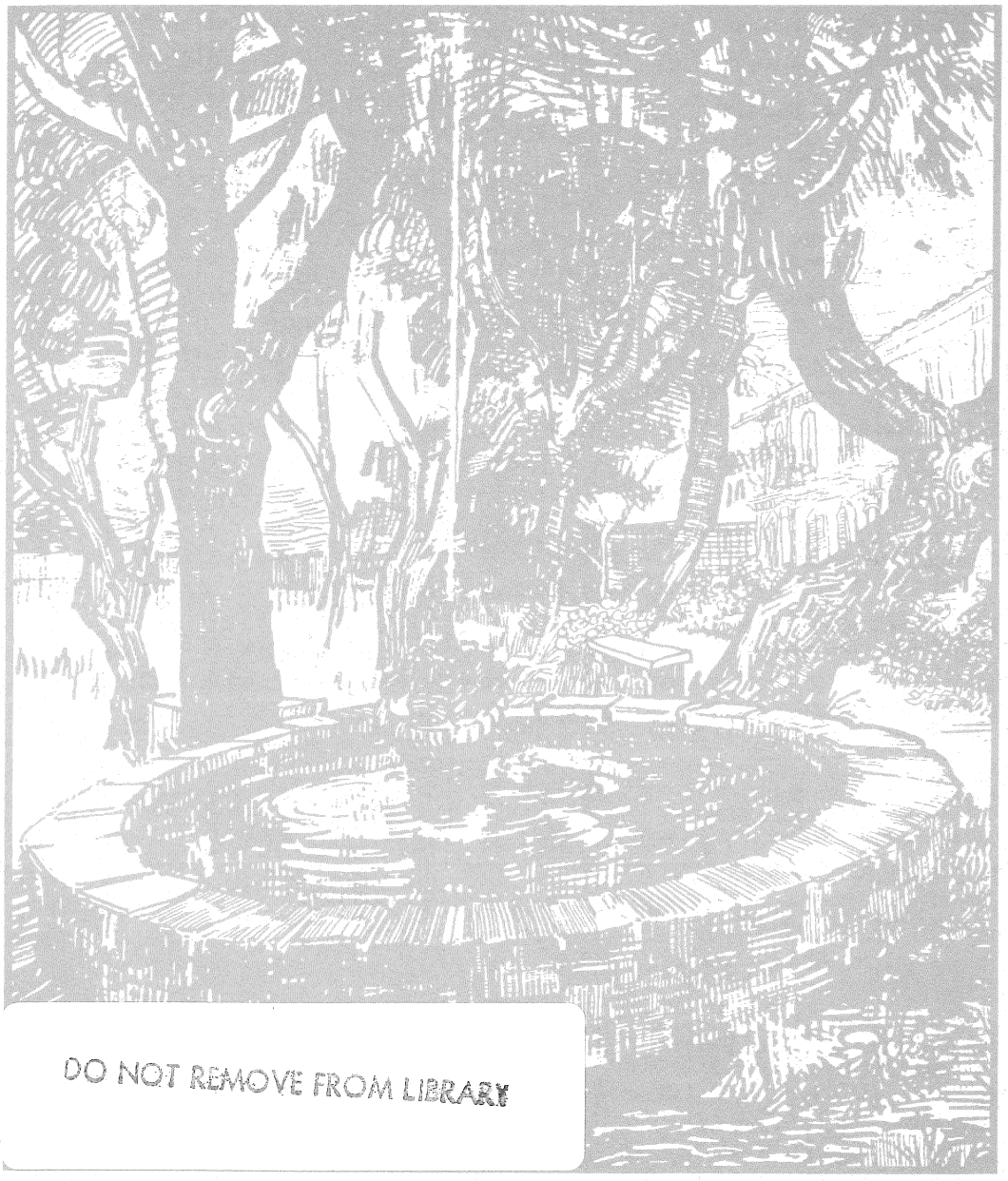
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Fighting For The Right

BY THE REV. SANDRA PFORTMILLER, NST

Recently in the press, the subject of human rights has again been prominent with the Democrats attempt to revive an Equal Rights Amendment that failed three decades ago, now called Women's Equality Amendment. Sponsors say what would become the 28th Amendment states in its key line that "equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

My granddaughter and I were discussing this and how life used to be in the late 1800's. Few women were educated, so women were not allowed to speak in public or have an opinion in a discussion. They could not vote, own property, go to universities, serve on juries, etc. Both of us tried to imagine not being considered as a viable person. Scary. Even though there are still inequalities in the male/female/race status, we have come a long way.



Susan B. Anthony

There were no laws that protected women in the 1800's and they had no rights at all, including to their own bodies. Physical abuse was the norm, although some states stipulated the size of the objects that could be used to inflict discipline.

In the midst of this setting came a woman to the forefront with radical ideas. Victoria Woodhull was a medium and a fervent Spiritualist. She was both famous and notorious at a time when women were little more than chattels for their husbands.



Victoria Woodhull

Born in 1837 in Homer, Ohio, her father was an itinerant con man and a thief. Her mother was illegitimate, a religious fanatic and illiterate. As a child, Victoria was beaten, half starved, lived in squalor and exploited by her father's traveling carnival show as a fortune-teller. However, she displayed such an accuracy in relating past events and predicting future ones, in helping to cure people's ailments in finding lost people or objects and in relaying messages from those on the "other side" that she was a popular draw. Victoria had visions and told people that the dead could guide them. She said that she was protected and guided by her spirits and told by her guides that one day she would rise from poverty to become "ruler of the nation."

At fifteen, in order to escape her father's brutality, she eloped with an alcoholic doctor. This lasted five years, then Victoria left him and struck out on her own. Her reliance and belief in the spirits guided her to meet and form alliances with some influential men such as Commodore Cornelius Vanderbilt; to become the first woman to own a Wall Street investment company; to found her own newspaper; to speak before Congress demanding that women be given the vote; and finally to run for U.S. President in 1872, against popular incumbent, Ulysses S. Grant, and the powerful newspaperman, Horace Greeley. In 1870 Cornelius Vanderbilt was asked by a newspaper reporter how he'd made millions on the stock market. "Do as I do, consult the spirits!" Then he added that his stock was "bound to go up...Mrs. Woodhull said so in trance."

Victoria was way ahead of her time. She demonstrated a belief in herself, accomplished a great deal as a person, doing things women had never done before. She was a pioneer in many fields. She taught that the common wisdom on most subjects is often wrong, to think for yourself, to be honest, to question, to value your body and mind, to believe in your power, to never accept circumstances that seemed unfair, that women had sexual desire and she promoted "Free Love." You can imagine how that went over.

She said, "Women are entirely unaware of their power." Victoria stated ideas in the extreme which made people think, question or even argue. She taught comfort in dress and wore men's clothing. She advocated vigorous exercise, rode horseback and walked at least three miles a day. Victoria felt diet was important and adhered to the diet prescribed by Sylvester Graham (the creator of Graham crackers) – no alcohol, meat, caffeine, or lard; at least two pints of fresh water a day and fresh fruits. Victoria embraced alternative medicine and practiced homeopathy, a treatment introduced by Dr. Samuel Hahnemann. Victoria was also well-known as a magnetic healer. She was convinced that we are participants in our own good or poor health.

Because Ms. Woodhull antagonized, shocked, astounded and spoke out, a campaign was organized to stop her. She was put in jail several times on charges of publishing pornography. She felt her belief in spirit guides empowered her and allowed her to challenge the customs of the time and the male establishment. The press called her "Mrs. Satan" and "The Prostitute Who Ran for

(Continued on next page.)

FIGHTING FOR THE RIGHT *(Continued from previous page.)*

President" and Thomas Nast drew a cartoon that left her with few supporters.

Victoria Woodhull was an avid Spiritualist, including some of her beliefs in her speeches. She felt people should search for the meaning of life, request guidance from spiritual helpers, or, that the dead can guide us; believed in eternal life, and a spiritual realm; that both sexes should follow the Golden Rule and personal integrity. Her beliefs are things that are being taught today.

There were many other women who fought for human rights. A few influential ones were Susan B. Anthony (born 1820 in Adams, MA, died in 1906), Lucretia Mott (born in 1793 in Nantucket, MA, died in 1880), and Elizabeth Cady Stanton (born in 1815 in Johnstown, NY, died in 1902). These women were very tenacious suffragists, just never giving up. Their aggressiveness brought them into prominence.

All of them had died before women were given the right to vote in 1920, but their effort and inspiration was instrumental in the eventual passage. Many of their campaigns were delivered from Spiritualist platforms, such as Lily Dale Spiritualist Camp. They fought for women's right to vote, against slavery and the use of alcohol. They helped organize the first Women's Rights Convention held in 1848, at Seneca Falls, NY, and to begin the National American Woman Suffrage Association. They were committed to changing the status of women and others treated unjustly.

What brave women the suffrage workers must have been, then think of the first public mediums, mostly young women, and also of the new religion as a whole, to support the unpopular issue of human rights for all.

When the information came through the "weak and uneducated minds" of women, who could not know the advanced information that was delivered through trance, many were convinced the information must come from a higher source and many minds were changed about the rights of others.

The **Fox sisters**, of course, were the first girls in Modern Spiritualism to work tirelessly to bring spirit's message of the world beyond and of truth to others. Their lives were devoted to spirit and they "trusted Providence for protection and success."

Let us honor the brave women and men for the early years and thank them for their hard won accomplishments. Bless Them All! •

---

*Editors note: If the reader would like to find out more about the struggle for human rights, Barbara Goldsmith has written a book, *Other Powers–The Age of Suffrage, Spiritualism and the Scandalous Victoria Woodhull.*

FEATURE

Landmarks In Women's Rights History

Taken from *The AZ Republic,"* April 15, 2007.



Lucrecia Mott

Important dates in the history of the women's rights movement:

■ **1848:** Women's rights convention in Seneca Falls, N.Y. Women led by Elizabeth Cady Stanton and Lucretia Mott call for justice for women and woman suffrage.

■ **1868:** The post-Civil War 14th Amendment gives citizenship to former slaves and states that citizens are entitled to due process and equal protection of law. Women's rights advocates such as Susan B. Anthony fight unsuccessfully to have women included in newly defined rights, including the right to vote guaranteed to former slaves in the 15th Amendment, ratified in 1870.

■ **1920:** The 19th Amendment, giving women the right to vote is ratified.

■ **1923:** Women's rights advocates, on the 75th anniversary of the Seneca Falls convention, introduce the Lucretia Mott Amendment stating that men and women should have equal rights. The amendment is offered in every session of Congress through 1972.

■ **1940s:** Both the Republican and Democratic parties added support of the Equal Rights Amendment to their party platforms.

■ **1971, 1972:** The House, and then the Senate, approve the ERA. Twenty-two states ratify it in the first year.

■ **1977:** Indiana becomes the 35th and last state to ratify the ERA. The amendment dies when the 10-year deadline for ratification is reached in 1982 without the necessary 38 states.

■ **1980:** The Republican Party removes ERA support from its platform.

■ **2007:** House and Senate Democrats reintroduce the ERA. •

Source: National Council of Women's Organizations ERA Task Force

Faith, Belief Or Fact

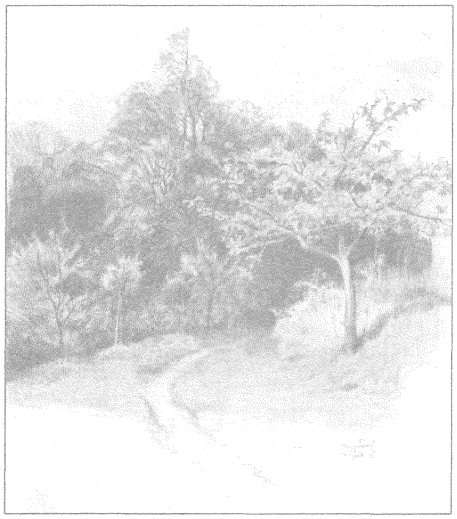
BY THE REV. RUPERT SIGURDSSON, NST, Maine

What is your acceptance of the continuity of life, is it on faith? Is it your belief? Or do you know it is a fact, just as one and one make two?

Faith: The assent of the mind to the truth of what is declared by another or the assent of the mind to what is given forth as a revelation, but not a fact.

Belief: A persuasion of the truth or an assent of the mind to the truth; belief the ground for which cannot be shown.

Fact: Reality, a true account, something done, already taken place, something true.



