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The National Spiritualist Summit



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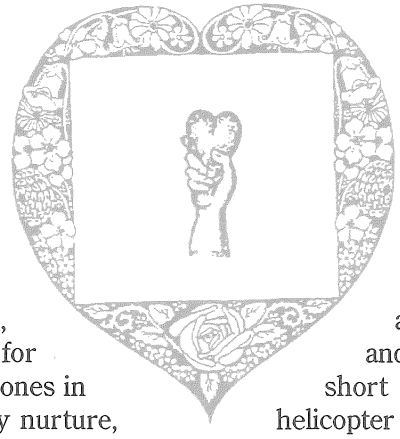
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Teaching Love...

BY THE REV. SANDRA PFORTMILLER, NST



When I review my life thinking about my teachers of love, a few ideas keep coming to mind—my mother, being a mother, and my pets who shared unconditional love with me.

Mothers come in all temperaments, shapes and sizes. They have strengths that amaze men. One day they will fight for what they believe in and the next day cry because their child hurt their knee. They will keep in touch, celebrate victories and give encouragement for lessons still to be learned. They hold their loved ones in prayer and in God's divine light. Most often they nurture, inspire, believe in, forgive and guide their charges with compassion and love.

What we learn about love comes to us at an early age from our family. It becomes a soul quality, found within and how we form relations with others. We are each teachers of love and realize early in life that as we give love, we receive love.

Being a teacher of love isn't always easy—there is a lot of responsibility! We teach as we set examples, and as a mother, there are times when being loving can be trying. Just think about the child, excited to learn, wanting to grow, to play, to share mom's time. The mother is on her way to pick her child up from day care after a difficult day at work, or she's not feeling well and all she wants to do is go to bed. Yet, when her child sees her, lights up and runs to hug her, the love wells within and the tiredness seems to lessen. Love is so healing. Could that be the Law of Return and the Law of Love joining together?

We think of mothers as the teacher, yet our children teach as much or more to their parents. As a young mother, I remember thinking my babies were miracles. Each discovery they made, as an infant and toddler, thrilled me too. Now, as a grandmother, I feel the same. My oldest grandson has a two-year-old, so the circle of life continues, and I enjoy watching the progress of my grandchildren at all ages.

We are perfect in our imperfections, which is part of our growth process to learn to love ourselves and others. Mothers and grandmothers love their children and try to help them as they grow with their lessons. Andrew Jackson Davis taught, "A child is the repository of infinite possibilities." A mother helps guide those possibilities.

Each lesson of love we learn helps us to be more loving and to further express the Divine. Often, because of a child's urging, a pet is added to the family. Pets can be great teachers of unconditional love.

"Animals are such agreeable friends—they ask no questions, they pass no criticisms." George Eliot. When we come home, our animal family greets us and welcomes us back. They are loving, forgiving, accepting, happy and protective.

My dog used to sniff-sniff me as though she was smelling my days activities. Then she would run around and back to me, so joyous to see me. Her short tail would go around in circles like a helicopter propeller and I was sure one day her hind quarters would lift into the air. Even when she got older, she acted like a puppy when I arrived home. I would smile, and feel the love in her greeting. Sometimes, after a busy day, with your cat or dog in your lap, or by your side, gazing at you with trusting eyes, you can begin to put life back into perspective; they help you relax; they help you to heal and they are wonderful, understanding listeners.

My dog was a Spiritualist too. When we did healing during our classes, she would lay down in the circle, or even under the healing chair, to benefit from the healing energy. When I tried to leave her outside, the class invited her in. They loved her and she loved them, so she joined us during classes.

She became ill while I was in the hospital for five weeks and died a short time after I came home. She still visits and I feel her around me and hear her washing her feet at night. This used to annoy me when I was trying to go to sleep, but now it comforts me to know that she is still here with me. One night, awhile back, I heard her bark several times in the back yard. I never found out why, but I felt she was still protecting me.

Real love from family, friends or animal friends never dies, so those on the Spirit side of life continue to share this energy. This is a blessing and a special gift of nature or Spirit. Life and love are experienced through our feelings. When I think of my mom, or dad, or my children, friends, or my animal friends, my heart energy center opens and I feel love. A thought has no meaning until we attach feeling to it. Love may be felt, may be experienced, may help bring fulfillment into our lives and I am grateful to all whom I have loved.

Life is the process of giving love and receiving love. It has been said we are either feeling love or feeling fear; giving love or withholding love; thinking spiritual or being material. It is up to you or me, it is our consciousness. Working to be more loving is how we grow and the lesson we want to share with others. Teach Love! Be Love! ☒

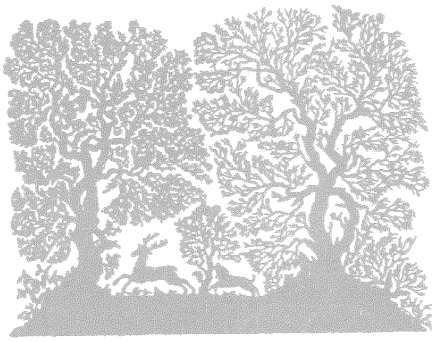
Animal Blessings

BY MARILYN KERCHER, Virginia

Let us celebrate our friendships with members of other species. Whenever we have a blessing of the animals, we think also of St. Francis of Assisi, the patron saint of animals and the environment.

St. Francis was Italian. He was born in Umbria in 1181 or 1182 and died in 1226. We know quite a bit about him, as his first biographer was a contemporary. His father was a wealthy cloth merchant, and Francis was educated but not a studious recluse. From the Catholic Encyclopedia of 1909[1]:

"Certain it is that the saint's early life gave no presage of the golden years that were to come. No one loved pleasure more than Francis; he had a ready wit, sang merrily, delighted in fine clothes and showy display. Handsome, gay, gallant, and courteous, he soon became the prime favorite among the young nobles of Assisi, the foremost in every feat of arms, the leader of the civil reveals, the very king of frolic. But even at this time Francis showed an instinctive sympathy with the poor, and though he spent money lavishly, it still flowed in such channels as to attest a princely magnanimity of spirit."



Francis got involved in several of the repetitive skirmishes between city states, and was captured and imprisoned several times. Each time seemed to cause him to become more contemplative.

Again, quoting from the encyclopedia:

"Although Francis still joined at times in the noisy revels of his former comrades, his changed demeanor plainly showed that his heart was no longer with them; a yearning for the life of the spirit had already possessed it... One day, while crossing the Umbrian plain on horseback, Francis unexpectedly drew near a poor leper. The sudden appearance of this repulsive object filled him with disgust and he instinctively retreated, but presently, controlling his natural aversion he dismounted, embraced the unfortunate man, and gave him all the money he had."

Francis went through many tribulations, took the vow of poverty literally, and suffered frail health for much of his later life. He was only 46 when he died. He founded the order of the Franciscans, but was said not to be a fanatic, at least for his times. He had a genuine reverence for life that transcended species and dogma, also unusual at the time.

"It was during Christmastide of (1223) that the Saint conceived the idea of celebrating the Nativity "in a new manner," by reproducing in a church at Greccio the *praesepio* (crèche) of Bethlehem, (with live animals), and he has thus come to be regarded as having inaugurated the popular devotion of the Crib. Christmas appears indeed to have been the favorite feast of Francis, and he wished to persuade the emperor to make a special law that men should (on Christmas) provide well for the birds and the beasts, as well as for the poor, so that all might have occasion to rejoice in the Lord."

He was a man of genuine compassion. "One night, we are told, the friary was aroused by the cry "I am dying." "Who are you," exclaimed Francis arising, "and why are you dying?" "I am dying of hunger," answered the voice of one who had been too prone to fasting. Whereupon Francis had a table laid out and sat down beside the famished friar, and lest the latter might be ashamed to eat alone, ordered all the other brethren to join in the repast."

Many of the stories of his charming the animals appear to have been embellishments made up after his death, but there were some eyewitness accounts.

"We find him pleading with the people of Gubbio to feed the fierce wolf that had ravished their flocks, because through hunger "Brother Wolf" had done this wrong. And the early legends have left us many an idyllic picture of how beasts and birds, alike susceptible to the charm of Francis's gentle ways, entered into loving companionship with him; how the hunted leveret sought to attract his notice; how the half-frozen bees crawled towards him in the winter to be fed; how the wild falcon fluttered around him; how the nightingale sang with him in sweetest content in the ilex grove at the Carceri, and how his "little brethren the birds" listened so devoutly to his sermon by the roadside near Bevagna that Francis chided himself for not having thought of preaching to them before... It has been said with pardonable warmth that Francis entered into glory in his lifetime, and that he is the one saint whom all succeeding generations have agreed in canonizing."

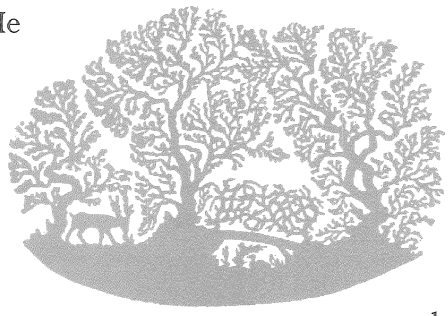
We bless the animals that St. Francis is said to have loved so well.

Most of us have had wonderful experiences with animals, seeing them in nature or having them as companions

(Continued on next page.)

in our homes. I have had many experiences with animals, but one of the most memorable was as a nine year old going to swim in the Russian River in Northern California. One day the water near the shoreline was inexplicably slimy. The next day there were hundreds of thousands of tiny frogs that had just hatched and were hopping about in their new little bodies.

The current Dalai Lama talks about how when he was a boy in Tibet, he used to try to catch the mice, not because he wished to kill them, but because he wanted to outsmart them. He says the mice in Tibet must be more clever than ordinary mice because he never succeeded in catching one. Instead, they became his models of enlightened conduct. He felt that, unlike most of us, they had figured out that the best thing they could do for themselves was to refrain from the short-term pleasure of cheese in order to have the long-term pleasure of living. He encourages us to follow their example.[2]



Many of us have felt able to communicate with animals either through observation of their behavior or through telepathy. For the last few years, there have been pet psychics who specialize in helping us communicate with the animals we are in companionship with. Animal communicator, Sonya Fitzpatrick, had a TV show for several years that showed her talking to many species of animals.[3]

In one show, she visited an alligator that had stopped eating and had become unusually lethargic. The keeper was concerned. Sonya asked the alligator what was wrong. Its diet had been changed, and it wanted the old diet. It didn't have a whole lot else to say, which would be consistent with a reptilian brain.

At the other end of the evolutionary tree, an animal psychic I know tells a story about her work with primates in zoos. One day she was brought in to talk things over with one that wasn't doing well. She went right into the cage among all the inhabitants and sat down to focus on the animal she was hired to address, while keeping track of the other primates in the cage. As she was doing this, an orangutan stealthily made his way around the perimeter of the cage and ended up behind her. He reached over and tapped her on the shoulder. She looked around to find herself facing the orangutan. "Gotcha," he said.

My friend, Judy, hired a pet psychic to talk to her cats. I had just given my cat to Judy, because I was home so little. Belle was a really sociable cat, who vocalized constantly. She seemed genuinely lonely when I wasn't around, and with a new job it was only going to get worse. So when I moved from my townhouse to my condo, I gave my cat to Judy who lived in the same building.

Belle seemed to take to the transfer of ownership very well. She had lived with me for eight years, but she didn't cower in her carrier when we arrived at Judy's. She got out immediately and started to explore. This was unusual, but seemed to be a good sign. Judy had another cat, Gremlin, a Tonkinese (a cross between a Burmese and a Siamese). Gremlin had only been with other Tonkinese. Belle was a pretty little alley cat. We wondered what he thought of this new resident.

So Judy and I hired the psychic to come talk to the cats. We did not tell her that Belle had recently been my cat, but Belle blew my cover immediately. "She's a real smart aleck," said the psychic.

Belle proceeded to tell all the family secrets. She talked about my disagreements with this or that family member, and she announced who she thought was right and who was wrong. In my townhouse, my neighbor had complained that there seemed to be some squirrels in the spaces between our units, but I never heard it and they never could prove it. But Belle said it was water dripping in the walls, and it was driving her crazy. I had had problems with aging pipes bursting, so I am not surprised. She wanted to know why I didn't bring home more Kentucky Fried Chicken for her. Belle LOVED KFC and would bedevil me until I would share.

We asked Gremlin, Judy's other cat, what he thought about Belle. "You said she would be pretty," complained Gremlin who had only seen cats that looked like himself, "but she's not." Belle didn't seem to care; she really liked Gremlin and was willing to win him over.

We asked Belle if she was surprised or upset about being given to Judy. "No," she said, "I like it here." Did you know you were going to move? In the feline version of rolling her eyes, Belle, who had moved with me from Ohio to Massachusetts to Virginia, said, "Well, duh, I noticed all the boxes."

Belle and Gremlin continue to live happily with Judy, ten floors above me.

And when I visit, I am careful what I say around them.

☒ ☒ ☒

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1. *The Catholic Encyclopedia*, Volume VI. Published 1909. New York: Robert Appleton Company, found on the web site: http://www.newadvent.org/cathen/06221a.htm.

2. *The Places That Scare You* by Pema Chodron. Boston: Shambala, 2005.

3. For tips on how to communicate with animals in your life, see the list of tips from Sonya Fitzpatrick at http://www.usatoday.com/life/television/2002/2002-06-03-pet-psychic.htm. These are excerpted from her book, *What the Animals Tell Me.*

4. Based on a lecture delivered April 15, 2007, by Marilyn Kercher at The Center for Spiritual Enlightenment.



Ron's Fish In The Pond Analogy

BY RONALD MEISSNER, Arizona

Fish are wonderful living beings. They live in water all their lives. They might call their plane of existence, a water plane. They are born in water, live their life in water, and make their transition in water, unless they are caught by a bear, or a fisherman's hook. The point is that their plane of existence to them, appears to be water. Our life is usually above the water and, we can look down on the fish, and know that they are part of our plane of existence. We can enter the water to observe them, and we can enjoy their water world with them for brief moments of time.

Sometimes adventurous fish, which are hungry, often leap out of the water to catch an insect. When they do this, they temporarily experience an OUT OF WATER EXPERIENCE. I am sure they have to watch other fish do this, to set their anxiety aside, and take the leap of faith, so to speak, when they are ready. They find out that their fins and tail do not function in their brief experience in this higher air, as they did in water, and are happy gravity returns them to their water plane of existence. Not all fish will make this dimensional leap of faith, but the inquisitive, and adventurous ones will.

Some fish are quite happy to live and play in their water dimension without ever wanting to have, AN OUT OF WATER EXPERIENCE. The fish that do make this leap of faith discover something new. For only a brief moment, they discover, while fully conscious, that they can exist in what they may perceive to be a lighter and higher dimension of reality. Although they only experience this air dimension for a brief time, they begin to realize there is more to their world than most other fish realize. They exhibit a sense of freedom that allows them to jump out of the water whenever they want, and not just for food. They live in their water dimension most of the time, and visit the air dimension only briefly, without as much fear or anxiety as the first time they tried it.

Our existence is similar to the fishes. We recognize that we live on the earth's surface in an air, water and earth environment, and sometimes for recreation we visit the fish's water environment. At first the fish are afraid of strange visitors called humans. They eventually learn that all people are not out to hurt them. They can only see the people clearly when people enter the water, but they can see unclear outlines of people when they are close to the water. The fish become aware that there are other beings that exist outside of their water dimension, even though they cannot see and hear them clearly most of the time.

Sometimes people who are near death, temporarily have an OUT OF BODY EXPERIENCE, and remember their brief visit in the astral realm. Some people can see spirit forms, and sometimes hear them, but not always clearly. Then like the fish in water, we begin to realize there is more to our world of existence than most people realize. We know that there are other beings in existence on higher planes because of what we can see and hear as we develop our mediumship.

Sometimes, like the fish in water, we cannot see spirit as clearly as we would like, and sometimes we only see an unclear outline, but we know someone is there trying to communicate with us. As we develop our mediumship, we realize we can develop abilities to see, hear and travel in the etheric realms of existence. Like the fish, we become aware there are other beings that exist outside of what we perceive to be our dimension. This ASTRAL TRAVELING is similar to the fish's leap of faith out of their water environment. Not everyone develops the ability to ASTRAL TRAVEL, just like some fish don't ever attempt to have an OUT OF WATER EXPERIENCE.

The first time you have an out of body experience, it may create some anxiety and fear, if the person does not understand what has happened. We discover, like the fish, that our hands, arms and feet are not needed as we float in the lighter and higher astral realm. Like fish, we sometimes see things we are not always used to. Sometimes we discover we can see spirit forms, but not always clearly, while fully conscious in this dimension.

This OUT OF BODY EXPERIENCE for most people removes the fear of death and they become more at peace with themselves than they have ever been. These experiences are helpful for us to evolve.

Maybe the fish need their OUT OF WATER EXPERIENCE so they may evolve, and also because they may be able to know somehow, that beyond their water and temporary air environment, there is more to existence than they imagined, another even higher plane, so to speak. Likewise, we must realize that there may be more to existence beyond even the astral realm.

