsh Ave., 06111; 2nd & 4th Sun. ea. month; Adult Lyceum 9:15am-10:15am, Svcs 10:30am-12pm; 203-443-0537; Pres: Oscar Recalde; Sec: India Beard; 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, mfcaswell23@yahoo.com; visit: pinegrovespiritualistcamp.net. PO Box 405.

NIANTIC - New London Spiritualist Church • Sleep Inn, 5 King Arthur Dr. Niantic; June-Sept: Pine Grove Spiritualist Camp, 34 S. Pine St Niantic. Svcs 10:30am; Mail to: PO Box 15, Niantic CT 06357; Pres: Natalie Villar (860)368-1972; www.nlspiritualist.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. • Call for meeting time & location. Healing, Sermon, Messages at all services; Pres. William Patridge; (407)855-6294. Visit us on Facebook.

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 10:30am., service/messages 11am.; Wed. healing 7:30 p.m.service/messages 8pm.; Pres. Annette Brown, (407)690-1743; Sec Chris Jackson: 407-399-3450.

• ILLINOIS •

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. Lio Guiterrez.

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.

LERROY • J. T. & E. J. Crumbaugh Spiritualist Church • 102 S. Pearl St., PO box 174, IL, 61752; 309-962-9076. Sun-Lyceum 11am; Church svc: 12pm; Fellowship after svc. Sec: Dorothy Kopaskey. Visit crumbaughchurch.com; email: 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. Melanie R. Ames, (207)692-4891.

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 – Seasonal day camp June - Sept., Mail: 546 Town Farm Rd., 04220-5115. Email: pinpointoflightcamp@gmail.com; Web: pinpointoflight.org; (207)515-1016; Sec: Rev. Stephanie Frobes.

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; For program information & events, visit madisoncamp.org; find us on facebook, or email: info@madisoncamp.org.

NORTHPORT - Temple Heights Spiritual Camp • 4 Park St. (TH), 04849; June 26-Sept 9, 2017; Private Readings 9-4pm daily; Workshops Sat. 9:30am & 1pm. Circles, message & table tipping W-F-Sat. at 7pm.; Church svc: Sundays 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 Svcs 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
SABBATTUS - 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 Svcs 10:30am. Sundays after Labor Day thru June; Ph(413)592-0300; Rev. John F. Sullivan, Sec: Denise Sullivan, PO Box 392, Worthington, MA 01098; or denise.m.sullivan7@gmail.com.; Visit: healinghandsoflightspch.com

ONSET - On-I-Set Wigwam Spiritualist Camp • P.O. Box 1556, 02558; Summer schedule www.onsetwigwam.com / info@onsetwigwam.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; Svc: Saturdays, 6:30pm.; 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 Spiritual 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; firstspiritualtempleofroyalok.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. Jayne Kmitta. 5thspiritstl.com

• NEBRASKA •

OMAHA - Spiritual Science & Philosophy Church • 321 Hascall St., 68108-2121; Sun. Service 11am.; 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), spiritualistdesertchurchIV.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 - Labor Day; Pres: Lynne Forget; Sec: Roberta (Bobbie) Caswell; 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.

LONG ISLAND - New Horizon Spiritualist Church • Sun. Healing & Worship Service 10am.; 692 Broadway, Massapequa, 11758 (Amvets Post 88); 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, Summerlandchurchoflight.org

LONG ISLAND - Temple of Metaphysical Science • Sun. Service Healing and Worship 11:00 a.m.; Pastor Rev. Hugo Ruiz, NST; Terry Difiore-Wachtel, Sec; 12 Baker St. Mail to: 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 • Mallenwood Manor, 1318 Singer Place, Wilkensburg, PA; Svcs 1st & 3rd Sun. 11am-1pm; Healing, meditation, lesson & messages followed by social. Tues: Call for info on home circles & mediumship classes. Pastoral committee: Rev. Carol O'Hare, NST. & Rev. Michele Saling, MRelEdJD. 1stspiritualistchurch.org. Facebook: PittsburghSpiritualistChurch. 412-672-1272 Ofc. 412-245-1438 fax.

