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THE NATIONAL SPIRITUALIST SUMMIT

SEPTEMBER 1993 **9/93** NUMBER 819

OFFICIAL PUBLICATION OF N.S.A.C. - USA



PUBLISHED SINCE 1919

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EDITORIAL OFFICE

P.O. Box 56039
Phoenix, Arizona 85079
(602) 274-3161

(Street Address)
2020 W. Turney Ave.
Phoenix, Arizona 85015

EDITOR
Rev. Sandra Pfortmiller, NST

BUSINESS MANAGER
Rev. Bernard F. Baker, NST



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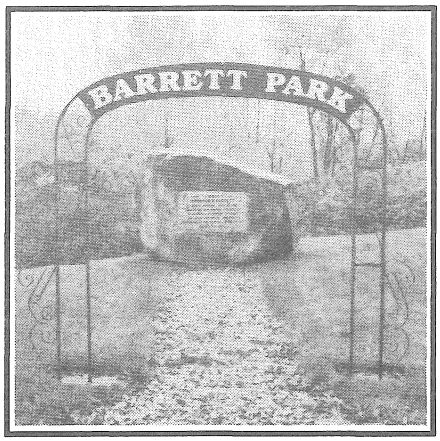
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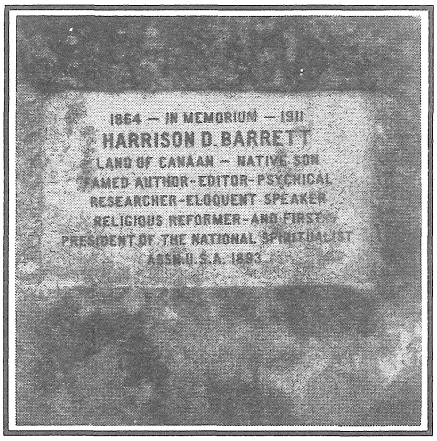
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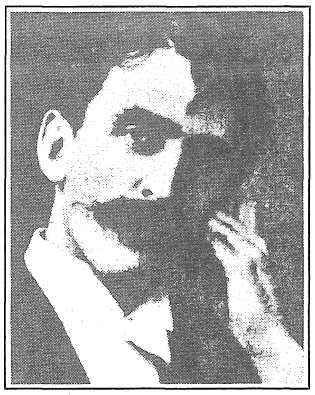
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A Salute to the Presidents!

By The
Rev. Sandra Pfortmiller,
NST





BARRETT, Harrison D.

(1862 - 1911) Harrison must have had a religious inclination from the very beginning, for as a young man he studied for the Unitarian ministry. Barrett had an excellent education and taught school in Minnesota and Wyoming, before he entered the ministry. When his deceased sister Ollie's spirit came to him, he knew that she still lived. The Unitarian tenets did not follow his convictions of life after death so he left the ministry, resumed teaching, and began to investigate Spiritualism. His search led him to Camp Etna, some 25 miles away from his home, where he sat in a circle to develop his mediumship.

After he turned to Spiritualism he became a splendid orator and medium, active and dedicated to the work. He was president of Camp Etna in Maine, as well as a worker at other camps and churches. After its formation, he became the president of the Maine State Spiritualist Association.

Just before the first convention of the National Spiritualist Association, Barrett defended a medium that had been arrested for fortunetelling. The judge remarked to Mr. Barrett, "If this religion had a creed or definite form of religious organization it might be possible to free the woman." Harrison D. Barrett immediately requested a recess of the court. He then wrote the first three principles of our Declaration of Principles which became the fundamental statements of Spiritualism. Because of this action on the part of Mr. Barrett, the medium was released and it gave another reason for the need of the new religious association.

The new organization began in Chicago, Illinois, September, 1893, and Harrison D. Barrett was elected its first president. He was re-elected each year after that for fourteen years until his passing to the Higher Ground. Harrison Barrett was a writer, a speaker, a parliamentarian, and a dedicated worker for Spiritualism that traveled all over the United States to promote the truth he so strongly believed. He wrote many works including *"Cassadaga; It's History and Teachings," "Life of Cora L. V. Richmond,"* and was the editor of the *Banner of Light* from 1897 to 1904.

Some quotes from his writings:

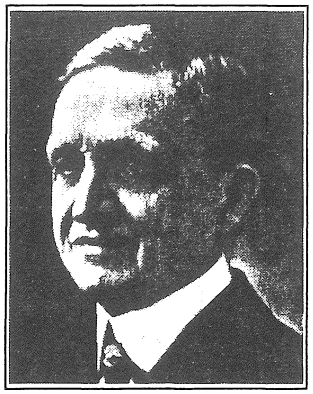
"It is to be hoped that the days of seeking signs and wonders will soon be over and that the higher gifts of the spirit may be permitted to control the thoughts, or to influence the minds of all classes and conditions of men. All classes of phenomena have their use, but they are not the be-all and the end-all of the philosophy of Spiritualism. Phenomena are only helps to a clearer understanding of the life they came to demonstrate, hence they should be sought as we seek the A, B, C's in our primary schools — merely as stepping-stones to an understanding of the things that lie beyond them. Thus the philosophy and phenomena blend into oneness and make up the grand superstructure which we call Spiritualism."

"It gives us the phenomena, the science, the philosophy, which when blended into oneness, give to the world at last a religion that is probable both by induction and deduction, by scientific demonstration and spiritual revelation. It is a religious science and a scientific religion, a religious philosophy and a philosophical religion. It gives to the world knowledge of the future, and has no

(Continued on next page . . .)

negatives or speculations to offer to those who investigate its sublime teachings. The theologian and Christian say, "I believe," the agnostic says, *"I don't know,"* while the materialist affirms annihilation of man's consciousness at the change called death. Spiritualism has one answer to all these speculations, and in two words solves the difficult problem of all mankind, saying, *"I know."* From Harrison D. Barret's essay of *"What is Spiritualism,"* from the *N.S.A.C. Manual.*

"Religion is poetry, set to divine melody, and applied in the spirit of love to the soul needs of mankind." This last beautiful quote from his book, *Pantheistic Idealism* shows his loving nature.



WARNE, George B.

(1852-1925) The second president of the N.S.A. was elected president of the National Spiritualist Association at the eleventh convention in Washington, D.C., in 1907. He had served as the vice president for four years before that. Dr. Warne had a noble nature and was given to a very high sense of duty so it is no wonder he was re-elected to this position as president of the N.S.A. until his passing in Chicago, Illinois, January 22, 1925.

During Dr. Warne's term, the official voice of Spiritualism, *The National Spiritualist* was formed for the welfare of the Cause and the Association, in January, 1919. He acted as it's first editor with the N.S.A. Board as associate contributing editors.

It has been written about Dr. Warne: *"By those who knew him best he was always spoken of as one of nature's noblemen, at all times imbued with the highest sense of duty, fearless in maintaining what he felt to be right, yet frankly condemning what he knew to be wrong. Kindly in manner, sincere in all his undertakings, he inspired confidence in all who knew him."*

Dr. Warne wrote, *"Each day of life is another step in the stairway of opportunity, on which we should climb towards greater usefulness to men and angels." "All such (spirit) appearances happened under natural laws established by Infinite Intelligence. Life in spirit is as universal as life in the physical. Life of the spirit entity is endless in duration!"*

His wife, Minnie C. Warne, was always ready to help her husband and to fit into any emergency which might present itself, so she was a great benefit to Dr. Warne. She was an untiring worker for the cause of Spiritualism, and was the first Business Manager of the National Spiritualist. Minnie Warne promoted the idea that no great cause could flourish without steady, systematic *official* propaganda. She stood behind her husband assisting him personally in his many duties. During her husband's long illness she was a tower of strength and claimed that Andrew Jackson Davis' motto was also hers: *"At all times and under all circumstances keep an even mind!"* She also worked hard to do this as an invalid the last years of her life in the physical, graduating to the Spirit World in 1944.



WHITWELL, Joseph P.

(1860-1956) Joseph Whitwell was born in England and educated at Radcliffe College. In 1880, he came to America and purchased two hundred acres of prairie land in Minnesota, but later sold it and settled in St. Paul.

He married Ellen Kilshaw, also from England, in 1881 and she was a great help to him in his work. The couples introduction to Spiritualism was through home circles held in their home beginning around 1884 and continuing for about twenty years. Mrs. Whitwell unfolded trance mediumship, trance lecturing, clairvoyance and clairaudience. Mr. Whitwell received his knowledge and understanding of the philosophy and religion of Spiritualism through the spirit teachers and communicators. About 1894 the couple joined the Spiritualist Society first called the St. Paul Alliance, but the name was later changed to the First Spiritualist Church of St. Paul. After a brief membership he was elected the president of the church and remained in the position for nearly forty years.

In 1908 he was elected President of the Minnesota State Spiritualist Association and continued in this position for

twenty years. In 1911 he was elected as Trustee on the N.S.A. Board and in 1920 he was elected Vice President of the Association. Rev. Joseph P. Whitwell, upon the transition of President, Doctor George B. Warne, was elected President by the board. He continued in this position until he voluntarily retired in 1944 and was elected President Emeritus.

Rev. Whitwell was a capable editor of *The National Spiritualist* and a prolific writer for the cause of Spiritualism. He was an outstanding leader, kind, stately, patient, progressive, efficient, and gifted. President Whitwell was particularly interested in the youth within the Spiritualist movement and instituted many things for their benefit.

For many years, President Whitwell and Rev. Thomas Grimshaw, then Vice President, set up an itinerary of the churches, camps and State Associations, and would spend months traveling from coast to coast in the interest of Spiritualism.

His wife, the Rev. Ellen Whitwell (1861-1934), was an extremely active Spiritualist pioneer. She was ordained as a Spiritualist minister and was the Pastor of the First Spiritualist Church, St. Paul, Minnesota, for nearly forty years. She attended the N.S.A. Conventions and Camps, working and displaying her fine trance mediumship.

Organization and Progress

Rev. Joseph P. Whitwell, President Emeritus, N.S.A.

In this, the month of March, 1948 it is the great privilege of millions of people living in the United States of America, and of many more millions throughout the entire world to celebrate the one hundredth anniversary of an event, which, in its advent, brought New Light to the world and foreshadowed the coming realization of One Universe, in which ALL do LIVE.

During the early years of effort various Spiritualist Camps were started, the ones at Onset and at Ocean Grove, Massachusetts were among the first to be organized in 1874. The Lily Dale Camp, N.Y., where the original Hydesville Cottage is now permanently located, followed in 1879; then in quick succession the beautiful Lake Pleasant, Massachusetts, Camp Chesterfield, Indiana, and many other Camps were organized. All have done a splendid work for the Cause. Here the greatest Speakers and Mediums took active part and kept the movement alive.

In 1864 a National Association of Spiritualists was formed, which continued to function until the year 1873. It had some eighty auxiliary societies. The organization died, evidently, because the time was not ripe for such a movement, or because it was dominated by an element which did not represent the views of the great body of Spiritualists.

On September twenty-seventh 1893, the year of the World's Fair in Chicago, the first Delegate Convention of Spiritualist Societies of the United States of America met in a hall located at 77 East Thirty-first Street, and there they organized the National Spiritualists Association of the U.S.A.

Forty-five years and six months had elapsed since the Spirit raps had been heard and recognized, and during that time Mediums had worked, though through many difficulties, Societies had been formed and State Associations had been organized. Since that time Spiritualism has slowly but surely been finding its place as a Scientific Religion and a Religious Science.

Many prominent and outstanding people became interested and investigated the phenomena of Communication and wrote many books upon it, verifying the correctness of the many stories of the phenomena which they had witnessed.

Among those so testifying were Senators, Scientists, Poets, Judges, Lawyers, Members of the Nobility of other lands, including also at that time, the President of the United States of America.

The Clergy of many different denominations became deeply interested, taking keen interest in these demonstrations. But when the philosophical deductions, accruing from their investigations were found to differ widely from the dogmas and creeds of their churches they withdrew all recognition of it and their earlier approval was turned to definite and bitter condemnation and abuse.

Among the masses of the people, however, interest and a desire to know what influence this newly discovered TRUTH would have on the accepted theologies of those days continued to grow. Hundreds flocked to Spiritualist meetings, asking, *"What is this new thing which is called Spiritualism?", "What do these people believe in and teach?"*

In their search for an intelligent answer to these questions many churches were visited and many meetings attended, but too often the teachings expressed by the different speakers varied so widely as to be entirely contradictory.

The phenomena presented at the different meetings, in the form of Spirit Greetings, seemed to them to prove the continuity of Life, the presence of Spirit Friends, and the possibility of communicating with them, but the interpretation of this great truth into terms of understandable philosophy, as a basis of uniformity in Religious Truth, was difficult.

The many hundreds who were seeking light along these lines had mostly been members of churches of other denominations. They received evidential Messages proving Communication to be true and for this reason asserted they were Spiritualists, and readily joined some one of the many churches which were being organized everywhere. But in doing this they brought with them the same interpretations, dogmas and creeds with which they had been inoculated in their childhood days, long before

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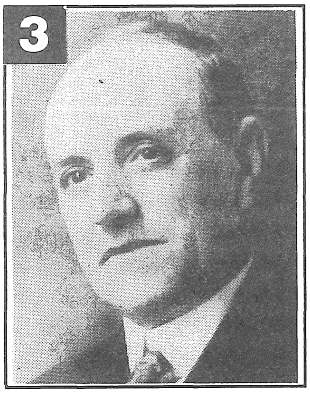
Portrait Gallery or Who's Who Quiz?



He resigned as a Universalist minister after attending a seance that was so evidential he could not deny the existence of a Spirit World. He traveled around the world six times as a World Missionary for Spiritualism. He has been called *The Pilgrim.* He also authored several books.



An inspirational lecturer with a vast knowledge of the Science, Philosophy and Religion of Spiritualism. Her mediumship began while she was in her teens and spirit trained her privately for ten years before she began platform work. She was called *"One Pilgrim Band for Spiritualism"* and dedicated fifty years to the cause, twenty of it as a Board member of the National Spiritualist Association (which she helped to organize). She was selected to represent Spiritualism at the Panama Canal Exposition at San Francisco, California and attended the International Congresses Fraternal as a delegate. She served as the president of the Mississippi Valley Camp Association for nine years, and president of Lily Dale for three years.