As a Spiritualist how do you feel about the continuity of life? Is it a belief with you? Do you really have no question, for it is a fact that has been sufficiently proved. Mary, my wife of sixty-seven years and a trance medium, had no question, as far as she was concerned it was fact. The Spirit World was there and she visited it at will.

The following was a thought that came from a spirit entity while she was in trance from the spirit of Andrew Jackson Davis:

The earth is a wonderful place to live, to be able to think and to act. It is also wonderful in spirit. We think, we act the same as we did on earth, except we have more love and compassion for others. As soon as you come to this side, your feelings completely change, altered in every way. We love each other, raise each other up to the light and send it out to the world.

There are some on the earth that feel we have never given proof of the spirit side of life. Just what proof is there to give? The Spirit World has always been. It will never be proven by scientific means. Just think to yourself, close your eyes and say, I lift my eyes to the mountain top, for all my self proof and self fruits will come from the peak of spiritual development. The more you develop, the more you learn, the more you will find the truth, but does the human brain want to accept the proof of spirit?

After receiving a verifiable message that we know the medium had not way of knowing, and we are sure it was from the entity that was identified, how do we think about it tomorrow? Do we question was it real, or just our imagination? Could the medium have had that information in some way, or was it mind reading? It is sad, but true, this is the way our mind works.

Those living on the earth often think, I am getting old, I don't have much time left. This is a foolish way to think. How can you not have much time left? When life is eternal.

Just because you leave this earth life, does not mean your spirit body is going to die. It is here. I was happy on earth and I am happy now. Be happy with yourself, be happy with what you learn, happy with what you have got and then be happy within. Smile, be jovial. When knowledge is ready it will be there, but it takes patience.

Here is another of his messages through Mary:

The Spirit World is made up of many, many towns, cities, beautiful gardens and people just like your earth plane. Yes, my friends, the Spirit World is very real, full of wonderful opportunities. We hear you asking, "Is the other side really like our mediums see it?" Yes! Yes! Yes! it is a very real world, with a few differences. Beauty all around us that remains the same at all times.

Of course, there are those with negative minds who arrive here and find themselves in the same environment as were their lives on the earth plane. This is only because they do not use their minds for advancement, but that does not mean that they cannot change their thinking process. They realize how wrong they have been. The spirit sees and thinks differently than when on earth, and so for that reason they can change their course around to a better way of life, so to speak. The plane you are on, is the school of learning, and although spirit guides can help you along the way, they are not able to give you help on the lessons you are to learn. If a classmate gives you the answers, you are not learning anything. Spirit helpers will not help you to cheat your way through life, you must experience your lessons.

There are many golden paths of righteousness along the way if you have the love for life and other beings on your road through life. Do what is right; think positive; try not to exploit others for your personal gain, and your progress will surprise you.

Mary went to the Spirit side on November 22, 2006. She had told many that she was looking forward to leaving. •

Unconditional Love

BY MARILYN L. KERCHER, Center for Spiritual Enlightenment, Virginia

What is unconditional love? Is it the same as a mother's/father's love? Is it only for small children? If you have never experienced unconditional love, can you still be ok?

I want to first acknowledge all the different feelings and memories about parents. Many of you reading this are mothers or fathers and may still have your own good parents on this plane of existence. Some of you mourn good parents who have passed. Some of you have, or had, troubled relationships with your fathers or mothers. Not everybody had a good mother/father, or had even a "good enough mother/father."

"Good enough" is one who didn't do a whole lot right, but got enough right that you survived without untreatable dysfunction. Of course, one person's good enough parent is another person's crazy-making lunatic.



But for all categories of joy, or nostalgia, or suffering, this essay is for all of you, because unconditional love is not really about the good or bad parenting in your life, it is about your relationship to yourself, to your imperfections, and to God.

Many years ago, when I was a very young woman, and before I had had my own children, I saw an ugly baby. My coworker, "Estelle," had gotten pregnant, and as was the custom so many years ago, she quit work to have her baby and raise it.

When the child was about eight months old, Estelle dropped by work to show him off. I looked at that baby, and at Estelle's happy smile, and I didn't know what to say.

His hair was the color of house dust, and completely straight. It stuck up and out all over his head like little spikes, not a cool look 40 years ago. His features were irregular, almost misshapen, and didn't seem to go together. His skin color seemed a variant of his hair color. His eyes were a dark brown, listless and unfocused. As he was drooling slightly, I asked if he were teething, not feeling well, perhaps. "Oh no," Estelle said, "he's just fine, that's why I brought him in today."

I decided that he was just the ugliest baby I had ever seen. I felt really sorry for Estelle and how awful she must feel to have an ugly baby. I was completely certain, deeply in the vanity of my youth, that I would produce someone much more attractive.

A year later, Estelle stopped by again with her toddler. He was strikingly attractive. His features had found each other, and organized themselves into a beautiful little face. His spiky, drably colored hair had been replaced by beautiful, shiny, wavy, now-blond hair that followed the contours of his head. His skin was healthy-looking. His dark brown eyes were framed by long, dark lashes and with the contrasting blond hair and glowing skin, he was gorgeous.

Estelle had the same delighted look on her face as she had had during the first visit. She had never doubted the value and attractiveness of her baby. There is a Chinese proverb that says there is only one pretty child in the world, and every mother has it.

There are several teaching points to this story. One is about being judgmental and superficial about physical attractiveness. Another point is about how much human beings can change and grow. The third point, of course, is about a mother's unquestioning love for her baby.

The highest ideal for parental love is that it is unconditional. What is unconditional love? It can be used as if it were synonymous with blind love, or unquestioning love. I think that unconditional love is really mature love, and it is about a deep acceptance of yourself and of the human being that you love. Well, what does THAT mean? Does acceptance mean approval? What kind of approval?

Sometimes in the news there will be a report of a terrible crime, perhaps a murder. As the perpetrator is convicted and about to be sentenced, his or her parent will come forward and say, "I stand by my child. I still love my child. My child is really a good person in spite of this crime. Please don't imprison my child."

It can be hard figuring out what that mother or father really means. Are they blind to the crime itself, not understanding it was a crime? Is she/he blind to their child, thinking he or she couldn't possibly have committed such a crime, sometimes all evidence to the contrary? Is she or he psychically tuned into her child, knowing somehow that the conviction really is an injustice? Perhaps.

But the situations that intrigue me are the parents who are not contesting that the crime was committed by their child. They express deep distress about the victims of the crime, but restate that they love their child and will not turn their backs on him or her.

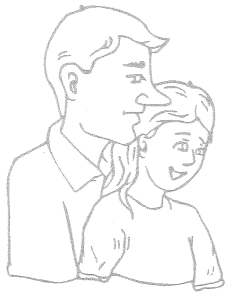
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A recent example is the brother and the mother of the Unabomber. The Unabomber sent bombs through the mail for 17 years, killing 3 people and wounding 29. His family figured out that this brother, this son, was the Unabomber, and he was going to hurt more people, and he must be stopped. They turned him into the authorities, and yet through it all they continued to profess their love for him. They loved him, but they also **saw** him.

What is it to be a healthy person and still love someone like the Unabomber? How can one love him and yet be in reality about what he did? What is it to maturely love another human being?

There are three aspects to love that we all have to come to terms with. One is love itself, which I will address later. Another is sex, and the third is Eros, originally the ancient name for the Greek god of love. Sex, of course, is the physical passion of the body, the pleasures of the body. Eros is more complicated and has a number of definitions.

"In Freudian psychology, Eros is the life instinct innate in all humans. It is the desire to create life and favors productivity and construction. Eros battles against the destructive death instinct of Thanatos. (It is) also referred to in terms of Libido or Libidinal energy."[2]



I am defining Eros as the **passion** to become intimate and to unite. It is more than the desire for sexual satisfaction. Eros is about life force. It is that spark that causes us to be fascinated with someone else; that causes us to want to explore and know that person; that causes us to want to share and mingle our experiences with another person; that causes us to want another person to witness our lives.

It **can** be, and often is, paired with sexual interest and desire...but not always. Sexual interest can certainly exist without Eros. (It is called a one night stand!) There can be Eros in platonic relationships also. In a parent/child relationship, mothers and fathers fall in love with their children with delight, and focus, and commitment.

Eros is a gift to us in our life-long task to learn to be truly loving. It helps friendships begin and continue; prods parents to sustain contact with their bratty kids; and makes every parent think their baby is the most beautiful in the world.

But Eros is not love. It is an attractant. It propels us into sustained contact, which allows us to explore **real** creative unfoldment, **real** emotional intimacy, and **real** love.

Real love takes time: time internally developing our capacity to love, and time externally revealing our true selves with the chosen companion of our love.

In thinking this over, I have begun to realize that while love is not sexual attraction, it is also not a cerebral activity. We get confused, culturally, about love and the sexual or unrealistic romantic feelings around it. In our deepest wisdom, in our deepest knowing, we are trying to express a fundamental truth when we talk about being **in** love.

Love is not a quality that resides in the ego. The ego has other functions. It has functions of will, discrimination, and action, but it does not possess the faculty of love. Love is a feeling that comes totally from the inner being. This is why love cannot be intellectualized, conceptualized, or understood in terms of intellectual processes, as many people attempt to do. It is a feeling that must be permitted.[3]

To give the self full permission to love includes not only the realization of the inner being, but also a positive concept of life and the universe. For if it were true that life is hostile and depriving, then love would indeed be dangerous. If it is true, however, that life is benign, liberating, and giving; if it is **for** rather than against you, love is not only safe but it is the only possible way to exist in peace and harmony with the universe.

What is love? The only useful definition is that whatever furthers unity, inclusion, expansion, union, and manifests the benign nature of the universe, **is** love and **perpetuates** love. Whatever ignores the divine and benign nature of the universe and of life, and therefore moves toward exclusion and separateness, is the **opposite** of love.

The universe is forever expanding. All the cosmic forces, the life force, strain toward expansion, growth, union, and integration. Each individual entity, being a universe unto itself, follows this movement toward growth and outgoingness. If these forces are disturbed or thrown out of their natural channels, love cannot prevail. All religions have always taught that love is the key to life. Without love nothing counts.[4]

If you love someone maturely, unconditionally, then you must acknowledge each other's drive, as inhabitants of this multi-layered, God-created universe, to grow. This means respecting that this other person, as yourself, has a spark of the divine to explore, understand, and reunite with God.

Parents know this instinctively when raising children. All parents delight in watching their children grow, develop, and discover the world around them. We delight in their creativity and their awe of the universe. Remember, whatever furthers unity, inclusion, expansion, union, and manifests the benign nature of the universe, **is** love and **perpetuates** love. Healthy parents instinctively know this is how they are to love their children.

Growth is not necessarily as pleasant as a rose unfolding in the sunlight on a spring day. Human growth on this plane is messy and always involves making mistakes as we learn how to examine our misunderstandings, mend our ways, and come to know deeply the nature of ourselves, of the universe, and of God. If we love maturely, we honor and respect this process in other human beings,

(Continued on next page.)

UNCONDITIONAL LOVE

(Continued from previous page.)

particularly those whom we love.

We may not approve of what the other person is doing. It may cause us distress or even deep sorrow. We may have to even protect ourselves from destructive actions by setting boundaries or even withdrawing from participation. But to maturely love people is always to see them for who they are, and to acknowledge their worth even in the current circumstances of their paths, and to know that they are free beings, working their own way back to God and to the perfection of God. We honor who they are in this process, and we do not judge. We do not bend another person to our will to serve our own purposes, or impose upon them the burden of our own development.

Once when I was struggling with the concept of judgment, I asked my minister at the time how I can see someone's flaws, especially if they are impacting on me, without judging, without coming to see negative conclusions. She said, "Well, you aren't stupid, you still see what they are doing, you just don't judge them."

One way not to judge is to acknowledge that imperfection, making mistakes, is what is involved in living in these bodies and at this earth-plane level of awareness. This is the plane of destruction and renewal: of the phoenix, of Shiva, of new stars forming and of old stars that go supernova, of human sin and human reform.

Our capacity for happiness depends on our capacity to accept imperfection, not in words or theories, but in our emotional experience. When we can examine our own resentments against the imperfections of life and of the people in our lives, then we can truly begin to let go of our unreasonable expectations of ourselves and of our companions in love.