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; lianaliles@gmail.com; Priv. readings by appt., firstspiritualistchurchofhouston.org; (713)695-2550.

• 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, 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; Pres. Margie Briggs (757)421-9631; Sec. Rev. Lynn Streeper, (757)687-6660; Lyceum Dir. James McMillan.

• **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 - Eternal Light Spiritualist Community • Sunday Svcs 10am. Meetings downstairs at the Tyler Masonic Temple. 2530 Grandview Drive West; University Place; 98466. Rev. Deliah Kieffer; visit spiritualistsanswers.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. Debbie Malison; 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;

• **INTERNATIONAL** •

INTERNATIONAL SPIRITUALIST FEDERATION • Annual "Mind, Body & Spirit" teaching weeks, regional meetings, teaching teams; Website: www.theisf.com; Membership secretary: Ann Robson, 128 Malvern Rd.; Billingham; Cleveland, TS23 2PJ United Kingdom. Email: membership.isfederation@gmail.com; General Secretary: Ann Luck; gensec.isfederation@gmail.com.

LYCEUM

HUMAN KINDNESS OF SPIRITUALISM

“An act of humanity can be an act of heroism, big or small. In contrast, kindness is more personal, but equally powerful.” This is a statement from a popular hospital that has made it their mission to treat each and every individual like a person that they care for and not a number. Humanity is defined as compassionate, sympathetic, or a generous behavior or disposition. Kindness is defined as “the quality or state of being kind.”

As Spiritualists, we have nine Principles and the sixth one is: “We believe that the highest morality is contained in the Golden Rule: Do unto others as you would have them do unto you.” On Sundays we say this along with our other Principles. Some people say it every day, which is wonderful. Hopefully every individual will believe and live by each Principle, and not just use it as it is convenient to what he or she wants.

As the world goes on around each and everyone one of us, and we see good or bad things happen, we need to remember human kindness. When you help others, be it big or small, remember that you are doing this for them, not for you. You should not seek anything in return. Just seeing someone smile or say thank you should be reward enough.

Small acts of kindness are what life is about. It is not what will suit one best but how can we can help someone out, even if it is just opening the door. You do not, nor should, not put yourself in a situation where you are in harms way, be it physical, financial or any other way. Helping should make you feel like a better person. Remember we are Spiritualists, twenty-four hours a day, seven days a week. We live by our Principles and we should always carry them with us, not just when it is convenient.

The NSAC Department of Lyceums

Contributed by: Rev. Havivah Richards, NST

Church of the Living Spirit, AZ

Contribute an Article to the TNS Magazine!
Written submissions you wish to have
considered for publishing may be sent to:

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CORRESPONDENCE AND CLASSROOM COURSES

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IF WE ARE TO PROGRESS

The more knowledge and understanding we have, the more we can fully express ourselves. It is sensible to get in the habit of advancing while in the physical body.

SPIRITUALISM'S MISSION

To proclaim, explain, demonstrate, and prove its philosophy of the Continuity of Life. We advance through the limitless spheres of Spirit as we rise, step by step, through self-effort, self-culture, and growth in our powers and possibilities.

QUESTION

How can I continue my education in Spiritualism?

By studying thoroughly and conscientiously:

- What Spiritualism is and does.
- What Spiritualism has and can accomplish.
- The lives of the pioneers and others with strict attention to the preparation they made to become public exponents of this truth.
- The experiments and researches of the prominent scientists and philosophers connected with the movement of Spiritualism in all countries.

EDUCATION

We know ... *That this life is only a stepping-stone to a higher life, and that life beyond is a natural continuation of the life that is now; that in that life we shall receive all we have earned, all we deserve, and nothing more or less.*

—Wilberforce Juneval Colville, *Spiritualist*, 1860–1917



Morris Pratt Institute

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THE EDUCATIONAL FOUNDATION UPON WHICH SPIRITUALISM IS BUILT



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.