Became interested in Spiritualism in England before immigrating to America. He was well educated, presenting Spiritualism from the platform with much knowledge. He also demonstrated both mental and physical mediumship. He was a delegate to the first convention and later elected to the N.S.A. Board. As a reverend of great understanding he was instrumental in forming educational courses and President Dr. Warne appointed him the Superintendent of the Bureau of Education. Together with the Hon. Mark A. Barwise, and others, a Correspondence Course was prepared to help prepare aspirants in the religion of Spiritualism. He was also the third principal of the Morris Pratt Institute, and formed the National Spiritualists Teachers Club.



She had the gift of spirit from the earliest days of her remembrance, seeing and talking with Spirit Entities who instructed her and imparted vital information of present and future events for humanity. She was a special Spiritual Leader and teacher with a magnetic personality that attracted people to her. Once they heard her, they had confidence in her, for she based her messages and teachings on Universal Truths. She gave seances at the White House for President Franklin Roosevelt and members of his cabinet, especially during the troubled times of World War II. The president even sent his personal plane several times to the West Coast to fly the medium to Washington, to seek the Spiritual guidance received from her seances. This minister and the Golden Gate Spiritualist Church of San Francisco, California were synonymous for so many years. On one fantastic occasion members of her advanced class were summoned to her home where she was entranced for 36 hours, with the students recording the spirit wisdom on great rolls of butcher paper. These teachings from the Higher Realms were put into three books. This lady achieved much in her years in the physical, through her great mediumship with the Spiritual. She served selflessly, God and humanity, for over seventy years.



Nicknamed Pappy, he was widely recognized, known as a wonderful lecturer, prolific writer and author, and pastor of Church of Two Worlds in Washington, D.C. Spiritualism was his life's work and he served the N.S.A.C. Board as Trustee and Vice President from 1944 to 1968. Author of *Becoming a Spiritualist*, a prolific writer for *TNS*, and author of pamphlets and books. He was also noted for his faculties of mediumship and healing, and was active in Spiritualism from the age of sixteen. He traveled the country as a Missionary. This Reverend was a teacher that taught and helped many with his Ministry and knowledge. He was the president of Camp Silver Belle, Ephrata, Pennsylvania, served on many committess for the National Organization, was the resident agent for the N.S.A.C. in the Nation's Capitol. He served Spiritualism long and well.

(Continued on next page . . .)

ESSAY

Each month ***The National Spiritualist*** *will feature the writing from a student who is currently taking the education course from the Morris Pratt Institute. Featured this month is an essay written by* ***John Ribeiro,*** *of Orange City, Florida.*

It is through lessons learned from life's experiences, knowledge gained, openmindedness, and direction that one **evolves** into a Spiritualist.

People from all classes of society have been drawn to the phenomena of Spiritualism that continues to demonstrate many truths, including the continuity of life, that has been proven through Mediumship.

It is by the passage of time and the untiring efforts of the pioneers of Modern Spiritualism, that we have been led out of the darkness of superstitions and the unquestionable dogmatic teachings of the past.

Today, in the light of truth, we have an understanding of Infinite Intelligence, or God, and we have been made aware that there are Laws of Nature, or *"Natural Law,"* which is God's Law.

Those pioneers of Modern Spiritualism, who are too numerous to give each proper credit in the space alloted, literally *"made things happen,"* by demonstration of their *"gifts,"* received from Spirit using various laws of Nature. It was by their efforts that the first Delegate Convention of Spiritualists of the United States of America convened on September 27, 1893. Through the many subsequent conventions and the many proposals debated and acted upon, the results of their efforts guide and continue to serve us today.

We owe them our right to express our Declarations of Principles openly in our churches and in public forums to enlighten our brothers and sisters, that they too, can know Peace by understanding of the Science, Religion and Philosophy of Spiritualism, and have understanding of the fact that there is continuity of life as demonstrated by the Master Teacher, Healer, and Prophet, Jesus of Nazareth. Truths expressed in the Bible are being demonstrated and proven by the phenomena of Spiritualism.

We, as Spiritualists, know that we are created in the same likeness of *"Infinite Intelligence,"* *"God,"* or *"Spirit;"* whatever one choses to call the Divine Force that is the Creator of all that is, animate and inanimate; and as such, we have no end, just as Spirit has always been without beginning.

The Sunflower, which has been the symbol of Spiritualism since 1892, still radiates and blossoms today as the emblem of truth and constancy as adopted by The Women Reformers of the 1800's. Although many changes have been made for the good and betterment of Spiritualism, the Spiritualist's motto remains constant: *"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of Humanity to the light of Truth."*

The Password of Spiritualism still prevails: *"Eternal Progression,"* expressing the fact that this is a progressive Universe; a progressive World, and Man is a progressive being.

■ ■ ■

PORTRAIT GALLERY OR WHO'S WHO QUIZ?

(Continued from previous page.)

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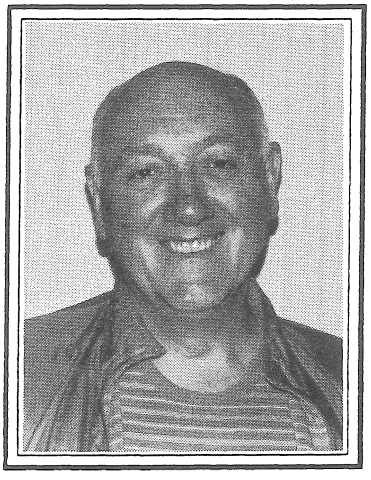
At age fourteen attended a seance and the manifestations and predictions that she would become an instrument for the Spirit World frightened her. She would have nothing to do with Spiritualism. After the birth of her first child she saw spirits around the cradle. About six years later she attended a test seance given by John Slater. She began to investigate and attended circles for development. One evening she was controlled by the spirit of an Indian girl and eventually became a public medium so she could bring aid and comfort to others. She traveled all around the United States and Canada, visiting the Churches, Camps and Conventions. She served on the Board of the Illinois State Spiritualist Association, was pastor of the Metropolitan Spiritualist Church of Chicago.

Find answers to Quiz on page 28.

"I know no more powerful incentive to morality at this stage of progress, than a profound conviction that, by an inevitable law, our well-doing in this stage of existence decides our well-being in that which is to come."
— Robert Dale Owen

CHANGE

By The Rev. Alfred A. Conner, NST



REV. ALFRED A. CONNER, NST

To quote John Wilmot, Earl of Rochester, 1647 —1680, from his **A Dialogue between Strephon and Daphne,** *"Since 'tis Nature's law to change, Constancy alone is strange."*

Many philosopher and seers of past ages have spoken and written of Nature's laws and their progression, evolution, consequence, then subsequent cyclicity. Fortunately our pioneers understood this, and they were made of this cosmic material of greatness (the same material as the stars and planets), and in their spiritual presence saw far beyond their present/now and understood it. Our pioneers in their infinite wisdom never intended that they would be worshipped, beatified, sanctified or deified, in fact, knowing what they knew, they safeguarded against it.

They had no conceit that their words were immortal, hence our knowledge that neither our principles, nor any other statement by anyone is infallible or changeless, other than that we do exist in another dimension, called the Spirit World, after the change called death. Even our first principle is an expression of our belief, not an affirmation, since proving the existence of God to others is an impossibility. All we can do is reason with them and perhaps persuade.

This year is 1993. In five years it will be 1998, the 150th anniversary of the Advent of Modern Spiritualism, also the advent of another 50 year cycle (the 50 year cycles are attributed to Emma Hardinge Britten in an address she gave). In eight years it will be 2001, the beginning of a new decade, century and millenia. Are we Spiritualists prepared for it? In some instances we are so resistant to change, or inert (very human conditions) that we are still in the 19th century, so we must take a two century leap within a decade, and it will happen, ready or not.

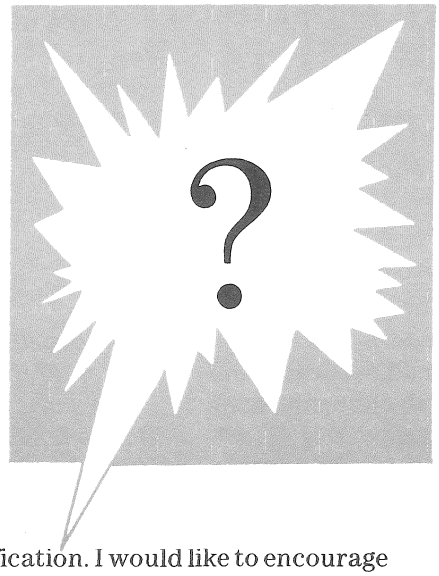
That wonderful Spiritualist, Arthur Findlay was so conscious of these changes that he predicted that we might change the name of the religion, and that we might begin referring to the Spirit Entities by the name of Etherians — the name sounds a bit too interplanetary to me. Even though the name may not be accurate, the idea may be present. Incidentally, did you know Findlay spent his days at the British Museum researching and checking facts and texts. Undoubtedly we are evolving into something else and no one can deter or stem this metamorphosis. It is Nature's way.

Our charge, as Spiritualists, is to consider all things. With the age of electronics a whole new world confirming Mediumship and the continuity of life exists. Certainly it affirms the process, if not confirming the fact to non-Spiritualists. Electronic Voice Phenomena is a clear example.

Of course, we must revere our history, but we must not allow that reverence to hamper our forward movement, it would be against all that our pioneers held sacred. By looking back to where we have been we can look to the future, determined where we want to go by design, not by the vagaries of drifting in the currents, stultified by ennui. And this design would be combining the best of all possible worlds. What an ideal circumstance in which to find ourselves, educated ministry (through a course leading to an Associate degree) who can exercise the faculty of Mediumship, hopefully, reclaiming an age of physical phenomena. And an advocacy program of advertising through our Public Relations Bureau — although word of mouth will accomplish the ultimate in advertising.

What a Science, Philosophy and Religion we have to share with the world, and it isn't static, it's evolving and changing, so let's assist Nature by embracing and enhancing these changes, instead of retreating to *"safe"* places.

In closing, I quote Marcus Aurelius, **Meditations IV,** *"Observe always that everything is the result of change, and get used to thinking that there is nothing Nature loves so well as to change existing forms and to make new ones like them."*



Spirit Identification

By The Rev. Jean Kerr Lerch, NST

Do you remember the first time you received a message from Spirit through a medium? I mean, the first time you **knew,** with complete conviction, who was greeting you from the spirit side of life? Our religion is unique, in that it proves continuity of life. Or does it? The key to proof that life continues after physical death lies in spirit identification. I would like to encourage Spiritualist mediums to place more emphasis on the clear identification of spirit entities.

Spiritualists have every reason to be proud of mediumship. A psychic *"comes into your vibration;"* however a medium communicates with Spirit. The Morris Pratt course defines a medium as *"one whose organism is sensitive to vibrations from the spirit world and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism."* The very foundation of our religion is communication with the Spirit side of life. Think back with me please, to March 31, 1848, and the beautiful phenomena produced through the Fox sisters. How much historical value would Spiritualists place on those rappings without having received the identification of Charles B. Rosna?

Identification of appearance, behavior or personal characteristics of someone in Spirit serves several purposes. First, and perhaps most important, clear spirit identification proves the continuity of life to someone who may never have heard about, or considered what happens after the change called death. This proof can completely change the direction of an individual's life, once they have accepted life after so-called death as a reality. Secondly, spirit identity provides the opportunity to be selective and discriminating about the advice received from Spirit. As Spiritualists, we know that oftentimes Spirit comes through with more than a love greeting, in the way of advice about earthly or material matters. Who is this Spirit entity with all the advice? Do we recognize him or her? Hopefully so, because only then will we know if the advice given is sound, and to our advantage to follow. We also know that we have free will. Rather than taking that advice indiscriminately, we want to question the source and then make a judgment about the soundness of guidance.

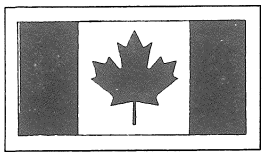
Well, what if you as a medium don't work that way? I was privileged to have the Rev. Pamela Ward as one of my first teachers. She put great emphasis on spirit identification to her students. As a student medium, I would get frustrated because things I received seemed so vague. She never let me slide, though. Pam would remind me again and again to **ask** Spirit to work with me closely, and to pay attention to the smallest of details. When I had completed a message in her class, she would question me at length . . . *"did you communicate with a man or woman?" "What was the color of the hair?" "How tall would you say they were?" "What kind of clothing did you see?" "Did you get a feeling about their personality or temperament?"* At first, it was complex, trying to remember what I had just experienced. Gradually, as I became more aware, I began to take note of the smallest details. And as we well know, it is often the smallest, seemingly most insignificant detail that touches the heart in remembrance. Isn't that what messages are all about? That one opportunity to bring a loved one from the Spirit side of life, to give comfort, reassurance, spiritual knowledge and guidance to someone on this earth plane who is lonely, discouraged, or saddened.

Other religions preach the theory of life after death. Spiritualist mediums don't preach a theory; they demonstrate proven fact. The proof is strengthened when spirit identification is provided. Too many mediums seem to *"get by"* on using vibrations and psychic ability. I believe this is a serious disservice to Spirit. Spiritualism is not about psychic ability. Spiritualism is about **life!** Both on the seen **and** unseen sides of life. Mediums have an obligation to Spirit to prove the truth of continuity of life. When we provide spirit identity, we prove beyond a shadow of a doubt that loved ones still exist on the spirit side of life. They can communicate with us. They still laugh and love. They still care. They still **live!** What a glorious service to our fellow men and women! No other gift is so profound . . . so far reaching.

The Boy

By Elizabeth Harris, D.S.N.U.





CANADA

THE BOY was almost twelve. As I watched him, that cold November afternoon lingering beside the grave, I understood his heartbreak. I knew he was experiencing his first taste of sorrow. It was the day he lost his careless youth and began a long road of caring and sharing and growing. I'm sure the seeds of his eventual greatness were planted that day.

I can still picture him — a tall, lean, dark-haired, dark-eyed boy, his left arm holding his small fair-haired sobbing sister, in her bright blue parka, tight against his side — dark green leather coat buttoned to the top and collar raised as a shield against the bitter howling gale.