It is then that we can truly enter the flow of the Divine and see and honor the other person where he or she is, and share in that creative force to grow. This is what unconditional love is. It is not about blind acceptance or tribal loyalties. It is about seeing each other with utter clarity and in the reality of the timeless moment. It is knowing that the universe is benign, that it is loving, and that each of us in our imperfections and mistakes is nevertheless moving towards unity, expansion, and joy. Unconditional love is not about giving up boundaries, but it is about honoring the God-given freedom which we all have to be who we are, to develop on our own path, and to become more intimate with that spark of the Divine within us. •

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[1]Originally presented as a Mother's Day lecture at the Center for Spiritual Enlightenment, Falls Church, Virginia on May 14, 2006.

[2]Wikipedia Encyclopedia, en.wikipedia.org/wiki/Eros_(Freud)

[3]Eva Pierrakos, Pathwork Lecture no. 146, http://www.pathwork.org/lectures/P146.PDF

[4]Eva Pierrakos, Pathwork Lecture no. 108, http://www.pathwork.org/lectures/P108.PDF

CALENDAR CORNER

What happened in JUNE throughout the years?

JUNE 6

A celebration begun in England, **Spiritualist Day** honors our great religion.

JUNE 14



Flag Day, to remember the adoption by the Continental Congress of the Stars and Stripes for the flag of the United States.

JUNE 9, 1862

Fred P. Evans was born on this date and became one of the best slate writing mediums demonstrating around the world, writing in several languages, with a variety of writing styles.

JUNE 10, 1854

The Society for the Diffusion of Spiritual Knowledge was formed in New York City. Its purpose was to spread knowledge, phenomena and the Principles of Spiritualism. Another function was to help defend and protect free thinkers from opposition and oppression.

JUNE 15, 1924

A law was approved by Congress making all **Native American Indians citizens.**

JUNE 16, 1858

Abraham Lincoln delivered a memorable anti-slavery speech which caused quite a stir. Lincoln was inspired and instructed by spirit guides.

JUNE 18



Father's Day Prayer: Divine Source, Heavenly Father, Creator of all life, You have blessed us with the gift of fathers and we are grateful. Inspire, guide and help all fathers and father figures, fill them with love to share with their children.

JUNE 21

Summer Solstice, summer begins on a warm note, time to enjoy the warmth of the sun. This is the longest day of the year and the turning point in the sun's cycle.

• • •

HOUDINI

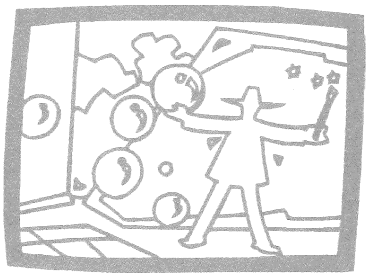
BY THE REV. LELIA E. CUTLER, NST, Virginia

There is a lot of publicity at this time about the family of Houdini having his body exhumed "to determine if he was poisoned by enemies for debunking their bogus claims of contact with the dead." In the CNN report and the newspapers articles, it is shown as: "The likeliest murder suspects were a group known as the Spiritualists, which became Houdini's *bete noir* in his final years."

It is well known that Houdini tried to "debunk" the Spiritualist of his day, and we have our own skeptics today who would probably agree with him. coming to my mind is the "great Randi," and his constant attempts to prove Spiritualist Phenomena as false. However, this appears to be old news, and appears to be a cry for attention for a new book by someone close to the Houdini family.

"The exhumation plan received support from a surprising source: Anna Thurlow, the great-granddaughter of "medium" Margery Crandon, whose husband, Dr. Le Roi Crandon, was one of the Spiritualist movement's biggest proponents..."

The story goes on and on... Some of our Spiritualist friends want us to reply with a "hue and cry" against this slander. That is probably what they want. I say: "Think about it." Would anyone who is a true Spiritualist try to murder an opponent? If we truly believe in our principles, and the concept of personal responsibility, we would not want to create that kind of "karma" or reaction. We believe in the Natural Law, what goes around, comes around, and we would not want to attract a vibration of murderous energy to us.



The publicity tries to put Spiritualists in a bad light, and we have to acknowledge that some of our prominent leaders at that time, Margery Crandon and Arthur Conan Doyle, made statements that do not support our positive principles. However, their statements did contain prophecy of a short life for Houdini.

I personally hope that the exhumation of the body proves them wrong, and we should receive an apology. I also think the publicity coincides with the need to sell the latest biography of Houdini, published in 2006. We realize there will probably always be skeptics, but Spiritualism is not a religion or philosophy of murderous intent. •



Heaven And Hell

By Joan M. Perry

Sometimes we ask
why things are this way,
why our loved one
was snatched away?

Why this good person
had to die so young,
while a mean one
seemed to live on and on?

Our heart is full
of sorrow and pain,
so the answer
isn't always plain.

When we look to God
though we are sad,
we realize, heaven needs the good
more than the bad.

The bad will find
their hell on earth,
while heaven rewards
the good, with rebirth.

Spiritualism Impacted For Murdering Harry Houdini!

Reprinted from *Psychic News.*

FAMOUS escapologist Harry Houdini's body may be exhumed amongst astonishing claims that Spiritualists wanted him "dead," ***writes Tony Ortzen.***

In a scenario more dramatic than any of his stage shows, a team of forensic scientists led by Prof. James Starrs of America's George Washington University has agreed to examine Houdini's remains.

Born as Erich Weisz into a Jewish family in Budapest, Hungary, in 1874, Harry became the highest-paid performer in America's vaudeville.

In the last three years of his life, Houdini launched full evening demonstrations, which he billed as "Three Shows in One; Magic, Illusions, Escapes and Fraud Mediums Exposed."

In the 1920s, after his mother Cecilia passed on, Houdini set to work debunking self-proclaimed psychics and mediums. This caused a major rift in the friendship between Houdini and Spiritualist pioneer Sir Arthur Conan Doyle.

Sir Arthur refused to accept any of Houdini's exposés. Furthermore, Conan Doyle maintained that Houdini was a powerful physical medium who used paranormal abilities in many of his stunts.

On October 22, 1926, during a series of performances in Montreal, Canada, Houdini met with three young men.

One of them, Joselyn Gordon Whitehead, asked if it was true that Houdini could withstand any blow to his stomach.

Houdini gave permission for Mr. Whitehead to test this claim, but he punched the magician before Harry had time to prepare himself for the blow.

Despite suffering from a severe stomach pain, Houdini still performed that night and the next day.

Two days later, Houdini demonstrated in Detroit, Michigan, for what would be his last ever performance. His temperature was 104 degrees Fahrenheit.

Despite a diagnosis of acute appendicitis, Houdini still took to the stage.

After being admitted to Detroit's Grace Hospital, Houdini died of peritonitis from a ruptured appendix on October 31. He was aged just 52. Over 2,000 people attended his funeral service.

In Houdini's will, he left his vast library to the American Society for Psychical Research on the condition that J. Malcolm Bird, its research officer and editor of the organization's "Journal," should resign.

Mr. Bird refused. Instead, the collection went to the Library of Congress.

Late last month, Houdini's grand-nephew, George Hardeen, announced his intention to seek permission to have Houdini's body exhumed from a New York cemetery and tested for evidence that he was murdered.

Mr. Hardeen told reporters he became interested in the circumstances surrounding Houdini's death after the publication of a book last year which claimed that the magician's enemies may have poisoned him.

Speaking by telephone from his Arizona home, Mr. Hardeen, who is believed to be Houdini's closest living relative, said:

"His death shocked the entire nation, if not the world. Now maybe it's time to take a second look."



HARRY HOUDINI: Escapologist's body may be exhumed as claims have been made that Spiritualists wanted him "dead."

"The Secret Life of Houdini: The Making of America's First Superhero" was released last year.

In their biography, William Kalush and Larry Sloman say there is substantial evidence that Spiritualists linked to Sir Arthur Conan Doyle wanted Houdini "dead."

If permission is given to exhume Houdini, one theory a forensic team will test is whether Harry was poisoned with mercury or other heavy metals which can cause appendicitis.

In a message to the Houdini Museum in Scranton, one website has reported that the magician's family on his wife's side is against exhuming his body.

Reports also said that according to Jeff Blood, the grand-nephew of Houdini's wife Bess, her sister is "horrified" at the idea. •

Controversy Rages Over Code Given By Medium

Reprinted from *Psychic News*.

DECADES after his passing, controversy still rages over whether Houdini gave a pre-arranged code to his wife through American medium Arthur Ford.

Two years after Houdini passed, at a private sitting, Fletcher, Arthur Ford's control, described a woman who said she was Houdini's mother.

Subsequently, a series of sittings were held covering a two-and-a-half month period.

The first word given was "Rosabelle." Another word given in the following months was "look," which Fletcher said was the sixth word in the code. Various other words were added.

Then at the final sitting in January, 1929, Fletcher declared:

"A man who says he is Harry Houdini is here...and wishes to send to his wife, Beatrice Houdini, the ten-word code, which he agreed to do if it were possible for him to communicate.

"He says you are to take this message to her, and, upon acceptance of it, he wishes her to follow out the plan they agreed upon before his passing.

"This is the code: Rosabelle – Answer – Tell – Pray – Answer – Look – Tell – Answer – Answer – Tell!"

Fletcher insisted that Mrs. Houdini should sit with Mr. Ford.

After he had repeated to her the code message, she was to return to him a code which would be understood by her and by him alone.

Together the two codes would spell the word which summed it all up, and that word was the message he wanted to send. Fletcher refused to give it until Mrs. Houdini had completed the message with her half of the code.

Two of the sitters went to Mrs. Houdini – all those who had been present at the seances were strangers to her – and showed her the message that had been received.

"It is right," she declared. "My God! What else did he say?"

After being given more details concerning the message, she agreed to carry out the plan mentioned by her husband.

Two days later, Mr. Ford went to Mrs. Houdini's home and gave her a trance seance. In a short time, Fletcher declared that Houdini was present.

"He wants to repeat the message and finish it for you," he said. "It is one that you used in one of your mind-reading acts."

Repeating the ten words, he added, "He wants you to tell him whether they are right or not."

"Yes," replied Mrs. Houdini, "they are."

"He tells you to take off your wedding ring and tell them what Rosabelle means," said Fletcher.

She took off the ring and sang a few lines:

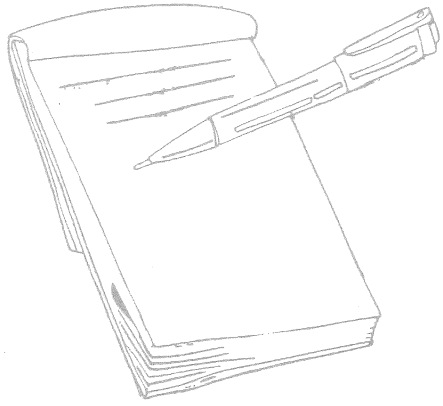
"Rosabelle, sweet Rosabelle,
I love you more than I can tell;
O'er me you cast a spell,
I love you! My Rosabelle!"

"The first time I heard you sing that was in our first show together years ago," said Houdini. His wife nodded her head in assent.

Fletcher went on: "There is something he wants to tell me that no one but his wife knows. He shows me a picture and draws the curtain, so."

This was apparently a cue, for Mrs. Houdini responded in French.

"The nine words beside 'Rosabelle' spell a word in the code," he said.



Then Fletcher, quoting Houdini word for word, explained the code – "The second word in our code was 'Answer." B is the second letter of the alphabet, so answer spells B.

"The next word in the code is 'Tell,' and the fifth letter in the alphabet is E. The twelfth letter in the alphabet is L, and to make up twelve, we have to use the first and second words of the code."

Continuing in this intricate way to the end he said: "The message I want to send back to my wife is 'Rosabelle believe.' Is that right?"

"Yes," answered Mrs. Houdini. She subsequently signed a document stating:

"Regardless of all statements to the contrary, I wish to declare that the message, in its entirety, and in the agreed-upon sequence, given to me by Arthur Ford, is the correct message pre-arranged between Mr. Houdini and myself."

She affirmed that no one but her husband and herself could possibly have known details of the code and that neither "overtly nor covertly could it have been gleaned."

• • •

NSAC SPIRITUALIST CAMPS

Spiritualist Camp Meetings have introduced many to Spiritualism and were a large part of the summer experience of early Spiritualism where one could meet like-minded people and participate in Spiritual energy and learning. Speakers, mediums and healers are invited to serve the Camps a long with other current writers, speakers and thinkers. Camps are situated on beautiful land, where nature is abundant and people are encouraged to relax, meditate and tune into the Oneness of Life. NSAC Spiritualist Camps are a great place for a vacation, to learn and to meet other Spiritualists. Below are a few details to help you in your planning.