So let me ask you, are the fish teaching us something? Are we teaching the fish something? Better still, are we teaching each other something, just by experiencing

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Spiritualism And What It Teaches

Reprinted from *TNS*, Sept. 1976.



Thirty interesting and instructive points and phrases taken from Spiritualist Literature.

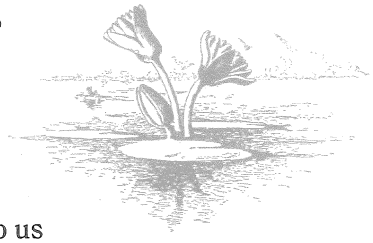
1. Spiritualism is the broad **Educator**, the **Emancipator**, the great **Revealer**, the **Comforter**; the **Messenger** from the **Over Soul** to humanity, linking earth to heaven, bringing the only proof of immortality.
2. It teaches personal responsibility.
3. It removes all fear of death, which is really the portal of the Spirit World.
4. It teaches that death is not the cessation of life, but mere change of condition.
5. It teaches, not that a man has a soul, but that man is a soul, and has a body.
6. That a man is a spiritual being now, even while encased in flesh.
7. That as man sows on earth he reaps in the life to come.
8. That those who have passed on are conscious—not asleep.
9. That communion between the living and the "dead" is scientifically proven. It thus brings comfort to the bereaved, and alleviates sorrow.
10. Spiritualism is a **World Religion, non-sectarian**, a Philosophy based on **scientific truth**, it shows man how to find his Soul, understand the "Natural Law," and have Life everlasting, without Death.
11. Spiritualism is based on three facts: The continuity of the human spirit, the existence of a Spirit World; and the spirit's ability, after physical death, to communicate with mortals.
12. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.
13. It brings to the surface man's spiritual gifts, such as inspiration, clairvoyance, clairaudience and healing powers.
14. It teaches that the spark of divinity dwells in all.
15. That as a flower gradually unfolds in beauty, so the spirit of man unfolds and develops in the spirit spheres.
16. Spiritualism is God's message to mortals, declaring there is **No Death**. That all who have passed on still live. There is hope in the Life beyond for the most sinful.
17. That every soul will progress through the ages to heights, sublime and glorious, where God is Love and Love is God.
18. Spiritualism is both a religion and a way of life, based upon fundamental truth, explained and amplified by revelation from wiser ones who have passed through death.
19. Spiritualism is the only Science, Religion and Philosophy, which furnishes positive proof (by oft repeated mental and physical phenomena, through mediumship) of the knowledge of spirit life, spirit return and the continuity of life.
20. It demonstrates the many Spiritual gifts with which mankind is endowed but which through want of knowledge have been allowed to lay dormant, or through prejudice have been violently and unjustly suppressed.
21. Spiritualism is the philosophy of life—all the direct opposite of materialism.
22. Spiritualism does not create truth, but is a living witness to the truth of a continued existence. It reveals it—demonstrates it, describing its inhabitants—their occupations and characteristics.
23. Spiritualism is not Spiritism, New Age or witchcraft. It is not talking with the dead for curiosity, for fleshly gratification, for selfish gain, for ambitious ends, or for unworthy, amusing, and irreligious purposes. This was the witch-spiritualism that Moses condemned. He did well.
24. **Spiritualism, in its broadest sense, is a knowledge of everything pertaining to the spiritual nature of human beings.** It is international, cosmopolitan, electric and uplifting.
25. Spiritualists believe in the great law, evolution. They teach there is sweet reward for well-doing and certain punishment for every wrong action; and that all the good and divine that is attained here will be retained when entering the Spirit World; that we are building now, by our conduct and character, our homes in the future state of immortality.
26. The corner stone, the foundation pillar of Spiritualism is **Spirit**, and **God** is **Spirit** essential and immutable. The philological scale runs thus: Spirit, Spiritual, Spiritualism. The spiritually-minded man is more than

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RON'S FISH IN THE POND ANALOGY *(Continued from page 6.)*

Nature on the earth plane at the same time?

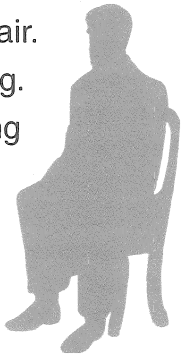
My answer to this, is that we learn to develop our consciousness from observing Nature in all it's grandeur. From the smallest amoeba, to the largest galaxy in existence. And please recognize that our spirit guides want to help us



expand our conscious awareness as much as possible about the higher planes of existence. They will always share information with us that helps us increase our awareness of all that is, and all that ever was.

☒ ☒ ☒

In the late 1700s, many houses consisted of a large room with only one chair. Commonly, a long wide board folded down from the wall, and was used for dining. The "head of the household" always sat in the chair while everyone else ate sitting on the floor. Occasionally a guest, who was usually a man, would be invited to sit in this chair during a meal. To sit in the chair meant you were important and in charge. They called the one sitting in the chair the "chair man." Today in business, we use the expression or title "Chairman" or "Chairman of the Board."



SPIRITUALISM AND WHAT IT TEACHES *(Continued from previous page.)*

mere, conscious spirit-man. Men and women are the architects of their own hells; they reap what they sow.

27. Spiritualism does not say "good night" in the hour of death, but rather gives the glad assurance of a most welcome "good morning" just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, permitting us to hear responsive words of loving affection from those we love. **The future life is a social life, a constructive life, a retributive life, and a progressive life**, where the soul sweeps onward and upward, in glory transcending glory, through the ages, into eternal progression.

28. Spiritualism is a **World Teacher, Inspirer** and **Comforter** to humanity. It aims at the unfoldment and upliftment of the race. It emancipates the mind from error. It interprets to men the great volume of Nature. It is the best key with which to unlock the storehouse of Spiritual Knowledge. It explains the enigmas and riddles of life. It brings all realms of Nature under law and asserts that man's whole duty in life is to find out the laws of Nature and conform to them.

29. War is regarded with horror by all true Spiritualists, all of whom believe in peace and brotherhood between man and man, and worldwide peace among the nations.

All aggressive wars, wars of conquest, wars for extension of territory or commercial privilege or trade, or colonization, are absolutely condemned by the ethics of Spiritualism.

Wars of self-defense, wars of liberation for the oppressed, wars for privileges vital to human life and happiness are justified, reluctantly, on the ground that a nation has the same right to fight in defense of its national life and in defense of human liberty as an individual has to fight in defense of his life and liberty under attack.

30. The Teaching of Spiritualism under the organizations, through the press; through Psychic Research; through great Apostles of the new belief working independently (Sir Oliver Lodge, Sir Arthur Conan Doyle, Andrew Jackson Davis, and many others); through the growth of liberal ideas incident to our age; through the development of the moral consciousness in man; and through the ministry of Unseen Angels and Spirits; will go on and on, to conquest, until the whole world shall know and rejoice when God's great family are linked in glad communication and fellowship. "There is no Death."

Spiritualism disperses the gloomy concepts found in the teachings of the past—teachings that were born in the darkness of the human mind and the savagery of the human heart—and everywhere presents to man the newer, truer and more cheerful views of human nature, life, death and the future.

Spiritualism brings "the touch of a vanished hand, the sound of a voice that is still." ☒

The Spirit Healer

BY PAUL D. WILSON
Reprinted from *TNS* 1976.

The Spirit Healer is one who formerly lived in a physical body for the period of his or her physical life. One who may have spent his physical life in some form of healing and having strong power wishes to continue healing the physical bodies and minds of mankind. This is a matter of choice by the spirit.

Most of this kind of work is done without the awareness of the human.

If the human is aware the treatment will be more effective by cooperation. Sometimes this is done while the human is asleep, as then relaxation is more complete. Relaxation lowers the resistance to any outside help.

The Forces of the Spirit are non-physical but induce physical results.

When this type of healer wants to become more effective he can seek a human being whose organism is in tune with him so that more can be done.

Magnetic Healers are the best assistants and the combination of two healers working together will reach many who are not reached effectively by true SPIRIT HEALING or MAGNETIC HEALING alone.

Spirit healing is the most common form of healing and most persons are not aware of it. It is direct from non-physical sources.

Spirits who spent their physical life doing some kind of healing usually wish to continue after physical transition. Their work has influenced even the medical profession in a number of ways as now man is being recognized as more than flesh in any healing profession.

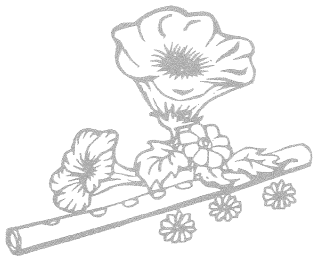
More than one spirit may participate in a single healing or working with a physical healer. For instance, Arigo, the South American trance surgeon, had, in addition to Dr. Fritz, a former German surgeon, about fifteen spirits helping. Each one had something to add to the curative force. This is the intent and purpose of man and Spirit working together.

Trance Healers are most successful. In spirit healing the patient may feel "pin pricks" which are spirit induced stronger amounts of force and chemicals as needed at a given time. ☒

Things To Think About

BY MERRY BROWNE

"Why the Rule is Golden"



Paramahansa Yogananda founded (SRF) Self Realization Fellowship in America in 1920 to promote harmony among all faiths. It has now grown to what is called "The Church of All Religions."

Several years ago, I was mystically given the understanding of why there is only one religion. It is very simple, but simply wonderful to know.

If we obey the commandments, we do not kill, steal or lie. We are faithful and loving to people which is living the Golden Rule of treating people the way we want to be treated. The Golden Rule is the core of all religions and, if obeyed, is also obeying the Commandments, hence, there is only one religion.

– Matthew 19:16-19
Ref: Matthew 7:12

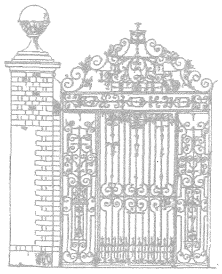
☒ ☒ ☒

Poetry From Spirit

© 2006

BY THE REV. DEL LAUDERBACK, Golden Gate Spiritualist Church

Poetry from the Spirit World, which appeared in a previous issue of *The National Spiritualist Summit*, talked about the spontaneous poetry given through trance mediums, mostly girls and young women, by workers from the spirit side.[1] The historical record shows that, within a few months of the first public meetings held by Margaretta Fox and Anne Leah Fox Fish in late 1849, trance mediums began coming forth who soon were giving nearly all the public demonstrations of spirit communication, a practice that continued at least through the first few decades of modern Spiritualism.[2]



Spirit manifested in a variety of ways to convince audiences, observers, and investigators that what was being given through the trance mediums had to come from some source outside the mediums and with capability far beyond that of any of the mediums. Audiences for public demonstrations picked the topic on which the trance mediums were asked to speak. The medium may have come onto the platform already in trance, as Cora Scott Richmond did, or would go into trance *immediately* after the topic was given. Either way, *immediately*, a long and learned discourse was given through the medium by spirit on the topic presented.[3] The eloquence of the speakers and the knowledge the speakers displayed were far beyond anything the typically uneducated young female mediums could know and beyond that of any member of the audience.[4] The discourse on the selected topic was sometimes given *in verse* to give further proof of the higher source responsible. One or more foreign languages could be used in the demonstration, languages impossible for the mediums involved to have known.[5]

Upon completing the discourse, the entrancing spirit would often take questions from those assembled. Then another topic may have been requested. *Immediately*, the same or a different spirit would give a long and often exceptionally beautiful poem on the topic. (See the poem, *Immortality*, in the January issue of *The Summit.*) The Shenandoah Indian woman, Ouina, worked this way from the Spirit side through "dead" trance medium Cora Scott Richmond.[6]

In the *NSAC Yearbook* each year, there is a lovely poem on the inside, front cover, a poem I am almost certain was given from spirit, possibly as a part of a longer work. The simplicity and beauty of these three stanzas are typical of poetry given from higher spirit realms.

Today the journey has ended.
I have worked out the mandates of fate.
Naked, alone, undefended,
I knock at the uttermost gate.

Lo! The gate swings wide at my knocking.
Across endless reaches I see,
Lost friends with laughter come flocking,
To give a glad greeting to me.

Farewell! The maze has been threaded.
This is the ending of strife.
Say not that death should be dreaded,
Tis but the beginning of Life.[7]

Poetry given by spirit through the trance mediums could also comment on the issues of the time. The historical record shows that Spiritualism was deeply involved in the many social reforms of the nineteenth century. Reforms such as the abolition of slavery, women's equal rights, and many others would be advocated from the public platform by *spirit* through their entranced medium. Spiritualist trance mediums normally shared the platform with other speakers at the large reform meetings and conventions of the day.[8]

Spiritualists and Spiritualism were a strong force in the movement to abolish slavery. William Lloyd Garrison, the editor of the leading Abolitionist periodical the *Liberator* and a leader of the movement to abolish slavery, came to Spiritualism early. He frequently attended séances held at Ann Leah Fox Underhill's home.[9] Equal rights for *all* women shared the reform agenda of the Spiritualists and the Garrisonian Abolitionists. Spiritualism was one of the reforms advocated by reformers of the era. The elimination of all forms of tyranny and oppression, temperance, the treatment of children and child labor, the appropriation of Indian lands, and women's dress and health were among the reform issues of the time.[10]

"Spiritualism became a major—if not *the* major—vehicle for the spread of woman's rights ideas in mid-century America."[11] The table on which Lucretia Mott and Elizabeth Cady Stanton wrote the agenda for the first Woman's Rights Convention at Seneca Falls, New York, in the summer of 1848, was "rocked" by raps. Raps were heard in Elizabeth Cady Stanton's home.[12]

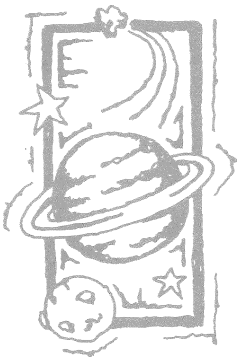
To Spiritualists of mid-nineteenth century America "woman's freedom is the world's redemption."[13] It is interesting to note the same point made by Lao Russell a century later that God's Universe is balanced, that God's Law insists on balance, and that the "prime cause" of the failures of human society is the *unbalance* created by the unequal

(Continued on next page.)

treatment of women. The imbalance created in human society opens the door to social unrest, war, and the chaos associated with war."[14]

Later in the twentieth century, the Mohave Indian Moonface, speaking through trance medium John Houldsworth, at a service of the Golden Gate Spiritualist Church, San Francisco, confirmed that the inequality of women with men and the mistreatment of women by men were *first* among the causes of all the unrest, war, and chaos in human society, past and present. Moonface further observed that while "Man walks ahead physically, squaw walk ahead spiritually." Moonface is telling us that, while men generally have greater physical strength, women are normally more spiritually advanced and of greater spiritual strength than men.[15]

The higher spirits, from almost the beginning of Modern Spiritualism, were involved with the elimination of oppression and slavery. They advocated reform directly to people through trance mediums at the large reform conventions and at other public meetings and demonstrations.[16] Medium Nettie Colburn was a frequent visitor in the Lincoln Whitehouse where séances were held for President Lincoln and others. At these séances, President Lincoln received the guidance of spirit in the conduct of the Civil War and encouragement to emancipate the slaves. Lincoln sometimes visited Nettie Colburn "in her rooms" for guidance from spirit as well.[17]



Trance medium Cora Scott Richmond visited Washington D.C. often in the 1860's and took up residence there in 1865, where she remained for a number of years. During the war years, President Lincoln participated in some of her séances. The Joint Committee of the Senate and House on Reconstruction visited Cora Scott Richmond frequently after the Civil War for guidance from spirit, sometimes as often as twice a week. Abraham Lincoln was one of those from the spirit side who spoke through Cora Richmond's trance mediumship, not too many months after his assassination. He frequently addressed the Joint Committee on Reconstruction through Cora Richmond's entranced body. Many of President Lincoln's friends witnessed these communications and testified that there was no doubt it was he. Unfortunately, the Joint Committee did not recommend to their respective House of Congress all that spirit advocated. They were unable to have some other matters, recommended by spirit, passed by Congress because of the politics of the time. Hence, as we know, Reconstruction was not successful.[18]

Spirit was involved with the government of our country in the twentieth century, as well. The Reverend Florence Becker, founder of the Golden Gate Spiritualist Church in San Francisco, held a séance for 39 senators and members of the House of Representatives in the 1920's. She met Franklin Roosevelt and talked with him when he was Governor of New York. Later, during World War II, President Roosevelt was to send a plane to San Francisco eight times to transport Florence Becker to Washington so that spirit could provide him and his advisors with guidance through her trance mediumship. Many who were members of the Golden Gate Spiritualist Church during World War II, and before, told me of these trips to Washington. These long time members, including the Reverend Becker, were still very active in the church when I began attending regularly in 1967 or '68.

At a Thanksgiving, 1865 trance address in Washington, D.C., Theodore Parker (1810-1860) gave the trance address through Cora Scott Richmond. In 1865, the Thirteenth Amendment outlawing slavery was passed in January, the war ended in April, President Lincoln was assassinated that same month, and the debate on Reconstruction was joined.