And I remember how the swirling screeching wind caught the withered leaves scattered on the ground, heaved them high into the bare branches of the giant maple tree, then abruptly as if in a sudden fit of despair or spent rage, tossed the helpless leaves back to the ground to pile on the raw brown earth of the new grave. Dark sinister clouds, rolling and twisting in the grey sky, made eerie purple patches of shades and shadows slither on the barren cemetery floor.

Unaware of the weather, the solemn silent boy stood motionless, listening and waiting, occasionally glancing around the cemetery filled with tall grey stones, then up to the sky then to the waiting car.

"Michael, Michael," the girl cried. *"I want Mummy. Why did she die? Why? Why?"*

But the boy, unmoving, as if held by a strange uncanny force, continued to watch and wait.

"Mummy, Mummy, don't leave us," the girl sobbed.

Suddenly the boy stiffened and raised his head. A smile began to play with the corners of his lips. Again he waited and listened.

He was conscious of the harsh wind losing its mourning wail, and alert now, watched the dark clouds break and scatter to the east leaving the limp winter sun stretching its beams to his raised face.

Michael took his arm from the girl and pointed upward, *"Look Rochelle! Look!"*

As the boy and girl stood in awe and wonder and looked up, the dark winter sky slowly began to brighten and shimmer with a golden flow, the roar of the snarling wind died and in it's place they began to hear the sweet murmuring of a softer wind whispering and singing and feel the sun grow warm on their upturned faces.

"Michael! Michael!"

"Yes, Rochelle?"

"Mummy's there, isn't she Michael? She's up there somewhere, isn't she Michael?" the girl cried. *"She's making the sun shine again, isn't she, Michael? I know it's true. I know it!"*

The boy looking down at the small girl, hugging her closely, suddenly smiled and nodded.

"Yes, Rochelle. Yes, she's there. Mummy's there somewhere — somehow. And always remember she loves us. Wherever we are, somehow, she'll show us she's there, too — if we watch and listen," the boy replied as tears rolled down his cheeks and his face shone with happiness.

Slowly the boy and girl, with a last look at the shining sky, turned from the grave and hand-in-hand made their way to the waiting couple in the car.

"Grandpa, Grandma," the girl cried. *"It was Mummy. I know it was Mummy. She made the sun shine. I know it. And Michael told me something important that I'm not to forget. He said if we watch and listen we'll always know Mummy's there and that she'll always love us."*

As the years passed, the sting of death faded and the boy and girl became a man and woman. They said they always felt their mother's presence. Each November they made their yearly visit to their mother's grave and they assure me that the sun has never yet failed to shine for them the day they are there.

Nor will it ever fail to do so, I'm sure.

What happened in SEPTEMBER throughout the years?

Birthdays To Honor!

September 3, 1879 **Rev. Harry P. Strack,** medium, and N.S.A. secretary.

September 5, 1860 **W. J. Colville,** *"The Kitten Orator."*

September 7, 1876 **John Willis,** an authority on writing of A. J. Davis, National Superintendent of Lyceums, minister, and clairvoyant.

September 8, 1826 **Marion H. Skidmore,** a dedicated worker for Spiritualism.

September 13, 1838 **A. B. French,** an attorney and Spiritualist inspirational lecturer, trance medium, responsible for beginning a library at Lily Dale Spiritualist Camp.

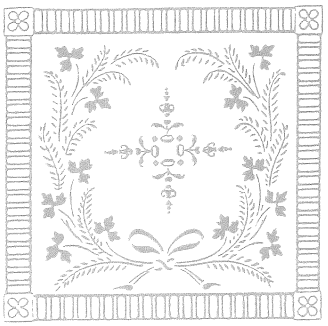
September 14, 1885 **Elsie Butler Bunts,** the founder of the *Lyceum Spotlight.*

September 15, 1940 **Rev. Julia M. Walton, M.D.,** wonderful medium, writer and speaker for Spiritualism, President of Michigan State Spiritualist Association.

September 18, 1847 **Rev. E. W. Sprague,** automatic writing, medium, lecturer, visited with his wife, almost every state in the Union for Spiritualism.

September 23, 1841 **Prof. W. F. Peck,** speaker, minister, lecturer, traveler for the cause of Spiritualism, President of Clinton, Iowa Camp.

September 24, 1861 **John Slater,** very evidential clairvoyant that worked with sealed questions, a dedicated worker for Spiritualism.



September 27, 1893 **The first delegate convention** convened in Chicago, Illinois of The National Spiritualist Association of the United States of America. This year, as we celebrate 100 years as an association, we honor all those who promoted this wonderful religion of Spiritualism.

Jest Joking...

■ One day while sight-seeing in Chicago, I went to the Sears Tower. As I was overlooking the city the spirit of Mayor Daly impressed me with this thought. *"God created the Universe, but I made Chicago."*

■ Beware of the man who says he understands women . . . he's probably wrong about other things too.



‡ ‡ ‡

The National Spiritualist Summit (TNS) COVER CONTEST

The **winner** of our cover contest for the September, 1993 *TNS,* is the **Rev. Jean Kerr Lerch, NST.** Rev. Lerch is a National Spiritualist Teacher, a Certified Medium, a Commissioned Healer, the Secretary of the Missionary Society, the Secretary of the National Spiritualist Teacher's Club, and the President of the Spiritualist Church of Awareness in Orlando, Florida.

Rev. Lerch has created a most impressive and inspiring cover. It begins with a beautiful bouquet of Sunflowers in the center. This is then surrounded by numerous names. Upon closer examination, we see that the names are those of the entire **first** National Board, those of the **current** National Board, **all** of the Presidents of the N.S.A.C., and several other outstanding personalities in and important to the N.S.A.C. and our beautiful religion of Spiritualism. At the top, the dates 1893 — 1993 identify our 100 years as an organized religion. This cover is an outstanding example of simplicity beautifully, clearly and strongly conveying the intended message.

The runner-up is the Rev. Pat Smith, NST. Rev. Smith is a former National Board member, a former California State Board Member, a National Spiritualist Teacher, a Commissioned Healer, a Certified Medium, a Missionary Society Trustee, a Licentiate Minister and Certified Medium Society Trustee, and Pastor of The Spiritualist Chapel of the Flowers, N.S.A.C. in Van Nuys, California. Her entry, and others, will be featured on future *TNS* covers.

Rev. Bernard F. Baker, NST and Rev. Sandra Pfortmiller, NST, the Business Manager and Editor of *TNS* (respectively), excluded themselves from voting on the entries. Without identifying the creators, they presented the entries to the attendees of the Wednesday evening service at The Chapel of the Sunflower, N.S.A.C. in Phoenix, Arizona, for voting. The voting for first place was unanimous. Every vote was for the same cover. More guidance from our friends in the Spirit World!

Truly, Rev. Jean Kerr Lerch, NST, has created a most fitting cover for the issue of *TNS* that is dated September, 1993, the 100th anniversary of the N.S.A.C. A **GREAT** job Jeannie!

A SALUTE TO THE PRESIDENTS ! *(Continued from page 5.)*

they were capable of judging of such matters for themselves.

Failing to realize the vast difference that exists between the *"Natural"* and the *"Supernatural"* interpretations, with their many implications they said to themselves, *"I always believed that there is Life after Death,"* and that *"The Soul Never Dies,"* and thus, because they had received a message from a loved one in the Spirit World they considered themselves truly Spiritualists, whereas they were still denominationalists, who had added Spirit Communication to their previous Beliefs.

All too often they tried to start a belated Missionary Work by attempting to introduce into Spiritualism their previously accepted Dogmas, Creeds and Interpretations. This added much to the confusion and misunderstanding existing in regard to *"What Spiritualism is and does,"* and what Spiritualists believe and teach.

This, then, was an added reason for organizing the *"National Spiritualist Association."* There always had been the necessity for the promotion of the Cause of Mediumship and the protection of Mediums in exercising their God-given Faculty of Communication with Spirit Entities by means of Mediumship.

With the acceptance of Spirit Communication as the basis of the Religion of Spiritualism came the necessity for a new interpretation of Spirit Phenomena and for a transmuting of it from the *"Super-Natural"* to the natural, from mystery to simplicity, from miracle to reality, from superstition to truth, from faith to knowledge.

The protection and promotion of the Cause of Mediumship, which had been carried on, in a measure, during preceding years, was greatly enhanced by the organizing of the Churches, Societies and Associations then existing, into one unified National Association, with the result that the right to practice Mediumship, as a part of the Religion of Spiritualism, soon because recognized in the courts of the land.

At the first National Delegate Convention ever held, Spiritualism was defined as being the Science, Philosophy and Religion of Continuous Life.

In order to establish Spiritualism as a Religion it became necessary to adopt a philosophy, or a set of Principles to which would represent their religious belief and teachings to the world at large.

This was done at later Conventions by the adoption of the Declaration of Principles, which are of such a broad and liberal nature that, on careful analysis, they are found to constitute the basis of all religious Belief and Doctrine of all ages throughout the entire world, not excepting, even those outside the Christian Faith.

In the early work of the National Spiritualist Association the teaching of its Religion and its Philosophy were emphasized and formed the principle part of all of its public services. Speakers who had a clear understanding of the Religion of Spiritualism and who were capable of teaching it correctly, were engaged to lecture on our public platforms, with the result that large audiences of prominent, well educated people were attracted to these gatherings, and the movement grew in popularity and public esteem.

At that time the many phases of phenomena were presented, mostly, in the Home Circles Seances and private readings. From these home meetings those who were truly interested in the Spiritual aspect of its teachings gravitated to the public meetings of the Association where they could obtain a knowledge of *"Spiritualism"* as a Religion and of what it stood for, meant and taught.

With the introduction of the phenomena to the public platform it was found that the Message Work drew the larger audiences and gradually that became the leading feature of the meetings, reducing the time devoted to the lecture, the devotional and the educational part of our movement. With this the sacredness, beauty and privacy of the Home Circle was lost sight of. The incentive to study in order to become qualified to be a Teacher or Minister of the Religion of Spiritualism sadly decreased as calls for their services became less frequent and Pastorates harder to find.

Spiritualism is Science, Philosophy and Religion and its future depends upon the use that is made of the knowledge obtained through the investigation of the phenomena, the interpretation placed upon it, the philosophy developed by means of it, and the Religion we unfold and live by, because of it.

Phenomena have always been in evidence and witnessed by Man, but upon the varied interpretations placed upon them have been builded the many various religions of all nations, in all ages of the world.

The possibilities for the future of Spiritualism are limitless. Their achievement is dependent upon earnestness of purpose, correctness of interpretation, uninhibited and logical thinking, and the use made of it in each of its departments as a Science, Philosophy and Religion.

A return to the sacredness of the Home Circle and a more complete and uniform teaching of its Philosophy and Religion alone will make possible the realization of that True Religion for which the National Spiritualist Association was organized fifty-five years ago, made possible by the momentous Rappings in the Fox Cottage at Hydesville one hundred years ago and for which the loved ones, living in the Spirit World have strived in all ages of the world.

— Reprinted from "One Hundredth Anniversary of Modern Spiritualism."

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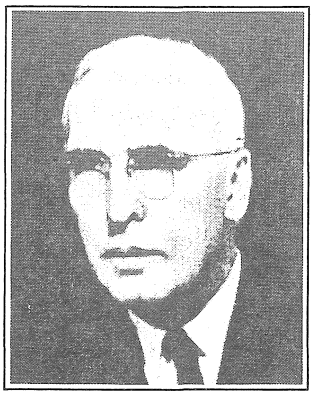
I Know One Thing

One thing I know
One cannot reap
What he did not sow,
But what he sows,
By law that's just,
In due time,
Reap he must.

□ □ □

— by Merry Browne

 (Continued from previous page.)



SMITH, Charles R.

(1872-1955) As a boy in Wisconsin, Charles was exposed and educated in the Science, Philosophy and Religion of Spiritualism. His father was a prominent politician that served in several state positions and was also a member of U.S. Congress. Charles Smith was an appraiser holding various positions in the American Appraisal Companies organization, retiring as Field Superintendent. He traveled in the business world and took every opportunity to evidence and study the phenomena and the philosophy of Spiritualism. He was appointed a National Missionary and journeyed through America attending and serving most of the Spiritualist churches.

He was President of the Wisconsin State Spiritualist Association, on the board and then president of the Morris Pratt Institute. In 1932 he was elected to the office of Trustee to fill the unexpired term of Rev. Thomas Grimshaw who had graduated to the Spirit World. In 1938 he was elected Vice President. Charles Smith was elected the fourth president of the National Spiritualist Association at the 52nd Annual Convention in St. Louis, Missouri in 1944, when the Rev. Joseph Whitwell retired from the position. Rev. Charles Smith was elected president at that time by a unanimous vote of the Convention and he served in this capacity until his release from the physical expression in 1955. He did many good works, used his wisdom, humanity and light to beneficially guide M.P.I. and the N.S.A.C.

Aims and Purposes of Spiritualism

by Rev. Charles R. Smith

No matter what we pursue, be it business, pleasure, politics, economics or religion, we must have, and usually do have, some purpose in doing so. In business, it is our aim and purpose to please those with whom we deal, and add to our material wealth. If pleasure, we aim to get as much out of that pursuit as we possibly can. If it be politics, our purpose may be to serve our city or country to the best of our ability. If economics, we may aim to promote a more even distribution of production or propound some method for better living conditions in our community. But if it be religion, then we face one of the greatest problems man has to contend with.

The aims and purposes of the earlier religions were not always from a philanthropic or even a spiritual standpoint, but too often did they lean towards political power with the resultant selfishness such power generated. Some of this thought has found its way into the minds of a few today, but not propounded in the same degree as formerly. When the Pilgrim fathers came to this country to escape religious persecution, was it their aim to allow freedom of worship, or, tasting power after they settled here, did they forget the lesson of freedom and become domineering as many religions did that were man-made and not in accordance with nature's laws? The answer, whether they did or not, is contained in the records of the burning at the stake at Salem, Massachusetts of so-called witches, people who heard spirit voices.