• CONNECTICUT •

Connecticut Spiritualist Camp, NSAC
Ladies Aid Society Camp
Pine Grove Spiritualist Camp
Niantic, Connecticut

The Camp is located 34 S. Pine St. in Niantic, CT. Services are Sunday at 2:30 p.m., Tuesday, Thursday at 7:30 p.m. For more information, a program or for reservations to the Circles or Workshops, contact Pres. Charlotte Mariani (860) 442-8149 or Sec. Lynn Gaffin, heart860@sbcglobal.net. The Camp season runs mid June to mid September.

• ILLINOIS •

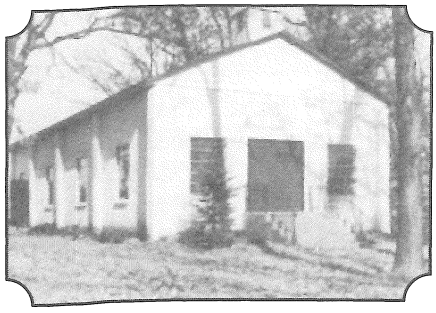
Cherry Valley Spiritualist Camp
Cherry Valley, Illinois

The Camp season starts the beginning of June and runs through September. Cherry Valley Spiritualist Camp is located at 8002 Service Road, Cherry Valley, 61016, which is next to Rockford, Illinois on the South East corner of Winnebago County, Illinois. Services: Healing meditation, Church Serv. 10:30 to 12:30 followed by a pot luck. For more information call: Camp president Ken Boesen at (815) 626-5716 or e-mail: cherryvalleysc@verizon.net.

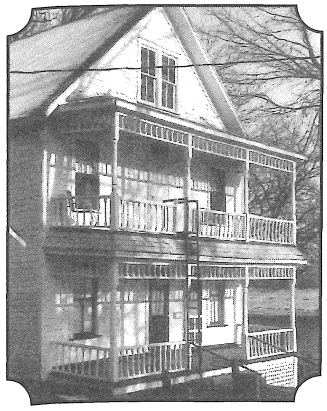
• IOWA •

Mississippi Valley Spiritualist Association Camp
Clinton, Iowa

Camp season is during July and August. The Camp is located right in down town Clinton, at Mt. Pleasant Park. The Camp features many mediums, classes, services and Spirit. For information contact: Stella La Tour, secretary, at (219) 871-0686.



Cherry Valley Camp Church
Cherry Valley, Illinois



Mississippi Valley Spiritualist Association Camp
Clinton, Iowa



Temple Heights, August, 1911
Northport, Maine

• MAINE •

Pinpoint of Light Spiritualist Camp
Hartford, Maine

The July and August program for our Camp includes services, seminars and classes, along with potlucks, picnics and fellowship. Write the Camp at 25 Camp Rd., Hartford, ME 04220, or call (207) 597-2600.

Madison Spiritualist Camp Meeting Association, Inc.
Madison, Maine

Lakewood Spiritualist Camp is located at Historic Lakewood Village six miles North of Skowhegan, ME, on Route 201, on the West side of Lake Wesserunsett. Camp begins July and August. There are no facilities for lodging or camping, but plenty are available in the area. For information or programs, call secretary Betty Simpson, (207) 848-2273. The Madison Spiritualist Camp Meeting Association at (207) 474-0124. Visit the Camp website: www.madisoncamp.org.

Temple Heights Spiritualist Camp Association
Northport, Maine

Celebrating 125 years. The Camp located on Shore Road, Northport on beautiful Penobscot Bay, runs from mid-June through Labor Day. A different medium is featured each week and there are workshops, readings and church services. Church services Sun. at 2:30 p.m.; Tues., Thurs. at 7:30 p.m.; Message Circles on Wed. and Sat. at 7:30 p.m.; Workshops and Seminars on Saturday.

(Continued on next page.)

 (Continued from previous page.)

Accommodations available. For more information or a program, contact: Pres. Earl Wallace, at (207) 582-6745, e-mail: godfreed@aol.com, or call (207) 338-3029. Website: www.templeheightscamp.org.

• MASSACHUSETTS •

On-I-Set Wigwam Spiritualist Camp, NSAC
Onset, Massachusetts

Open during the summer months – early June until Labor Day weekend. Sunday services at 2:30 p.m., Wednesday open class at 6:00 p.m. and an evening service at 7:30 p.m. There are medium's days, message circles, workshops and seminars scheduled. Please write for a full program to P.O. Box 1556, Onset, MA 02558, or Camp phone (860) 439-1395 for the season's information.

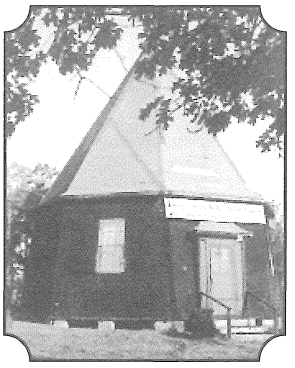
• MICHIGAN •

Northern Lake Michigan Spiritualist Camp
Charlevoix, Michigan

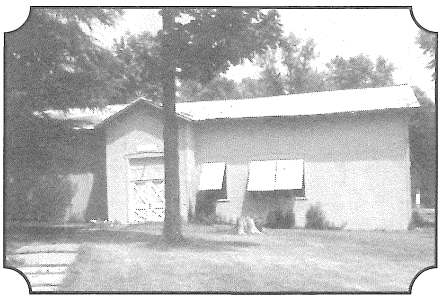
The Camp is located 1 1/2 miles West of Bay Shore on old U.S. 31 North and is open July and August for Sunday services at 10:30 a.m. and Wednesday services at 7:30 p.m. A potluck follows the Sunday service and a bonfire with snacks follow the Wednesday service. There are classes, circles and readings or private consultations available. Contact Jinki Boyer-Goodwin, secretary, 9546 Ingelside Rd., Levering, MI 49755, or call (231) 537-2938 for more information.

Chain Lake Spiritualist Camp Association
South Branch, Michigan

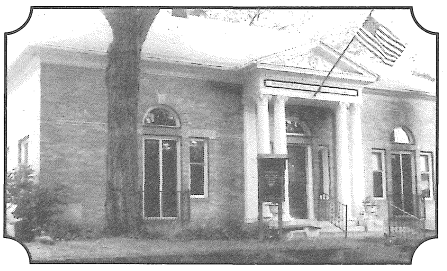
The Camp is located at 8000 W. Chain Lake Rd., South Branch, MI 48761, halfway between Petrosky and Charlevoix, and is open June, July and August with the special Annual Retreat. For more information, write to Donald Weichner, 8022 W. Chain Lake Rd., P.O. Box 89, South Branch, MI 48761-0089.



ON-I-Set Wigwam Spiritualist Camp, NSAC
Onset, Massachusetts



Ashley Spiritualist Camp
Ashley, Ohio



Lily Dale Assembly, NSAC
Marion Skidmore Memorial Library
Lily Dale, New York



Hotel of Camp Edgewood
Milton, Washington

• NEW YORK •

Lily Dale Assembly NSAC Spiritualist Camp
Lily Dale, New York

This upstate New York Spiritualist Camp has many special events, exciting workshops and seminars, drumming, sweat lodges, a children's week, ghost walks, yoga, Tibetan Monks and more planned for this summer. There is a wide variety of subjects and special speakers. There are healing services, thought exchanges, development classes, daily lectures, message circles and public clairvoyant demonstrations. Camp season begins the last Friday in June to the day before Labor Day. Each day offers meditations, healing, private consultations, indoor and outdoor services, and workshops. There are two hotels, private guest homes, campgrounds and affordable lodging in town. For a brochure contact Lily Dale Assembly, 5 Melrose Park, Lily Dale, NY 14752, (716) 595-8721, register on-line at www.lilydaleassembly.com or by fax at (716) 595-2442, e-mail: lilydale@netsync.net.

• OHIO •

Ashley Spiritualist Camp
Ashley, Ohio

The Camp is located at 10 Wooley Park in Ashley, Ohio. A fine program of speakers, mediums and services is planned. Write for a program or more information to the secretary Selina Duffy, P.O. Box 277, Ashley, Ohio 43003, or call Steven Duffy at (740) 747-2212.

• WASHINGTON •

Camp Edgewood, NSAC, Association
Milton, Washington

The Camp is located on beautiful Lake Surprise, in the town of Milton. It is

(Continued on page 23.)

Positive Statements To Help Create a Positive Day.

Affirmations . . . JUNE 2007

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 The Divine Plan is evident in each thought and each action.	**2** Your inside world determines your outside world.
3 Angels, God's messengers, exist to fulfill God's purpose.	**4** Selfishness and greed are life's challenges to overcome.	**5** "Prayer challenges us to accept our responsibility." – *M. Braybrooke*	**6** If something is more important than love, check your priorities.	**7** It is not about what people have, but about what they do.	**8** The possibilities of life are unlimited, are endless. Thank you, God.	**9** Pray, visualize, affirm and then accept all your good.
10 Make a pledge to spend some time each day sending healing.	**11** "Do not change your life for another person." – *Ron Rathburn*	**12** "Your answers in life are in the thoughts you can think." – *R. Rathburn*	**13** Build a clear picture in your mind of healing light going to others.	**14** We are surrounded by Creative Mind, every moment, every thought.	**15** See yourself as beautiful within and without. See others that way, too.	**16** Heaven arrives when you live a life of love for yourself and others.
17 "As we serve, we experience the beauty, joy, and life that God is." – *A. Potash*	**18** Fear of change often keeps us chained where we are unhappy.	**19** We all are given the gifts we need. How do we use these gifts?	**20** "Change is life, and the inability to change is the absence of life." – *J. E. Otey*	**21** In prayer ask for help to remove your fears that you may live in love.	**22** There is never a separation from Infinite Intelligence. Accept and rejoice.	**23** Is your life heading the way you want it to go? Still your mind for help.
24 "It is interesting that *light* should come with an expansion of consciousness..." – *E. Holmes*	**25** Change is good, for change brings growth and understanding.	**26** Think of prayer for others as a pathway of light and love reaching them.	**27** I make a conscious choice to be loving, to feel good, to help others.	**28** You are influenced by a cosmic guidance system, and you receive little nudges.	**29** Release the past and enjoy the present.	**30** Visualize the beauty of the Earth and know it is a blessing.



Happy Father's Day!





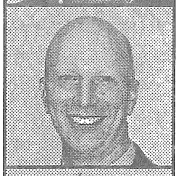
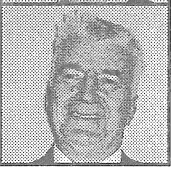



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COOK, Rev. Sandra, NST, DD, Certified Medium, Comm. Healer, Classes, consultations by appt. - (805) 965-4474, e-mail; revsandic@msn.com.

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

ROTTINO, Rev. Kathleen L., NST, Certified Medium, Comm. Healer, Private Consultation, Classes, Lectures, Seminars, Wedding Ceremonies, 109 Capitol Dr., 06226 - (860) 642-7976, e-mail: k.rottino@snet.net.

• FLORIDA •

CASSELBERRY

LERCH, Rev. Jeannie Kerr, NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 335 Piney Ridge Rd., 32707-3805 - (407) 834-5378 - cell: (407) 719-9790, e-mail: spiritknowledge@aol.com.

CASSADAGA

SIKORA, Rev. Arlene, NST, Certified Medium, Comm. Healer, private consultations, P.O. BOX 45, 32706 - (386) 228-3864.

OCALA

HAGER, Rev. Elaine S., NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr., 34482-6683 - (352) 873-1951, 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

OTZELBERGER, Rev. E. Ann, NST, Certified Medium, Comm. Healer, seminars, private consultations, 4332 Woodlynne Lane, 32812 - (407) 826-0807, Fax (407) 826-0469, e-mail: revann@bellsouth.net.

SANFORD

AWTRY, Rev. Marilyn, NST, Certified Medium, avail.for Seminars/Classes, Speaking Engagements, Public Demonstrations and Private Consultations, 118 Wax Myrtle Dr., 32773 - (407) 322-7585; e-mail: medium1plus1@aol.com.

• 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

JAMES, Rev. Jesse Jr., Medium, by appt. only, 1301 Pennsylvania St., 46407- (219) 885-0091.

CARMEL

BIANCHI, Rev. Robert, NST, Certified Medium, Comm. Healer, 1119 Mohawk Hills Dr., 46032 - (317) 428-8740; e-mail: reverendbob@direct2spirit.com.

