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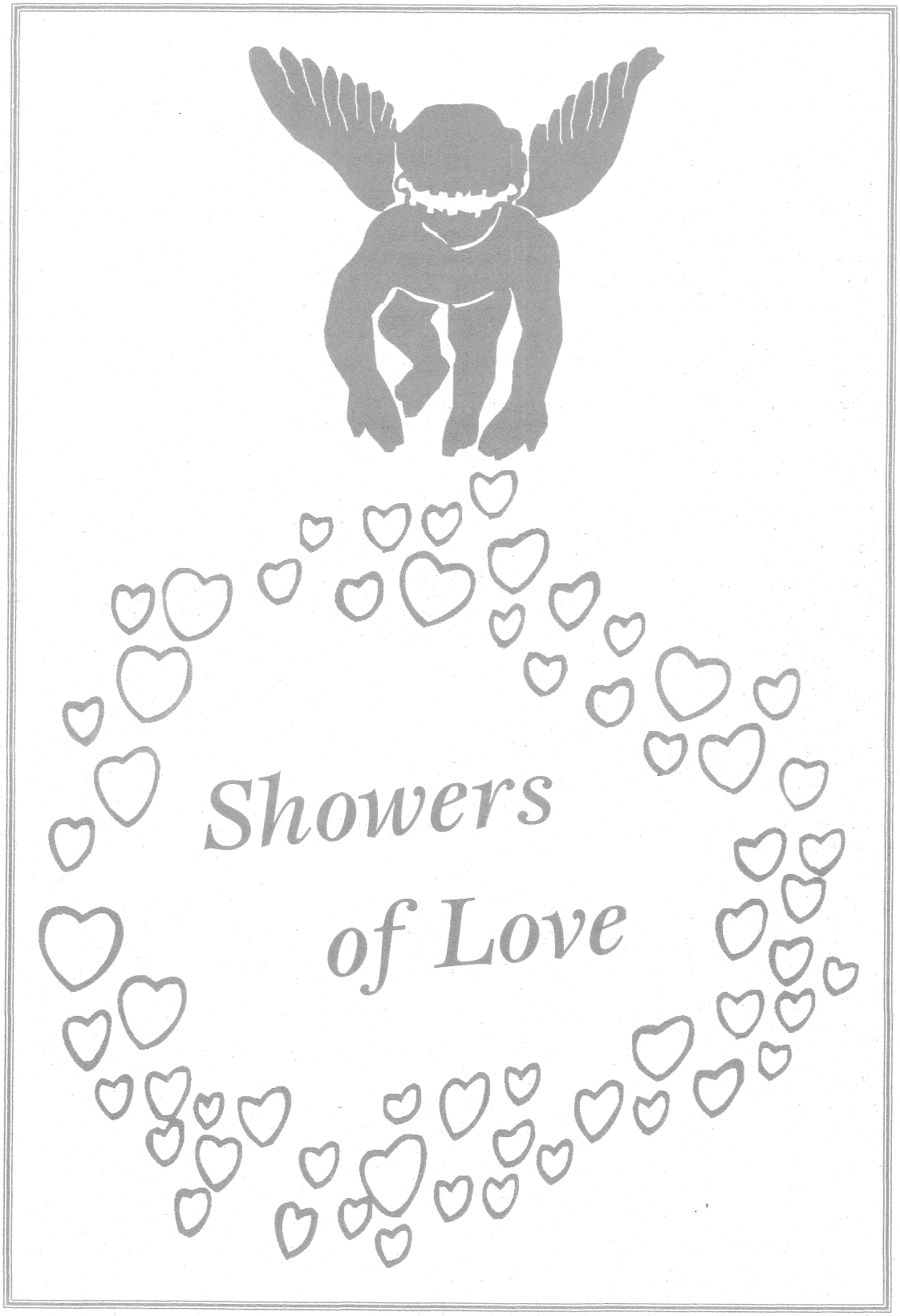
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Love Is One Mind, One Heart, One Soul

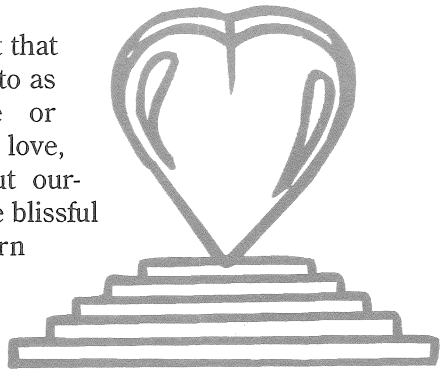
LAURA LEE PERKINS, Editor

Love is at the very center of our being. It calls to us throughout our lives as we yearn to be enfolded into Love. As Spiritualists, we search inside ourselves through education, meditation and prayer to lead us into deeper awareness. We also search externally by experiencing the magnificence of nature and through exploring our personal relationships with others.