Our forefathers who wrote the Declaration of Independence, and those who wrote the Constitution, contributed a piece of real untrammeled literature that has spelled religious liberty for all, and it has been vouchsafed to us through the sacrifice of many brave souls, who through their previsional faculties have been ahead of the times in thought, many of whom were the pioneers of the movement and religion of Modern Spiritualism. Outside of guarding our religious liberties, guaranteed by the Constitution, Spiritualism aims entirely towards the elevation of the soul and the glorification of the best that is in man. In order to do this, it has for its purpose, only such principles as will make of man in this life a fitting temple that will endure through the ages and grow in beauty and spiritual strength as life endures.

First and foremost, our aim is to impress on mankind that he is an everlasting entity, not just for this span of life, but that he always was and ever will be, always was because the great creative power *"Infinite Intelligence"* has always been and we are a part of that great creative power, and being part of this Creative Intelligence, we cannot be destroyed, but live on in some form of life's expression, most commonly known as Spirit, the soul of man. It does not take a resurrection morn to awaken that soul, such an entity is always awake. So we tell you that you are and always will be alive, alive as the air you breathe, and that you never die.

I can well remember my own first experience of having proof of the life beyond, the first message that came over the ethereal wire. A soft tap on a violin string, placed some distance from the sitters. All my materialistic sensibilities I had held for years were jarred, for I wondered that within my very eyesight and within my hearing, who had touched that string. And the first verbal message, how that made me slip from my materialistic pedestal. There

(Continued on next page . . .)

was something out of that great *"Creative Force"* I had not understood before, that awakened me.

Our purpose in trying to have man understand the existence of life after death is to have him also understand the necessity of preparing in this life for that on the other plane of existence. We are going to meet those that preceded us, and it will be fine to go with the knowledge of what is required here to make our souls fit to vibrate on the same sphere of life in which they live. Those who have preceded us, after living spiritual lives, naturally come into the company of their kind and are in a sphere that an impractical and unaccustomed eye cannot penetrate. We must become accustomed to the spiritualizing influence of that higher sphere, before we can enter the home of kindred souls.

Spiritualism has faith in every human soul, and tells you that you are capable of mastering yourself. In other words, you have the job to do here, and isn't it fine to know there is one job that only you can do? It gives one the air of independence and doesn't it feel good to be independent, to stand out in God's good sunshine and look out into this Great Universe and say: *"I have arrived; I am an independent self-building spiritual entity."* That is our aim as a religious movement, to make you feel your own importance, to get in touch with the great souls who have gone before, who tell us of their experience and who try to help us to live so that we may not have the difficulty they may have encountered. Is that not a real privilege?

Our aim is to amalgamate the great human family regardless of creed. We do not expect they will all enroll under the banner of Spiritualism, but we hope the great law of love will so touch their hearts that they will recognize it was and is God's plan, there should be no breaking of the family ties in the journey to the next plane of life.

Our purpose is not to force our religious thoughts onto others, but having received loving and evidential messages from those who have departed this life, we want our brothers and sisters of other denominations to know that the great natural love impulse has given them the desire to tell us they are still with us, only finer spiritual beings, but with the same longing to help those they were interested in while on earth. It is the aim of Spiritualism to show and teach that there are not and never have been *"No Trespass"* signs to the entrance of *"Nature's"* beauties. Man is part of that great scheme of Nature. It is his privilege to explore these beauties, and, exploring, he finds his faculties responding to the Natural Laws and then living in accordance therewith, will find true religion. There are battlefields in human life today. They become part of us and bear us down, and unless we become warriors in the field of life, we shall soon lose. But man can and will win when he understands Nature's laws which are God's laws. Nature has provided life, because Nature is life. We are a part of this life, therefore you will always be life. Cultivate it. It is the Great *"I am."* Rise in all your majesty and adore life. For Life is God and God is Life.

To make humanity understand the importance of these tenets, so finely set forth in our declaration of principles and definitions is the Aim and Purpose of Modern Spiritualism, its science, its philosophy and its religion.

— Reprinted from TNS, December 1985.



MACDONALD, Robert J.

(1901-1973) Born in Glasgow, Scotland, Robert Macdonald was an intellectual and studied the phenomena of Spiritualism. His steadfast and unswerving energy for Spiritualism made him a natural leader and he served the organization in many capacities including President of Lily Dale Assembly, in New York, as a Spiritualist-Missionary Speaker, as a Trustee on the National Spiritualist Board, and as Vice President.

He traveled around the United States and Canada serving churches, camps and State Associations through his inspirational speaking and demonstration of Clairvoyance. Rev. Robert J. Macdonald, became the fifth president of the National Spiritualist Association of Churches, upon the passing of Charles R. Smith in December 1956 and remained in this position until his own passing March 10, 1973.

Rev. Macdonald was an authority on religion and philosophy and especially, Spiritualism. He devoted his life to Spiritualism, serving in all level of positions that could support the organization in any way. He rarely forgot a name, rarely criticized another, was compassionate and was filled with keen insight. To him, *"responsibility was opportunity — a chance for growth."* He was Lyceum Superintendent, and the editor of *The National Spiritualist* which he called *"The Summit."* He was a clairvoyant and inspirational lecturer.

(Continued on page 31.)

Because nature cannot be changed, true friendships are eternal.
— Cicero

Being A Spiritualist Is Quite Respectable

BY ALICE C. MILLER

— Article first appeared in TNS, June 1983.

Are we who believe in the continuity of life and communication with those who have passed into the next phase of life, a group of gullible, misguided people, easily taken in by frauds and charlatans, as some uninformed persons claim?

Well, if we are, we have shared our philosophy with some pretty distinguished and noted men and women down through the years, who have believed as we do. Let me mention a few.

Starting with the Greek philosophers, we quote:

SOCRATES

(469 - 399 B.C.)

"Death is no more than a separation of the body from the soul, which is immortal and imperishable. And at death, the guardian spirit who is allotted to each man for life, leads him to his proper dwelling place according to the life he has lived on earth."

LUCIUS ANNAEUS SENECA

(4 B.C. - A.D. 65)

"Look forward without fear to that appointed hour —the last hour of the body, but not of the soul; That day which you may fear as being the end of all things, is the birthday of your eternity."

The modern philosophers say:

IMMANUEL KANT

(1724 - 1804)

The German philosopher: *"It will be hereafter proved that the human soul, even in this life, is in constant communication with the spiritual world, and that these are susceptive of mutual impressions. But ordinarily their impressions are unperceived by us."*

CARL JUNG

(1875 - 1961)

The Swiss psychologist and psychiatrist who was Freud's favorite pupil until they disagreed later in life. Jung wrote: *"I am convinced that it is hygenic, if I may use the word, to discover in death a goal toward which one can strive, and that shrinking away from it is something unhealthy and abnormal, which robs the second half of life of its purpose. Only that which is psychic has direct reality. The psychic is no exception to the general rule that the universe can be established only insofar as our psychic organ permits."* (Jung could comment on communication with authority, since he had had a manifestation of his own which convinced him of its authenticity.)

And here is the thinking of some of our prominent statesmen:

BENJAMIN FRANKLIN

(1706 - 1790)

Replying to a friend's letter of sympathy on the death of Franklin's brother, he wrote: *"This life is rather an embryo state; a preparation for living. A man is not completely born until he dies. Why then, should we grieve that a new child is born among the immortals — a new member added to their happy society. We are all spirits. That bodies should be lent to us while they can afford us pleasure, assisting us in acquiring knowledge, or in doing good for our fellow creatures, is a kind of benevolent act of God. When the body becomes unfit for these purposes and affords us pain instead of pleasure, and instead of an aid becomes an encumbrance, and answers none of the intentions for which it was given, it is equally kind and benevolent that a way is provided by which we get rid of it. Death is that way."*

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THOMAS PAINE

(1737 - 1809)

In the 18th century wrote: *"I trouble not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it in any form or manner He pleases — with or without this body. And it appears more probable to me, that I shall continue to exist hereafter."*

PRESIDENT ABRAHAM LINCOLN

(1809 - 1865)

Believed in spirit communication, and was guided and counseled by statesmen from the spirit world during his troubled times. That the Lincoln's held seances at the White House a great deal, was well known, the medium most often being the extraordinary little Nettie Colburn (later Maynard). After he was installed in office, the newspapers linked him with Spiritualism, remarking that he had been seen going to certain meetings. And when a reporter from the Cleveland Plain Dealer asked him if this was slander, he replied: *"The only falsehood is that half has not been told of the wonderful things I have witnessed."* In the book *"Willie Speaks Out — The Psychic World of Abraham Lincoln"* we read that he received many evidential messages from his son Willie in the spirit world.

PRESIDENT JAMES GARFIELD

(1831 - 1881)

Was a close friend of Leah Fox Underhill, the eldest of the famous Fox sisters, and he often joined her seances.

And what about the authors?

SIR ARTHUR CONAN DOYLE

(1859 - 1930)

In his *"History of Spiritualism"* says: *"Spiritualism is the greatest revelation the world has ever known. My one aim in life is that this great truth, the return and communion of the so-called dead, shall be brought home to a material world which needs it so badly."*

Doyle was at various times President of the London Spiritualist Alliance, President of the International Spiritualist Federation, and President of The British College of Psychic Science. Perhaps it is not generally known, but Doyle was also a doctor. He studied medicine at Edinburg University and in Austria. He was an eye specialist.

VICTOR HUGO

(1802 - 1885)

...said, *"There are times when the unknown reveals itself to the spirit of man in visions. Those that depart still remain near us. They are in the world of light. But they, as tender witnesses, hover about our world of darkness. Though invisible to some, they are not absent."* And in his Immortal Symphonies he wrote: *"Life closes in the twilight, but opens with the dawn."*

Many gifted authors have stated that the plot was brought to them complete, before they wrote one word. For instance:

HARRIET BEECHER STOWE

(1811 - 1896)

...who was psychic even when a child, declared that she herself did not really write the classic *"Uncle Tom's Cabin"* from her own mind, but that it came to her in a series of visions. She said that she simply wrote the story as it unfolded in front of her.

HENRY WARD BEECHER

(1813 - 1887)

"We go to the grave saying 'A man is dead,'" but the angels throng about him saying, *"A man is born."*

NATHANIAL HAWTHORNE

(1804 - 1864)

He and his wife Sophia believed firmly in spirit communication, and Sophia was a medium. He wrote: *"When we shall be endowed with our spirit body, I think it will be so constructed that we may send thoughts and feelings any distance in no time at all, and transfer them warm and fresh into the consciousness of those we love."*

GEORGE BERNARD SHAW

(1856 - 1950)

...asserted that *"St. Joan"* was written by Joan herself, that as he wrote, Joan guided his hand. *"The words came tumbling out at such a speed,"* he said, *"that my pen rushed across the paper. I could barely write fast enough to put them down. My subjects come to me and then the play writes itself. The characters come and talk and*

(Continued on next page . . .)

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define themselves and explain their business, and there is your play for you." In Shaw's preface to *"Buoyant Billions"* he says: *"When I take my pen or sit down to my typewriter, I am as much a medium as Dunglas Home, or as Job, or John of Patmos. When I write a play, I do not foresee nor intend a page of it from one end to the other. The play writes itself."*

ROBERT LOUIS STEVENSON

(1850 - 1894)

...was one of the first Secretaries of The Scottish Spiritualist Association. He said that the plot for *"Dr. Jekyll and Mr. Hyde"* came to him in a dream.

One of our great poets had this to say:

HENRY WADSWORTH LONGFELLOW

(1807 - 1882)

...met with regular sitters in seances given by Alice Goodrich, who was a trance medium and was the daughter of the U.S. Consul, Sam Goodrich. The group consisted of Sam Goodrich, Lady Elgin, a government agent, Robert Browning and his wife, Elizabeth.

Longfellow wrote: *"The spirit world lies all about us, and its avenues are open to unseen feet that come and go. We perceive them not save by their influence, or when at times providence permits them to manifest to mortal eyes."*

Among the researchers and inventors were:

THOMAS EDISON

(1847 - 1931)

His family were Spiritualists, and he and his brother sat in seances even as young children. In *The Banner of Light*, May 2, 1896, John Eggleston wrote: *"Thomas Edison's parents were Spiritualists. I have many times sat in seances in their home when this great inventor was a mere child."* And another writer stated: *"I have known Thomas Edison from a boy, and all his father's people. William Pitt Edison, brother of Thomas, was a pronounced believer in phenomena, as is Thomas. But the latter only discusses the subject with persons of intimate acquaintance."*

FREDERICK W. H. MYERS

(1843 - 1901)

...noted scholar, physicist, poet, and author of *"Human Personality And Its Survival of Bodily Death,"* was a diligent researcher into psychic phenomena for many years. He did so many amazing experiments in this field that it would take hours to tell about them.

SIR OLIVER LODGE

(1851 - 1940)

...the renowned scientist, physicist, philosopher, was a member of The Society for Psychical Research, and a firm believer in spirit communication. He devoted over fifty years of his life to investigating the operation of the invisible laws that control the spiritual forces. He declared that his new knowledge deepened his reverence for the supreme intelligence directing the universe. One of his many famous books is *"Raymond,"* a record of his communications with his son in spirit. Lodge and William James, Professor of Psychology at Harvard, were instrumental in bringing Leonore E. Piper (1860 - 1962), the famous Boston medium, to Cambridge where she was successfully tested under extremely controlled conditions.

CAMILLE FLAMMARION

(1842 - 1925)

...the distinguished French astronomer was a medium himself. He was President of The Society for Psychical Research, and in three published volumes he cites many authenticated messages received and visions seen, sometimes when thousands of miles separated the people concerned. He declared, *"Telepathy exists just as much between the dead and living as between the living."*

EMANUEL SWEDENBORG

(1688 - 1772)

...was a mining engineer, and authority on metallurgy, zoology, an astronomer, a physicist and theologist. He also was considered the greatest, most celebrated clairvoyant of his time. He mastered seven languages, produced fourteen important inventions including a flying machine, a submarine, an air pump and a fire engine. (The trouble was that he was three hundred years too soon with these projects.) He was appointed to the Royal College of Mines and was a Member of Parliament.

When he was 55 years old, he had a remarkable experience in psychic phenomena — a special revelation. He found that his spirit could be released from his physical body and travel into many areas of the spirit world, including other planets. He was told that from then on his work was to be guided by spirit. We remember him specifically for his thirty philosophical books on spiritual enlightenment, which were dictated to him from the spirit world.