BIANCHI, Rev. Sharon, NST, Cert. Med., 1119 Mohawk Hills Dr., 46032 - (317) 945-8437; e-mail: sharonbianchi2002@yahoo.com.

• 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.

HARTFORD

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SIGURDSSON, Rev. Rupert, NST, Comm. Healer, 25 Camp Rd., 04220-5207 - (207) 597-2600; e-mail: rupert@megalink.net.

LEWISTON

NYE, Rev. Gloria, NST, Certified Medium, 191 Dyer Rd., 04240 - (207) 786-4401; e-mail: spiritspeaks2u@verison.net.

LITCHFIELD

PARRY, Rev. Nancy Marshall, NST, Certified Medium, P.O. Box 146, 04350, (207) 582-3123; e-mail: nancyparry@hotmail.com.

RAYMOND

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

• MARYLAND •

CHEVY CHASE

MEERSCHAERT, Rev. John, Certified Medium & Comm. Healer, Classes, Seminars & Private Consultations by appointment, 8855 Garland Ave., #301, Silver Springs, 20901 - (240) 305-7233, e-mail: seespirit1@aol.com.

GLEN BURNIE / BALTIMORE

ROTHAMEL, Rev. John Edward Jr., NST, Certified Medium, Classes, Lectures, Seminars, Consultations, (410) 590-9187; e-mail: JRothamel@cablespeed.com.

• MASSACHUSETTS •

LOWELL

WINGOOD, Rev. Kenneth, 300 Douglas Rd., 01852 - (978) 454-4163.

WORTHINGTON

SULLIVAN, Rev. John F., NST, Pastor of First Spiritualist Church of Springfield, Certified Medium, Comm. Healer, classes, counseling, private consultations, public lectures, 480 Huntington Rd., P.O. Box 392, 01098 - (413) 238-5344; e-mail: jsulli1942@aol.com.

• MINNESOTA •

ROCHESTER

YOUNG, Rev. Joyce E., NST, Cert. Medium, Comm. Healer, 4814 115 Ave. NW, Byron, 55920 - (507) 775-6358; e-mail: jeyoung@rconnect.com.

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• NEVADA •

CARSON CITY

HOBLITT, Emma, Certified Medium, Comm. Healer - (775) 267-9988.

PANACA

SAVAGE, Virginia, Licentiate Minister, Certified Medium, phone readings available, (775) 728-4776.

RENO

BUTLER, Rev's Tom and Lisa, NST, Comm. Healers, Directors American Assoc. of Electronic Voice Phenomena, P.O. Box 13111, 89507, e-mail: aaevp@aol.com; website: http://aaevp.com.

• NEW HAMPSHIRE •

SALEM

BAUMHOFF, Mary Lou, Certified Medium, P.O. Box 2223, 03079-1152 - (603) 898-8854.

WINDHAM

SNELL, Rev. Catherine, NST, Certified Medium, by appt. only, 23 Pleasant St., 03087-1775 - (603) 880-3599; e-mail: csnell45@adelphia.net.

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

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

FOREST HILLS

RUIZ, Rev. Hugo, Pastor, TMS, NST, Certified Medium; 95-06 72nd Ave., 11375 - (718) 793-8434; e-mail: hruiz@nyc.rr.

HUNTINGTON

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LAKE RONKONKOMA

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LILY DALE

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WEST BABYLON

LLOYD, Rev. Nancy A., NST, Certified Medium and Counselor (call or write for appointment); Mail: 10 Muncy Ave., Apt. 301, 11704 - (631) 669-3226; e-mail: nlloyd@suffolk.lib.ny.us.

• NORTH CAROLINA •

HENDERSONVILLE

GRIFFITH, Rev. Gail, NST, 175 Crestview Dr., 28791 - (828) 891-1312; e-mail: gailgriffith@juno.com.

• 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 •

BLOOMINGDALE

ANDERSON, Fred, Comm. Healer, 2624 Twp. Rd. 199, P.O. Box 79, 43910 - (740) 944-1557; e-mail: falconrising@mailaka.net.

FAIRBORN

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

• PENNSYLVANIA •

McKEESPORT

BRYNER, Ella, Medium, Comm. Healer, 401 Pirl St., Apt. 4H, 15132 - (412) 673-7880.

PITTSBURGH

O'HARE, Carol, Licentiate Minister, P.O. Box 1981, 15230-1981 - (412) 461-7002.

PORT VUE

KRALL, Frances, Medium, 582 Upston St., 15133 - (412) 678-2091.

• TEXAS •

HOUSTON

JESSUP, Rev. Jovita V., NST, Comm. Healer, Certified Medium, 5655 Meadow Creek Ln., 77017 - (713) 947-6586; e-mail: JessupJovita@aol.com.

KILLEEN

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

PFLUGERVILLE

BERG, Rev. Virginia, 20916 Bellerive Dr., 78660 - (512) 670-3408; e-mail: V.BergTX@aol.com.

• VIRGINIA •

ALEXANDRIA

KRITHADES, Rev. Christine, NST, 7508 Park Terrace Dr., 22307-2041 - (703) 317-1707; e-mail: ckckck@starpower.net.

HAMPTON

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ROBINSON, Rev. Linda M., NST, 3 Redman Ct., 23669 - (757) 851-4735.

NORFOLK

CUTLER, Rev. Lelia E., NST, 7310 Midfield St., 23505-4126 - (757) 480-3799.

SPRINGFIELD

GEHMAN, Rev. B. Anne, NST, Certified Medium, Comm. Healer, 5409 Backlick Woods Court, 22151 - (703) 354-5767.

VIENNA

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

VIRGINIA BEACH

CRIBB, Rev. Kathleen, 900 Park Landing Ct., 23456 - (757) 471-2414, cell (757) 573-6704, e-mail: BubbaCribb@cox.net.

• WASHINGTON •

SEATTLE

PEMBERTON, Rev. LaVerne, Ordained Minister of Church of Spiritual Unity, 3827 S. Mead, 98118 - (206) 722-2348.

• WEST VIRGINIA •

GREAT CACAPON

STARR, Rev. Barbara, NST, Comm. Healer, 4245 Woodmont Rd., 25422 - (304) 258-4861.

• 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.

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.

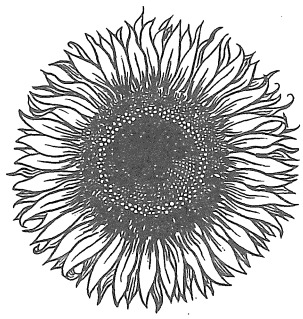
THE FIRST SPIRITUAL CHURCH OF MONTREAL
2186 St. Catherine St. West, Montreal, Quebec, H3H 1M7; English Serv. - Sun. 2:00 p.m. & Wed. 7:30 p.m.; French Serv. - Sun. 4:30 pm., 2nd & 4th Wed. 7:30 p.m; Rev. Mary Amato, Minister, (514) 365-0661.

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
Promotion Certificate	.25
Resource Unit: A. J. Davis	1.50
Founders Day	1.00
Lyceum Banner	.50
NSAC Banner	.50
Marching & Calisthenics	1.00
Sunflower	1.50
Spiritualism Lights The Way Seals, Package of 50	1.50

LYCEUM LESSONS FOR CHILDREN

Bunts – Old Testament Mediums	1.50
New Testament Mediums	1.50
God In Nature Series –	
Lessons 1 – 12 (Insects)	1.50
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I ask this great Unseen Healing Force to help both present and absent ones who are in need of help and to restore them to perfect health.
I put my trust in the love and power of God.

Prayer Works!



In a recent issue of *TNS* it was mentioned about a widely publicized study last year by Dr. Herbert Benson from Harvard's Medical School, who concluded that prayer showed no positive effects on cardiac bypass patients. An Arizona State University professor decided to do an analysis of seventeen major studies with prayer and the results dating back over forty years and effects on people with psychological or medical problems. David R. Hodge's research conflicted with Benson's research and Hodge concluded that intercessory prayer for those in need has positive effects. His report was published in the March, 2007 issue of *Research on Social Work Practice,* a prestigious journal in the field.

Hodge told how in controlled studies the groups being prayed for had shorter stays in the hospital; in 12 of 17 studies, patients who received prayers showed significant improvement. The remaining five studies showed small or no effects on patients, but the majority of the studies he reviewed showed favorable trends. In a study of leukemia patients in 1969 it was found that seven of ten children who were prayed for were still alive when the study ended. Only two of eight in the control group were still alive. Prayer works!

• • •

NSAC SPIRITUALIST CAMPS

(Continued from page 13.)

near both the cities of Tacoma and Seattle. Each summer there are pot lucks, classes, workshops, spiritual teachings, readings, and group gatherings planned. For more information, contact: President David Chapman, (253) 927-2050, fax (253) 927-7531, secretary Denice Chapman, or write to 1228 - 26th Ave. Ct., Milton, WA 98354. E-mail: campedgewood@yahoo.com.

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• • •

MEDIA WATCH

BY THE REVS. TOM AND LISA BUTLER, NST

Praying Online Helps Cancer Patients. The National Cancer Institute funded a study done by the University of Wisconsin-Madison Center of Excellence in Cancer Communications Research. The study showed that breast cancer patients who prayed in online support groups had lower levels of negative emotions and higher levels of functional well-being and effectiveness. This was true even after adjusting for a patients' pre-test level of religious belief. Associate scientist Bret Shaw, and lead author of the study says, "...some of the most common ways study participants used religion to cope with their illness included putting trust in God about the course of their illness and consequently feeling less stressed, believing in an afterlife and therefore being less afraid of death, finding blessings in their lives and appraising their cancer experience in a more constructive religious light."

"Tough Guy" Mentality Helps Healing. He never reads the directions for a recipe, won't ask for directions when he's lost, hates doctors, and if he is hurting you'd never know it. A new study is showing that one of the above stereotypes may be a good thing. While many scientists have considered these masculine tendencies to be barriers to health and recovery a small study of fifty men suggests the man-of-steel mentality, often associated with military men and those in other high-risk occupations, can assist and even speed up a man's recovery from a serious and/or traumatic injury. The scientists reported "that perhaps an inner narrative is the engine behind the boost in health. For example, a brawny boy might think, 'Yeah there are tough challenges, but nothing will stop me from reaching my goal..."

From: "Man-Of-Steel Mentality Helps Guys Heal Faster," *Livescience* article by , www.livescience.com/health/070316_tough_guys.html

EVP Listening Experiment. The American Association of Electronic Voice Phenomena (AA-EVP) recently conducted an online experiment in which site visitors were able to listen to five EVP examples and describe what they heard. The examples were considered Class A, meaning they should be understood by the average person without prompting. There were no file labels or any other form of indicator as to what the messages said. Experiment results were based on total number of words versus number of words correctly understood. Participants who said they have studied EVP and believe it is phenomenal correctly reported 34% of the words. People who have studied EVP and believe it may be mundane scored 43% correct. Those skeptics who actually tried, did pretty well with 24%. Scholastically trained scientists scored an average of 32%. People who are scholastically trained but who are not scientists scored an average of 32%. Respondents who did not indicate their background averaged 25%.

The skeptical community insists that EVP are not paranormal at all, but are sounds imagined to be words. They have labeled this form off delusion "Pareidolia." This experiment required participants to either hear and understand the words or guess at what might be there. The odds against a person guessing even a few of the words in the five examples are astounding, yet the overall average of correctly identified words was 32% and a few participants correctly labeled all of the words in some examples.

See: http://aaevp.com/research/research_evp_listening_experiment1.htm

Where is Hell? Pope Benedict XVI, in addressing a parish gathering, recently, said Hell "really exists and is eternal, even if nobody talks about it much any more." This seems to contradict predecessor John Paul II statements saying, "Rather than a place, Hell indicates the state of those who freely and definitively separate themselves from God." Pope Benedict XVI not only believes Hell to be a specific place but also believes that sinners are at risk of "eternal damnation – the inferno."

From: Paranormal Review, www.paranormalreview.com/News/tabid/59/newsid368/100/Pope-reinstates-Hell-as-a-place-to-avoid/Default.aspx

Where is Limbo? Catholics have long believed that children who die without being baptized are with original sin and thus excluded from heaven. Theologians, however, have long taught that such children enjoy an eternal state of perfect natural happiness, a state

(Continued on next page.)

commonly called limbo, but without being in communion with God. Now, Pope Benedict XVI has reversed centuries of traditional Roman Catholic teaching on limbo by approving a report that says there were "serious" grounds to hope that children who die without being baptized can go to heaven. Benedict approved the findings of the International Theological Commission, a Vatican advisory panel, which said it was reassessing traditional teaching on limbo in light of "pressing" pastoral needs - primarily the growing number of abortions and infants born to non-believers who die without being baptized. The Reverend Thomas Reese, a senior fellow at the Woodstock Theological Center at Georgetown University, says that the document also has implications for non-Christians, since it could be seen as suggesting that non-baptized adults could go to heaven if they led a good life.