Wanting more love experiences is similar to stepping outside at night and gazing up at the dark velvet dome of the night sky. Little twinkles of sparkling stars give us renewed hope that we are not alone, just as sparks of extensions in our daily lives remind us that we are important to others. Searching for meaningful symbols in the depths of the unseen is much like searching for love in our daily lives. Phone calls, mail, and email are little sparks of light that keep us connected to each other in the physical realm. These things remind us that even in the business of our daily lives, we are all inter-connected. We remember that we are all part of one mind, one heart and one soul. As we imagine the deep abyss of our universe, extending millions of miles beyond our own atmosphere, we are reminded that Infinite Intelligence's plans continue to unfold as creation evolves. Likewise, our search for love continues to offer us more and more opportunities to connect with the life force in all of its magnificent expressions and wonderment. Our search for love causes us to think in creative and more loving ways, because we know that *as we give, so we receive.*

The night's darkness can feel primal; it can be reminiscent of feelings of fear or a time of loss when we could not envision a path ahead in our life—a time when we felt like we were walking through life in darkness. It can be unnerving to not be able to see into the unknown. But, when we trust the life process, darkness can also feel exciting and filled with the promise of new adventures ahead. Those little twinkling stars sparkling in the night sky often remind me of the *hope* that is always present for deeply satisfying new connections of love that are just around the next corner. Exploring the great mysteries of life is certainly part of discovering that love comes forward in many different ways or forms.

Romantic love seems to be the topic of the month in February. But this kind of magnetic draw to another is really about understanding more about Infinite Intelligence's plan to draw all of us closer together, bringing us home to roost in the nest of creation. We are born out of the love that this magnificent Force exemplifies; the Light that we search for in the dark night sky is the same Light that we Spiritualists refer to as Infinite Intelligence or God. When we fall in love, we learn more about ourselves. We experience blissful feelings, and we yearn to give of ourselves totally and completely. Falling in love offers us an opportunity to express gratitude for the wonderful experience of feeling totally accepted and cared for by another human. The wings of love in our heart long to fly—they long to open, allowing us to soar into the bliss of experiencing love.



O, the fabulous wings unused, folded in the heart!
Christopher Fry

In this month of celebrating LOVE, remember the Source which created everything that we know and experience. Love offers us stability, security and peace. And if that doesn't seem to ring true for all of your love experiences, then those that don't match up are not about love. The way that we behave, one to another, is either an extension of love *or* it is not. (Many readers are probably thinking that this cannot be that simple.) It is that simple. Every word that we speak, every gesture, every action, and every thought *is either an extension of love or it isn't.* The impulse to search for love is always present in us, and if we are truly an extension of the Love out of which we were born, then we shall attract that Love back into our lives. Whatever we give out we receive back. It is all about Natural Laws.

When our interior spiritual life becomes an exercise in narcissism, in self-satisfaction, then we have veered off the path of love. While it is important to examine our words and actions towards others, the examination is not about ourselves, but about the intent of those words and actions. Were we expressing an extension of Love (Infinite Intelligence) or were we not? That is usually a pretty easy question to answer if we are honest with ourselves. It is in the extending of love to others that we feel filled with the glory and peacefulness of knowing that we are serving as an example of Infinite Intelligence here on earth. *We are God's messengers. We are the voice that speaks, the hand*

(Continued on next page.)

A Printed Program Informs

THE REV. RUPERT SIGURDSSON, NST, Maine

A church (no matter what the denomination) is a business of teaching a philosophy. Many do not like to think in this way, but a church has all the expenses that any commercial establishment has, except sometimes real-estate taxes. Therefore, the church board needs to have officers with some business experience for the church to be a success. It cannot be run hit or miss; events and business need to be carefully scheduled and planned to attract those interested in its philosophy.