The Reverend Theodore Parker was a prominent Unitarian minister, and a series of his sermons was published by the *Banner of Light*, the most prominent Spiritualist periodical of the more than 214 Spiritualist periodicals that began publication in the nineteenth century. Following Theodore Parker's "characteristic and masterly Thanksgiving discourse," this poem was given through Cora Scott Richmond's entranced body, illustrating the poetic involvement of spirit with the affairs of State.[19]

A PROPHETIC VISION[20]

In a parlor, music haunted,
Kindly faces beaming near,
Kind hearts breathing words of cheer;
By the moonlights waves enchanted –
Bathed and folded in the moonlight,
In the music and the moonlight,
Conversation and sweet stillness,
Circling all our hearts around,
Blending with the waves of sound –
Such a perfect rapt'rous fullness,
Such a strange and perfect silence;
Moonlight, music, and sweet silence
Floating there.

Suddenly the parlor vanished,
Moonlight, music – all were gone;
And upon my spirit shone
Scenes and sights I thought were vanished,
Of a strange poetic vision –
A thrilling and prophetic vision,
Dawning there.

-I-

I stood within the Nation's Capitol:
The Senate Chamber was the scene

(Continued on next page.)

Of deepest interest; –there to extol
The virtues of the Nation, were convened
The people's giant minds,
And every gallery was filled,
And every isle was thronged,
And every heart was thrilled
By some deep theme debated there –
The theme of justice to a people wronged!
When, lo! An angel clad in white,
With dazzled face of wondrous light,
With plumes of majesty and might,
Holding a sheathed sword with olive twined,
Bearing a manuscript, swept like the wind
Close to the Speaker's stand –
Even the highest seat the power could reach: –
Placing thereon the paper, did command
By silence more palpable than speech,
That officer to read. With voice subdued
And tremulous (the multitude meanwhile
Thrilled with a strange expectancy) –
And thoughts whose strange foreboding did beguile
Him from his task – yet thus he read:
"A voice from South Carolina –
A true memorial from man to man –
From a people long oppressed,
From a people long distressed,
Long dishonored and betrayed,
Asking if the promise made,
Hailed by them with deepest ecstasy,
Of justice in accordance with God's plan
Shall be theirs?"
No voice was heard, save that of one whose form uprose
As if to grant the boon, when, lo! The Angel sped
And every senator bowed low his head,
In shame and fear.

– II –

Again within the hall I stood,
And multitudes were gathered there;
The young and gay and fair –
And foolish, wise and good,
And solemn faces there were seen,
And each one with a thoughtful mien
Listened attentively.
The Nation's voice spoke,
And in Solemn debate
Questioned they of the state
Of those who had just broke
Their fetters and were free –
When, lo! The Angel clad in white,
With wondrous power and great might,
Again appeared, bearing the sword,
Sheathed and entwined as before,
Bearing again the written word –
Came to the Speaker's desk once more,
And bade him read, while, o'er and o'er
That vast assemblage gathered there
A thrill was visible, as if the air
Was filled with unseen wings.
"Voice from man to man,
Asking if heaven's plan,
Shall be their just reward?"
Alas! Alas! It was so very hard
To see that angel bow its shining head –
To see the slow and measured tread
With which it stalked away –
While one uprose with swift regret,
As if to speak, The angel soft did say,
Smiling on him so sweetly, "No, not yet"

– III –

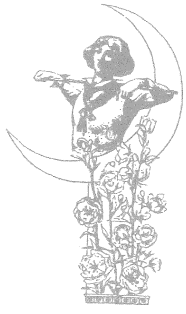
Once more within the Nation's Capitol
I stood; this time in that high Hall
Of Representatives from all the States;
Which august body evermore debates
The people's liberties, and rights, and powers;
More thronged and crowded than before,
Filled from its ceiling to the floor,
With anxious, earnest faces, longing eyes,
Watching the Nation's destinies.
An armed guard was there.
Stationed throughout the crowd,
And near the outer door,
Talking in voices loud,
Were those who seek for power
At the expense of right –
Who in the darkest hour
Of the Rebellion's night,
Sought to o'erthrow the government
With treason's serpent might;
When suddenly, more swift than before,
The crowned angel there appeared,
Rushing through the open door;
While the vast multitude, who feared,
Yet welcomed the strange visitant,
Sat awed, silent and expectant:
"Another and last appeal,
To know if ye will still conceal
The truth – and barter souls for power,
While rank corruption doth devour
Your manhood – From the South,
Speaking through paper's white-lipped mouth,
We ask again, if man to man,
Will grant the right of Heaven's plan?"
The Speaker ceased to read; a silent "No" was heard,
When, at the sound, as though a magic word

(Continued on next page.)

Were breathed, the Angel drew the sword,
Like Michael, the Archangel of the Lord;
Swept like the lightning, when afar
It cleaves the cloud and strikes the giant tree, –
So struck that lightening sword of Liberty!
Or, as the ocean by the tempest driven.
Wave after wave are upon the rocks riven;
So swayed and broke that tide of human forms.
Touched by the breath of the Avenger's storms.

– IV –

The scene was changed anew,
And slowly to my view,
Appeared the shining, blooming land,
Blessed by perennial Summer's hand,
Two armies, rank and file, were thus arrayed
For battle. A wronged and outraged race,
Who so long had waited and watched and prayed,
Were now about to trace
Their record on the page
Of human liberty.
Their faces colored were, but in their eyes
Gleamed the true fires of Freedom's prophecies.
The angel led them on,
And myriads of those
Who long with tongue and pen,
Have pled the rights of men,
In rank and file did close,
Sustaining them in deed –
Now in their hour of need,
Fighting for Liberty.
Arrayed against them were the hosts
Of lawful power – Of tyrants and of fools,
Who make the hearts of men but simple tools
To serve ambition; – and the horrid ghosts
Of treason and theology were there.
The Nation's government had sold its soul
Unto the Fiend of Power, whose mocking prayer
In waves of solemn blasphemy forever roll
Through temples built by man!
And now those hosts, born of great wrongs,
With Church and State to make the strong,
Came forth to crush humanity,
And trail the flag of Liberty
In dust and human gore.
Over the whole bright land,
O'er mountain, city, town,
Their ravages were spread;
And still the strong, true band
Of freedmen swept them down –
Until their leaders dead,
Their cause unjust and false,
Their hearts corrupt and sore –
They ceased to battle more.



And those who fought for Liberty and Truth,
And by the angel of Eternal Youth,
Beheld a newer government arise
Like that which governs all the skies,
And valleys teeming with rich grain,
And man, pure, free and glorified –
His truth and wisdom then applied,
While unto him was given;
Peace that was born of pain;
Liberty, child of Joy;
Love, with naught of alloy,
–And Justice, born of heaven.

☒ ☒ ☒

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[1] Braude, Ann, *Radical Spirits,* Beacon Press, Boston, 1989, pages 20, 23, 85-87, 115.
[2] Ibid, pages 21
[3] Barrett, Harrison D., *The Life Work of Cora L. B. Richmond,* Hack & Anderson, Chicago, 1895, pages 104-120.
Braude, Ann, *Radical Spirits,* pages 85-86, 88, 95, 97.
[4] Braude, Ann, *Radical Spirits,* page 85, 86, 88, 95.
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[6] Barrett, Harrison D., pages 101-120.
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[7] National Spiritualist Association of Churches, *NSAC 2006 Yearbook,* Lily Dale New York, 2006.
[8] Braude, Ann, *Radical Spirits,* pages 3, 6, 7, 56, 57, 62-64, 69-70, 72-73, 117, 197-199.
[9] Ibid, pages 3, 11, 17, 27, 29-30, 57, 60-61, 72, 74-81.
[10] Ibid, pages 3, 56-81.
[11] Ibid, page 57.
[12] Ibid, page 58.
[13] Ibid, page 57.
[14] Russell, Lao, *God Will Work with You but Not for You,* University of Science and Philosophy, Waynesboro, Virginia, 1955, pages 135-150.
[15] Moonface gave addresses through trance medium John Houldsworth from 1969-1997. Nearly all these talks were recorded, many by the author. The author has heard the recorded talk from which this information was taken on a number of occasions.
[16] Braude, Ann, *Radical Spirits,* pages 66-73.
[17] Barrett, Harrison D., page 240.
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[2] Barrett, Harrison D., pages 224-229, 242-246.
[2] Ibid, page 230.
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Braude, Ann, *Radical Spirits,* pages 75-76.
Harrison, Emma, page 511.
[2] Barrett, Harrison D., pages 230-235.

Positive Statements To Help Create a Positive Day.

Affirmations . . . MAY 2007

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 "A baby is God's opinion that life should go on." – *C. Sandburg*	**2** Spirit can inspire us with truth only as we are open to receive.	**3** Angels and guides can see your intentions in your requests.	**4** Dwelling on the appearance of a negative, compounds it. – *Science of Mind*	**5** Keep loving memories close to lift you up.
6 Each child has a loving spirit guide to encourage and help them.	**7** Let your heart and mind be loving as you enter into prayer.	**8** Ask yourself why you have a certain desire; what is your intention?	**9** Think outside of yourself, think of others.	**10** This very moment is a time of inspiration.	**11** "Your children are not your children. . . ." – *Kalil Gibran*	**12** "In the physical world, money talks. In the spiritual world, virtue talks."*
13 It is a divine privilege to be a Mother! Bless them all.	**14** The Law attracts to us guides of similar qualities to be perfected.	**15** We have an inner desire to return to Divine love we have already known.	**16** There is beauty in all Divine Creation.	**17** "Earth is the crib of humanity." – *Alice C. Miller*	**18** New beginnings, new growth arrives every day.	**19** Open your minds to truth. Open your hearts to loving energy.
20 "Your mind has the freedom to soar and be wide open."*	**21** Our guides have each perfected certain qualities that are unique to them.	**22** Each heart yearns for the blessing of pure love.	**23** "In the heart of God sits the origin of all creation."*	**24** "The loving Spirit, the infinite Everything, expresses as me!" – *E. Holmes*	**25** The Law of Mind follows the thoughts you choose.	**26** Change always starts with me taking the first step forward.
27 Be a positive participant in life, utilize God's life-giving energy.	**28** For every insight or lesson in my life, I am grateful.	**29** "Forgive yourself and others for the shadows of the past." – *E. Holmes*	**30** You create the script, star in the play, experience the drama.	**31** "Spirit is All. One is the other, All is One." – *Science of Mind*	* *Living Divine Relationships*, by Dr. & Master Thi Gang Sha	



HAPPY MOTHER'S DAY!!!








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SAN JOSE

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SANTA BARBARA

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SAN FRANCISCO

DECKINGER, Rev. Sandi, Certified Medium, 649 - 16th Ave., 94118; e-mail: sjaudust@earthlink.net.

VOGT, Rev. Drew, Certified Medium, CSSA Missionary, 4407 18th St., 94114 - (415) 568-7571, e-mail: drewvogt.org.

• CONNECTICUT •

MANCHESTER

DUBORD, Rev. Robin Thomas, NST, Certified Medium, Comm. Healer, Classes, Seminars, Lectures, Weddings and Funerals. P.O. Box 2048, 06045 - (860) 645-1196, e-mail: RobinThomasDubord@cox.net.

WEST HARTFORD

BARLOW, Rev. Joyce C., Assistant Pastor of First Spiritualist Church of Springfield, MA, National Spiritualist Teacher, Certified Medium, lectures, classes, weddings. Residence: Westford Condominiums, 183 Loomis Dr., Unit 101, 06107 - (860) 561-1489, e-mail: jcbarlow1104@sbcglobal.net.

WILLIMANTIC

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• FLORIDA •

CASSELBERRY

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CASSADAGA

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OCALA

HAGER, Rev. Elaine S., NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr., 34482-6683 - (352) 873-1951, e-mail: revelaine@cfl.rr.com.

WATSON, Rev. Sharon, NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr., 34482-6683 - (352) 873-1951, e-mail: sawatson@cfl.rr.com.

ORLANDO

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SANFORD

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• ILLINOIS •

CHICAGO

BOESEN, Rev. Marian, NST, Certified Medium; Private consultations, seminars, workshops; P.O. Box 826, Rock Falls, 61071, (815) 626-5788; e-mail: cherryvalleysc@verizon.net.

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

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

WILLIAMS, Rev. Arsenia J. Williams, NST, Certified Medium; Classes, seminars, workshops, private consultations, 10913 S. Parnell Ave., 60628 - (773) 995-1911, Fax (773) 995-9325; e-mail: hut6146@yahoo.com.

• INDIANA •

GARY

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• IOWA •

DAVENPORT

BUCHHOLZ, Rev. William E., Certified Medium and Comm. Healer, 806 E. Thirteenth St., 52803-4240 - (563) 326-3201.

• MAINE •

AUGUSTA

WALLACE, Rev. Earl L, Certified Medium, Comm. Healer, 124 Spring St., Gardiner, 04345 - (207) 582-6745; e-mail: godfreed@aol.com.

CANTON

HAWKINS, Rev. Kathleen, NST, Certified Medium, Comm. Healer, 1498 Main St., Hartford, 04220-5115 - (207) 597-3140; e-mail: khawkins@megalink.net.

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LITCHFIELD

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RAYMOND

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• MARYLAND •

CHEVY CHASE

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GLEN BURNIE / BALTIMORE

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• MASSACHUSETTS •

LOWELL

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• MINNESOTA •

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• NEVADA •

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• NEW HAMPSHIRE •

SALEM

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TRAVIS, Rev. Janet, NST, 23 Pleasant St., 03087-1775 - (603) 880-3599; e-mail: jtravis24@adelphia.net.

• NEW YORK •

BELLMORE

RIVERA, Rev. Milagros G., Medium and Spiritual Counselor, Healer; Readings and Classes, 1830 #21 Bellmore Ave., 11710-5567 - (516) 781-9773.

CLIFTON PARK

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

EAST AURORA

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WEST BABYLON

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• NORTH CAROLINA •

HENDERSONVILLE

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• RHODE ISLAND •

State Wide

KENT, Revs. Lynn and Brian, Certified Medium and Comm. Healer; specialize in physical phenomena table-tipping workshops, public readings for charity and grief counseling. (401) 864-8307; e-mail: lynn@lynnkent.com; website: www.lynnkent.com.

• OHIO •

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• PENNSYLVANIA •

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PORT VUE

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• TEXAS •

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KILLEEN

CROES, Rev. Lois, 2707 Polk St., Killeen, TX 76543 - (254) 699-1543; Medium, Healer, Reiki Master.

PFLUGERVILLE

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• VIRGINIA •

ALEXANDRIA

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HAMPTON

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VIRGINIA BEACH

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• WASHINGTON •

SEATTLE

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• WEST VIRGINIA •

GREAT CACAPON

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• CANADA •

MONTREAL, QUEBEC

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

DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

GLENDALE - Church of the Living Spirit, NSAC
Meeting place: 6670 W. Cactus Rd.; Mailing address: 9106 W. Willow Haven Court, Sun City, 85351; Co-Pastor, Rev. Janet Tisdale, NST, (623) 972-3916; Sun. Serv. 10:30 a.m.; website: www.churchofthelivingspirit.org.

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALIST ASSOCIATION
Pres., Janice Foote, (408) 744-0457; Secy., June Johnson, 41 Dearborn St., San Francisco 94110-1123, (415) 552-4022, Fax (267) 295-1152; e-mail: cssasecretary@msn.com.

AUBURN - Spiritualist Chapel of the Pines
457 Grass Valley Hwy. #7, 95603; Sun. Serv. 10:00 a.m.; All Message Serv. 7:00 p.m. the first and third Fri; Pastor, Rev. George Brenner; Pres., Edward Killmer; Secy., June E. Killmer (916) 783-3546; Tel. (530) 823-1816, Fax (916) 663-4691.

MONROVIA - The Spiritualist Church of Revelation
200 W. Colorado Blvd., 91016; Sun. Services 10:30 a.m.; Pastor, Martin Pina; Pres., Martin Pina; Secy., Randee Merrick Edwards; Church phone (626) 256-3403; e-mail: Greenry@earthlink.net.

SACRAMENTO - Central Spiritualist Church, NSAC
2500 Marconi Ave., Suite 209, 95821-4855. Mailing Address: 4800 Auburn Folsom Rd., #63, Loomis, 95650-9328; Sun. Serv. 10:00 am.; Classes (see Pastor); Healing All Message Serv. 7:00 p.m., last Tues. of the month; Pres., Denise E. Bell; Pastor, Rev. Sandra G. Dawson, NST, (916) 652-4568; e-mail: rdawson@wizwire.com; Secy., Deborah Ann Kinney, 2512 Morley Way, 95864, (916) 482-6614.

SAN BERNARDINO - Temple of Spiritual Truth, NSAC
732 N. Sierra Way (between Waterman Ave. and Arrowhead Ave.), 92402. Sun. Healing and Devotional Services 11:00 a.m.; Pastor, Rev. Sara Estes (Sally) NST, (909) 886-9242; e-mail: revsal60@aol.com; Secy., Richard Patteson, P.O. Box 7006, Riverside, 92513. Church meets at the American Legion Hall.