From: Catholic News Service,
www.catholicnews.com/data/stories/cns/0702216.htm

Help with a Positive Outlook. Having salmon for dinner is not just good for your heart, it may also improve your disposition, according to a University of Pittsburgh study. It found that omega-3 fatty acids, which are plentiful in fatty fish like salmon, seem to affect areas of the brain associated with emotion. Dr. Sarah M. Conklin presented the findings in Budapest, Hungary at the American Psychosomatic Society's annual meeting.

The team previously observed that people with lower blood levels of omega-3 fatty acids were more apt to have a negative outlook and to be more impulsive, while those with higher levels typically were more agreeable and less likely to exhibit a sour mood.

Their new findings hint that omega-3s may contribute to structural improvement in areas of the brain related to emotion—the same areas where gray matter is reduced in people with mood disorders such as depression. Further studies are needed to determine whether eating fish actually causes changes in the brain, the researchers note.

And here is some good news for those of you who exercise. A new study done by Dr. Scott Small, a neurologist at Columbia University Medical Center in New York, shows exercise boosts brainpower by building new brain cells in a brain region linked with memory and memory loss.

From: "Omega-3 may be good for your mood," NEW YORK (Reuters Health) and "Study shows why exercise boosts brain-power," Washington (Reuters Health).

Nixon and Dixon. According to *Newsweek*, a September 11 researcher assigned to research the history of U.S. counter-terrorism stumbled upon an unreported relationship between psychic Jeane Dixon and former President Richard Nixon. Rose Mary Woods, the president's



Dixon greets Nixon. James Dixon stands behind her.
Courtesy Jeane Dixon Museum and Library, Strasburg, VA.

secretary, gave Nixon detailed briefings on national security forecasts from Dixon. Dixon's supply of psychic intelligence to Nixon is documented on White House audiotapes. Other White House tapes show Woods provided Nixon with Dixon's predictions on other subjects, including nuclear arms talks with the Soviets, the Panama Canal and the Watergate crisis.

Childhood Influences that Heighten Psychic Powers: In an article with the same title published in *The Journal of Spirituality and Paranormal Studies,* researcher Sylvia Hart Wright found that psychic ability does run in families and that intensely sensitive people usually have family histories of psychic ability and/or strong belief in the reality of psi. She found that a history of multiple births also had a positive association with heighten psychic capability.

Wright states that "Mounting evidence also suggests that intensely psychic adults are particularly likely to have suffered severe trauma in their first 10-12 years. In general, woman tend to be more psychic than men... In the special case of after-death communication, people with limited psychic gifts may nonetheless sense the presence of departed loved ones with whom they have an especially strong bond.

From: *The Journal of Spirituality and Paranormal Studies,* Vol 29, Number 4, October 2006 pg 183.

Remember, having, believing, and wanting are synonymous.
That is the law of cause and effect.

More Poetry From Spirit

© 2007

BY THE REV. DEL LAUDERBACK, Golden Gate Spiritualist Church



Third in a series of articles about the poetry given through the hundreds of trance mediums through which Spirit worked in the "massive" spontaneous movement that Spiritualism rapidly became following the public demonstration of communication by rapping given through Margaretta Fox and Ann Leah Fox Fish during mid-November, 1849.[1] The first two articles in this series are in The National Spiritualist Summit *editions of January and May 2007.*

Before continuing the series, we would like to point out a typographical error in the January 2007 article that escaped numerous proof readings. The first paragraph contains a reference to "Margaret Fox." It should read "Margaretta Fox."

The previous articles in this series discussed Spiritualism, those who communicated with humanity from the Higher Life through Spiritualist mediums, and the beautiful poetry they brought to humanity. Proof of continuous life and comfort for the mourner was established for all time to come through the tens of thousands of demonstrations of contact with the Spirit World given through the mediums of the nineteenth century.[3] We say *the fact* of continuous life has been established for all time to come because the record of this communication can be found in the vast literature, the books and periodicals, generated by Spiritualism during this time and continuing into the twentieth century. The extensive literature created by Spiritualism recorded much of the communication with spirit, the content of this communication, and the testimony of many thousands who witnessed it.[4]

Spirit came to humanity in mid-nineteenth century America to do even more than establish the truth of continuous life and comfort the mourner. They came to help free humanity from the brutal tyranny and oppression of the institution of slavery, of the oppression of *all* women, and the mistreatment and suppression of the Native American peoples and their cultures. We know this job is not complete. Spirit came to bring Truth from those more advanced on the Spirit side and the truth of the necessity for moral living.

As "the investigation of the manifestations (of spirit) swept the nation, Spiritualism became a major – if not *the* major – vehicle for the spread of woman's rights ideas in mid (nineteenth) century America" and continued to be the principal champion of these rights all through the latter half of that century.[5] The emancipation of *all* women was the core of many reforms advocated by Spirit and Spiritualism. "Mediums often lectured on women's rights while in trance."[6] Few today know of the historical importance of Spiritualism, and its broad scope encompassing millions that carried forward the important reforms initiated in the nineteenth century because Spiritualism was excluded from the historical record up through most of the twentieth century, including exclusion from the history of woman's rights.[7]

We should all be aware of the plight of those in slavery; men, women, and children, that continued into the nineteenth century. We may not be fully aware of the conditions to which women in the United States were subjected during this time.

As the eighteenth century was coming to a close, women were considered as little more than servants. Near the beginning of the nineteenth century, a period of spiritual revival, called by historians the *Second Great Awakening*, spread throughout the South and lower Midwest that featured large revival camp meetings. This period of religious revival spread into New England and Western New York in the 1820's, then into the rest of the northern states in 1830-31. The most "dramatic and successful" of these large revivals took place in Rochester, New York.[8]

As the revivals "swept the northern states" in 1830-1831, they generated a "great movement for social reform." This much history records. What history does not record is that the zenith of this Second Great Awakening occurred with the advent of Modern Spiritualism in 1848 and the spontaneous "awakening" of thousands of mediums, particularly from 1850-1853 and on through the nineteenth century. These mediums served as channels for contact with the Spirit World. Through these instruments or mediums, spirit brought forth high spiritual, ethical, and moral teachings in prose and poetry, identified themselves, and produced widespread and varied phenomena, all of which proved we survive the change called death.[9]

During the period of Protestant spiritual revival historians chose to recognize and call the Second Great Awakening, the higher spiritual qualities of women were recognized. Women became more accepted by men as human beings like themselves and less like servants but only within a very restricted sphere, the home. In many cases, these now recognized higher spiritual qualities caused women to be placed on pedestals as spiritual

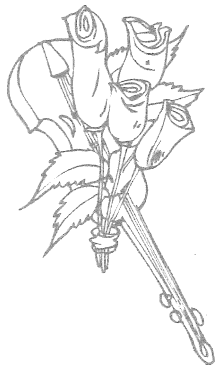
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leaders of the household. Still, women legally had only that say in decisions about the household, or anything else, allowed by their husbands.[10]

Many women in the eighteenth and first half of the nineteenth century (and before) had little or no say about whom they married. This decision was made by fathers. Suitors would come to the father with an offer of financial gain in return for his daughter's hand in marriage. The bride was often age 14, 15, or 16 and possibly younger. It was not unusual for the bridegroom to be two, three, or four times the age of the bride. I recall as a child my grandmother, born in 1884, telling me that when she was young, if a woman was not married by the time she was 20, she was considered an "old maid" and no one would marry her. Ann Leah Fox was married in 1828 when she was 14. Her husband deserted her not many years later. Cora Scott (later Richmond), referred to in the first two articles of this series, was married at 16, unfortunately to a man three times her age who abused and exploited her.[11]

If women happened to own any property before marriage, the property became the husband's on marriage. If they divorced, the property remained with the husband. The husband retained custody of children in any divorce. For a woman, divorce meant losing all property and custody of her children. If she separated from her husband, few legal ways to support herself were open. Almost all legal ways of earning a living were closed to women.[12]



Women had few economic alternatives outside marriage. Women could not participate in the political process by voting or running for elected office. Women could not refuse sexual access to themselves by their husbands. This was mandated by state law and by church. The confining clothing women were required to wear covered them from chin to shoe top. The many petticoats and tightly laced corsets severely restricted physical movement, impairing health by limiting physical exercise. The tightly laced corsets that gave women the figure men wanted to see, besides restricting movement, could and did damage internal organs.[13]

Women were, for the most part, forbidden to speak out loud in regular church services even though they were probably the ones conducting the Sunday school services. Public speaking of any kind was not in the "woman's sphere," and was generally denied, particularly when the audience was a "promiscuous assembly," one of both men and women. Married women legally could not enter into contracts or conduct any kind of business without their husbands' approval.[14]

Self-sovereignty and self-ownership for *all* people, regardless of color, gender, or any other characteristic, were the main planks in the Spiritualist platform for her or himself, that God required for each person "absolute individual autonomy" regardless of gender, skin color, or ancestry. The test of truth was to be found in the God within, not necessarily in the Bible or male clergy.[15]

We now know that equality for women was called for from the Spirit World through the trance mediums of the nineteenth century and was a principal emphasis of Spiritualism's reform platform.[16] Through medium Lois Waisbrooker came, "Woman's freedom is the world's redemption."[17] Poetry, particularly spontaneous poetry, was one of the demonstrations given through trance mediums, as the previous articles described.

A book of lovely poetry and a few powerful essays, all devoted to the women's condition, was published in 1881 entitled *Astrea, or Goddess of Justice,* by Mrs. E. P. Thorndyke, a San Francisco area Spiritualist and probably a medium. Her book contains poems given through various mediums. She tells us all the book's material was from the "Spiritual realm." She came to San Francisco in 1851, and visited her native New England in 1868-1869. Some poems, including one of her own, were given there.[18]

A poem, *The Grey Dawn of the Morn,* from Mrs. Thorndyke's book, again illustrates the lovely quality of the poetry received from Spirit. Since all the poetry and essays in this book are about the woman's condition during the middle of the nineteenth century, *The Grey Dawn of the Morn* is about that subject. Consider this stanza.

Thou did'st say that peace would never
Woeful human nature greet,
Till beside her holiest alters,
Man and woman equal *meet.*

Again, from Spirit, we have confirmation of the point raised in the second article of this series, that the primary cause of the wars and unrest in human society was (and continues to be) the *unequal* treatment of women.

The Grey Dawn of the Morn was received from a Spirit claiming to be Milton, through the mediumship of Miss Houghton in Boston 1868, apparently during Mrs. Thorndyke's visit to New England.[20] This poem, like all poetry from Spirit, may require several readings to gain its full meaning.

The Grey Dawn of the Morn

Sorrowing over the woes of others,
Struggling bravely 'gainst thine own,
Like the very heart's pulsation,
Seem thy far resounding tone.

(Continued on next page.)

Rolling on, forever onward,
Glory wakes its after chime,
Till the stately numbers mingle
With the thunder tones of time.

When for this, for loving others,
Come the world's neglect and scorn,
Then thy soul's prophetic vision,
Met the Grey Dawn of the Morn.

Then thy thoughts with dreams of beauty,
Paced the dark aisles of the years,
Through the dim halls of the future,
Till they peopled other spheres.

Still from erst the darksome shadow,
Rolls the river of thy song,
Fretting still the giant buttments,
Of the granite bridge of wrong.

And with eloquence more potent,
Having won from grief a voice,
Swells the lofty peals upward,
Bidding the oppressed rejoice.

Thou did'st ask of man, thy brother,
How can ye be true and brave,
When to your caprice and passion,
Woman lives, and dies a slave!

Thou did'st say that peace would never,
Woeful human nature greet,
Till beside her holiest alters,
Man and woman equal *meet.*

Words of truth and deepest meaning,
Chiming into pleasant song,
By the strength that man can bring thee,
Woman yet shall right her wrong.

Let the burning words resound,
Till with strong pulsation start,
All the peopled world around,
Struggling to creation's heart.

Till thy hope hath found its goal,
In the universal *soul*
Written there in fiery scroll.
Courage, all whose hearts have fears,
Freedom dries her children's tears,
Tremble not for fear nor scorn,
Tis the Grey Dawn of the Morn!