A few years ago I was talking to an English medium and discussing some of the differences between Spiritualism in England and the United States. The subject of printed church programs came up. This person felt they were unnecessary. That may be true in England where there are many born-Spiritualists who attend church every Sunday, but it does not work in this country, where many go to a Spiritualist Church seeking a message from Spirit, and they only come when their favorite medium is scheduled. Many mediums do have a following, and eventually those people might like the vibrations and Spiritualism's philosophy. In time they might come on a regular basis. Visitors are always welcome and help the churches income. Some of those do eventually become members. A good, attractive, up to date, printed program that is well displayed and available at all times is important, especially for newcomers. The program tells them what else is going on in the church, such as Medium's days, class subjects, special events, weddings, certification celebrations, the names of board members and the qualifying certifications held by the mediums and healers. A good program can be made on any home computer and does not require a great deal of skill. It is quite inexpensive and can be done in color to make it more attractive. I found that people would pick up extra copies for their friends and then non-members would come to events that sounded interesting to them. It also adds income to the church, and a printed program is the most effective and cheapest form of advertising.

This offers the congregation a chance to plan other events so they do not interfere with a church event they might wish to attend. It is also a good reminder to the scheduled mediums or other speakers. Recently a person said to me, "So and so was at the church last week. If I had known they were the speaker, I would have arranged my schedule so I could have attended."

We live in a HURRY, HURRY world and our days are often more scheduled than we like, so we need printed information to keep us aware of events we wish to attend. We want to help keep church as a high priority in people's lives. As pastor of a church for many years, I found that a detailed printed program helped to remind workers of their scheduled obligations. Scheduling events far in advance also helps to keep things going smoothly.

EDITORIAL *(Continued from previous page.)*

that reaches out, the arms that hug, and the strength that inspires others.

Life takes courage and we, as Spiritualists, are the ones who have the awareness to display courage for others. When we know that we can always be supported and guided by Spirit, then we have the guts to live in a courageous manner. Spiritualists who "walk their talk" *know the experience of Love.* Romantic love is only one form that love takes; love can come into our lives in many different ways. We all know that the love we feel for our parents, our children, our friends, our religion, our work, our homes and the land, our magnificent country which is filled with glorious examples of nature's creative bounty, our own small communities and our own state—I could write on and on about the many different aspects of experiencing/feeling love. But it all really comes down to one mind + one heart + one soul = our unity. When we feel united with Spirit, we *know love.*

As you move through the February days, remember that everything that you say or do is *either an extension of Love or it isn't.*

HAPPY VALENTINE'S DAY!

Laura Lee Perkins

• • •

What Does Love Mean?

Here are some children's answers.

FOUR YEAR OLDS



- When someone loves you, the way they say your name is different. You just know that your name is safe in their mouth. *Billy*
- Love is what makes you smile when you're tired. *Terri*
- Love is when your puppy licks your face even after you've left him alone all day. *Mary Ann*

FIVE YEAR OLDS

- Love is when a girl puts on perfume and a boy puts on shaving lotion and they go out and smell each other. *Karl*
- Love is when Mommy gives Daddy the best piece of chicken. *Elaine*
- You really shouldn't say "I love you" unless you mean it. But if you mean it, you should say it a lot; people forget. *David*

SIX YEAR OLDS

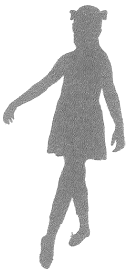


- My Mommy loves me more than anybody; you don't see anyone else kissing me to sleep at night. *Clare*
- Love is like a little old woman and little old man who are still friends even after they know each other so well. *Tommy*
- If you want to learn to love better, you should start with a friend whom you hate. *Nikka*
- Love is when you go out to eat and give somebody most of your French fries without making them give you any of theirs. *Chrissy*

SEVEN YEAR OLDS

- Love is when you tell a guy you like his shirt, and then he wears it every day. *Noelle*
- Love is what's in the room with you at Christmas if you stop opening presents and listen. *Bobby*
- Love is when Mommy makes coffee for Daddy and then she takes a sip first to make sure it tastes OK. *Danny*
- Love is when Mommy sees Daddy smelly and sweaty and says that he is still handsomer than Robert Redford. *Chris*

EIGHT YEAR OLDS



- Love is when you kiss all the time. Then when you get tired of kissing, you still want to be together and you talk more. My Mommy and Daddy are like that. They look gross when they kiss. *Emily*
- During my piano recital I was on stage and I was scared. I saw all the people watching me, and then I saw Daddy waving and smiling; he was the only one doing that and I wasn't scared anymore. *Cindy*
- When my grandmother got arthritis, she couldn't bend over and paint her toenails anymore. So my grandfather does it for her, even after his hands got arthritis too. That's love. *Rebecca*

SOMETIMES WISDOM HAS
LITTLE TO DO WITH AGE.