SAN FRANCISCO - The First Spiritual Temple, NSAC
"The Teaching Church" - Rev. Alfred A. Conner, NST; Pres., Rev. Donald McFarland, NST; Secy., Elsie Ann Soria, NST; 460 Dellbrook Ave. So., 94080; (650) 583-2739.

SAN FRANCISCO - Golden Gate Spiritualist Church
1901 Franklin St. (Corner of Clay) 94109; Sunday, Lyceum 9:30 a.m., Sept. thru May; Healing 10:30 a.m., Devotional Serv. 11:00 a.m.; Wed. Healing 7:30 p.m., Serv. 8:00 p.m., (415) 885-9976; Pastor, Rev. David Burr, NST; Pres., Sonny B. Gee; Secy., Engeltie Lauderback; website: www.GGSC.org.

SAN JOSE - The Spiritual Science of Life Church, NSAC
"The Friendly Church," 729 Morse Street, (Corner of Morse St. & Naglee), 95126; Sun. Serv. 6:30 p.m., 2nd & 4th Sunday; Pastor Rev. Louise Peruch, NST; 1327 W. Hedding St., 95126; (408) 615-0214; e-mail: PeruchLise@aol.com.

SAN LEANDRO - Spiritualist Church of Two Worlds
1550 San Leandro Blvd., (Deaf Comm. Center) 94577; Sun. Serv. Healing 10:30 a.m., Reg. Serv. 10:45 to 12:00; Co-Pastors, Rev.'s Betty and Don Nauratil, (925) 283-1449; Pres., Pat King, 1163 58th Ave., Oakland, 94621; All mail to Secy., Rev. Betty Nauratil, 1048 Via Roble, Lafayette, 94549-2925.

SANTA BARBARA - Summerland Spiritualist Church of The Comforter
1028 Garden St., 93101; (805) 965-4474; Pastor, Rev. Sandra Cook, D.D., e-mail: revsandic@msn.com; Sun. Healing Serv. 10:30 a.m., Devotional Serv. 11:00 a.m., Unfoldment Class 1:00 p.m., Wed. Message Serv. 6:30 p.m.

• COLORADO •

LITTLETON - Chapel of Spiritual Awareness
Pastor, Patricia J. Haskins-Schott, (303) 973-9993; **All mail** to: 6457 S. Xenon St., 80127; e-mail: chapelspiritawar@aol.com.

• CONNECTICUT •

CONNECTICUT STATE SPIRITUALIST ASSOCIATION
Pres., Rev. Lynn Gaffin, 70 Dell Ave., B5, New London, 06320-3346; Rev. Lynn Gaffin; e-mail: slynn@aol.com.

NEW LONDON - New London Spiritualist Church
2 Moore Court, 06320; (860) 440-3150; Sun. Serv. 10:30 a.m., Medium's Days last Sat. of month, 1-4 p.m.; Pres., Rev. Lynn Gaffin, 70 Dell Ave., #B5, 06320; e-mail: slynnh@aol.com; Secy., Suzanne Foulkes, 14 Birch St., Waterford, 06385; e-mail: srfoulkes@softhome.net; website: www.nlspiritualist.com.

NEWINGTON - The Church of The Infinite Spirit
Masonic Temple, 80 Walsh Ave., 06111; Sun. Serv. 10:30 – 12:00 the second and fourth Sundays during Sept., Oct., Nov., Jan., Feb., March and June. Open the first and third Sundays in Dec., and the second, third and fourth Sundays in April, and the second and fourth Sundays in May. Closed July & Aug.; Pastor, Allen Noddin, 174 Daley St., Forestville, 06010; Pres., Michael David Taylor, 42 Randal Ave., West Hatford, 06110, (860) 561-1236; e-mail: SHAKTIFKEX@aol.com; Contact Michael David Taylor at (860) 561-1236 for further information.

NIANTIC - Ladies Aid Society Camp at Pine Grove
June 16 - Sept. 11. Services, Sundays at 2:30, Tue., Thur., Sat. 7:30. For a program listing all Summer activities write to: Acting Secy., Susan Ferency, 12 Butlertown Rd., Waterford, 06385.

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

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

WILLIMANTIC - The First Spiritualist Church of Willimantic
268 High St., 06226, (860) 423-5774; Sun. Serv. 10:30 a.m. Sept. thru May; service twice a month June thru August. For more information, please call the church; Pastor, Joyce Orcutt, 14 Harbourt Dr., Winchester, NH 03740, (860) 742-7846; Licentiate Minister, Clinton Cady, P.O. Box 67, 06226.

• DISTRICT OF COLUMBIA •

WASHINGTON - The Church of Two Worlds, NSAC
Phone (202) 333-5114; Sun., Healing 2:00 p.m., Serv. 2:30 p.m.; Unfoldment & Abundance Class Wed. 7:30 p.m.; Pres.. Michael Gallion, LM; Secy., Rev. John Meerschaert, (240) 305-7233.

• FLORIDA •

ORLANDO - Spiritualist Church of Awareness, NSAC
3210 N. Chickasaw Trail (P.O. Box 571043, 32857-1043), (407) 678-3688; Sun. Serv. 10:30 a.m.; Wed. Serv. 7:30 p.m.; Healing, Sermon, Messages at all services; Sun. Children Lyceum; Pastors, Rev. E. Ann Otzelberger, NST, (407) 826-0807 and Rev. Jean Kerr Lerch, NST, (407) 719-9790; Pres./Asst. Pastor, Rev. Elaine Hager, NST; Secy., Stacy K. Davis, (407) 658-7624; Spiritualistchurchofawareness.org.

• ILLINOIS •

ILLINOIS STATE SPIRITUALIST ASSOCIATION OF CHURCHES
Peggy Bunch Cawley, 16450 Patricia Ave., Tinley Park, 60477, (708) 633-0196; e-mail peggybunch@comcast.net.

BURNHAM - Puritan Spiritualist Church, NSAC
13906 Greenbay Ave., 60633-1614, (708) 868-6080; Sun. Serv. 2:30 p.m.; Pastor, Rev. Darline Quinn; Asst. Pastor, Ruby Brya (708) 535-3589; Secy., Sandy Kilmek, 531 Pottawatomie Trail, Porter, IN 46304-1837, (219) 926-6884.

CHERRY VALLEY - Cherry Valley Spiritualist Camp, Inc.
8002 Service Rd., 61016, (815) 332-5359; Camp Season: June 1 thru Sept. 30; Serv., 10:30 to 11:00 Healing Meditation, 11:00 to 12:30 Church Service, Pot Luck follows; Pres., Ken Boesen (815) 626-5716; Secy., Marian Boesen, NST; e-mail: cherryvalleysc@verizon.net.

CHERRY VALLEY - Christabelle Spiritualist Church
8002 Service Rd., 61016, (815) 332-5359; Healing Serv. 10:30 a.m., Worship Service 11:00 a.m. every Sunday, Oct. thru May at Cherry Valley Spiritualist Camp; Pastor, Rev. Marian Boesen, (815) 626-5716; Pres. Kenneth Boesen, (815) 626-5716; Secy., Martha Witt, 1204 Game Farm Rd., Yorkville, 60560, (630) 553-2517.

CHICAGO - First Spiritualist Church of Harmony, Unity & Truth
Located in Tucker Smith Washington Spiritualist Temple, 6146 S. Ashland Ave., 60636; Worship Services 3:30 p.m. until 5:30 p.m. every Sunday. Secy., Antoinette Preston; Pastor, Rev. Arsenia Williams, 10913 S. Parnell Ave., 60628.

CHICAGO - The Church of The Spirit
2651 N. Central Park Ave., 60647-1101, (773) 489-5422; Chicago's Oldest Spiritualist Church; Sunday Family Worship: Healing, 10:00 a.m., Worship Serv., 10:30 a.m.; All Message Serv., 1st Wed., 7:00 p.m.; Call for current Development and Educational class schedule.; Pastor, Rev. Marrice Coverson; Secy., Dr. Alan Tenczar.

CHICAGO - Spiritualist Church of Truth
6343 West Cuyler (1/2 block north of Irving Pk.) 60634; Serv. 2:45 p.m., Healing, Lecture, Messages every Sunday, Lyceum Class the second and fourth Sunday at 2:00; Pastor & Pres., Rev. Florence Heyward; Secy., Judith Galar, 4050 N. Oriole Ave., Norridge, 60706-1117, (708) 452-8754.

CHICAGO - Tucker Smith Washington Spiritualist Temple
6146 S. Ashland Ave., 60636, (312) 436-0366.

LE ROY - J. T. & E. J. Crumbaugh Spiritualist Church
102 S. Pearl St., P.O. Box 174, 61752-0174); (309) 962-9076; Sundays-Adult Lyceum 11:00 a.m., Service 12:00 p.m.; Pastor, Rev. Bob Bianchi, NST; Pres., Charles Williams; Secy., Sharon Bianchi, (317) 945-8437. website: www.crumbaughchurch.org; e-mail: reverendbob@direct2spirit.com.

• INDIANA •

INDIANA STATE ASSOCIATION OF SPIRITUAL SCIENCE, NSAC
Secy., Bonnie J. Darby, 7274 Lakeside Woods Dr., Indianapolis, 46278, (317) 329-1217, Fax (317) 329-1218, e-mail: bdarby02@sbcglobal.net; Pres., Rev. Mildred Schlagel, (317) 291-0799.

GARY - First Spiritualist Church, Inc., NSAC
2430 W. 11th Ave.; Serv. Sun. 3:00 p.m.; Pastor & Pres., Rev. Jesse James, Jr., 1301 Pennsylvania St., 46407; Secy., Erma Russell, 2233 Vermont St., 46407; Unfoldment Classes 1st & 2nd Sat. of each month, 1:00 to 4:00 p.m., Lyceum Sun. 3:00 p.m.

INDIANAPOLIS - New Dawn Spirit of Light Church, Inc., NSAC
3637 W. 10th St., 46222-3376; Mailing Address: P.O. Box 24128, 46224-0138; Sun. Serv: Healing 11:00 a.m.; Devotional and Messages 11:30 a.m.; Thurs. 7:00 p.m. Development Class and Meditation; Every 5th Sunday All Message Service, covered dish dinner; Pastor, Rev. Mildred Schlagel, (317) 291-0799; Pres., Darrell King; Secy., Margie Mathews; Church phone (317) 917-0427; website: www.newdawnchurch.org.

MICHIGAN CITY - Spiritual Science Church, NSAC, Inc.
314 W. Coolspring Ave., 46360; Sun. Serv. 10:30 a.m.; Pastor, John Kampf, (574) 298-5080; All corresp., Spiritual Science Church, 1506 Farrand, LaPorte, 46350.

• IOWA •

CLINTON - First Spiritualist Church of Clinton, Iowa
(Basement of Universal Universalists on 30th & 3rd St.); Pastor, Rev. Georgia M. Reed, (563) 243-9738.

CLINTON - Mississippi Valley Spiritualist Assoc. Camp
P.O. Box 2019, Michigan City, IN 46360-2019; 2005 Camp Season, 7-9-05 thru 8-19; Stella LaTour, Secy., (219) 871-0686.

CLINTON - Sunflower Spiritualist Church
10 Mt. Pleasant Park; Mail to: P.O. Box 6, 52733-0006; Sun. Serv. at 10:00 a.m.

DAVENPORT - Spiritualist Harmony Church
1429 W. Seventh St., 52802-1212, (563) 324-9659; Sun. Healing Serv. 1:30 p.m.; Worship & Message Serv. 2:00 p.m.; Secy./Treas., Joy Strasser, (563) 445-1144.

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION OF CHURCHES
Pres., Graham Connolly, 66 Martin Heights, Raymond, 04071, (207) 655-6673; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, 04401, (207) 848-2273; Treas., Jeanne Bower, 159 Northport Ave., Belfast, 04915, (207) 338-1355. Please visit our website, http://www.mainespiritualism.org.

AUGUSTA - Augusta Spiritualist Church
Corner of Perham & Court Sts.; P.O. Box 2492, 04338; (207) 622-8980; Sun. Serv. 10:30 a.m.; Thurs. Awareness Class 7:00 p.m.; Pastor, Rev. Vaikko P. Allen, Sr., NST, (207) 622-2799, e-mail: vallen@adelphia.net; Secy., Phyllis Kenney, (207) 582-3912, e-mail: QofE@adelphia.net; Pres., Richard Woodworth, (207) 873-1188, 8 Sheldon Place, Lewiston 04240.

BANGOR - The Harrison D. Barrett Memorial Church, NSAC
114-118 Harlow St., (under Silo Seven Bookstore); Sun. Serv. 10:00 a.m.; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, 04401, (207) 848-2273, e-mail: betty.simpson@maine.gov. Church services may be canceled due to inclement weather, location may be changing in the future; website, http://www.hdbspiritualistchurch.org; Gallery Readings are held the second Friday of every month at 7:00 p.m. & Mediums Days are held the 2nd Saturday of every month, 10:00 a.m. to 2:00 p.m. Please call the secy. for more information; other contact number for the church is Sandy Scott, Pres. (207) 942-4098.

CANTON - Pinpoint of Light Spiritualist Camp
Mail address: PO Box 69, Paris ME 04271; Open July and August – Services, Seminars, and Classes; President Laurie Xanthos. For information call (207) 562-7152.

CANTON - Pinpoint of Light Spiritualist Center
Mail Address: PO Box 69, Paris ME 04271; Sun. Serv. 11:00 a.m. - 12:30 p.m., followed by a potluck lunch; Classes Thursday 7:30 - 9:00 p.m; Pres., Laurie Xanthos; For more information, call (207) 562-7152.

MADISON - Madison Spiritualist Camp
Located at Historic Lakewood Village, Rt. 201, six miles north of Skowhegan. Camp season runs July & August; Camp (207) 474-0124. Off season, contact Pres., Sue Jalbert, CH at (207) 655-6673 or Secy., Betty Simpson at (207) 848-2273; For program information and events, visit our website at www.madisoncamp.org.

NORTHPORT - Temple Heights Spiritual Camp Assoc.
Shore Road, Northport on Penobscot Bay; Camp session is from mid-June through Labor Day. A different featured medium each week. Church services Sun. at 2:30 p.m.; Tues. & Thurs. at 7:30 p.m.; Message Circles Wed. & Sat. at 7:30 p.m.; Workshops/seminars on Sat.; Accommodations available; June-Sept. call (207) 338-3029; Off season contact Pres., Earl Wallace at (207) 582-6745 or 124 Spring St., Gardiner, 04345; e-mail; godfreed@aol.com or Secy., Sue Jalbert, 66 Martin Heights, Raymond, 04071; e-mail: cats2@maine.rr.com; website: www.templeheightscamp.org .

NORTHPORT - Temple Heights Spiritualist Church
Shore Road, Northport; Services 2:30 p.m. Sundays at Temple Heights Spiritual Camp from May to October and at Excelsior Lodge on the Shore Road, Saturday Cove, Northport from Nov. to April; (207) 338-3029; Pres, Jean E. Bower, 159 Northport Ave., Belfast, 04915-6003, (207) 338-1355; Secy., Aloha Foley, Belfast, 04915-6003.

PORTLAND AREA - Portland Spiritualist Church
719 Main St., (Unitarian Universalist Church), Westbrook; Mailing Address: P.O. Box 6551 PTS, 04102; Sun. Serv. 6:30 p.m.; Fri. Class 7:30 p.m.; Pres., Rev. Graham Connolly, (207) 655-6673; e-mail: pschurch@maine.rr.com; website: www.portlandspiritualistchurch.org.

SCARBOROUGH - Inner Light Spiritualist Church
Gov. King Masonic Lodge, Rt. 1; Sun. Healing 10:00 a.m.; Service 10:30 a.m. to 12:00; Rev. Gloria Nye, (207) 786-4401.

• MARYLAND •

PASADENA/BALTIMORE - The Light Center Spiritualist Church
HELD AT: 4505 Mountain Rd., Pasadena, 21122; Office: 7851 Foxfarm Ln., Glen Burnie, 21061; (410) 590-9167; www.LightCenter.org; Services: Sunday Devotional Serv. 11:00 a.m.; fellowship following service; Friday night classes 7:30 p.m.; 5th Friday Healing/Message Serv. 7:30 p.m.; Events: Workshops, Guest Speakers/Mediums, Circles, Gallery Readings.

• MASSACHUSETTS •

ONSET - On-I-Set Wigwam Co-Workers Spiritualist Camp
Season opens June 9th till Labor Day weekend; Camp phone (860) 439-1395; Sun. Serv. 2:30 p.m.; Wed. Open Class 6 p.m. & Service 7:30 p.m.; Mediums Day's - Message Circles - Workshops/Seminars scheduled; Prior to season call or write for a full program: P.O. Box 1556, 02558.

REHOBOTH - First Spiritualist Church of Brockton, Inc., NSAC
Services held at 10:00 a.m. every Sunday at the Anawan Grange Bldg., junction Rts. 44 & 118; Mailing address: P.O. Box 145, 02769, e-mail: firstspiritualistchurch.com. For more information contact Secretary, Sally Kubitschek, (508) 226-6580.