Upward from the dusky zenith,
Mounts the bright auroral ray,
Downward, o'er the western shadows,
Soon shall shine the new-born day.

Lo! Man's ancient faith is waning,
With his iron rule of might;
Woman, *from her slumber rising,*
Upward struggles to the light.

By a truer aim ennobled,
See! She flings away her toys,
And by higher hopes encircled,
Seeking more than gilded joys.

In the golden fields of labor,
She shall prove she hath a soul,
Worthy yet to be man's equal,
Traveling to the self same goal.

Woman, waken! Crush your fears,
Freedom is not won by tears–
Years of toil for heart and brain,
Toil alone will break the chain.
Waken! See the auroral ray,
Now portends the coming day.
Fly! Ye fiends of hate and scorn,
Tis the Gray Dawn of the Morn!

The theme of woman's emancipation is found in the following excerpt from the epic, 275 page poem *Hesperia* given through the trance mediumship of Cora L. V. Richmond by her Shenandoah Indian woman guide Ouina. Woman's emancipation was a common theme for the guides of Cora Richmond all through her ministry.[21]

"Well I know
To whom more than all others she will a blessing be
A blessing and a guiding star of love.
Woman – who, held as any chattel slave
By other slaves, the monarchs of the world,
Whose simple duty is to please their sense,
Or while away an idle hour at best;
Or who, in Europe, sits upon a throne
Of social power and plays the mocking-bird
For some fool's pleasure, lending her rare powers
To idle mimicry and glittering show.
Woman – who sits with motionless white lips,
But dares not sing the song that rises there,
Through genius kindled and eloquent,
She crowds it back to break upon her heart.
Woman, who, loveless and unloved, becomes
The sneer and jest of every idler's tongue,
Because, perchance, she dares to walk alone
The narrow paths of life, rather than bear
The loathsome bonds of an unholy tie

(Continued on next page.)

 (Continued from previous page.)

Which her soul cannot sanction; for a dream
Has ever burned within her heart – a pure
A lofty bright ideal – and its flame
Makes there a vestal alter unto God.
Woman, who, at the worst goes madly forth
From some harsh parent's roof – like a blind moth
Allured by the false glare of pleasure's flame,
Or falser promise of a dark soul;
But who within her heart loathes things impure,
And only seeks for love and sympathy;
Woman, who, at the best must watch and pray,
Keeping the vestal fires bright,
In battlemented tower and guarded wall,
Lest some rude breath of calumny and scorn
Shall mar the alter's spotless purity –
But who – if some bright being sudden came,
Endowed with heaven inspired eloquence,
To break the chains and gyves that bind her thus,
Open the gates of cruel circumstance
To the bright angel opportunity,
Would uplift heart and hands in purest joy
And thankfulness, and trusting, follow her
To pure heights only attained by those
Who choose the martyr's glorious fiery doom,
Rather than bear the galling, gilded chains
Which unrequited love and labor forge
To bind in fetters the fair queens of earth.



In a different vein is poetry through the late twentieth century medium John Houldsworth of the Golden Gate Spiritualist Church in San Francisco. (See *The Trance Mediumship of John Houldsworth* in the September 2005, #961, issue of *The National Spiritualist Summit.)* Moonface, a Mohave Indian, Black Crow, a Lakota, and their teacher in Spirit, Rabbi Benjamin, spoke to us directly from spirit at church services and privately through Mr. Houldsworth's entranced body. This poem was given in the Houldsworth Circle by Benjamin, most likely in 1995 or 1996.

There may be times when the clouds of sorrow
surround you.
There may be times when you think
The energies you have given forth have gone in vain.
But I can tell you here and now,
That any energy spent by your physical body,
When coupled with Love and Goodness from within,
Never goes in vain.

There may be times when you wonder,
"Why does this happen to me?"
But I would like you to understand here and now,
That obstacles, Yea, though they may seem big
To the physical eye and physical heart,
Are nothing but a step, a piece of education,
To help build the Spiritual Self.

Many a time I have watched the tear of sorrow,
As it left the physical eye, lo and behold!
Before it had reached the height of the chest,
Had turned to a tear of Gratitude.
So each and every thing that is thrown in
your pathway,
Pick it up with both hands and convert it to
energy and love,
As you gradually dispose of it.

Tear from the outside of it
The Knowledge, and education, the lesson learned,
And so free the meaning of it to the wayside.
Even though it stings,
It flies on the pathway of life, out of the sensitive Id,
From a volume of Knowledge preserved,
And may you never forget it!

Should you wish to dig through the vast literature of Spiritualism, particularly the over 200 periodicals of the nineteenth century, you should find a rich treasure of tens of thousands of beautiful poems, many given as spontaneous demonstrations of the Power of Spirit on topics presented at the moment. We conclude this series of articles with another spontaneous poem given by the little girl who worked through medium Mary T. Longley, M.D. This poem was probably given around the turn of the twentieth century when Mary Longley was in Washington, D.C. serving as Secretary of the National Spiritualist Association. The theme "Eternity" is similar to the theme of the poem "Immortality" from the first article of this series, but the poems are different. "Eternity" was probably given several years after "Immortality."[21]

Eternity

Far beyond all mortal telling,
Grand beyond all earthly speck,
Greater than all music swelling,
Higher than a tongue can teach,

That is given to me tonight,
Fairer than a poet's dream,
Grander than all living light.

For Eternity we know,
Stretches on from shore to shore
Of the Universe, aglow
With its radiance evermore;
And it breathes a sweeter song

(Continued on next page.)

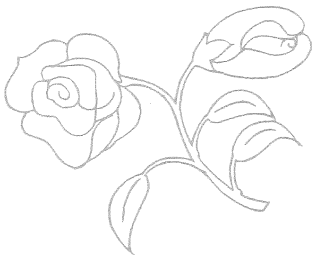
That the souls of men can hear,
While it shows through every wrong,
"Love that casteth out all fear."

It shall pass from out the mortal,
Into worlds divine and free,
Through Heaven's glorious golden portal,
Into blest Eternity.
There 'twill grow in sweeter splendor,
Fairer than all pictured dreams,
Into Life divine and tender,
Where supremest glory beams.

So we tell thee, friend, this even',
That Eternity is sure,
All may rise to yonder heaven
As the soul grows bright and pure.
Ever onward, ever higher,
To the land of bliss divine,
Where the souls of love inspire
Other souls below, entwine –

Yea, their hearts with holy mission,
Give them peace to press along,
Show to them a blessed vision
How to triumph over wrong,
While above the Heavens smile,
With Eternity in view,
Each soul mounting without guile
Toward the rare, ethereal blue.

Thus we say that each shall find it,
Sweet Eternity at length,
Leaving dross and woe behind it,
Shall the soul gain greater strength,
While Eternity is glowing,
Day by day and onward, too,
For the soul that in its sowing
Works for fruitage grand and true.



NOTES AND REFERENCES

[1]Braude, Ann, *Radical Spirits,* Beacon Press, Boston, 1989, 19, 21, 31, 90, 92, 128, Second Edition, xix.

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Hardinge, Emma, *Modern American Spiritualism,* republished by University Books, New York, 1970, from the 1870 edition, (The work was first published in 1869.) 55, 61-62, 65, 68, 71, 101, 104.

[2]Braude, Ann, *Radical Spirits,* 75n.

[3]See references in Note 1 above.

Braude, Ann, *Radical Spirits,* 239-255. These pages list the 300 or more references used by Dr. Braude to compile *Radical Spirits.* These books, articles, newspapers, other periodicals, collections of letters, proceedings of conventions and organizations, and the 214 Spiritualist periodicals listed in *News from the Spirit World* (See Note 4 following) tell us much of this momentous movement that arose spontaneously after the demonstrations in Corinthian Hall, Rochester, New York, in November 1849. Some references are critical of Spirit contact, mediumship, and Spiritualism. Much criticism came from the same people who criticized the movement for women's rights with equal vehemence.

[4]Braude, Ann, *Radical Spirits,* 26-27. (See also Note 27 in the first article of this series.)

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[5]Braude, Ann, *Radical Spirits,* 56-57, 76-81.

[6]Ibid, 79.

[7]Ibid, 80-81, Second Edition, xvi-xxiii.

[8]Divine, Breen, Fredrickson, and Williams, *America Past and Present,* Fifth Edition, 321-327.

[9]Ibid, 321-322. See also Notes 1 and 3 above.

[10]Divine, Breen, Fredrickson, and Williams, *America Past and Present,* Fifth Edition, 327-328.

[11]Braude, Ann, *Radical Spirits,* 131, 135-136.

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[12]Braude, Ann, *Radical Spirits,* 119, 120-121, 125, 131, 132.

[13]Ibid, 79, 119, 120-121, 124, 125-126, 142-143, 151-153.

[14]Ibid, 90-92, 96-98, 108, 111, 201.

[15]Ibid, 61, 62-63, 76-81, 82, 118, 142, 155, 190, 197.

[16]Ibid, 56-57, 76-81.

[17]Ibid, 57.

[18]Thorndyke, Mrs. E. P., *Astrea, or Goddess of Justice,* Amanda M. Slocum, Book & Job Printer, San Francisco, 1881, Introduction, 11, 13-15, 41, 52, 64, 87, 93-97.

[19]Thorndyke, Mrs. E. P., 13-15.

[20]Barrett, Harrison D., *Life Work of Mrs. Cora L. V. Richmond,* Hack & Anderson Printers, Chicago, 1896, 536-537.

[21]Braude, Ann, *News from the Spirit World: A checklist of American Spiritualist Periodical 1847-1900, 399-462.*

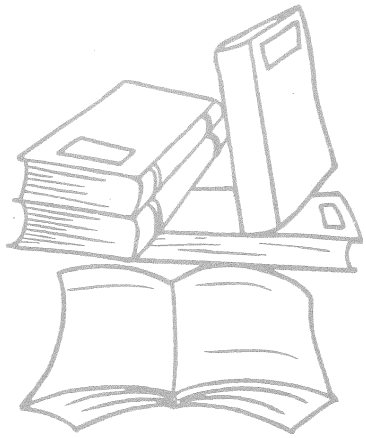
Longley, Mary T., *The Spirit World,* The Progressive Thinker Publishing House, Chicago, 1917, 42-43.

❖ BOOK REVIEW ❖

BY MICHAEL E. TYMN, Hawaii

Inside Out, by Don Childers, Aventine Press, San Diego, 229 pages, $14.95 (available at http://www.beyouinside out.com/?pages/welcome and Amazon.com).

This book is about the author's "awakening" during a two-year prison sentence. You might say he was transformed from grizzly bear to teddy bear. "As I started thinking about what I could do instead of what I could not do, life started coming back to me," Don Childers explains the attitude change that came over him during his first days in prison.



Before entering prison, Childers, a burly guy, was into boozin' and brawlin'. "The older I got, the further away I got from my true nature, and the anger and resentment grew inside of me because I did not like myself," he writes, stating that the angrier he felt, the less he wanted to live. This resulted in him turning to drugs, alcohol, sex, and money to cover up his feelings. It wasn't until he was behind bars that he began searching for some meaning in life. He started by observing the other prisoners and guards, trying to figure out what prompted their negative behavior. "I could see that everybody was full of fear and anger," he writes. In effect, he was beginning a spiritual quest, one in which he would find God and discover that he had the ability to heal by the "laying of hands." Although he doesn't call it an out-of-body experience, as such, he seems to have learned how to leave his physical body and travel outside the prison walls.

In the process of becoming spiritual, Childers became a philosopher, a keen observer of human nature, especially the dark side. The book offers much wisdom – profound in its simplicity. "I have learned that in life we only see the part we want to see," he writes. "We are seeing very little of it." In another chapter, he observes that everyone wants to be a teacher and have others listen to them, and no one wants to be a student and listen. "I believe we think ourselves into our troubles," he writes in still another.

Before he was imprisoned, Childers was somebody few people wanted to mess with. However, after he found a spiritual path, he tried to avoid physical confrontations. Knowing this, other prisoners tried to provoke him, but Childers managed to befriend most of them and even offered them healing with his new-found psychic energy. A number of chapters are devoted to other prisoners and his interaction with them. In telling the stories of other prisoners, he talks about the head "games" played by them, the prison politics, and some of the corruption within the system. You see that in the movies now and then, but Childers' accounts give real life to them.

In finding his spiritual self, Childers came to see much hypocrisy in organized religion. Some of the ministers he came in contact with thought his healing energy was demonic. After searching various churches, he concludes that he is better off listening to the "small voice" within rather than to those claiming to be ministers of God.