(Continued on page 22.)

Dateline

The National Spiritu

1893-1

Compiled

The Rev. Sandra Pfo

1893	■ Organizational Convention of National Spiritualist Association of the United States of America. ■ World's Fair and the first Parliament of World Religions, all in Chicago, IL.
1897	■ N.S.A.C. Bureau of Lyceums Organized. The Training School incorporated at Mantua, OH.
1899	■ Seven sets of Principles received for Convention consideration, after much deliberation the first six Principles were adopted.
1900	■ Sunflower Club established to gather young people to Spiritualism.
1903	■ Morris Pratt Institute opened to offer training for Spiritualist workers.
1909	■ Seventh and Eighth Declarement of Principles adopted.
1911	■ The First Spiritualist Manual published. ■ Spiritualist Song Book published.
1914	■ Definitions such as *A Spiritualist, A Medium* were adopted.
1919	■ *The National Spiritualist* began Publication, with Dr. George B. Warne as the first editor. ■ Whitwell's explanation and interpretation of the Declaration of Principles.
1920	■ The name amended to read 'National Spiritualist Association.'
1922	■ The Bureau of Education established.
1925	■ First students to receive National Spiritualist Teachers Certificates.
1927	■ The National Spiritualist Teachers Club was organized. ■ Granite Obelisk dedicated in Rochester, New York as a result of worldwide donations to the memory of the Fox Family.
1928	■ Sunflower adopted as the Official Badge of *"International Spiritualism."*
1932	■ The first Spiritualist Yearbook was published. ■ The National Spiritualist Booster Club for TNS was begun. ■ NSA Junior League established to encourage young workers.
1938	■ The *Dale News* was incorporated. ■ Lyceum luncheons and conferences were begun.
1941	■ Advanced Education Course by Dr. Victoria Barnes was first offered.
1944	■ The National Missionary Club organized. ■ Wishing Well erected at Lily Dale by NST Club.

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1944	■ Spiritual Manual and Lyceum Manual revised.
1945	■ The Ministerial Association of the N.S.A.C. was begun. ■ Spiritualist Healers' League formed.
1946	■ Licentiate Ministers and Certified Ministers Society organized. ■ MPI moved to Wauwatosa, WI.
1947	■ *The Spotlight* publication became the official voice of the Lyceum.
1948	■ Spiritualism recognized as a religion in 48 nations.
1953	■ Name of organization amended to The National Spiritualist Association of Churches.
1955	■ Definitions appeared for the first time in the N.S.A.C. Manual. ■ First Annual Lyceum Conference.
1965	■ The Sunflower Banner became the Official Flag of the N.S.A.C.
1972	■ Spiritualist Hymnal revised.
1975	■ Spiritualist Manual revised.
1977	■ MPI building remodeled and rededicated to teaching Spiritualism. Committee appointed to prepare updated Educational Course.
1978	■ Summit Publication, Indianapolis, IN established to print and publish all N.S.A.C. material. ■ Spiritualist Memorial Park dedicated and Obelisk relocated there — Rochester, NY.
1981	■ New Educational Course in Modern Spiritualism offered. ■ International Symposium of Healing.
1983	■ Last change in Declaration of Principles. The Ninth Principle added *"and Healing."*
1986	■ State Lyceum Conferences and retreats decided with annual meetings at N.S.A.C. Conventions.
1990	■ Summit building sold — *The National Spiritualist* moved to Phoenix, AZ, and *The Spotlight* to NY.
1991	■ National Office moved to Lily Dale, NY. ■ Video library established.
1992	■ Social Policy Statements issued. ■ Missionary Club dissolved and Missionary Society formed. ■ Public Relations Handbook printed.
1993	■ 1993 Parliament of World Religions, 100 years, Chicago, IL. ■ **CENTENNIAL N.S.A.C. CONVENTION,** Chicago, IL., September 27 through October 1.

Modern Spiritualism Is Born

- A New Dispensation Is Given -

March 31, 1848 - *On this date, a new dispensation was given and a new era had its beginning. In a great universal outpouring of spirit, communication between the material and the spiritual worlds was confirmed and became a demonstrable reality.*

The manifestations were given to a family of humble circumstances, John and Margaret Fox and their two daughters, Catherine (Katy), aged twelve years, and Margaretta, aged fourteen. As has happened on many other occasions when revelations have been given from a higher sphere, the recipients had a guileless, umblemished faith and were ideal instruments for the spirit messengers. They had neither the skeptic's biased, adamant and negative reaction to facts, pertaining to a hitherto uncharted course nor the preconceived and inflexible response of the theologian.

The quotations which follow, are from persons who played significant roles in the drama of these unprecedented demonstrations of spirit in modern times. They speak to us in their own words of the happenings and events in eyewitness accounts, along with their own personal feelings and reactions.

★ ★ ★



Andrew Jackson Davis

About daybreak this morning a warm breathing passed over my face and I heard a voice, tender and strong, saying: *"Brother, the good work has begun — behold a living demonstration is born."*

I was left wondering what could be meant by such a message.

Andrew Jackson Davis (1826 - 1910)
Notes dated March 31, 1848



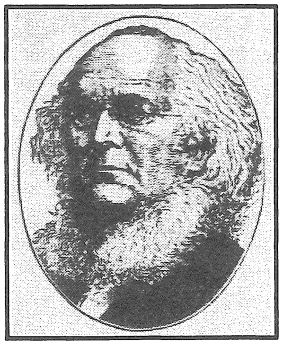
Margaret Fox

I am the wife of John D. Fox. We moved into this house on the 11th of December, 1847, and have resided here ever since. We first heard this noise about a fortnight ago. It sounded like some one knocking in the east bedroom, on the floor. Sometimes it sounded as if a chair moved on the floor; we could hardly tell where it was. The first night we heard the rapping, we all got up — lit a candle — and searched all over the house. It was not very loud, yet it produced a jar of the bedsteads and chairs, that could be felt by placing our hands on the chairs, or while we were in bed. It was a feeling of tremulous motion, more than a sudden jar . . .

In the forenoon of yesterday there were several questions answered in the usual way by rapping.

It was our misfortune to live here at this time; but I am willing and anxious that the truth should be known . . . I cannot account for these noises; all that I know is that they have been heard repeatedly, as I have stated.

Signed,
Margaret Fox (1787 - 1865)
April 11, 1848



Horace Greeley

Editorial By HORACE GREELEY – in New York Tribune

Our own dwelling was among those they thus visited; not only submitting to, but courting, the fullest and keenest inquiry with regard to the alleged *"manifestations"* from the spirit-world, by which they were attended. We devoted what time we could spare from our duties, out of three days, to this subject, and it would be the basest cowardice

(Continued on next page . . .)

not to say that we are convinced beyond a doubt, of their perfect integrity and good faith in the premises. Whatever may be the origin or cause of the *"rappings"* the ladies in whose presence they occur do not make them. We tested this thoroughly and to our entire satisfaction.

Their conduct and bearing is as unlike that of deceivers as possible; and we think no one acquainted with them could believe them capable of engaging in so daring, impious and shameful a juggle as this would be if they caused the sounds. And it is not possible that such a juggle could have been so long perpetrated in public. A juggler performs one feat quickly, and hurries on to another; he does not devote weeks after weeks to the same thing over and over, deliberately, in full view of hundreds who sit beside or confronting him in broad daylight, not to enjoy, but to detect his trick. A deciever naturally avoids conversation on the subject of his knavery, but these ladies converse freely and fully with regard to the origin of these *"rappings"* in their dwellings, years ago, the various sensations they caused, the neighborhood excitement created, the progress of the developments, — what they have seen, heard and experienced from first to last. If all were false, they could not fail to have involved themselves ere this in a labyrinth of blasting contradictions, as each separately gives accounts of the most astonishing developments at this or that time. Persons foolish enough to commit themselves without reserve or caution, could not have deferred a thorough self-exposure for a single week.

Of course, a variety of opinions of so strange a matter would naturally be formed by the various persons who have visited them, and we presume that those who have merely run into their room for an hour or so, and listened, among a huddle of strangers, to a medley of questions — not all admitting of very profitable answers — put to certain invisible intelligences, and answered by *"rappings"* or singular noises on the floor, table, etc., as the alphabet was called over, or otherwise, would naturally go away, perhaps puzzled, probably disgusted, rarely convinced. It is hardly possible that a matter, ostensibly so grave, could be presented under circumstances less favorable to conviction. But of those who have enjoyed proper opportunities for a full investigation, we believe that fully three fourths are convinced, as we are, that these singular sounds and seeming manifestations are not produced by Mrs. Fox and her daughters, nor by any human being connected with them.

Horace Greeley (1811 - 1872)
Founder and Editor of the New York Tribune

(America's most famous journalist and probably the greatest editor America has produced.)

E. W. Capron

We find *"the world turned upside-down"* by a new and strange class of manifestations called *spiritual.* Like most new thoughts of modern times, America gave it birth; but it has since spread all over the globe, and awakened new and novel inquiries wherever man understands the means of communicating to his fellows the discoveries he has made.

The foundation on which belief rests is stubborn facts, and no religion ever spread with such unprecedented rapidity, and none has ever rested on such positive foundation. But six years have passed by since the humble dwelling at Hydesville was made the centre of attraction for a continent, and now the occurrences, then confined to that locality, are known thoughout the civilized world. The good it will accomplish, the design of its appearance, and the form in which it will continue, are all subjects for future history.

E. W. Capron (October 1854)

Author of *"Modern Spiritualism"* Mr. Capron's volume published in 1855 is the earliest work on the history of Modern Spiritualism. Mr. Capron delivered the lecture on the occasion of the Fox sisters' first public demonstration at Corinthian Hall, November 14, 1848. He was at this time the editor of the Providence, R. I. Daily Mirror.

Epes Sargent

Neither science nor philosophy, neither skepticism nor religion, has ever yet in this quarter of a century, made one single convert from the ranks of Spiritualism! This being the case, and fully appreciating the amount of candor and fairness, and knowledge of the subject, that has been exhibited by their opponents, is it to be wondered at that a large proportion of Spiritualists are now profoundly indifferent to the opinion of men of science, and would not go one step out of their way to convince them? They say, that the movement is going on quite fast enough; that it is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and will continue to thrive whether endorsed by great names or not. Men of science, like all others, are welcome to enter its ranks; but they must satisfy themselves by their own persevering researches, not expect to

(Continued on next page . . .)

MODERN SPIRITUALISM IS BORN . . . *(Continued from previous page.)*

have its proofs laid before them. Their rejection of its truths is their own loss, but cannot in the slightest degree effect the progress of Spiritualism.

Epes Sargent (1813 - 1880)

(Editor — The Boston Transcript — Author of *"Proof Palpable of Immortality"* and *"Scientific Basis of Spiritualism."*)

Sir Arthur Conan Doyle

In spite of occasional fraud and wild imaginings, there remains a solid core of this whole spiritual movement which is infinitely nearer to positive proof than any other religious development with which I am acquainted . . . We have reached a point where further proof is superfluous, and where the weight of disproof lies upon those who deny.

Sir Arthur Conan Doyle (1859 - 1930)
November 1916 issue of Light magazine.



Ann Leah Fox Fish

(In early May 1848, Ann Leah Fox Fish was at the home of Mr. Little giving a music lesson to the children, when a local printer rushed to the house with a proof sheet of a pamphlet which detailed the recent events at Hydesville. Mrs. Little introduced the printer and he began questioning Leah.)

"Is your mother's name Margaret? Have you a brother David?" I replied, yes. I began to be startled by his questions, and said, *"For mercy's sake, what has happened?"* He answered by placing the proof sheet in my hands, which gave me the first idea I ever had of the manifestations which had been taking place at the dwelling of our family in Hydesville. I read it and cried over it. I knew not what to think, but I said to them all, *"If my father, mother and brother David have certified to such a statement, **it is true.**"*

Ann Leah Fox Fish
(later Underhill)

Taken from TNS, March, 1982.

BEING A SPIRITUALIST IS QUITE RESPECTABLE *(Continued from page 17.)*

Emanuel Kant regarded Swedenborg's psychic demonstration as extraordinary and genuine beyond the possibility of doubt. He especially cited the well-publicized revelation of Swedenborg to prominent people of Gothenburg, that a great fire was raging that afternoon in Stockholm, some two hundred miles away, destroying the home of his friend and threatening his own home. This was long before telephone or telegraph was established. It was two days later before news of the fire reached Gothenburg. This was only one of the many evidential cases of his clairvoyance.

ANDREW JACKSON DAVIS

(1826 - 1910)

No list would be complete without the name of Davis, the medium and prophet who wrote the impressive set of books known as The Great Harmonial Philosophy. Before 1856, he prophesied the motor car, the typewriter and the airplane all in detail. His spiritual work was all on a high moral and intellectual level.

Also, I could name many musicians and artists. Beethoven, for instance though physically deaf, admitted that the music was brought to him and he just wrote it down as he heard it in his mind.

SENATOR LELAND STANFORD

(1824 - 1893)

Senator, and governor of California, Stanford founded Leland Stanford Jr. University at Palo Alto in memory of his only son, who passed over at sixteen years of age, and whose continued existence had been proven to him by mediums in different parts of the world. His oldest brother, Thomas Welton Stanford, a Melbourne millionaire, endowed this California University in 1911, with $50,000 for psychic research, and donated to it his wonderful collection of apports received through the famous Australian apportist, Bailey. However, only lately has the University given to psychic research the attention planned and arranged for by the Stanfords.

Many ordinary people have obtained glimpses of future existence, and except in rare cases, they have described it in terms of wonder and beauty.



REV. BERNARD F. BAKER

OUR CENTENNIAL CONVENTION

BY THE REV. BERNARD F. BAKER, NST

What a great pleasure this is for all of us as members of the National Spiritualist Association of Churches. One hundred years of formal organization! Of course that beautiful time in 1893 was not the beginning of Spiritualism. No, our wonderful religion has existed for all time! But it was the beginning of the N.S.A.C., so, for each one of us, it is a time for celebration.

There were many pre-1893 pioneers. Our literature and lessons cover these in great detail. But even so, it's surely worth discussing a few of them.