SALEM - First Spiritualist Church of Salem
34 Warren St., 01970; Sun. Early Serv. 5:30-6:00 p.m.; Lunch break 6:00-6:30 p.m., Healing & Evening Serv. 6:30-8:00 p.m.; Telephone for weather cancellations, (978) 745-2098; Church season is Sun. after Labor Day - June; Pres., Bradley Gosselin, 147 Sylvan St., Danvers, 01923 - (978) 774-1571, e-mail: BGoss92409@aol.com; Secy., Nancy L. Karolides, 144 Boston St., Middleton, 01949, (978) 774-4048.

SPRINGFIELD - The First Spiritualist Church of Springfield, Inc.
33-37 Bliss St., 01105, (413) 732-1234; Worship Serv., 2nd Sun. after Labor Day until last Sun. in June at 10:30 a.m.; Development classes with sign-up; Pastor, Rev. John F. Sullivan, P.O. Box 392, Worthington, 01098 - (413) 238-5344, e-mail: jsulli1942@aol.com; Pres., Tom Ruelke, 86 Orchard Hill Rd., Littleton, NH 03561, e-mail: bigrock@verizon.net; Secy., Denise St. Pierre, e-mail: Denise1957@aol.com.

• MICHIGAN •

MICHIGAN STATE SPIRITUALIST ASSOC. OF CHURCHES
Pres., Marcia Hyatt, 4161 Buckingham, Detroit, 48224-3538; Secy., Rev. Marguerite I. Gutt, NST, 813 E. Evelyn, Hazel Park, 48030-3106, (248) 548-2240.

CHARLEVOIX - The Golden Rule Spiritualist Church
07444 Old US 31 North, 49720-9422; Sun. Serv. 10:30 a.m., except during July and August because our "camp" operates in the same location. Located halfway between Petroskey and Charlevoix. Turn on Murray Road and immediately turn right on Old 31 N - go 8 tenths of a mile on the left; Pastor, Rev. Cosie Allen, NST and Certified Medium; website: www.nlmsc.org; Contact Person: Susan Hoshield, Secy., 421 Emmet St., Petroskey, 49770, (231) 247-9417; e-mail: shosh@youraccordion.com.

CHARLEVOIX - Northern Lake Michigan Spiritualist Camp
Please see Golden Rule Spiritualist Church listing for contact information, driving directions, or website www.nlmsc.org: Open July and August for Sunday services at 10:30 a.m. and Wednesday services at 7:30 p.m.; Potluck follows Sunday service and bonfire with snacks follows Wednesday service; Classes, circles and readings/private consultations available. Pastor, Rev. Cosie Allen, NST and Certified Medium.

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

FERNDALE - First Spiritualist Temple of Detroit
2724 Goodrich, 48220; Sat. Serv. 7:00 p.m.; Secy., Dianne Smith.

LESLIE - Flower Memorial Spiritualist Church
Jackie North, e-mail: J91943@AOL.com, (517) 589-9259.

ROYAL OAK - First Spiritual Temple
3224 Greenfield Rd. (1 1/2 blocks So. of 13 Mile), 48073-6534; Sun. Serv. 10:00 a.m. & 7:00 p.m.; Pastor, Rev. Marguerite Gutt, NST, (248) 548-2240.

SOUTH BRANCH - Chain Lake Spiritualist Camp Association
8000 W. Chain Lake Rd., 48761-0089; Sun. Serv. 11:00 a.m., June, July, August; Annual Retreat July; Lyceum Dir., Dawn Hyatt; Pres., Wendall Weichner, 8004 W. Chain Lake Rd., 48761; Mailing Address: Dianne Smith, 631 Spencer, Ferndale, 48220.

• MINNESOTA •

MINNEAPOLIS - Spirit of Life Spiritualist Church
Services at Lake Harriet Comm. Church at 4401 Upton Ave. S., 55410.

ROCHESTER - Third Spirit of Life Spiritualist Church
Meeting place: 1500 First Ave. NE, Ste. 112; Services Mon. 7:00 p.m.; Pastors, Rev. Joyce E. Young, NST, and Rev. John E. Young, NST; Secy., (507) 775-6358; Mailing address, P.O. Box 7312, 55903.

ST. PAUL - Spiritual Science Spiritualist Church
Conference Rm. - 411 Main St., Labor Union Hall; Sun. Morning Serv. only, 10:00 a.m.; Pres./Speaker, Joan LeDuc, 2169 Scheffer Ave., 55116-1255, (651) 699-4858; Secy., Gerald Kemling; Church phone (651) 225-4609.

• MISSOURI •

ST. LOUIS - Fifth Spiritualist Church of St. Louis
6026 S. Kingshighway Blvd., 63109-3558; Sun. Serv. 10:30 a.m.; Healing, Meditation & All Message Service, 1st Wed. of the month at 7:00 p.m.; Pastor, Toye E. Stinson, 214 Nadine, Cahokia, IL 63114; Pres., Mike Homan, 3297 Hawthorne, Alton, IL 62002, (618) 463-0357.

• NEBRASKA •

OMAHA - Spiritual Science & Philosophy Church, NSAC
321 Hascall St., 68108-2121; Sun. Serv. 11:00 a.m.; Sunday Philosophy Class Noon when scheduled; Pastor & Secy., Alace Jayne Fanslau, 321 Hascall St., 68108-2121, (402) 345-0101.

• NEVADA •

LAS VEGAS - Spiritualist Desert Church
3355 W. Spring Mountain Rd., #19, 89102, (702) 876-8783, website: http://communitylink.reviewjournal.com/lvrj/sdclv; Service times: Sun. 11:00 a.m., Sunday evening 6:30 p.m., Thurs. 6:30 p.m., Healing Meditation, with a Spiritualist development class following the service, every one welcome. Vicky Homann, Pres., (702) 369-9449, e-mail: VickyVJean@aol.com.

• NEW HAMPSHIRE •

SALEM - The Church of Spiritual Life, Inc.
Masonic Hall on Main St., Rte. 97; Mailing address: P.O. Box 144, 03079; Sunday Service 10:30 a.m.; Wed. classes 7:15 p.m.; Call Pastor, Dwight Broadstone, (609) 783-4456; website: http:www.nhspiritualist.com.

• NEW JERSEY •

WESTVILLE - Church of Eternal Life
243 W. Olive & Folsom Sts., 08093; Sun. Worship & Message Serv. 11:00 a.m., (856) 456-2196 for cancellations; Pres., Russell E. Joyce, 300 McCourt Ave., Berlin, (856) 767-1651; Secy., Kathleen M. Pollack, 4305 Broadway, Gloucester, 08030, (856) 456-3401; website: http://users.snip.net/~spiritone.

WENONAH - Stow Memorial Foundation
Muriel De Young, 305 Carnegie Ave., Wenonah.

• NEW YORK •

EAST AURORA - First Spiritualist Temple
29 Temple Pl., P.O. Box 465, 14052, (716) 652-5018, www.eastauroraspiritualism.com; Sun. Healing Service 10:30 a.m.; Lecture and Message Service 11:00 a.m.; Social Hour 12:15 p.m.; Dinner Day 3rd Sun. of month; Secy., Jeanne Phoenix Laurel, (716) 286-8628 or (716) 876-4805.

LILY DALE - Lily Dale Assembly
5 Melrose Park, 14752, (716) 595-8721, Fax (716) 595-2442; Office Hours, Sept.-June, M-F, 10 a.m.-2 p.m; June-Aug, M-F, 9 a.m.-4p.m., Sat. 9 a.m.-12 Noon, closed Sunday; Camp Season: Last Friday in June to day before Labor Day; contact Lynne Forget, Secretary; website: www.lilydaleassembly.com; e-mail: lilydale@netsync.net.

LILY DALE - Lily Dale Spiritualist Church
East St., P.O. Box 1128, 14752-1128, (716) 595-3971; Sun. Serv. 10:00 a.m.; Healing & Message Serv. each Wed. 7:30 p.m.; Pres., Ronald Robertson, (716) 664-9236; Secy., Sueanna Vollmar.

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC
Healing & Worship Service, Sun. 11:00 a.m. at the Smithtown Masonic Temple, 34 River Rd. (Nisequogue River Rd.), Smithtown; Pastor, Rev. Patricia Anne Duffield, NST, (631) 588-3150; Mailing address: 10 Ackerley Lane, Lake Ronkonkoma, 11779; e-mail: kenpatduff@hotmail.com; website: www.asois.org.

LONG ISLAND - New Horizons Spiritualist Church, NSAC
Sun. Serv. 10:00 a.m., 280 Rt. 109, Farmingdale; Classes available; Mail to: Frances Werbeck, Secy., 43 Grand Ave., Lynbrook, 11563, (516) 593-7213; Pastor, Rev. N. A. Lloyd, NST, 10 Muncy Ave., Apt. 301, W. Babylon, 11704, (631) 669-3226, e-mail: nlloyd@suffolk.lib.ny.us.

LONG ISLAND - Summerland Church of Light, NSAC
Healing and Worship Service: Sunday 10:00 a.m. service held at 225 Wireless Blvd., Hauppauge; Church Mailing Address: P.O. Box 5209, Hauppauge, 11788-5209, (631) 732-0421; Pastor, Rev. Richard Schoeller, NST, (631) 470-0221; website: www.summerlandchurchoflight.com.

LONG ISLAND - Temple of Metaphysical Science, NSAC
So. Ocean Ave. & Baker St., Patchogue, 11772; Sun. Serv.: Healing and Worship 11:00 a.m.; Pastor, Rev. Hugo Ruiz, NST; Mailing address: P.O. Box 3400, Patchogue, 11772, 800-316-1231; website: http://www.TMS-Li.org.

ROCHESTER - Plymouth Spiritualist Church
29 Vick Park A, 14607; (585) 271-1470; Voicemail (585) 234-2362; e-mail & website: Plymouthspiritualistchurch.org; Sun. Devotional Serv. 10:30 a.m. - noon; Guided Meditation Sundays 9:00 - 9:30 a.m.; First & Third Wed. All Message Serv. with Spiritual Healing 7:00 - 9:00 p.m.; Mediumship & Meditation Circle every Tuesday 7:00 - 9:30 p.m.; Pastor, Robin Higgins; Pres., Joanne Antinore; Secy., Kathy Manikowski; Sunflowernl@aol.com.

• OHIO •

ASHLEY - Ashley Spiritualist Camp Association
6 Wooley Park Drive, 43003; Mail to: Selina Duffey, Secy., P.O. Box 277, 43003-0277; For additional information contact: Steven Duffey, (740) 747-2212.

ASHLEY - First Spiritualist Church of Linden
6 Wooley Park Drive, 43003; Mail to: Chrys Rice, Secy., P.O. Box 648, 43003-0648; Sun. Serv. 7:00 p.m.; For additional information, please contact: Treas., Steven Duffey, (740) 747-2212.

ASHLEY - Spiritualist Church of Spirit Revelation
Mail to: P.O. Box 253, 43003-0253; Wed. Serv., 7:00 p.m.; For additional information, please contact: Secy., Judy A. Pearsell, (740) 747-2688, e-mail: JJPearsell@hotmail.com.

ASHTABULA - First Spiritualist Church
4230 Main Ave.; 44004-6851; Sun. Serv., 2:00 p.m., Healing & Clairvoyance; **TELEPHONE FOR WEATHER CANCELLATIONS.** Pres., Dorothy A. Benes, 8513 Creek Rd., Williamsfield, 44093-9712; Phone: (440) 293-7056; For information contact: Charles J. Benes, 8513 Creek Rd., Williamsfield, 44093; Phone: (440) 293-7056. **LET PHONE RING.** Services are held starting with the 2nd Sun. in Sept. and continue through the last Sun. in May. Church is not in session during June, July, and Aug.

DAYTON - Spiritual Life Center, NSAC
611 Watervliet Ave., 45420-2544, (937) 878-1165; Pastor, Rev. Raymond Moschke, e-mail: RMoschke@aol.com.

• OKLAHOMA •

OKLAHOMA CITY - Central Spiritualist Church
2348 N.W. 36th St., Sun. Serv. 2:30 p.m.; Lyceum Sun. 1:00 p.m.; Pastor, Juanita Oyer; Pres., Charlotte Griffin, 1331 Lafayette; Secy., Juanita R. Oyer, 6216 S.E. 10th St., 73110, (405) 732-7975.

• PENNSYLVANIA •

ALLENTOWN - Getter Memorial Church, NSAC
1123 Oak, 18102; e-mail: getter@entermail.net; Lyceum 9:30 a.m. with Sun. Service to follow at 10:00 a.m. including healing and message work; Pastor, Rev. Ludwig Zernicek, NST; e-mail: rev_lance@entermail.net, phone (610) 770-7560; Pres., Sharon George-Politz, C.M., (610) 434-3454; Secy., Susan Zernicek, e-mail: getter_sec@entermail.net. or phone (610) 770-7560.

McKEESPORT - First Spiritualist Church
809 Locust St., 15132, (412) 672-1272, Fax (412) 469-2686; Sun. Serv. 10:30 a.m., Healing, 11:00 a.m. Lecture and Messages; Tues. Mediumship Development Class; Church Social 2nd Friday each month; Minister, Carol O. Perella, L.M.; Pres., Gary Miller, (412) 901-3320, e-mail: gmsprt@comcast.net; Secy./Treas., Jeanne Turchek, (412) 414-7812; e-mail: angelgide@juno.com; web site www.firstspiritualist.org.

PHILADELPHIA - Second Spiritualist Church
423 S. Broad St., 19147, (215) 735-9630; Lyceum Sun. 4:30 p.m.; Healing and Worship Service 5:30 p.m.; Wed. all message, 7:45 p.m.; Pastor, John E. Faison, Sr.; Co-Pastor, Betty Hutt; Secy., Gladys M. Faison, 2118 N. Natrona St., 19121, (215) 232-9219.

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

• TEXAS •

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

CAMERON - First Spiritualist Church of Cameron
Pres., Pearlie Krenek, 627 F.M. 1600, 76520, Fax: (254) 697-2275.

DALLAS - Second Spiritualist Church, NSAC
4905 Inwood Dr., Rowlett, 75088; Devotional, Healing and Message Serv., 2nd and 4th Sunday's each month at 2:30 p.m. until 4:30 p.m.; Class/Circle following service at 4:30 p.m.; Pres., Julie de Araujo, (972) 276-8232; Mail: P.O. Box 464, China Spring, 76633; e-mail: SSC@SSCNSAC.ORG; website: http://SSCNSAC.org.

HOUSTON - First Church Of Divine Science, NSAC
2115 Turner Dr., 77093; Mailing Addr.: P.O. Box 11088, 77293-1088; Pres., Rev. Jovita Jessup; Rev. Marie W. Smith; Secy., Liana V. Liles; Sun. Serv. 2:30 p.m.; Wed. Service: 7:30 p.m. Open healing, meditation, & messages from Spirit; Fri. Spiritual Development 8:00 p.m.; Sat. Spiritual Development 10:00 a.m.; (713) 695-2550; e-mail: firstchurchofdiv@aol.com; website: www.houstonspiritualist.church.org.

LOCKHART - Angels of Light Spiritualist Church, NSAC
2714 FM 713, 78644-4163; Traditional Services 2:00 p.m. every 2nd & 4th Sundays.

SAN ANTONIO - Louise Scholtz Memorial Chapel, NSAC
1627 PanAm Expwy. North, 78208-1143, (210) 225-2354; Sun. Serv. 10:30 a.m. to 11:30 a.m.; Co-Pastors, Hector Caldera and Alex Sifuentes.

• VIRGINIA •

FALLS CHURCH - Center for Spiritual Enlightenment, NSAC
222 N. Washington Street; Mailing Address: CSE (NSAC), P.O. Box 6535, 22040-6535; (703) 645-8060; website: www.TheCSE.org; e-mail: thecse@TheCSE.org; Year-round Serv.; Healing Serv. each Sun. 10:00 a.m., followed by Devotional Serv. at 10:30 a.m.; Children's Lyceum 10:00 a.m., Sept. through June; Judy Griesse, Debbie Shoop, Lyceum Co-Directors; Pastor, Rev. B. Anne Gehman; Asst. Pastor, Rev. Patricia A. Stranahan; Pres., Rita O'Connor; Secy., Steve Vogel, 449 Hampton Court, 22046-4121; (703) 241-3763; e-mail: steven.j.vogel@earthlink.net; Exec. Coordinator, Sherry Truhlar, 1670 Fitzgerald Lane, Alexandria, 22302, (703) 577-7807.

NORFOLK - The Memorial Spiritualist Church, NSAC
307 W. 37th St., 23508, (757) 622-5070; Service held on Sundays at 11:00 a.m. and 7:30 p.m.; Wed. at 7:30 p.m.; Healing available at 7:00 p.m. Sun. and Wed.; Pres., Jim Watson; Secy., Ann Marie Croteau; Lyceum Director, Rev. Kathleen Cribb.

• WASHINGTON •

MILTON - Church of Divine Grace, NSAC
Services held Sunday at 11:00 a.m., Camp Edgewood, 1228 26th Ave. Ct., 98354; Student Pastor, Atira Hatton; Pres., Sherry Valentine, (253) 833-4250, 11113 SE 323rd St., Auburn, 98092; Secy., Karen Wennerlind, e-mail: DivinegraceNSAC@comcast.net.