Overall, this is a very intriguing read. If I were a prison warden, I'd give one to every prisoner. I'd recommend it for everyone who is a "prisoner" of one kind or another not behind bars. •

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.

Problems cannot be solved at the same level
of awareness that created them.
– Albert Einstein (1879-1955)

The National Spiritualist Association Of Churches Department of Phenomenal Evidence

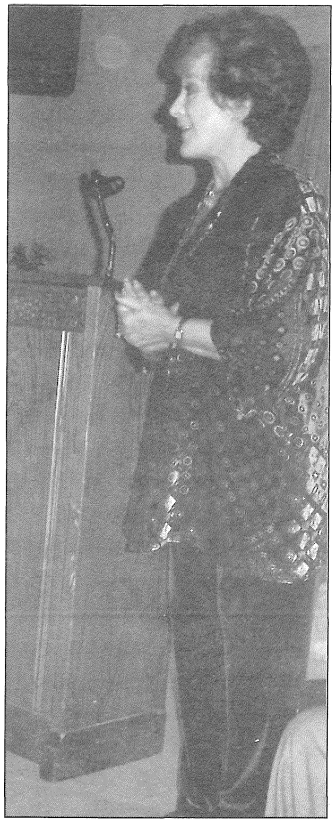
June 2007 Department of Phenomenal Evidence Report

BY THE REVS. BRIAN AND LYNN KENT

Five "Phenomenal Evidence Reports' were sent to this department last month regarding a trance demonstration by Reverend B. Ann Gehman of the Center for Spiritual Enlightenment, NSAC in Falls Church, Virginia. The date of the event was March 20, 2007 at 7:30 p.m. to about 9:30 p.m. EST. All four of the "Reports" contained some or all of the following information pertaining to the experience. Quotes of individuals will be below, there has been very little but some editing for privacy reasons grammar only.

Type of Phenomena and Description of Event

"Transfiguration Séance". A full size cabinet made of wood and built by William Barth was assembled in full view of gathering observers, made up of about 25 people. Rev. Gehman described the process before she began and then sat within the box and draped herself with a black cloth. Two red lights illuminated her face in the darkened room. A short time later, at the request of her guide "Sally," one was extinguished. Rev. Gehman also arranged "batteries" of 2 trusted healers on each side of her. For over an hour a succession of recognizable faces was seen every few minutes.



The Rev. B. Anne Gehman

Personal Comments of Witnesses

Steven J. Vogel, Secretary, Center for Spiritual Enlightenment, NSAC, Virginia

"Initially, the Rev. B. Anne Gehman's guide, Sally, brought through several very evidential mental mediumship messages for Sally C. and Pricilla B., who were sitting next to the cabinet as batteries and were followed by an intense cascade of heavily overshadowed faces, at least a good half-dozen of whom were recognizable by Shelly W., Sally C, Pricilla B., and a non-CSE woman recognized her mother and brother Tommy who had been killed in a car accident, most saw his face appear then disappear, repeatedly." (We later we were told how he passed in an automobile accident.) "These were followed by some trance words of encouragement from guide "Sally," including a request to sit again to receive even better phenomena. All the while there were little sparkles of light flashing in the cabinet and swirls of whitish vapors."

"Having witnessed similar demonstrations in Stansted, England, at ISF and by the Rev. Richard Schoeller, I was very pleased that Rev. Gehman produced such a good and positive effect, especially considering most of us had not sat together before for physical mediumship and that we were able to blend so quickly and support the production of phenomena."

Susan H. Schreider from the Center for Spiritual Enlightenment, NSAC, Virginia

"The Rev. Anne Gehman went into trance in a large cabinet. A group of 25 sang to raise the vibration. Initially there were 2 red lights on her face. At Anne's direction the upper light was turned off. Then the show took off!"

"For a long time, about 1 hour, there was a succession of faces, one after the other, Asian, Black, male and female. I recognized Mao Tse-dung, Chou En-Lai, Richard Prior and Hemmingway. There were many more. It was truly a phenomenal experience."

"The cabinet was empty, I watched it being built. There is no doubt in my mind about the veracity of the transfiguration. One face after another and each was quite different, race, gender, age and hair."

Sheila Cash, Center for Spiritual Enlightenment, NSAC, Virginia

"The medium was the Rev. Anne Gehman. I witnessed a great many faces of different sex, age and characteristic

(Continued on next page.)

features passing over her face, though I could not name any that I knew personally. More strikingly evidential was that for the last 30 - 45 minutes, I saw large eyes super-imposed over her closed eyelids. The eyes changed shape and color, but had life in them or a type of depth, movement, and sparkle as well as animation. Sometimes the eyes scanned back and forth across the room, other times they would focus on someone who was making a comment. Yet other times they would have a very curious expression searching the faces and even the walls and ceiling of the building."

"Rev. Gehman explained how that type of session would go and used a black cabinet with black cloth inside. She put lavender essential oil, and a small bowl of sea salt inside the cabinet. All those in the building could freely see the cabinet and could circulate around it without any restrictions. I did not count the number of people that were there but it seemed to be 20 to 30. I knew about half of the participants. I knew some of the people who were describing what they saw in turn and I know them to be people of integrity. This was fascinating to witness!"

William R. Barth, Center for Spiritual Enlightenment, NSAC, Virginia

"The Rev. Anne Gehman went into trance in a full sized cabinet made of wood. A group of about 25 people sat in two circular rows in front of her. Once the transfiguration was in full swing a new face could be seen every few seconds. As this was my first transfiguration, I had a hard time believing faces could change so rapidly. After about 1 hour Rev. Gehman said she would be ending soon. At that time under the same lighting conditions the changes to her face stopped and her facial characteristics remained very stable. It was at that time that I knew that my eyes were NOT playing tricks on me and a series of rapid transfigurations had occurred".

"I, William Barth, built the cabinet; the observers prepared the cabinet and observed the event at close range under a red light."

Pricilla Baker, Center for Spiritual Enlightenment, NSAC, Virginia

"My mother's face appeared over Anne Gehman's face. I also received a message from the spirit that came through using Anne's mouth but not with Anne's voice. My mother has a peculiar way of moving the muscles around her mouth. I have never seen anyone else's face make those same movements as they appeared on Anne's face."

"I received an oral message that was witnessed by all at this demonstration. My husband was mentioned, by name, and his current very serious medical condition commented on."

"We at the Department of Phenomenal Evidence would like to thank the members of The Center for Spiritual Enlightenment in Falls Church, Virginia for taking the time to complete and submit the "Phenomenal Evidence Report" form. By reporting phenomenal evidence to this department, we can provide a historic account of our connections with spirit and share these experiences with others."

With peace, love and gratitude,

Rev. Brian and Lynn Kent, Directors,
Rev. John Sullivan, Photography Consultant
Department of Phenomenal Evidence, NSAC •

FEATURE

Things To Think About

BY MERRY BROWNE

"PACE"

Experiences come slowly,
Both the bad and good,
Have patience and keep striving
To be what you should,
Live your life so it will
Be without a taint,



And when come the bad times,
Endure without complaint,
Giving thanks for the blessing
Of knowing what to do
And that your destiny
Is now up to you.

115th Annual NSAC Convention

Portland, Maine

October 21-26, 2007

Location:

The convention and lodging are both at:

Holiday Inn West
81 Riverside Street
Portland, ME 04103
(207) 774-5601
Fax: (207) 774-2103

Accommodations:

Please note that NSAC will need to pay for our meeting rooms if we do have enough rooms booked under the NSAC name. Please help us and make reservations at the hotel and make sure you say you are with the NSAC convention.

Reservations/Deadline:

Please make your reservations at the Holiday Inn Website by Sept. 16, 2007. There is a personalized website just for the NSAC and contains all the details you need about the hotel.

Rooms:

2 double beds (room sleeps 4-5) or 1 king size bed: $102.00/night, plus 7% sales tax.

About the hotel:

The Holiday Inn is just off the Maine Turnpike/Interstate 95 at Exit 48. Located close to Portland International Jetport, Con Trailways, Greyhound bus lines, and Amtrak Downeaster. There is a hotel shuttle. It is a two floor accommodation with 200 rooms which have revently been renovated. There is an outdoor patio area with heated pool (maybe in Oct.) and Gazebo area; indodor heated wading pool; Health Center with exercise equipment, sauna and hot tub; rooms have coffee makers, iron & ironing board, high-speed internet access and 63 rooms have micro-fridge combos scattered about the complex. There are 8 wheelchair adapted rooms, and two have roll-ie showers. Due to "no elevators," first floor rooms will be for special needs and the board first. After making reservations for a special needs room, then contact me. The sales rep. and I will work with desk manager in assigning rooms per special needs. There are 10 outside entrances to complex (ease of accessing rooms from cars) and 4 entrances to the outdoor pool area. The hotel has a restaurant serving breakfast, lunch and dinner which seats 117. There are other many close restaurants.

Calendar of Events

Sunday, October 21st
Church Service: 11:00 am (Held at the Unitarian Universalist Church, 5 min. away in Westbrook, home of the Portland Spiritualist Church.)
Reception at the Holiday Inn: 2:00–5:00 p.m.
Healing: 7:00 p.m. (At Holiday Inn)
Worship Service: 7:30 p.m.

Monday, October 22nd
Seminar and Workshops: 10:00 a.m.–4:00 p.m.
Theme: Teaching The Teacher
Cost: All Day - $20.00
Banquet: 6:00 p.m. (More details to come.)

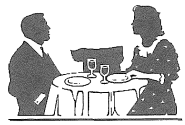
Tuesday, October 23rd thru Friday, October 26th
9am to 5pm – Convention Business
7pm – Healing; 7:30pm – Worship Service
Service Club Meetings to follow
(Details to come.)

Convention Registration for Delegates will be $20.

If someone should pass their ordination exam and wish to have an outside ordination while here, weather permitting, there is a lovely gazebo by the outdoor pool which is used for weddings. For inclement weather, the indoor pool area is attractive and interesting. Check the website.

Hosted by:
Maine State Spiritualist Association of Churches with Portland Spiritualist Church

Theme:
In the words of Harrison D. Barrett – "Think purely, speak truly, act nobly."

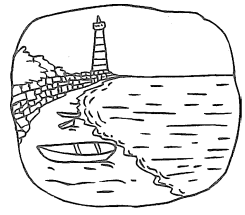


Banquet:

Grand Buffet:
$34.00 per person

Deadline for payment:
Sept. 16, 2007

Payment Information:
Make check payable to the Portland Spiritualist Church and mail to
Rev. Beth Carter
15 Regan Lane
Portland, ME 04103



Tours:

Combination Seafood Luncheon (at Newick's), Light Houses/Marine Museum-Gift Shop visits ending with visit to Len Libby's Candies and Great Chocolate Moose. For those who do not eat seafood, there will be chicken, 2 beef choices and vegetarian choices.

Each bus seats 50. The tour is $30 and the deadline is Sept. 16th.

Checks should be made out to the Portland Spiritualist Church, and mailed to Rev. Beth Carter, 15 Regan Lane, Portland, ME 04103.

MORRIS PRATT INSTITUTE ASSOCIATION
- Pastoral Skills Course -

PASTORAL SKILLS brings you knowledge of pastoral responsibilities in ninety-six hours of class work. Included are lectures, guest speakers, hands-on pastoral experiences through role playing of life-like situations, of funerals and other special services along with study into areas of counseling, such as: pre-marital, marriage, suicide, family dynamics, violence, chemical dependency, death and dying, and the grief process. The class is open to any dedicated student, and at this time Pastoral Skills is a required course for the NSAC Licentiate Minister certification.

Class size is limited to 14. Early registration is necessary. A **deposit of $50** is required **sixty (60) days** in advance, with full payment required thirty (30) days in advance, if you have not applied for the payment plan. **Complete information for the site will be sent upon payment** of a deposit. If eight students are not enrolled for a session thirty days in advance, the session may be canceled.

For further information call the MPI Office at:
414-774-2994 or fax: 414-774-2964,
or email: mpratt@execpc.com

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.

PASTORAL SKILLS REGISTRATION FORM

Morris Pratt Institute, 11811 Watertown Plank Road, Milwaukee, WI 53226-3342 • 414-774-2994

PAYMENT METHOD: ☐ Check ☐ Money Order ☐ Credit Card
☐ Deposit $50
☐ Full Payment $600 (plus books—apx. $90.00, call for exact amount) _____
☐ Payment Plan (call for details)

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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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