GEORGE FOX *(1624 - 1691)* is someone that I would like to list as a *"pre-1893"* pioneer. Now this might seem strange to some, because his spiritual experiences formed the nucleus of the Quaker Church. But consider that George Fox taught that the spirit within would give man a true religion, and that each must find that religion by personal experience. He said that the true source of religion was not found in dogma nor creed, but in the Spirit. Fox was a spiritual healer, a clairvoyant and a prophet. Among many other things he prophesied the Great Fire of London and the Revolution of 1688.

EMMANUEL SWEDENBORG *(1688 - 1772)* was the son of a medium. He himself had many experiences during his childhood, but these faded into the background as he began his life's work. He wrote to his brother that he was working on a boat that would navigate under water, a gun that would fire a thousand bullets a minute, a flying machine and a chariot that would go twenty miles an hour without horses. Prophecy? In 1745 his psychic gifts came again and he felt that from that time on he must devote his life to an effort to bring harmony between science and religion. His clairvoyance developed rapidly and there are many accounts of remarkable manifestations of his splendid mediumship.

One person that I feel is often overlooked is **CHARLES B. ROSNA,** or Mr. Splitfoot if you prefer. This gentleman is the man who, from the Spirit World, first established communication with the Fox Sisters. Without his efforts Modern Spiritualism may not have begun. Of course we realize that he had to give up his physical life in order for this to happen. But think of his persistence, even when others were frightened away. He did not give up! No he continued to try to make contact until finally he was successful and established the intelligent communication that led the way to our understanding about continuous life. He proved beyond any doubt, that the individual personality does indeed continue after the death of the physical body.

In May of 1893, a committee of Spiritualists met in Washington, D. C. These five Spiritualists were **MILAN C. EDSON, THEODORE J. MAYER, O. W. HUMPHREY,**

There were many pre-1893 pioneers. Our literature and lessons cover these in great detail.

HENRY STEINBERG and **ROBERT A. DIMMICK.** Prior to this meeting they had sent out circulars to the Spiritualists of the United States, asking whether they considered it desirable to have a National Delegate Convention for the purpose of organization and asking for a contribution of the funds necessary to put that Convention in working order. Well, the response was excellent and the committee went to work in earnest.

This committee discussed the great need for Spiritualists to organize into one working association. They also discussed many other things regarding Spiritualism, but the one I'd like to focus on for now is the call they prepared to send out to all Spiritualists. Following is that original call:

"A Delegate Convention of Spiritualists of the United States will be held in Chicago, September 27th, 28th and 29th, next, for the purpose of organizing a National Association of a permanent character and the selection of a National Executive Committee, with sub-committees, on all important subjects vital to our welfare.

As this is the first body of this especial character to meet, with the intention that its influence shall be far reaching in its relations to the present and future of

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Spiritualism, it is of the greatest moment that every society shall be represented in its deliberations and decisions.

The hall selected for the Convention is commodious, capable of seating 1,200 persons, with modern conveniences, in a central location and easily accessible to the World's Fair.

Arrangements will be made for board and rooms for delegates, at moderate rates, within easy distance, and all steps taken to provide for the comfort of those who attend the Convention.

You will bring this to the notice of your Society at once and request action by selection of the delegates as follows; Where the Society numbers less than fifty it should send one delegate; for each fifty members or fractional part over that number, one additional delegate.

If the Society has suspended services for the summer and finds it is impossible or inconvenient to hold a special election for delegates, then the officers of such Society should select them in conformity therewith, and all delegates be accredited to the Convention with proper credentials furnished by the officers.

When delegates have been selected, the names and addresses should be reported at once to the Corresponding Secretary of this committee for record. Information will be furnished relative to accommodations for delegates, or upon any other matter respecting the Convention. Every Society in the United States should be represented on this occasion, as matters of the greatest importance will be considered, and extra exertion should be made to secure a Convention successful and harmonious in the highest degree.

Trusting that your Society will be represented on this occasion, and that you will cause immediate action to be taken respecting the selection of delegates in pursuance of this call, we remain

Yours Fraternally,
Milan C. Edson,
Theodore J. Mayer,
O. W. Humphrey,
Henry Steinberg,
Robert A. Dimmick,
Committee."

What was the result of that call? Well, the result was the First Organizational Convention and the beginning of the National Spiritualist Association of Churches. But it was also the beginning of formal organization for all Spiritualists. The beginning of recognition for us as a valid religion, with demonstrated proof of continuous life. No more would people be expected to have blind faith simply because they were told something. No, now here was an organized religion that offered absolute proof of their teachings! What a blessing to the world!

Many things have happened since that First Organizational Convention 100 years ago. Some of them very good, and some of them not quite so good. But the majority of happenings have been for the best. We have witnessed tremendous progress for our religion, and this progress is not limited to the United States. There are Spiritualist organizations throughout the entire world with millions of members. And no matter what name is used, we all accept and teach basically the same thing. I've often said that we are really the largest religion in the world, we're simply not yet together. The key word here is "YET."

Our Bureau of Public Relations has begun recognizing and celebrating the achievements of our brother and sister Spiritualists. This recognition has now become part of each year's Banquet that precedes our Annual Conventions. And this is also important to our future.

What about our next 100 years? Where are we heading? Will our association grow? Or will it even exist? What new truths will we accept? Future leaders, at the local and national levels? Training, and our educational courses?

We have witnessed tremendous progress for our religion, and this progress is not limited to the United States.

Some of these questions are very easy to answer. Part of the reasons for our organizing was the need for a more scientific approach to religion. People needed something more than blind faith. Today, just as it did one hundred years ago, our beautiful religion is becoming more and more attractive to so many people.

It is attractive to the thinking person, to the intellectual, the people who demand facts and proof, while Spiritualism still retains its strong attraction to those who simply seek to communicate with their loved ones in the Spirit World.

In today's world this trend will not only continue, but will surely increase. Today's people insist on understanding and facts, and they are entitled to that. Of course, this is what Spiritualism offers. YES, Spiritualism will certainly continue to exist.

As far as accepting new truths, this is a continuing process. We have recently re-activated the Bureau of Phenomenal Evidence so that proven phenomena will be accurately investigated and recorded. Spiritualism has never closed the door on truth, and never will. What new truths will there be? Only time will tell, but we can be certain that Spiritualism will accept all of them.

Each individual church should accept the responsibility for training our future leaders. We must insist that our workers are well trained, before they are given the privilege of serving our churches. The very beginning of training is at the local level, and the foundation training that is most necessary can only be understood by one who has had extensive experience in a local church. For after all, how can a leader at the National level function properly, if

(Continued on next page . . .)

OUR CENTENNIAL CONVENTION

(Continued from previous page.)

that leader has no concept of the problems faced in your church? So where do our future leaders come from? They come from your churches and you must do your part in educating, encouraging and training them, and preparing them for their future responsibilities.

This is an excellent place to discuss our educational plans. The National Association has begun the development of a new course for the training of our ministry, and our ministry includes all of our certified workers. But this is not simply another course that has been updated! No, this course is being developed from the basics up, and includes subjects that are pertinent to today's world.

Also, this course will be an accredited course, offering an Associate's Degree in Religion to those who complete it. Here is real progress for our association. Finally, we will be able to stand beside other religious groups, having ministers with educational backgrounds that are recognized everywhere.

We've got to break through; take the Quantum Leap and begin looking not just at 1993, but to the future.

Do we, each one of us, have a part in the future of the N.S.A.C.? And what is that part and how can we do better?

The last two questions don't require much thought. Of course each one of us has a most critical part in the future of the N.S.A.C., and with very little thought you can find what you can do, no matter how large or how small. Simply look around you, and then do your part.

Give some thought to our culture, which should be one that is continually growing, learning and improving. It is a culture that thrives on challenges and flourishes on change, a culture that knows continuous progress is the only possible way for us.

We've got to break through; take the Quantum Leap and begin looking not just at 1993, but to the future! If there's one thing we've learned it's that we can never set our sights too high. So let's set our sights beyond anything ever before imagined for our religion. We must use what we've learned to propel us even further. We have to continue writing — and then rewriting — the rules by which we progress. We must continue learning, and then using those learnings to further our cause. We, each one of us, should realize and constantly remind ourselves that progress for the N.S.A.C. is progress for us as individuals.

It is the ideas and actions of each and every Spiritualist that will help us break away from the past and break through to a new, more exciting future.

"Nothing is good or bad, but thinking makes it so."
— Shakespeare

NST FORUM

QUIZ CORNER

BY DR. VICTORIA BARNES

Question: When a medium passes on to the other side, what becomes of the Guides or Controls that served them on this plane? Do they have more than one medium to serve on this plane, and so continue their work here — or do they teach their deceased medium over there?

Answer: All life is a school room, we are the pupils, spirit people are our teachers. We learn the lessons of life and living, gradually — just as students slowly move from one grade to another in our public schools. As these students grasp the lessons in their particular grade, they go to the next, always coming under the direction of a teacher trained to handle pupils in that particular grade. So it is with man on earth; as we receive knowledge, gain experience and acquire wisdom, we elevate ourselves to higher planes of mental and spiritual consciousness, thereby attracting to ourselves (by virtue of having raised or increased the quality of our thoughts), spirit teachers capable of serving us. A teacher in our grade schools may handle 10 or 100 students, all of whom speak of her, or him, as their teacher, similarly mediums speak of their helpers from spirit as THEIR guide or control. All life is *Vibration*, with the Law of Attraction ever operable, so . . . Spirit Teachers or Guides have many earth instruments, being drawn or attracted by sympathetic vibration to those having the degree and quality of psychic sensitiveness with which they can make contact — PLUS — like aims and co-operative effort.

Whether one's spirit teachers continue with their medium on the other side, or not, we cannot state, for there are such multitudes of people who pass into that Great Beyond without having learned their lessons here, so they will have to be taught over there, whether by the same teacher or not we do not know — but — surmise would be NO. That particular guide's duties may have to do with earth contacts only. Besides, spirit has changed residence. When students move from place to place here they come under different teachers; why would the same conditions not apply when spirit makes transition?

SPIRITUAL HEALING REQUEST

(PLEASE PRINT OR TYPE)

I request Spiritual Healing for:

_____

because of the following conditions:

_____

_____

_____

_____

I will pray with N.S.A.C. Prayer Groups:

DAY ☐ NIGHT ☐

I will send a report of prayer results:

WEEKLY ☐ MONTHLY ☐

Please apply my love offering of

_____ for needed supplies at the Healing Center.

This Spiritual Healing Request made by:
(Your name, address, etc.)

Name _____

Address _____

_____

City, State _____

Zip Code _____

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Please make **Love Donations** out to the **N.S.A.C. Healing Center.**

MAILING ADDRESS:
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c/o Mrs. Susan Blessing
7299 Norman Road
North Tonawanda, NY 14120

You will receive a "One Each Day" packet.

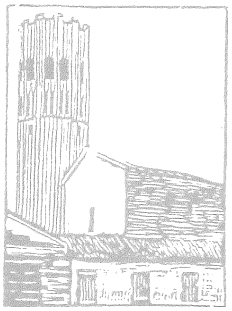
To request information on "How to Form a Spiritual Healing Prayer Group."

CHECK HERE ☐

Please **keep in touch** with the National Healing Center if you have an active Healing Prayer Group, or if you desire information to begin one, or to become a member of one. The Center needs to know the group leaders name, members names, place, day of the week and time of your meeting. **This is a wonderful way to practice our Absent Healing, to help others, to share a prayer and something that EVERYONE can participate in.**

— *Prayer for Spiritual Healing* —

I ask the great unseen healing force to remove all obstructions from my mind and body and to restore me to perfect health.
I ask this in all sincerity and honesty and I will do my part.
I ask this great unseen healing force to help both present and absent ones who are in need of help and to restore them to perfect health.
I put my trust in the love and power of God.



Healing Trance Message

By The Rev. Gene Pfortmiller, NST

Healing has played an important part of Spiritualism over the past 100 years as an organized religion. I wondered what message the healing doctors and guides might have for us for the next 100 years.

The expression of healing from the Spirit World activates the Life Force which exists within each person. This Universal Energy can bring the peace and the light of understanding within the hearts of all humankind. All is forever and all is to exist through the power and the will, the knowledge of the thought of thoughts from Infinite Spirit.

The change humans seek when they request healing is the change to perfection in the mind and body. The change comes when you open up the awareness to receive Infinite Intelligence, the God Power, for that is where healing always begins, within.

From there it expands and becomes brighter and brighter. The more the healing light is worked with, nourished, controlled, and the more it becomes a daily part of your existence.

The Light of Truth is within all life and this is where the true peace and understanding arrives. This brings the healing power to the needed areas, unblocking energy locks. Caress this healing energy, this light of truth, as a mother would caress her child. Hold it dear and live with peace and truth in your heart.

"I do not expect to be much surprised when I get there (Spirit World). I consider that we have, while here, learned something — not very much, but enough to carry on with, and, so far as it goes, all the testimony is in favor of a still-continued, full-bodied existence; not, indeed, of matter but of something else, though it does not appeal to our present senses, is equally real, equally substantial. Freer and less hampered it seems to be, but not revolutionarily different. We appear to remain ourselves, and conditions around remain of somewhat the same order. This seems to me fairly reasonable. Whatever has produced this world has produced that also."

— Sir Oliver Lodge

ILLINOIS STATE SPIRITUALIST ASSOCIATION OF CHURCHES

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The Centennial Convention of the N.S.A.C.

at the

BISMARK HOTEL

171 W. Randolph St., Chicago IL 60601 • 1-800-643-1500 or (312) 236-0123

HOSPITALITY HOUR:

Sunday, September 26, 1993, 2-4 p.m.

SEMINARS:

Monday, September 27, 1993

9:00-10:30 a.m. Spiritualist Healers League, *Healing Through The Years.*

10:30-Noon. National Spiritualist Teachers Club, *Aura's.*

1:30-3:00 p.m. Ministerial Association, *Psychic Photography, A Look Through an Album.*

3:00-4:30 p.m. Licentiate Ministers and Certified Mediums Society, *Mediums Revisited.*

BANQUET:

Monday Evening, September 27, 1993 at 6:00 p.m.

DAILY BUSINESS SESSIONS:

Tuesday through Friday.