MILTON - Camp Edgewood, NSAC Assoc.
1228 - 26th Ave. Ct., 98354; Tel. (253) 927-2050, Fax (253) 927-7531; Pres., David Chapman, Sr.; Vice-Pres., Colleen Mohler (253) 927-2365; Secy., Denice Chapman, E-mail: campedgewood@yahoo.com.

MILTON - Church of Spiritual Unity, NSAC
Camp Edgewood - Church Serv. Sundays, 2:00 p.m.; Pastor, LaVerne Pemberton, (206) 722-2348; Pres., Colleen Mohler, 1210 - 26th Ave. Ct., 98354, (253) 927-2365; Secy., Cynthia Frye, (253) 925-2050.

MILTON - Church of Spiritual Truth, NSAC
Sun. Serv. 11:00 a.m., held in the Healing Center located at Camp Edgewood, NSAC, 1228 26th Ave. Ct., 98354; Student Pastor, Dee Chapman; Pres., David R. Chapman, Sr.; Secy., Denice (Dee) L. Chapman, P.O. Box 1856, 98354.

• WEST VIRGINIA •

WHEELING - First Spiritualist Association of Wheeling
(Way Memorial Temple) N. Broadway & Maryland Sts., (304) 233-5065; Sun. Lyceum at 9:30 a.m.; Sun. Healing and Worship Serv. 10:45 a.m.; Tues. Development Circle 7:00 p.m. with Alan Zerla; Wed. Healing 6:30 p.m., Wed. Message Serv. 7:30 p.m. with Pam Baker Shaw; Secy., Don Scott (740) 695-9940; e-mail: spirittime@webtv.net; Pres., Sue-Beth Warren (304) 242-6032; e-mail: suebethwarren@comcast.net; Church website: http://www.waymemorialtemple.org.

• WISCONSIN •

WEST ALLIS - First Spiritualist Church of West Allis
6228 W. Washington St., 53214; Sun. Healing & Worship Serv. 10:30 a.m.; Pastor, Rev. Pamla Ashlay-McPherson, (414) 788-7508; Pres., Manila Kochanski, W1371 Hwy. O, Oconomowoc, 53066, (920) 474-7332; website: www.fscwa.org.

WONEWOC - West Wisconsin Spiritualist Camp Association
304 Hill St., 53968-9328, 1-800-974-7035 or (608) 464-7770; Open mid-June to mid-September; Church website: http://www.campwonewoc.com.

• CANADA •

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

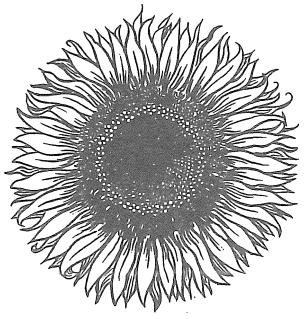
THE FIRST SPIRITUAL CHURCH OF MONTREAL
2186 St. Catherine St. West, Montreal, Quebec, H3H 1M7; English Serv. - Sun. 2:00 p.m. & Wed. 7:30 p.m.; French Serv. - Sun. 4:30 pm., 2nd & 4th Wed. 7:30 p.m; Rev. Mary Amato, Minister, (514) 365-0661.

THE FIRST SPIRITUALIST CHURCH OF GALT
72 Grand Ave. North, Cambridge, Ontario, N1S 2K9, (519) 622-7177; Pastor, Rev. Karen Charles; Pastor, Rev. Ed Kenning (semi-retired); Sun. Serv. 11:00 a.m. (includes Healing and Scheduled Mediums). Meditation, healing and message circle, Wed. 7:00 p.m. Development & Healing Classes available. Call (519) 622-7177 for updates.

SPIRITUAL SCIENCE FELLOWSHIP
Office: 1974 de Maisonneuve W., Montreal, QC H3H 1K5, (514) 937-8359, Fax (514) 937-5380; Location: Days Inn, 1005 Guy St., Montreal; Sun. Serv. 7:30 p.m.; Mid-Week Serv. Thurs. 7:30 p.m.; Classes, Workshops, Teas, Meditation, Conferences, Discussion Groups, Spiritual Healing, Message Circles, Visiting Mediums; Pres./Pastor, Rev. Dr. Marilyn Rossner.

SPIRITUALIST CHURCH OF CANADA
83 Ottawa Street North, Hamilton, Ontario, L8H 3Y9; Pres., Rev. James Kinnear; website: www.spiritualistchurchofcanada.com.

SPRINGDALE CHURCH, TORONTO
30 Merritt Rd., Toronto, Ontario M4B 3K5; Sun. Serv. 3:00 p.m. Spiritual Healing & Messages, 7:00 p.m. Address and Spirit Messages; Thurs. 7:00 p.m. Spiritual Healing, Messages and Open Development Circle; Development Classes; Pastor, Rev. Doreen Bauld, (416) 759-3958.



Directory Listing Information

ANNUAL FEE:

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

Directory of Churches. . . . . **$ 20.00**

ANNUAL FEES DUE IN SEPTEMBER EACH YEAR.

LYCEUM

LYCEUM MATERIALS

Art Craft & Activity Book	1.00
Art Patterns & Ideas For Lyceum Teachers (Thurman)	20.00
Attendance Cards (ea.)	.30
Certificate Of Achievement (6)	.50
Davis, A. J. Card	.10
Guide For Leaders & Teachers (Kuhlig)	2.00
Lyceum Manual	15.00
Membership Cards (100)	2.00
Mini Course for Lyceum Teachers (Kilmer)	3.50
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The National Spiritualist Association Of Churches Department of Phenomenal Evidence

May 2007 Department of Phenomenal Evidence Report

BY THE REVS. BRIAN AND LYNN KENT

On Saturday April 7, 2007 the New London Spiritualist Church had their annual "College of Spiritual Knowledge" in Groton, Connecticut. As Directors of the Department of Phenomenal Evidence, Brian and I were asked to give a table tipping class. As part of our demonstration we include an introduction on "Phenomenal Evidence." Although our time was limited to 45 minutes, it gave credence to our thoughts that many, who are not "Spiritualists," are experiencing different kinds of "Phenomenal Evidence," and they want to know more. It also gave us a chance to find out what people are looking for in learning about Spirit Phenomena.

We were scheduled for the last class of the day, at 2 p.m. but we arrived at 9 a.m., bag and baggage. Yes, we bring quite a bit of information with us as well as the tables used for our workshop. We also had plenty of "Phenomenal Evidence Report Forms," along with instruction sheets, to hand out to those who wanted to take home for their selves or to pass out to friends.



Let me first explain that information given through the use of table tipping, that can be proven, IS Phenomenal Evidence. Many of you may have read the first article written in *The National Summit* about Brian's mom, Sylvia, and her message through the table, the next day the information and articles that were commented on in the table tipping session were found. So...as teachers of Spiritualism, one of the classes we give is "Proof Through Table Tipping."

Along with our tables we bring along tape recorders and our IC recorders, with original spirit voice recordings, as well as our lap top with the computer "cleaned up version" for better listening. Anyone is welcomed to listen at any time during the day. Attendees are welcomed to bring not only photographs, but any recordings or videos they may think has spirit communication on it for us to examine. One of us "man's (or women's) the table to answer any questions and to help with listening devices.

When we give a full afternoon workshop or class we spend a while discussing the use of electronic equipment for recording "spirit phenomena." We have a CD available for those who wish to learn more about this type of communication. It is sold for $10.00 to help cover expenses. We also touch upon many types of occurrences that may be constituted as "phenomenal evidence" such as Trance, Independent Voice and information given via messages where proof of continuity is without a doubt and includes prophecy.

Portable, high resolution magnifying glasses are set up for use in examination of any photograph brought in. We have several to examine and will make a decision within the month as to what they may be.



Part of our demonstration is an open-out board which includes our first four reports given to NSAC and printed in *The National Spiritualist Summit.* It also has information about the proper way to photograph orbs or any other "Spirit Phenomena via Photography," if that is what you are looking to take. This board contains samples of phenomena occurring within the Spiritualist Church organization, classes or services as well as outside the Spiritualist Community. All information taken from the DPE Report Form is explained in reports sent to the National Offices as well as *The National Spiritualist Summit.*

We are looking forward to seeing attendees at the Portland, Maine Demonstration on June 16, 2007. Bring us your "Phenomenal Evidence," no matter how small; "Spirit" may be there!

With peace, love and gratitude,
Brian and Lynn Kent.

What's Love Got To Do With It?

BY GORDON RAY©, Australia

This is the title of a best selling song in 1984 by Tina Turner. It reads at an initial level as praising superficial or merely physical relationships above love and indeed it declares: "What's love but a sweet old fashioned notion." Its apparent main philosophical statement is:

"What's love got to do, got to do with it
What's love but a second hand emotion
What's love got to do, got to do with it
Who needs a heart when a heart can be broken."

This type of attitude and expressing this type of value is a significant trend in Western societies. In such cultures a great deal of emphasis is placed on the sex act to the virtual exclusion or neglect of richer and more enduring relationships, which can, of course, include sex. However, another way to view the words of the song is that it demonstrates that love is often not a contemporary reason for people seeking or finding relationships. The lyrics go on to declare: that the touch and the thrill are only physical and that: "You must try to ignore that it means more than that." It is also saying love can lead to a broken heart so stay away from love and keep to surface relationships. It even warns against the possibility of entering more mature, respectful and mutually enriching relationships and exhorts one to ignore everything but the physical. It may be that we are intended to take the message literally with the implication that it is about disillusionment, bitterness and cynicism. In order to present a discussion on 'love' I am going to assume – rightly or wrongly – that the lyrics hold a hidden agenda.



This is that by deliberately presenting relationships and recommending relationships in such a relentlessly, bleak surface way the real aim is for people to reflect upon the opposite. Without love, the songwriters are perhaps saying, consider what this type of relationship really means and consider the opposite that is: "Think about it and look to what lies beyond the physical." Do not neglect the possibility of loving relationships would then become part of the subtext.

By taking the song title as a question: "What's love got to do with it?" We can say that the short answer to this is: "It has just about everything to do with it." It is this that I propose to discuss. *In common with many others I contend that the greatest dynamic force in the universe and hence the greatest single determinant of our physical, psychological and spiritual well-being is love.* This is indeed a strong statement to make and it requires justification. Let us firstly approach this referring to scientists, then with the findings of a psychiatrist, and finally with the received wisdom of spiritual teachings. I will relate energy to love in this part of the discussion. "Energy is everywhere and in everything. In every real sense, energy is all that is. (Gilson,1992:13). Physicist Werner Heisenberg stated: "Energy is the fundamental stuff of which the world is made...the elementary particles are the form which energy must take in order to become matter." (cited in Gilson,1992: 13) Max Planck, physicist and Nobel Prize winner said: "There is no matter as such...All matter originates and exists only by virtue of a force which brings the particles of an atom into vibration and hold...the atom together...We must assume behind this force the existence of a conscious and intelligent Mind." (cited in Gilson, 1992: 19). David Bohm (1917-1992) wrote in "Wholeness and the Implicate Order" (1980) of a field of primal energy which enfolds the explicate order of manifested objects and phenomena. Rupert Sheldrake a biochemist/biologist in "A New Science of Life" (1981) wrote of Morphic fields of energy and of Morphic Resonance. The idea being all natural systems including humans are animated, organized and coordinated by morphic fields with learning and adaptation coming from morphic resonance. We do not have to accept these ideas en toto to realize that they are generally supportive of the idea of The Fatherhood of God (SNUB) and Infinite Intelligence (NSAC) in the following interpretations.

"By the study of nature – that is by trying to understand the Laws of Cause & Effect which govern all that is happening around us, we recognize that there is a creative force in the universe. This force, or energy, not only created the whole universe, but also life itself in its many forms and is continuing to create today. The effects of this eternal creation can be seen around us and this leads us to the evidence that 'God,' "The creative force," manifests directly, or indirectly, in all things. We know this power as God and, as we are part of the Life created by God, we acknowledge God as our Father." (SNUB, 2006).

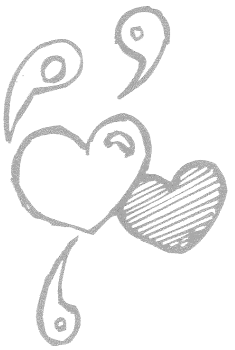
The NSAC state *"We believe in Infinite Intelligence." "We believe that the phenomena of Nature, physical and spiritual, are the expressions of Infinite Intelligence." What these Principles imply are: "...a belief in the existence of a purposeful, intelligent power immanent in, and manifesting through, the phenomena of Nature, physical and spiritual." (Grimshaw, nd. 4).*

Another NSAC statement is:

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"Infinite Intelligence is the creator of all things and of laws that govern all things created. From the very beginning of time, humanity has been the object of endless evolution, set in motion by this vital force of all life, which is God, and which is in all things." (Barnes, 2002 revised: 13).

None of these Spiritualist declarations intrinsically conflicts with the earlier quoted contentions of scientists. Viktor Frankl (1905-1997) a psychiatrist, a professor of neurology, and a Holocaust survivor, wrote on the search for ultimate meaning and human spirituality. He said that the spiritual factor in humans is part of their very existence and is not just a part of human physical or mental make-up. The individual as a spiritual person builds upon the physical and mental conditions she/he has. (1997). Frankl declared that "Man lives in three dimensions: the somatic, the mental, and the spiritual." (1986: xvi). Spiritualist teachings are rich in information concerning the spiritual and its relationship to the material world. It also proclaims love as a universal force and energy.



Silver Birch in declaring love as a supreme power says;

"There is a great power in the universe which has never been subject to the analytical scrutiny of laboratories, which cannot be resolved by chemicals or scalpels, yet it is so real that it transcends all other forces which have been measured and weighed and dissected." (Naylor,1955:27).

Andrew Jackson Davis says: "Harmonially speaking, Life is the soul-love of all Nature, celestially healthful, spontaneously beautiful." (Schneider, 1980:37). We can now understand how the foregoing explanation of energy, love and spiritual teachings are subsumed in the SNUB Principles Fatherhood of God, the Brotherhood [and Sisterhood] of humans, and the NSAC Principles of Infinite Intelligence and the Golden Rule. God, the creative and self-sustaining life force is personalized through us.

We can talk of love, write songs and poetry about "it", and we can spend time trying to define it and to describe it but this nowhere touches the essence of love. An intellectual knowledge of what love is does not begin to grasp the core of love. Love is a 'doing', an action word; it must be lived. We can only truly know and understand love by experiencing it; it is beyond verbal expression. Love comes in many ways. There is love of God, between adults of the opposite or the same sex, between adults and children and between children. There can be intimate love in face-to-face relationships, and universal love between peoples who have never met. There can be love between humans and animals and a love between humans and nature. Nature can loved for its beauty, its lessons of growth, death and renewal, and in the knowledge that it is a manifestation of universal laws in action. There is erotic love and love not involving the erotic. In the latter two types we all know of the depth of feeling, of loyalty and of the sheer joy of togetherness that can be experienced.

Jesus used the story of the Good Samaritan to illustrate what the meaning of the 'neighbor' could imply. He also said: "Love the Lord God with all your heart, mind and soul and your neighbor as yourself." "Neighbor is used to imply universality. How can it be said that we are told that we should love people we have never met including those from other lands and cultures? We are not required to like everyone but to love everyone. What, I think, is meant by this injunction is to recognize them as brothers and sisters all somewhere along the same journey and all as having a soul, (in fact as being a soul). In the words of Silver Birch: "Love desires to serve, to uphold, to comfort. Love is expressed in mercy, compassion, kindliness, goodness." (Dooley, 1986:89-90). Now these qualities are vital to family and friendship relationships, and at both the national and international levels. So even if we cannot directly impact upon some people we can express tolerance, empathy and compassion for others. In these ways we express universal love. From this perspective we can readily understand Jesus' point about love between peoples and nations. This, indeed, would be the divine in action.

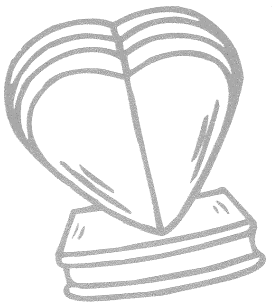
In drawing upon great teachings such as Buddhism and Christianity Fromm identifies two main modes of living. These are 'Having' and 'Being' and they constitute two orientations of existence. Fromm says that these teachings advocate that people should free themselves from greed and craving and liberate themselves from the dominance of 'having'. Having involves such as acquisitiveness, status, possessions and power. Being is characterized by experience not ownership. It involves giving out, and taking in, of sharing and of service. It is a mode of relatedness in all realms of experience with self, others, with nature and with the world. It covers the physical, mental, emotional and sensory responses to others and to oneself and to things (Fromm: 1979). This results in inner growth rather than material productivity. We all have some mix of the two orientations. The question then is what is the basic orientation and mix for each individual. Spiritual relationships and loving relationships are in the realm of Being.