• • •

I do not know whether I was then a man dreaming I was a butterfly,
or whether I am now a butterfly dreaming I am a man.
– Chuang Tzu (369-286 BC)

The New Age Movement

GORDON RAY©, Australia



In discussing the New Age, even briefly, one comes up against the problem of an acceptable definition. Consider the following.

Under its umbrella are usually placed: astrology, meditation, aromatherapy, past-life regression, crystals, channeling, dance therapy, earth mysteries and ecospirituality, rebirthing, colour therapy, Alexander Technique, T'ai Chi, Reiki, and Feng Shui and much more. However many practitioners of the first three and the last three would dissociate themselves from the New Age movement. The name is a misnomer because much of it is old, involving ancient wisdom over some three thousand years old, rather than New Age. We can add to the list: Wicca, Neopaganism, a vast raft of self-help books, and writings on Lazaris, and a Course of Miracles, books by Shirley MacLaine and Marilyn Ferguson, and material on the Findhorn Community, etc. Yet, here again, some of these explicitly deny being New Age. So a clear definition of the movement is well-nigh impossible.

The New Age movement started in the UK in the 1960s - 1970s. A prime mover in this was Sir George Trevelyan with his *Vision of the Aquarian Age.* He saw it as a spiritual movement focussed on monism, higher selves and salvation by means of wholeness and, although it drew from Alice Bailey's work, it was not yet separated from Spiritualism. Another researcher says: "The New Age Movement can be defined by its primal experience of transformation." (Melton et al. 1991:3). This refers to a personal transformation leading to the possibility of the wider transformation of culture and of humanity. Some Christian definitions warn of its dangers saying it has the aim of becoming a 'New World Order' on the basis of occult teachings. For example Texe Marrs says there is a 13-point plan for the New Age by Satan. These points include:

The principal aim of The Plan is to establish a One World, New Age Religion and a one world political and social order.

The New Age World Religion will be a revival of the idolatrous religion of ancient Babylon in which mystery cults, sorcery and occultism, and immorality flourished.

The Plan will come to fullness when the New Age Messiah, the Antichrist with the number 666, comes in the flesh to lead the unified New Age World Religion and oversee the new one world order.

(Marrs, 1987: 16-170)

So, strong condemnation can be evoked among fundamental Christians. An example of a more favorable definition by a Christian is:

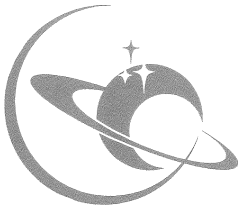
New Age is a hybrid mix of spiritual, social and political forces, and it encompasses sociology, theology, the physical sciences, medicine, anthropology, history, the Human Potential movement, sports and science fiction.

(Chandler, 1989: 17-18)

The Pontifical Council For Interreligious Dialogue has produced "A Christian reflection on the "New Age" which constitutes a Catholic survey of the New Age with a Christian commentary. It admits it is a response to the human heart and to growing materialism, but says that it often recognizes no spirituality authority higher than personal inner experience; when they are talking about God they are referring to their own personal experiences. The Report refers to the New Age practice of saying "I am God" and to "the God within" often excluding a transcendental God. The Report refers to this as "spiritual narcissism." (Spiritualism, of course, insists that there is a transcendental God or "Infinite Intelligence.") This practice, says the report, raises the danger of self-seeking and narcissism with people focussing exclusively upon "self." It, or some of its offerings, are motivated by wealth-seeking. The Catholic Church regards the New Age movement (as, indeed, does Spiritualism) as heterodox and: "Nevertheless, given the underlying vision of New Age religiosity, it is on the whole difficult to reconcile it with the Christian doctrine and spirituality."