SPIRITUAL HEALING:

7:00-7:20 p.m.

WORSHIP SERVICES:

7:30 p.m., Sunday, Tuesday, Wednesday, Thursday, and Friday Evenings.

BUS TOUR:

Thursday Afternoon, September 30, 1993. *"Downtown, Aroundtown, Adorable Double Decker Bus Tour."*

THURSDAY SEMINAR:

The Church and the Aging Community, 1:30-4:30 p.m.

(See previous TNS issues for Banquet, Hotel & Tour details, or call Martha L. Witt, (708) 931-4374.)

FAVORITE SAYINGS TO LIVE BY

In this column we list Favorite Sayings to Live By. Please send in your sayings that have helped you, for they may in turn assist another.

"The stroke of Death is but a kindly frost, which cracks the shell, and leaves the kernel room to germinate."

— *Lizzie Doten*

"In the midst of winter I found within me an invincible summer."

— *Albert Camus*

"This awakening is a process of evolution, a little here and a little there, until the whole eye is opened and we see that life is neither separate from God nor different from Good."

— *The Science of Mind, Ernest Holmes*

"The whole world is but a canvas to our imaginations."

— *Henry David Thoreau*

"Come forth into the light of things, let Nature be your teacher."

— *William Wordsworth*

ORDINATION IN ORLANDO, FLORIDA



Rev. Jean Kerr Lerch, NST, and Rev. Bernard F. Baker, NST.

On Saturday evening, June 26, 1993, members and friends of the Spiritualist Church of Awareness, N.S.A.C. in Orlando, Florida, gathered to celebrate the Ordination of the church President, Jean Kerr Lerch, NST. The service began with a welcome given by the Rev. Ann Otzelberger, NST, followed by the Invocation delivered by Jeannie's husband, Ronald J. Lerch. A charter member of the church, Mr. James McConnell, led the Declaration of Principles, which was followed by a lovely flute solo, *"Sweetly Falls the Spirit's Message"* by new church member, Jeanine Alexander. A healing meditation was conducted by the Rev. Ann Otzelberger.

The Rite of Ordination was conducted by N.S.A.C. Board member, the Rev. Bernard F. Baker, NST, who had served as Jeannie's Morris Pratt Institute Examiner during the course of her studies. Following the Rev. Jean Kerr Lerch's address to the congregation, spirit greetings were delivered by the Rev. Ann Otzelberger, NST, the Rev. Bernard F. Baker, NST, and the Rev. Jean Kerr Lerch, NST. The organist was Kathryn Ann Beatty, and two of Jeannie and Ron's sons, Shawn E. Keegan and Christopher M. Lerch, served as ushers.

Approximately 50 guests joined a radiant Jeannie for a reception following the ordination service.

Reverend Jean Kerr Lerch, NST, we wish you many Blessings, much inspiration, and lots and lots of love in your ministry.

A TIME TO CELEBRATE



Barbara George.

On Mother's Day, May 9, 1993, the Spiritualist Church of Two Worlds in San Leandro, California was extremely proud to present its member Barbara George with her Mediumship Certificate. The Reverend's Donald and Betty Nauratil officiated at the ceremony. It was a time of great pride for the entire congregation, about 45 were in attendance to wish Barbara well.

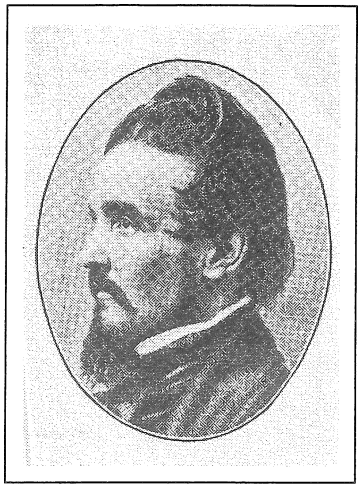
After numerous bouts with health problems she has taken the first big step toward her ultimate goal of Ordination. People in the State know of Barbara's devotion to our religion. She serves as a Director and Public Relations Chairperson for the church as well as editor of the C.S.S.A.'s Newsletter. She attends all State Association Conventions as well as helping other churches whenever and wherever possible. Barbara has been a familiar face at the National Convention's for the past four years and plans on attending the 100th in Chicago this September with other members of the church. This was indeed a wonderful Mother's Day gift for all of us.

— Answers to the Quiz on page 6 —

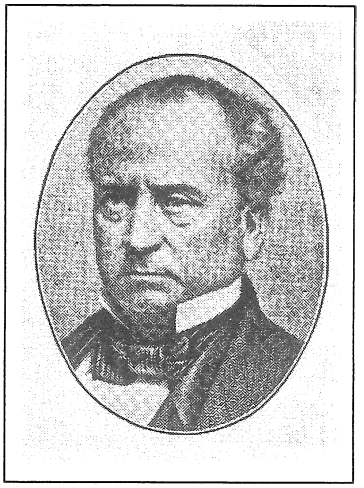
1. Dr. James M. Peebles **2.** Elizabeth Harlow Goetz **3.** Thomas Grimshaw
4. Rev. Florence S. Becker **5.** Hugh Gordon Burroughs **6.** Rev. Maggie Waite

The Spiritualists' Memorial To Congress

EDITOR'S NOTE: *In 1854 a memorial signed by fifteen thousand persons was presented to Congress, requesting that honorable body to appoint a commission to investigate into the subject of Modern Spiritualism. The first signature on the list was that of ex-Governor Tallmadge of Wisconsin (also an ex-United States Senator, etc.). The idea for the memorial urging Congress to consider a committee to study the phenomena of Spiritualism had been Governor Tallmadge's and he intrusted the difficult task of drawing it up to Rev. S. B. Brittain. A United States Senator, General Shields, agreed to present it, which he did, but he followed the reading of the Memorial with a speech "calculated to destroy every vestige of interest or importance contained in that document, (and) excited the just indignation of the memorialists and called forth a scathing protest from Governor Tallmadge." The Memorial was "laid upon the table," but according to law is still preserved in the National Archives.*



REV. BRITTAIN



GOV. TALLMADGE

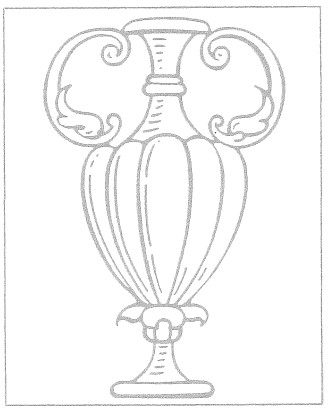
"To the honorable, the Members of the Senate and House of Representatives of the United States, in Congress assembled:

"Your Memorialists, citizens of the Republic of the United States of America, most respectfully beg leave to represent before your honorable Body, that certain physical and mental phenomena, of questionable origin and mysterious import, have of late occurred in this country, and in almost all parts of Europe, and that the same are now so prevalent, especially in the Northern, Middle, and Western sections of the Union, as to engross a large share of the public attention. The peculiar nature of the subject to which the Memorialists desire to solicit the attention of your honorable Body, may be inferred from a partial analysis of its phenomenal aspects which are imperfectly comprehended in the following brief generalization:

"First. An occult force exhibited in sliding, raising, arresting, holding, suspending, and otherwise disturbing numerous ponderable bodies, apparently in direct opposition to the acknowledged laws of matter, and altogether transcending the accredited powers of the human mind, is manifested to thousands of intelligent and discriminating persons, while the human senses have hitherto failed to detect to the satisfaction of the public, either the primary of proximate causes of these phenomena.

"Second. Lights of various forms and colors, and of different degrees of intensity, appear in dark rooms, where no substances exist which are liable to develop chemical action or phosphorescent illumination, and in the absence of all the means and instruments whereby electricity is generated or combustion produced.

"Third. Another general class of the phenomena which we desire to bring to the notice of your august Body, is presented in the variety of sounds which are now extremely frequent in their occurrence, widely diversified in their character, and more or less significant in their import. These consist, in part, of certain mysterious rappings which appear to indicate the presence of an invisible intelligence; sounds such as are occasioned by the prosecution of several mechanical and other occupations, are often heard; there are others which resemble the hoarse voices of the winds and waves, with which, occasionally, harsh, creaking sounds are mingled, similar to those produced by the masts and rigging of a ship while it is laboring in a rough sea.



"At times powerful concussions occur, not unlike distant thunder or the discharge of artillery, accompanied by an oscillatory movement of surrounding objects, and in some instances by a vibratory or tremulous motion of the floor of the apartment; or it may be, of the whole house wherein the phenomena occur.

"On other occasions harmonic sounds are

(Continued on next page . . .)

THE SPIRITUALISTS' MEMORIAL TO CONGRESS

(Continued from previous page.)

heard as of human voices, but more frequently resembling the tones of various musical instruments, among which those of the fife, drum, trumpet, guitar, harp and piano have been mysteriously and successfully represented, both with and without the instruments; and in either case, without any apparent human or other visible agency.

"These phenomena appear to depend, so far as regards to process of their production, on the acknowledged principles of acoustics.

"There is obviously a distinction of the sensational medium of the auditory nerves, occasioned by an undulating movement of the air, though by what means these atmospheric undulations are produced does not appear to the satisfaction of acute observers.

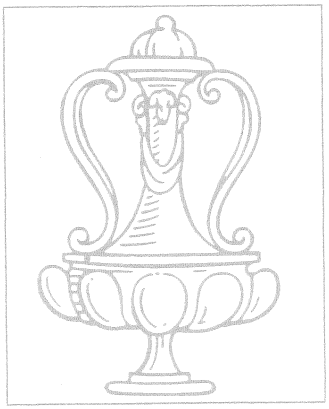
"Fourth. All the functions of the human body and mind are often and strangely influenced in what appear to be certain abnormal states of the system, and by causes which are neither adequately defined nor understood. The invisible power frequently interrupts what we are accustomed to denominate the normal operation of the faculties, suspending sensation and the capacity for voluntary motion, checking the circulation of the animal fluids, and reducing the temperature of the limbs and portions of the body to a death-like coldness and rigidity. Indeed, in some instances respiration is entirely suspended for a season — it may be for hours or days together — after which the faculties of the mind and functions of the body are fully restored.

"It is, moreover, confidently asserted that these phenomena have been succeeded, in numerous cases, by permanent mental and physical derangement, and it is positively affirmed and believed that many persons who were suffering from organic defects, or from protracted and apparently incurable diseases, have been suddenly relieved or entirely renovated by the same mysterious agency.

"It may not be improper to observe, in this connection, that two general hypotheses obtain with respect to the origin of these remarkable phenomena.

"The one ascribes them to the power and intelligence of departed spirits, operating on and through the subtile and imponderable elements which pervade and permeate all material forms; and this, it should be observed, accords with the ostensible claims and pretensions of the manifestations themselves.

"Among those who accept this hypothesis will be found a large number of our fellow-citizens who are alike distinguished for their moral worth, intellectual powers and attain ments, as well as for their eminent social position and political influence.



"Others, not less distinguished in all the relations of life, reject this conclusion, and entertain the opinion that the acknowledged principles of physics and metaphysics will enable scientific inquirers to account for all the facts in a rational and satisfactory manner. While your memorialists cannot agree on this question, but have honestly arrived at widely different conclusions respecting the probable causes of the phenomena herein described, they beg leave, most respectfully, to assure your honorable Body, they nevertheless most cordially concur in the opinion that the alleged phenomena do really occur, and that their mysterious origin, peculiar nature, and important bearing on the interests of mankind demand for them a patient, thorough, and scientific investigation.

"It cannot reasonably be denied that the various phenomena to which the memorial refers are likely to produce important and lasting results, permanently affecting the physical condition, mental development, and moral character of a large number of the American people.

"It is obvious that these occult powers do influence the essential principles of health and life, of thought and action, and hence they may be destined to modify the conditions of our being, the faith and philosophy of the age, and the government of the world.

"Moreover, deeming it to be intrinsically proper, and at the same time strictly compatible with the cardinal objects and essential spirit of our institutions, to address the representatives of the people, concerning any and every subject which may be fairly presumed to involve the discovery of new principles, which must or may issue in momentous consequences to mankind, we, your fellow-citizens, whose names are appended to this memorial, earnestly desire to be heard on this occasion.

"In pursuance, therefore, of the objects contemplated by the present memoralists, and in view of the facts and reasons herein contained or referred to, your fellow-citizens most respectfully petition your honorable Body for the appointment of a scientific commission to which this subject shall be referred, and for such an appropriation as shall enable the commissioners to prosecute their inquiries to a successful termination. Believing that the progress of science and the true interests of mankind will be greatly promoted by the proposed investigation, the undersigned venture to indulge the hope that their requests will be approved and sanctioned by the wisdom of your honorable Body.

And to this end the petitioners will ever pray."

■ ■ ■

*— The above memorial is taken from **Modern American Spiritualism**, by Emma Hardinge.*

Man's Faith in Religion

by Rev. Robert J. Macdonald

Before the great altar of religion stands man and his hand-made product, civilization. Man in this respect is a true creator and yet the creature and the temporal interpreter of his ever changing social structure. Centuries of pain, trial and error has shaped and on occasion, hammered his thought power and devotion into an offering now shared and dreaded by most of humanity. In one respect man has tried to form a heaven on earth, as with his church and religion, reflecting the source of all and his obligation to the Supreme, Infinite Intelligence.

That mankind may more fully enjoy and more completely realize the full beauty and strength of his stepchild, he must perforce, seek to more fully understand the enduring qualities of religious precepts which have brought our civilization, as we understand it, into being.

Faith, often regarded as the evidence of things unseen, is a most beautiful emotional quality and may indeed become a most solid precept for true living when it is rooted in even the slightest knowledge of God, the supreme source of all life. The reality of this great force is seen in all walks of life, through the natural law of the Universe.

There has been a time in the history of man when it would seem that he had no religion, yet as we more fully peruse the record of pagan days, we realize that the lack of an organized church is not necessarily the lack of true religion and, like an ever resurrecting life, we recognize things which have been done to further enhance, as well as beautify and strengthen, the mighty body of civilization.