All the wonderful words of the great teachers fall upon stony ground unless we apply them through action. That is why we need to make love a living part of our lives. To the extent we can love we go beyond ourselves as individuals. We go beyond self-centered actions and in the giving of ourselves as individuals we transcend ourselves and so grow spiritually. This reminds us of Jesus' admonition: we must loose ourselves in order to find ourselves. In true love the higher self comes into its own as the individual seeks nothing for her/himself but to give to the other person. Yet by that very selfless giving the giver has gained immeasurably and experienced one's spiritual self. The qualities of love

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are truly amazing.

I would argue that it has unique properties in social life. It can be seen as a universal solvent in that love can dissolve hurt, pain, distress, stress and many other problems. Love is also a universal glue or adhesive in that it can overcome these things and unite people together with stronger bonds. Love progressively works to make individuals and relationships stronger, more psychologically and spiritually vibrant and able to grow as it strengthens the psycho-spiritual connection. Perhaps there are two aspects to love, whereby in some relationships one or the other exists and in some adult relationships they coexist. If this is so then one type is 'being in love' and this, at least, in the earlier stages involves passion and intensity but tends to mature over time whilst still retaining its essential quality. The other type or aspect is that of 'loving' and this continues to grow but at the same time is always there as a constant. In some personal relationships we can experience both and in others only one type. Both types of experience can be truly intrinsically rewarding and a vital spiritual achievement. In view of what has been said, what of people who have been hurt in what they regarded as a love relationship?



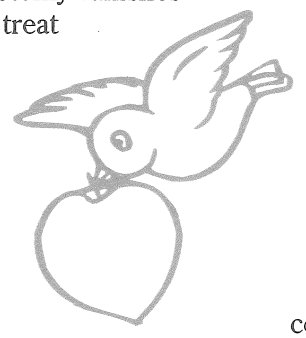
For example, what about people who live alone or who loved another person and that love was not returned and one person later left the relationship? These people who have been deeply wounded by this still had the experience of feeling and giving love unselfishly. It is true that their love was not reciprocated for one reason or another, but their love experiences are a concomitant of their growth and cannot be taken away from them ever. We have all heard people say: "I have been hurt once (or twice) and will not risk being hurt again." Those who have suffered deep anguish over love relationships and yet have truly given themselves over in love, even if that love was not reciprocated, have grown in spiritual authenticity. They have stepped forward and given an unconditional love. Such an individual has transcended her/himself. So in a spiritual way she/he has not lost but gained. It may have been that their partner was too self-centered, narcissistic, or controlling, or seeking dominance not equality. Such issues would be his/her problem and not that of the loving partner. It is understandable to avoid hurt again but to deny the prospect of love is wrong. It is by having the courage to incur the risk if we love the other person and still give oneself unselfishly that enables us to step forward and grow. If we seek to deny any further love experiences we limit our spiritual experiences. Consider Silver Birch again: "So science cannot examine or investigate it [love] but nevertheless not only is it real but it is the highest power of all and God's Law cannot be carried out without it." (Dooley, 1986:86). This seems to me to be in the nature of an imperative from God. If a loving relationship to another is denied us then service to others or to a worthy cause also brings by natural law a loving response. Love opens us out and truly transforms us and moves us towards our totality of being. Hitherto untapped aspects and qualities come into awakening. We then live much more fully in our consciousness and in full touch with our conscience the monitor of our souls. That which is highest within us opens out to greater light. In Matthew 6:19 Jesus advocates that we do not store up material treasures of the earth which decay but rather to store up treasures of Heaven which are eternal. These are the only ones we can take with us. Obvious spiritual qualities include unselfish love and service to others. Martin Buber (1878-1965) a brilliant Jewish philosopher and religious teacher gave us a wonderful insight into this process.

I will refer to Buber's seminal book 'I and Thou' (1923). In this he postulated two qualitatively different types of relationship. He said that we, as individuals, can never say "I" in a vacuum hence whenever we say "I" it is always in relation to either an "It" or a 'Thou" (You). We are connected to the world and to the people and things in it. But the question is how do we relate to these? If we relate to any of these as objects we are in an I-It relationship. In this type of relationship only a part of one's self is involved and part remains separate from participating in the process. We all know of relationships wherein one partner gives fully of the self in the encounter but the other for whatever reasons withholds part of his/her self. However, in an I-Thou relationship there is a full and natural union, not a separation, whereby the whole self is involved in a fully reciprocal relationship. So in this case we encounter the other person in their totality and not as an object. In such an I-Thou relationship the encounter is always numinous. There are numerous types of I-It relationships for example to treat someone as a means only in order for that other person(s) to do, get or supply things for me. Walter Kaufman, Professor in Philosophy, Princeton (he wrote the Prologue to Buber) reminds us we may not sometimes mind being used as a means and even enjoy it. One example may be if one teaches a large number of people which rules out much personal contact. Many jobs would involve mainly I-It relationships though there may be some I-Thou/I You periods within them.

This brings me on to another point Kaufman makes. He said that not all I-Thou meetings are as total as Buber indicates. He also maintains that the total encounter Buber had in mind is only one mode of I/Thou. There are many aspects of love, for example admiration, caring cooperation, respect or affection. Kaufman also says he, personally, prefers to say 'You' rather than 'Thou' he feels the latter is too remote a term. Buber, of course, sees I-Thou as the primary relationship, as it involves an encounter or "dialogue" as it were which is sacred. It is in this meeting that the space between two people vanishes as a full connection is made. It

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is then that 'Thou' is found which is an experience of eternity or infinity. It is here that God or the numinous is experienced and encountered. In such moments people move beyond their egoic selves and transcend their ordinary or lower nature. Similar experiences may arise from prayer, meditation, music, art, nature or a relationship with an animal. Buber gives an instance: when he was stroking a horse he became aware of it as a totality and he experienced its 'horseness'; its very essence then the experience faded back to it being a horse he was stroking. Such an encounter is in effect a religious/ spiritual insight and in it we are, as it were, addressed personally. It is this quality of encounter that facilitates a spiritual transcendence whereupon we are addressed not by the person, horse, sunset or music but that which speaks to us through that relationship- God, the Ultimate, Brahman or Infinite Intelligence. While this feeling persists then the subject-object dichotomy vanishes and a unity is established. But once I again treat the relationship as I-IT then the unity vanishes although it can be recaptured later.



We cannot deny the validity of these transcendental experiences for in them we also encounter ourselves as physical, mental and spiritual beings and see divinity in others. Many readers of this will have been transported to a higher consciousness and a deep connection through viewing a sunrise, for example or a piece of poetry or listening to music. Buber does not contend that people can live in an I-Thou context indefinitely, as we all have to manage our lives and even our most close relationships have much I-It in them as we deal with various transactions of life. We could now fairly ask the question if an I-Thou (You) experience involves such a total sharing can we experience such a relationship and still be an individual?

In fact experiencing the I-Thou enhances one's individuality. One learns more about oneself and others and also learns the difference between individuality and a selfish type of individualism. The former involves becoming integrated and therefore sharing, caring and being a cooperative individual. As such it would embrace the self-reliant aspect of individualism but not the more extreme individualism involving egoism and self-referential values that would run counter to a true experience of I-Thou. A love that involves giving and receiving and some experience of an I-Thou relationship actually facilitates the genuine growth of individuality. So relating to others is not losing one's self but finding one's self. Consider the well-known statement of Fritz Perls the founder of Gestalt Psychotherapy.

The Gestalt Prayer

I do my thing and you do yours
I am not in this world to live up to your expectations
And you are not in this world to live up to mine
You are you and I am I
If by chance we find each other, it's beautiful
If not, it can't be helped.
(Fritz Perls, 1893-1970).

To be fair this stresses the importance of the individual person and the primacy of one's individual needs. It does not seem to do much else. It elevates chance above meaningful choice. It sees the finding of each other as 'beautiful' but does not clarify whether this beauty is reciprocally experienced or individually taken. It comes across as bleak. Walter Tubbs produced a wonderful Buberian answer to this. I will paraphrase it rather than set it out in full.

By only doing our own thing we are in danger of losing each other, and ourselves. True I am not here to live up to your expectations but I am here to confirm you as a living human being and to be confirmed by you. We are only fully ourselves in relationship to one another, and the "I" detached from a Thou disintegrates. We find each other by an active life of reaching out. I must begin with myself, this is true but I must not end with myself. The truth begins with two. (Tubbs, 1972).

The relationship Tubbs refers to involves love and the type of mutually reinforcing and confirming relationship that leads to self-transcendence and spiritual growth and for many it also leads to a relationship with the Ultimate. This leads me on to a very succinct and incisive statement:

If I am not I
And you are not you
Who are we?
But if I am only I
And you are only you
What are we?
(Hillel)

This seems to me to powerfully answer Perls and support Tubbs and Buber. The NSAC with its Principle: "We believe that the phenomena of Nature, both physical and spiritual are the expressions of Infinite Intelligence" and its belief in the Golden Rule, and the SNUB Principles of the Fatherhood of God and the Brotherhood of Man all strongly relate to what has been said of experiencing I-Thou (or I-You) relationships and the Divine. In 'Penetralia' Andrew Jackson Davis categorized six types of love: Self Love, Conjugal Love, Parental Love, Fraternal Love, Filial Love, and Universal Love. He also tells us: 'that love is the life of the universe.' (Schneider, 1980: 55). Silver Birch said 'Love is revealed in renunciation and sacrifice." (Dooley, 1986:89). We are called to renounce egoism, selfishness, greed and sacrifice searching for continual pleasure and comfort and

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turn more to service.

All of this surely puts intolerance, prejudice and abuse of others into perspective. How can we abuse others on the grounds of gender, sexual preference, race, ethnicity, or beliefs? Being human we all fall short but we can make the effort to improve as we accept the vital central force of love in our spiritual growth and our journey through life. To return to the question posed at the beginning; what has love got to do with it? Well, just about everything: it is, after all, the Divine in action.

☒ ☒ ☒

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Gordon Ray © Comments welcome to: pagora@optusnet.com.au

CALENDAR CORNER

What happened in MAY throughout the years?

MAY 1

A National Day of Prayer. Most Spiritualists pray every day, but today try to make sure you pray for our nation and for our entire planet. Visualize the pleasure of a spring day and the joy of new growth in the hearts of all men and women as they go forth to a harmonious life for all.

MAY 13

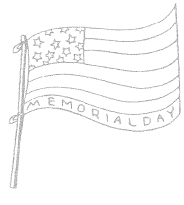
Mother's Day, a day to honor the mother figure in our life. Our Spiritualist Philosophy is kind of like Mom. It teaches us the basics and then we form our own beliefs. Mothers encourage children to think and to accept truths. God bless all mothers, and thanks, Mom, for your good lessons and for your love.

MAY 22, 1859

Arthur Conan Doyle's day of birth in Scotland. He studied at Edinburgh University becoming a doctor in 1881 specializing in eyes. His medical specialty wasn't very lucrative so he took up writing, creating the character Sherlock Holmes. He was good humored and inquisitive, investigating current events and then including them in his stories. He was knighted. Several loved ones died and he investigated Spiritualism. Doyle became a great pioneer, fighting for the new religion. He felt it was proven that the soul survives death of the physical.

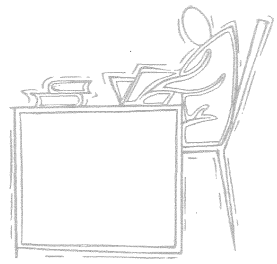
MAY 28

Memorial Day is dedicated to service women and men who gave their lives for our country's freedom. As Americans, we know and enjoy freedoms and liberty. We offer gratitude and pray our armed forces will all be home soon and all peoples will enjoy peace. Let us honor our troops by sending a prayer for harmony for all humanity. May 19, Armed Forces Day, is observed to give tribute to the young heroes who sacrificed their lives that we might live as free souls. ☒



BOOK REVIEW

BY MICHAEL E. TYMN, Hawaii



Life In The Spirit World, by Bill and Muriel Williams, Trafford Publishing, Victoria, BC, 2006, 206 pages, $18.22 (order at www.trafford.com or email orders@trafford.com or in US and Canada call 1-888-232-4444).

One of the best books I have come across concerning evidence for survival of consciousness at death is *Visions of Immortality* by Ian Currie, a Canadian professor of sociology. The book was first published in 1978, but apparently his interest in educating humankind on the mysteries of death and the afterlife continues. In *Life in the Spirit World,* Currie communicates through the mediumship of Muriel Williams, telling what he has learned since his transition.

A tripartite medium, Muriel Williams made her transition to spirit in January 2003, not long after giving a talk on mediumship to the Academy at the 2002 annual conference. Bill Williams, Ph.D., completed the book by organizing the material and offering an interesting epilogue in which he summarizes the evidence for survival. He also participated in the communication with Currie by asking questions of him and giving some commentary at the end of various chapters.

Currie begins by telling of his passing. He said that he remembered seeing a deceased uncle standing by him and knowing that he was dying. After "falling asleep" again, he awakened and saw a lot of people standing around him, including the uncle and the old professor. He gave the name of the professor, a name unknown to both Bill and Muriel Williams but later confirmed as having been Currie's professor.

Subsequent chapters deal with adjusting to the spirit life, spirit lifestyle, teachings in spirit, masters and guides, communication through mediums, reincarnation, levels and planes, and other aspects of spirit life. While stating that he had not advanced far enough to fully comprehend life on the planes higher than the one he found himself on, Currie said that teachers from the higher planes continually come down to his plane to share their spiritual knowledge. Although he was not able to visit higher planes, he was able to take a tour of lower ones. "The landscape was dull and noticeably darker, certainly lacking in the colors we have surrounding us in the upper levels," he communicated. "There is just no comparison between the two."

As for some conflicting reports about life on his side of the veil coming through other mediums, Currie explained that each soul has a very individual impression of life there. "It depends on what plane and level one has reached, how many previous lives one has been through and how much progress was made throughout these lifetimes."

Currie lamented missed opportunities during his earthly life. "Here in spirit, I can step back in time and review my past life and earthly failings," he explains. "Usually I go forward, but then the occasional looking back creeps in. I get those regrets, which bring nostalgia and lackadaisical feelings into my thoughts."

The reader who has encountered such communication through other mediums will find this book confirming and refreshing. The reader not familiar with communication from the Spirit World should find it intriguing and enlightening. ☒

Mike Tymn is a freelance writer and also editor of *The Searchlight*, a quarterly publication of the Academy of Spirituality and Paranormal Studies, Inc. For more information on the Academy, contact Mike at METGAT@aol.com.

Humor to put you in

Good Spirits . . .

Overheard in the dean's office:

"Now, tell me young man, on what principles did you choose these courses?"

"Well, to be honest sir, there is nothing in my schedule that comes before 10 in the morning or is higher than one flight of stairs!"

☒ ☒ ☒

MEDIA WATCH

BY THE REVS. TOM AND LISA BUTLER, NST



Prayer Research. What are the appropriate criteria for designing healing prayer studies? A recent prayer study at Harvard, led by Herbert Benson, had everyone praying the same standardized prayer, even if it differed from their normal practice. In contrast, the late Elizabeth Targ would not accept into her studies a person who did not have years of experience offering healing intention or prayer. It is wise for all of us to remember the importance of designing these experiments. When we read that a prayer study failed, it might have nothing to do with prayers failing to heal but with researchers failing in the design of a study.

Intention and Training Important in Healing. The January 2007 *Paranormal Review* carried an overview of the 2006 Parapsychological Convention held in Stockholm. An article written by Chistian Gaden Jensen mentioned two studies by US researcher Dean Radin. Regarding a study done by Radin and Eva Lobach, Jensen wrote, "Their study suggested that the human nervous system anticipates future events in ways that cannot be explained conventionally." In another study by Radin on the effects of distant intention with a focus on the roles of motivation and training, Jensen wrote "The study supported earlier findings that the sender's distant intention correlates with changes in the receiver's autonomic nervous system and suggested that both personal motivation to heal and be healed as well as training in directing one's intention may be modulators in this relationship."

Study verifies Power of Positive Thinking. Your medication really may work better if the doctor talks it up before giving it to you. A study from the University of Michigan is showing that the power of expectation has a physical affect and is not just psychological. Men whose jaws were injected with saltwater to cause pain were told that they were getting a pain reliever when they really got a placebo. Their brains immediately released more endorphins blocking the transmission of pain signals between nerve cells and the men felt better. A study in Italy hooked pain patients to a computerized morphine injection system. Sometimes they knew that morphine was being administered and at other times they did not. The morphine was up to 50% more effective when the patients knew it was being given to them.

Anomalous Experiences. In another presentation at the 2006 Parapsychological Association Convention, Etzel Cardeña spoke about spontaneous anomalous experiences. He discussed a possible connection between hypnosis and psi phenomena. His study looked at hypnosis versus no hypnosis and showed that phenomenological patterns among the highly hypnotizable participants resembled descriptions given of various anomalous experiences. Cardeña feels that anomalous experiences may underlie religious beliefs, rather than the opposite.