A Course of Miracles, 1975, was channeled by Helen Schucman (1909-1981) and was received, she said, from the entity Jesus. Schucman was greatly influenced by Christianity. There are several versions of the course and some ambiguity contained in it. For example its Text says, "Complexity is not of God…He knows of one creation, one reality, one truth and but one Son." (Text: 508). However, the Manual (pp. 3-4) says the Course is just one version and others are attracted to different teachings as part of the universal teaching. So which is it? The terms 'magical' and 'miraculous' also seem to cause some confusion among attendees. Spiritualists insist there are no miracles or suspension of Natural Law, and all phenomena can be explained as the operation of Natural Law. Magic refers to conjurers and stage magicians, or we may use magic to describe a quality as in "what a magical day"—but it is not a power that can upset any laws of nature. The Foundation

(Continued on next page.)



for A Course of Miracles wrote to the Library of Congress in 1991 requesting that the Course not be catalogued as New Age but listed under Spirituality.

J. Z. Knight (b. 1946-) channels an entity called Ramtha. Ramtha is purported to have lived in Lemuria about 35,000 years ago. He was a Lemurian warrior who fought the Atlanteans and led a vast army across continents. He went to the river Indus and taught the Indians, he also taught the Egyptians and finally was reported to have ascended in front of two million people.

His basic teachings are around four foundations:

- You are God
- Make known the unknown
- Consciousness and energy create the nature of reality
- Conquer yourself

Most people, atheists included, would agree with the last three statements. Many, including Spiritualists, would disagree with the first one. To become as spiritual or God-like as possible is one thing but to be God is something different and unobtainable. Ramtha/JZ Knight was mainly responsible for introducing the term "Channeling (American spelling). Consider the following from the Ramtha website: (<http://www.ramtha.com/html/aboutus/about-jz.stm.) accessed August 11, 2007.

A channel is different from a medium in that the channel is not the intermediary between the consciousness coming through her and the audience. The channel does not remain in a transfixed altered state while channeling; rather she leaves her body completely and allows the consciousness coming through to have full facility over all her body movements and functions. Ramtha while being channeled by JZ Knight, has the ability to open his eyes, walk, dance, eat and drink, laugh, speak, converse and teach his students personally.

Another definition of channeling is that it is used generally by American Spiritualists as a synonym for mediumship. However, the National Spiritualist Association of Churches upholds the integrity of spirit communication. The British SNU does not approve of using channeling as an alternative expression to denote mediumship. In the USA it is also used, not only by JZ Knight, but by individuals who claim to be channeling entities from various star systems and UFO's and such like. The SNU prefers to limit the practice of "mediumship" to communication with the spirit realms that it maintains can be based upon evidence.

It seems that the only real integrating principle for a synthesis of the New Age is that adherents believe in a transformation to a new level of awareness or transcendent consciousness. Many other belief systems would agree with this, including Spiritualism. However the New Age movement is an amorphous, wide movement without any cohesive world-view or system of ideas. It is without a central organization, yet has numerous organizations within it and contributing to the movement. Its approach to involvement is along the lines of a cafeteria where people sign up for a variety of courses or experiences in order to become more self-aware and to develop their potential.

I, personally, believe it to be an important response to the increasing materialism of the Western world with its attendant greed, aggressive competition, vanity, and self-seeking/blatant hedonism. In short, it is a developing spirituality.

I would further argue that this type of searching could be instrumental in raising a person's consciousness. Many of its adherents have high regard for the exploration of holistic interconnectedness. It does not possess a cohesive framework or worldview or any sense of pulling together its findings and teachings. New Agers could fairly respond to that by saying that is what attracts them to the movement. Many of them are also members of a religion such as Christianity, Spiritualism, Buddhism or Hinduism and do possess a coherent world-view.

In such instances individuals find the New Age useful as a complement or supplement to their journey through life. Without a doubt it is open-minded, tolerant and fosters searching and exploration. So, too, they could respond to the criticisms of offering courses with money as a motive and point to prosperity churches and the wealth of some religious organizations.

What Spiritualists must bear in mind is that some New Age teachings derive from Spiritualism (as well as from Eastern philosophies, Theosophy and shamanism) and this means there is some overlap of practices and beliefs. There is nothing to stop Spiritualists using some New Age practices that lie outside Spiritualist practices independently of their Spiritualist organization, but they should not expect to take them into Spiritualism. This would reduce the cohesiveness of Spiritualism and dilute its impact as a coherent worldview. To illustrate this, one can readily imagine the impact on its body of teaching or practices if people tried to introduce (as examples) healing which was alleged to be transmitted from Pleiades or a distant star system. Or, for example, someone sought to integrate teachings said to be transmitted from a high master situated in a remote part of Tibet or from the captain of a UFO mother ship.