We function today in a world which, by many of the great doctrinal and cultural standards of yesterday, is completely dead. The monuments, the beautiful buildings of antiquity in Europe are gone, many of them, never to be restored. But with them also have gone many of the hatreds and much of the lack of understanding which have separated man from man through the centuries, the loss of which will make possible the avoiding of many of the mistakes of yesterday and lead the way to a higher and better form of civilization.

This is a time when the *Golden Rule* returns fruit to those who give of their hope for a better tomorrow.

Man must always have faith. Yes! But he arrives at this high moment from a long journey which has armed him with knowledge — knowledge to outgrow bitter pain and past humiliations.

Mankind has long paid lip service to Deity. He has sought to twist and turn the natural law of the universe to his own desires and caprices. His need may be, and frequently is, exceedingly great, but he has too often conveniently ignored the causes which has made his need so desperate.

We must have faith has been etched into the well known lists of cliches. It has served the purpose of the shallow and the unthinking. We are poignantly reminded of this phrase when we consider the plight of those helpless, suffering peoples of war torn countries who have placed their faith and their trust in wrong institutions, ideas and precepts.

The first declarement of Spiritualism, *"We believe in Infinite Intelligence"* was adopted after long and careful observation and study of the manifestations of deity, operating as universal principle in the lives of men, immutable in the face of man's many mutations.

The second declarement, *"We believe that the phenomena of Nature, both physical and spiritual are the expression of Infinite Intelligence"* means *expressed* everywhere through all nature, where life is manifest, but more especially through the *lives* and the *thoughts of men*, thus emphasizing our belief and our philosophy that all men are indeed the children of God. How, more nobly, can we *express* Infinite Intelligence than by living religiously in accordance with the *Golden Rule?* How has mankind behaved or *expressed* itself in the past? In the light of the Golden Rule, it would seem, very badly indeed, yet in spite of many mistakes and cruel wrongdoing, *true religion* has survived and has supplied the recurring resurrected hope in human endeavor.

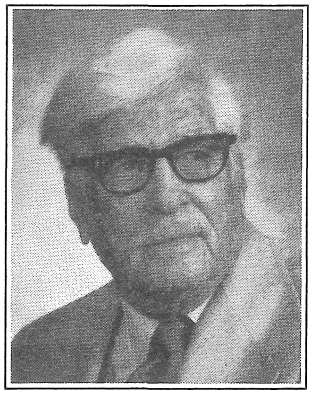
Despite wars, inflation and their consequent miseries, our civilization will not be swept away. Man may have seemed to have been an indifferent steward, but the undying trust and hope and faith within man has survived all and will continue to survive. Throughout the ride of pain, mankind as a whole seems to grow spiritually. Perhaps civilization is a great teacher — teaching its creator even greater lessons than those involved in its development. Mere numbers do not account for the trend toward *spiritual values* as being voiced today. Spiritualism stands not as the agonized dog wood tree, reminding all of an event 2,000 years ago, but as the love reflected throughout all life as given to all mankind by Infinite Intelligence for the good of all mankind. Spiritualism shines as a bright light at the end of a tunnel, opening a clear path in the darkness of an uncharted course.

Civilization stands before the altar of true religion — the religion of doing unto others as we would be done by. The true understanding which assures man that Infinite Intelligence is not vengeful, but patient, loving and cooperative and that the personalities of all ages, now living in *spirit* seek to express, more fully, to man on earth the knowledge they have gleaned while living in the World of Spirit.

We have faith in true religion as Spiritualists because we have seen what has been slowly accumulated as knowledge through the years.

— Reprinted from TNS, October 1979.

(Continued on next page . . .)



MERRILL, Joseph H.

(1903 –) The Sixth President of the National Spiritualist Association of Churches, Rev. Joseph H. Merrill was active in the movement of Spiritualism for many years before becoming President of the Organization. He was elected as Secretary of the N.S.A.C. in 1961 and continued in this position until 1970 when he resigned to run for the position of Vice President. Upon the passing of Robert Macdonald in 1973, the N.S.A.C. Board appointed Joseph Merrill as the next president of the National Spiritualist Association of Churches. At the following convention he was elected by the delegates and has been re-elected to this position continuously at subsequent Conventions.

Joe is a talented man (voice, piano, photography, etc.), inheriting the artistic abilities from his parents who were professional photographers. During 1918 his mother surprised him when she asked if he wanted to visit a Spiritualist meeting. This was the beginning of his fascination and search. He questioned the minister of the Orthodox Church he was attending on saints, God, life after death, the Creeds — the answers did not stimulate or satisfy, so he drifted away and became more and more active in the Spiritualist Church, joining with his mother.

During his life he traveled with a concert company serving as a baritone soloist, was an active speaker for social security for the elderly (a forerunner of the present Social Security), co-founder of the First Youth Group organized in New England for the Townsend movement, served on the board of the Massachusetts State Association of Spiritualists, served as president of the Temple Height Spiritual Corporation, served as secretary of the Lily Dale Assembly, served as president of Spiritual Science of West Allis, Wisconsin, and was the N.S.A.C. delegate to the International Spiritualist Federation held in London in 1975. He wrote the N.S.A.C. Mini Courses, helped revise the Hymnal in 1972 and has authored many articles and pamphlets. From his home at Lily Dale Spiritualist Camp, he continues in the position of President of the N.S.A.C.

Changing Times

by Rev. Joseph H. Merrill

Psychic Phenomena to the average person is something that is conjured up by a magician. However, a study of the early Christian Church shows that psychical phenomena was the backbone of the church, and the Apostles were mediums.

The word *"Spiritualism"* has been so misunderstood that thousands of people in their ignorance think that it deals with fortune-telling and chicanery or an anti-Christ.

In a world of changing standards where the religious impact is lessening, especially in the minds of young people, it is time to re-assess Spiritualism as a moral force for good in the world. Spiritualism does not preach platitudes — but proven facts. Proven to the extent that the evolutionary process of the mental faculty of man is bringing him into the realm of scientific investigation. Since we say that Spiritualism per se does not preach platitudes we must differentiate between Spiritualism and Spiritualists!

We have a new generation coming into active participation in life and world affairs with little or no faith in what has been taught in the past by theologians, and even less hope for the future. Religion and philosophy has defaulted and scientific materialism has failed to fill the void. Yet the question still persists: What happens to us when we die?

Religion, and more specifically a specific church — whatever label that church may carry — has been an oasis in the life of approximately 75% of the American people; and Sunday is the oasis with the rest of the week filled with the muck and mire of materialism.

In the evolution of Modern Spiritualism from the early beginnings, we have witnessed a changing pattern from the physical phenomena through a cycle of degeneration of mediumship to the present era of phenomena involving the mental senses. Should this be questioned we have only to study the mediumship of the Fox sisters, the phenomena of the great Daniel Dunglas Home, the activity of Margery Crandon, the mental mediumship of Leonore Piper, Maggie Waite, Emma Hardinge Britten and other great ones of that era. What caused the decline of phenomena through the second fifty year period in Spiritualism is a matter of conjecture. Suffice it to say that the change came. But in the moving from one phase to another the mind of man evolved to a greater realization of the mental potential of the individual. Scientific research is bringing into focus the workings of Spirit.

After reasoning the teachings of the theologians for centuries, man has come to realize that the early

(Continued on next page . . .)

A SALUTE TO THE PRESIDENTS ! *(Continued from previous page.)*

beginnings of religion had their birth in ignorance, superstition, and fear. A new knowledge came to the world which shattered those shackles. A new day dawns for those who cannot accept the thought of a personal deity sitting on a throne, judging the individual and sending him to a geographical location of heaven or hell. The face of orthodox Christianity began to change, and in the process Modern Spiritualism as well, moved from a religious concept to a more philosophical and scientific aspect.

A clearer understanding of religion is *a way of life*, which strives for *the abundant life* that Jesus of Nazareth spoke about. The phenomena of Spiritualism proves that man does not stop living when the physical body is discarded. Man now begins to realize that his way of life —whether good or bad — is shaped by his mental outlook and daily living.

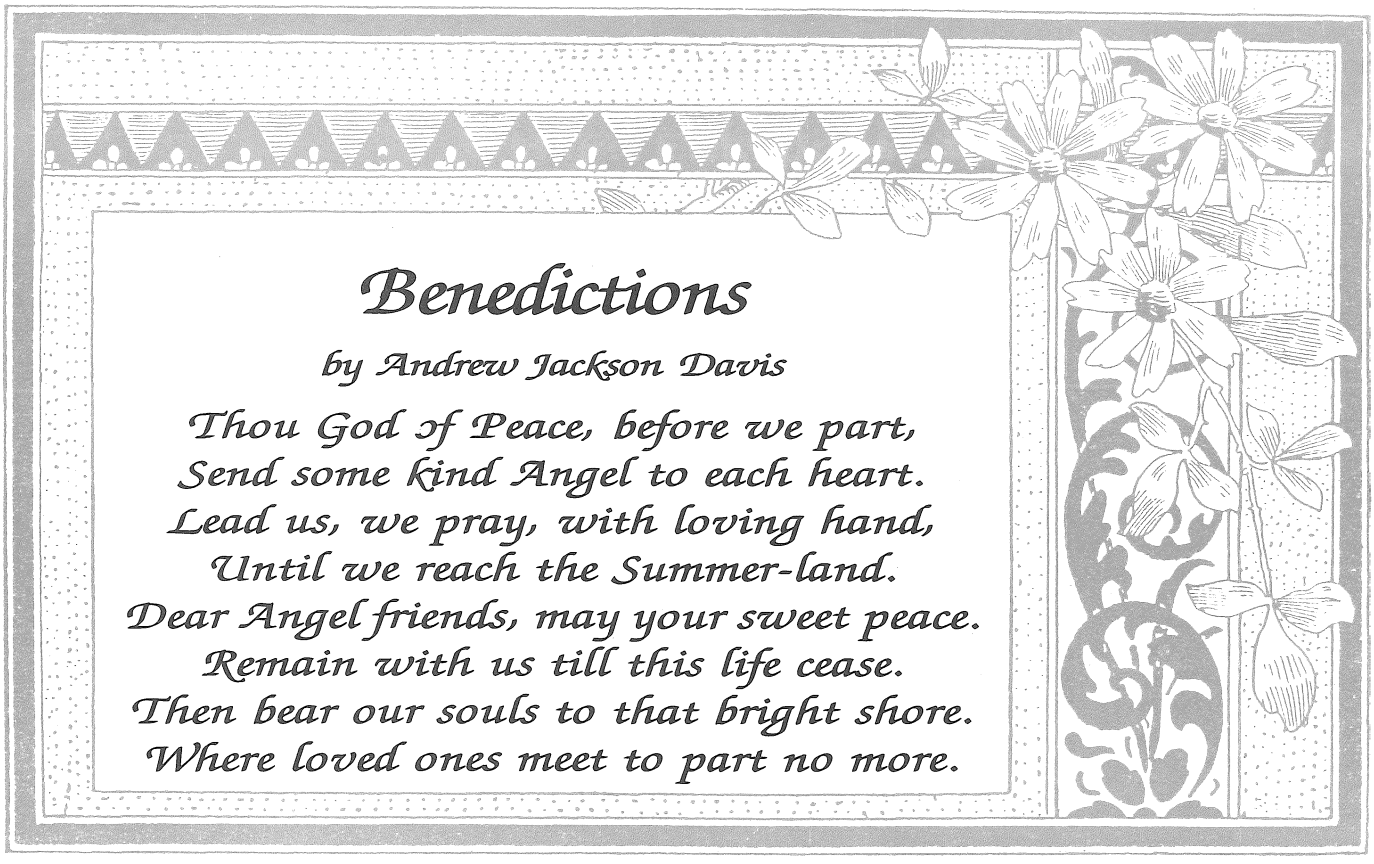
Today the workings of Spirit are investigated by scientific avenues under the label of Parapsychology. While the term Spiritualism is being avoided in the investigative studies it remains a fact that research in the realm of clairvoyance, telepathy, precognition, and retrocognition, psychokinesis, consciousness and psychic research changes the face of Spiritualism as well.

There is danger in the change taking place, but this danger is not apparent to the average observer. There are those, in Spiritualism, who would like to educate the Spiritualist in the ways of science and parapsychology with little or no thought given to the idea of educating the parapsychologist to Spiritualism. Since the scientist is not interested in religion as labelled by man, it appears to be difficult to blend the researching of the Spiritualist and the scientist. But it is very evident that both avenues of activity — the religion and philosophy of Spiritualism coupled with the phenomena of mediumship — will evolve in the hearts and minds of every individual through scientific avenues and man will come to know, full well, that the *"Temple of the living God"* of the Orthodox Christian is the Temple not made of stone and mortar by the hands of man, but the *"Temple of Spirit"* — *The God within.*

It has been said many times that the workings of Spirit will indeed Christianize Christianity and the reality of the Spirit will be in the heart of every man. Time marches on and truth prevails.

— Reprinted from TNS, June 1979.

POETRY








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Positive Statements To Help Create A Positive Day

Affirmations . . . SEPTEMBER 1993

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 I greet all I meet with a smile.	**2** I bring Spiritual truths into my daily life.	**3** Divine wisdom governs my thoughts and emotions.	**4** The curtain of illusion lifts to reveal illumination.
5 I support my friends. My friends support me.	**6** My life's work is God's work.	**7** Spiritual growth comes through service.	**8** I lift my voice in kindness.	**9** All of my needs are supplied.	**10** My Spirituality is the core of my being.	**11** My relaxing moments are filled with joy.
12 The Law of Good will never fail us if we accept it.	**13** I live in the Kingdom of God.	**14** My judgements and decisions are Divinely guided.	**15** Spirit works with my inner light to bring healing.	**16** God is everywhere.	**17** All my relationships are blessed and harmonious.	**18** I greet this day with love in my heart.
19 Today I renew my energy.	**20** The nature of God is Love, Light and Law.	**21** Affirmative prayer is a positive action of the mind.	**22** I am glad to be born and be able to express the light.	**23** There is a Higher Power evident in all life.	**24** God Bless all of my family.	**25** My conscious thoughts dwell on the positive.
26 My spirit speaks with love to other spirits.	**27** I know that life and the personality continues.	**28** A smile, a laugh, a song, encourage my moments.	**29** All life is my teacher.	**30** Harmony within comes as I meditate on God.		

Declaration of Principles

National Spiritualist Association of Churches

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



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