From the *Paranormal Review Jan 2007,* Issue 41 "The 2006 Annual Parapsychological Association Convention," A Review by Christian Gaden Jensen

Double-blind EVP Experiments. The 4Cell EVP Demonstration is an AA-EVP initiative based on a four-person protocol—and at least one communicating entity (thought to be a discarnate person). The Questioner composes a question and gives it to the Sender. The Sender asks his or her etheric communicator to give the Receiver the answer, and then notifies the Receiver that the request has been sent, but does not disclose the question. The Receiver, who may be on the other side of the world, conducts an EVP recording session to collect the answer, and then gives the resulting EVP (if any) to the Scribe who makes the first determination as to what was recorded—again, without knowing the question. After that, all four of the team is told the question and agrees on what was recorded. To date, the experiments produce a correct answer, or one arguably correct, around sixty-eight percent of the time.

(Continued on next page.)

In a recent experiment conducted by the 4Cell, Cease2decease, (Members: Vicki Talbott, Rheta Conley, Terry Dullin and Mary Jo Gran), the question asked of the entities was, *"What do you do for fun?"* As Scribe, Vicki said that several appropriate EVP were recorded but, "I am posting ***'Playing with Chihuahuas'*** for a couple of reasons. First, when we heard it we thought it was a strangely specific answer. Shortly thereafter, I realized why they would say that. One student from a country where eating dogs is not uncommon, started a running joke in our international ESL grammar class about eating and being eaten by Chihuahuas. Soon all the students were making up sentences based on the topic…I think our communicators knew this was going to happen and are joking about playing with the Chihuahuas my students have eaten in their writings. By the way, they are all dog lovers, and one of them even has a Chihuahua, so this was and is all in fun."

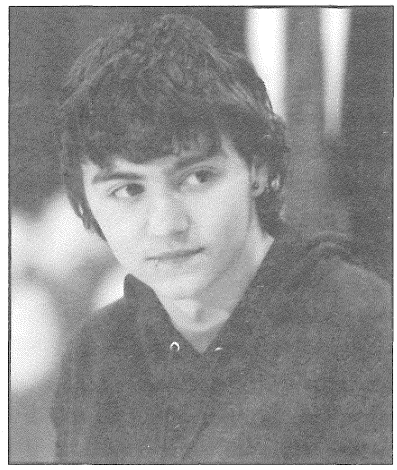
In a second experiment, the Scribe said that, "Mary Jo's sister, Sheila, recently crossed over. Sheila has been very vocal since her passing and Mary Jo wished to direct a question specifically to her. The question was *'What was the nickname Mary Jo gave her sister, Sheila, after she got her Harley?'"* The expected answer was "Tilt," because Sheila always leaned to the side while riding her Harley. The answer recorded and posted on the Idea Exchange is ***"Leans to one side,"*** Which is considered a direct hit.

There are a couple of points that can be drawn from these results. ***"Playing with Chihuahuas"*** is an excellent response when you know the story of Vicki's grammar class. It also tells us that the entities have access to that sort of information, perhaps from Vicki's mind or because one of the communicators is actually watching the class, and we should never doubt that our communicators have a sense of humor.

A second point is that the communicators sometimes give the conceptual meaning of the answer, rather than the concrete term. Here, ***"Leans to one side"*** is a conceptual rendering of "Tilt." There is growing evidence that conceptual information can be more easily passed across the veil than can concrete information. This is consistent with common metaphysical beliefs and offers a possible reason why mediums do not do well with things like the lottery.

From: April 2007 *AA-EVP NewsJournal*, www.aaevp.com

TV Psychics Get It Wrong. Many will remember the Shawn Hornbeck case. Shawn went missing in 2002 while riding his bike to a friend's house. Shawn was found alive with another kidnapped boy earlier this year. What people may not know is that shortly after his disappearance both Sylvia Browne and James Van Praagh told his parents during television appearances that Shawn was dead. The "psychic" clues given by Browne and Van Praagh led to extensive but futile searches in the areas where they had said that the boy's body could be found. Two weeks after the televised reading with Browne, the family told a local newspaper that they had consulted other psychics too. The father was quoted as saying, "I don't know what to think any more, the information from different psychics doesn't match up."



Shawn Hornbeck
Photo By: AP - © Shawn Hornbeck Search and Rescue Team.

From: *Paranormal Review*, www.paranormalreview.co.uk/

Premonitions Registry. The Parapsychology Foundation's Psychic Explorer Club invites you to send in your premonition to be registered. All submissions are archived alphabetically by the last name of the person who submitted the premonition. The Foundation will make no attempt to validate or assess the success of the premonitions received. Upon request by the registrant, the Foundation will forward the complete text of the experiencer's original email as it was enrolled in the registry, with the date and time of receipt noted. You don't have to be a member of the Parapsychology Foundation to register your premonition, simply email premonitionsregistry @psychicexplorers.org, or write Parapsychology Foundation, PO Box 1562, New York, NY, 10021.

Blind Man has Dé jà Vu. Dé jà vu is commonly described as the feeling of having seen something before. But researchers have now found a blind man who has experienced dé jà vu. The man had a dé jà vu experience when undoing a jacket zipper while hearing a particular piece of music, and also while hearing a snatch of conversation while holding a plate in the school dining hall. The report was carried in the December issue of the journal *Brain and Cognition.*

Ghost Pets And Spirit Animals

BY JILL ARMITAGE. Taken in part from *Psychic News*.

IN this extract from Jill Armitage's lovingly-compiled new book "Ghost Pets and Spirit Animals," we learn of people's real-life experiences when their beloved pets return for one last visit after passing over to the Spirit World.

If there is life after death, why not for our pets? Does the bond that we have transcend the grave? Many owners believe that it does.

Glenda told me that she saw the shape of her beloved dog, Sandy, through their smoked-glass front door panel although he had been dead for weeks.

After David's Weimaraner died, he often heard the clicking of his dog's long nails on the sitting room's wooden floor.

Sylvia and her husband saw the kitchen door open the way their cat Whisk always nudged it, but Whisk was no longer with them.

There was no breeze or draft or reason to cause the door to open and they were both convinced it was Whisk in astral form, letting them know he was still around.

These are not just isolated incidents.

Boy

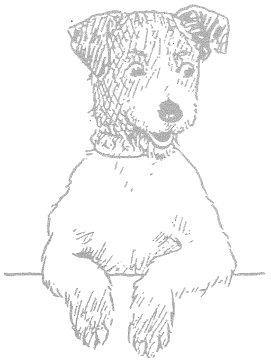
When Ray Neil's dog, Boy, died, he felt as though he had lost his dearest friend.

Life seemed very empty, and not being ready to get another dog, he often took his parents' dog Mat for walks along the same paths he had walked with Boy. In fact, he had regularly taken both dogs as they had always been firm friends.

It was late one evening, as Ray and Mat walked along by the river, when suddenly Mat began to wag his tail and pull excitedly on his lead. It was obvious from his behavior that he had seen something that had animated him, but what it was Ray couldn't tell in the dim light.

Then Ray saw the waiting figure. It was a dog, and from Mat's reaction, a friend, so he released the spring on the extendable lead and Mat ran excitedly forward.

Ray saw the two dogs meet, then he stopped dead in his tracks. The other dog was Boy – it couldn't be any other with those markings.



Ray started to run forward, but as he did so, Boy seemed to be pulled away from them by some unseen power. It had all happened so quickly and as he reached down to pat Mat, he realized that he, too, was hugely perplexed by what he had just witnessed.

Although still in shock, Mat's reaction helped Ray come to terms with Boy's appearance to say a final goodbye to his two best friends.

Kirsche

Jacqui's four dogs lived in a luxury kennel block in the garden, yet on June 20, 2005, Kirsche, her keeshond bitch, spent the whole day following Jacqui around the house.

From this unusual behavior Jacqui knew something was wrong. The next day this was confirmed by the vet, who put Kirsche to sleep.

She was buried in the garden, but a week later when Jacqui was standing at the kitchen surface preparing food, she knew Kirsche had returned when she felt her cold nose sniff her leg in the inimitable way she had always begged for food.

Jacqui looked down, but there was no sign of Kirsche and the other three dogs were in the garden.

Flint

Flint, our Labrador dog, had died just days before Kirsche, and after telling me about Kirsche's return, Jacqui asked if Flint had been back. I said he hadn't and thought no more about it until my daughter Sophia, now living in London, came home for a visit.

Flint had always been Sophia's dog. It was Sophia and I who went to choose him from the Northern Labrador Rescue Society; it was Sophia who socialized him, played with him and walked him regularly before she left home.

Because of his mobility problem, we used to leave Flint in the kitchen if we were going upstairs. He would flop behind the kitchen door, listening and waiting for our return.

Towards the end of his life, he had slowed down and had great difficulty moving his seven-and-a-half-stone bulk in time to avoid being pushed by the opening door. As the door would not open until he had moved, we regularly had to stand in the hall waiting.

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Sophia hadn't been there during his last illness or at the time of his death, and this was her first visit since.

She had only been home a few hours when she tried to push open the kitchen door and found that it was obstructed. Momentarily forgetting that Flint was no longer with us, she instinctively waited and listened for him to pull himself up and amble away, then pushed the door again.

This time there was no resistance, but neither was there any sign of Flint. We think he was waiting for Sophia to return so that he could say his last goodbye.

But that's not all. When I returned home last week, I parked my car in the drive as my husband let our three shih-tzus out of the house.

They ran across the garden in their usual enthusiastic way, leaping and barking ecstatically, but over the sound of their shrill barks, I heard a distinctive gruff bark. It was low, familiar and instantly recognizable as Flint.

It is sad but reassuring to think that although we can't see him, he's still around watching what we are doing.

I was relating this to the staff at my local library when a lady approached me.

"I hope you don't think I was eavesdropping," she said apologetically, "but I've had similar experiences. I've had three cats and each one has come back to say goodbye."

Kango

Pearl Warner lived in an old cottage next door to a farm in Yorkshire. To help keep down the mice, she always had a cat. In the late 1970s, Pearl had a ginger tom called Kango, bought from the RSPCA.

Kango was a delightful character and a constant companion, but he had no interest in mousing. In the five years Pearl had him, he never caught a thing!

After his death, Pearl got another cat, and this time it was a great mouser, preferring to spend its time in the neighboring barns rather than with Pearl.

She should have been pleased, but she missed the companionship of Kango. Then one night, she had just gone to bed and turned off the light when she felt a cat jump up onto the bed and curl the way Kango had always done.

She switched on the light but could see nothing, the bedroom door was closed and her cat was not even in the house.

Putting it down to imagination, she returned to bed. But as she lay there, she felt the ghost cat return.

He walked over her feet to find a comfortable position then paddled



the bed with his paws exactly as Kango had always done.

Having made himself comfortable, she heard him purr and even felt the vibrations as he sat washing himself. Pearl was convinced it was Kango who had returned.

Smokey

It was a weekend in late October and the clocks had been moved back, so in order to go to bed at her usual time of 10:30 p.m., it was actually an hour later when Sarah went to bed on the Sunday night.

The glow from the outside light illuminated the room, but as she walked round the bed she almost fell over something on the carpeted floor. She stared in disbelief because there sat her cat Smokey.

But that was impossible; Smokey had been dead almost a year, but his look undeniably said "where have you been then?" before he promptly disappeared.

Twinkle

There are numerous stories of human ghosts being reflected in mirrors, ghosts that are otherwise not visible. Here is a similar phenomenon of a ghost cat.

Wendy Grosset was heart-broken when her cat Twinkle died. Her apartment felt strangely empty.

After a troubled night, she left early to drive to work in one of Newcastle's modern office blocks. She let herself in and walked towards the full-length glass doors at the far end of reception.

She could see her own reflection in the glass and, walking beside her with his tail held high, was Twinkle. She looked down immediately, but couldn't see or feel anything.

Looking back towards the doors again, not only was her own reflection clearly visible, but so was Twinkle's, yet as she approached the doors, her beloved cat disappeared.

Mickey

Mr. and Mrs. Leonard were sitting reading in their sitting room one evening. Their Pekingese dog, Ching, was sleeping on the floor, but their cat Mickey, who would normally have been there too, had died three weeks previously.

Mrs. Leonard looked up from her book and gasped in amazement because the astral body of Mickey was sitting on a shelf beneath a table.

Almost at the same moment, Ching began barking furiously; her eyes were bulging and her cheeks puffing in and out with excitement as she rushed towards Mickey.

The astral cat, however, did exactly as he had done when he was alive, and leapt up onto a side table out of Ching's reach. There he sat, looking down at the excited Pekingese who was jumping up and down

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trying to get to him.

Mrs. Leonard petted Mickey, and Ching barked furiously all the time, but Mr. Leonard couldn't understand what all the fuss was about as he could not see Mickey at all.

Bess

Simon Burrows ran an isolated farm in the Yorkshire Dales, but as he was due to retire he had reduced his flock of sheep to a more manageable size for himself and his faithful sheepdog Bess.

Then Bess died suddenly and Simon decided he didn't want the hassle of training another dog for the short time he had left.

He decided he could manage alone, but one dark winter's night, Simon found the task almost impossible and, in exasperation, he let out an almost inaudible whistle.

Suddenly, the form of Bess appeared and rounded up the flock while Simon stood in total, bewildered silence.

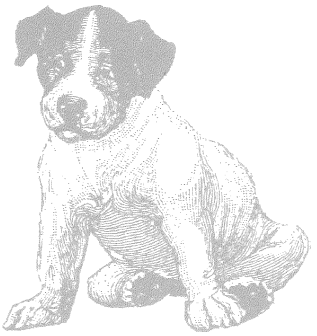
As he went to lock the pen with the sheep safely inside, the ghost of Bess simply melted away.

Just Checking

Shortly after Truss, their Old English sheepdog, died, the Black family chose a rescue dog from the local centre.

Of mixed parentage, he obviously had some greyhound in him as he made a habit of racing as fast as he could round the huge lawn at the back of their house. For this reason, they called him Swift.

He settled well, but one day Swift was at the bottom of the garden and even at that distance, from his body movements, Ted Black could see that he was particularly excited about something.



Then he made a series of strange, unfamiliar yelps. Ted decided to investigate, thinking he'd caught a rabbit or hedgehog or something.

Ted found him looking into the corner of the garden where old Truss had been buried, and there, as plain as day, taking a very interested look at this latest edition to the family, was Truss.

Ted blinked and looked back, but in that instant Truss had gone.

Kalle

Liz and her husband regularly drove to a nearby pub for Sunday lunch. Their dog, Kalle, always accompanied them. While they ate, he snoozed in the car.

If they were longer than an hour, Kalle got bored and would jump into the driver's seat where he would sit looking out the window.

He had also learned that by pressing on a lever, he could flash the lights on and off, and this became his party piece.

It was a few weeks after Kalle's death that Liz and her husband visited the pub again. As they were leaving, the head waiter gave them their usual doggy bag.

They thanked him, but said sadly that it wasn't necessary as Kalle had unfortunately died.

The waiter stared in stunned disbelief. He said he had just been looking out of the kitchen window and had seen the car lights flashing on and off and he had waved as he always did to Kalle who was sitting looking out of the driver's window.

☒ ☒ ☒

■ ***"Ghost Pets and Spirit Animals" is available from PN Books by Post priced at £9.99, plus £1.95 postage and packing UK, £2.75 Europe and £4.35 rest of the world.***

MONTHLY

FAVORITE SAYINGS TO LIVE BY

The one thing that each of us has total control over is how we feel *at any given moment.*

– You Can Have It All, by Arnold M. Patent

◆

The truth you speak has no past and no future. It is, and that's all it needs to be.

– Illusions The Adventures of a Reluctant Messiah, by Richard Bach

◆

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2007 SITES AND DATES

- **LILY DALE, NEW YORK:**
  Lily Dale Spiritualist Camp – **Two Week Session**
  June 9, 2007 – 7:00 p.m., Orientation
  June 10-22, 2007, Classes
  Instructor: Rev. Sharon Snowman, NST

- **LEWISTON, MAINE:**
  Call Gloria Nye 207-786-4401 for details
  Two Week Session
  July 14, 2007 – 7:00 p.m., Orientation
  July 15-27, 2007, Classes

- **MILWAUKEE, WISCONSIN:**
  Morris Pratt Institute – **Split Session – Two Years**
  Week One: Oct. 6-12, 2007 – 7:00 p.m., Orientation
  Week Two: April 12-18, 2008 (subject to change)
  Instructor: Rev. Cosie Allen, NST

- **MILTON, WASHINGTON:**
  Camp Edgewood – **Two Week Session**
  Call Denice Chapman 253-927-2050 for details
  July 14, 2007 – 7:00 p.m., Orientation
  July 15-27, 2007, Classes
  Instructor: Rev. Sharon Snowman, NST

CLASSES: Daily - 8 hours, classroom; Sundays - specified church assignments.

MATERIALS: List will be provided upon payment of deposit. Required books must be purchased before class (apx. $95). Additional books may be ordered at site.

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Declaration of Principles

National Spiritualist Association of Churches

1. We believe in Infinite Intelligence.

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

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

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

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

6. We believe that the highest morality is contained in the Golden Rule: "Do unto others as you would have them do unto you."

7. We affirm the moral responsibility of individuals and that we make our own happiness or unhappiness as we obey or disobey Nature's physical and spiritual laws.

8. We affirm that the doorway to reformation is never closed against any soul here or hereafter.

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



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