Where would such ad hoc changes stop? How could an overall cohesion be maintained? What must be

(Continued on next page.)

News from California



The Rev. Louise Peruch, NST

The Spiritual Science of Life Church, NSAC, of San Jose, California has reached a milestone. This past June we achieved 50 years of serving our community. Our doors opened on June 28, 1957, in Redwood City, and we ended up in our current location in San Jose, California.

To celebrate this achievement we had a 50th Anniversary Party on July 21, 2007, held at the Bold Night Restaurant in San Jose. Representatives from the National Spiritual Association of Churches and California Spiritual Association of Churches helped us celebrate along with past and current members of our church. Guests traveled from Idaho, Los Angeles, Sacramento and cities in between to be with us.

Representing Norman Hassinger, my predecessor, who served from 1976-1981, was his wife Rosalyn. Norman was my mentor and tutor at the beginning of my pastoral journey. I would like to thank all involved with the planning and execution of our extravaganza for a job well done.

Last, but not least, serving as pastor since the fall of 1982 has been an experience I will remember throughout the rest of my life. My plan is to continue my pastoral work as long as I am able to serve.

Respectfully submitted,
The Rev. Louise Peruch, NST

• • •

When new energies are flooding this earth continuously and when the Masters are constantly guiding humanity to transcend its Awareness, it is imperative that we do not hold on to our old ways of living. The time has come to accept the new ways and transcend.

THE NEW AGE MOVEMENT *(Continued from previous page.)*



understood, to be fair to the New Age, is that it does not seek to export its beliefs and practices into Spiritualism, but rather it is some Spiritualists who seek to import additional materials into the Spiritualist organizations. However, they choose to do this without demonstrating the validity of these teachings or how such additions could fit into and spiritually enrich Spiritualism. Spiritualism, as it is, constitutes a method of open and progressive learning allowing the individual seeker to integrate its teachings into her/his individual acceptance of it as a religion and body of spiritual teachings. It allows wide latitude to its individual members, but, like any organization, insists that it has, holds and protects its own derived body of philosophy, teachings and approach to spirit communications. We have the right and obligation to determine its beliefs, knowledge and practices as being consistent with Spiritualism. Any who wish to go beyond this can do so with the proviso that such departure is undertaken as an individual or as a small "s" spiritualist or as an avowedly New Age adherent outside of Spiritualism. Daren Kemp says: "Spiritualism remains common today, and should be distinguished from the New Age." •

Gordon Ray. © July, 2007.
Comments please to: pagora@optusnet.com.au

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The National Spiritualist Association Of Churches Department of Phenomenal Evidence

FEBRUARY 2008 Department of Phenomenal Evidence Report

THE REVS. BRIAN AND LYNN KENT

On August 18, 2007 Cassidy Rottino and her friend Sara Roberts, were inspired to spray an area and take a picture. The photo below is what resulted from that inspiration. When they looked at their picture, they believed they saw two faces in the sprayed area. In the photograph below, you can see where the spray originates. Follow the spray to just below the ceiling and you may also see a face. Unfortunately, we do not have full confirmation of what is going on in this picture because details are lacking.

After taking the photograph, the girls heard and saw the plastic bags on the kitchen counter crumble. That evening and several evenings after, Cassidy heard a voice calling her name.

The picture was taken with a camera phone. Unfortunately, camera phones do not allow us to enlarge the photo to make a definite comparison. However, when enlarged, there is a definite impression on the right middle side of the picture that could be a face.

Under scientific processes, can this be reproduced with a better camera? If Spirit is around will any camera give the same result? What is on the wall behind the area sprayed? What kind of lighting is being used? Was there a TV on behind the photographed area? All and any information is considered, the more information we receive the better we are able to inform our readers.

The picture alone does not qualify for definite spirit photograph. However, the full report does confirm the Spirit activity in the house and around the girls. We encourage the girls (as well as anyone reading this article) to try such "sprayed photography" with any camera, digital or film. You never know what you will see. Upon reporting to us, please give us as much description as possible of the area you photographed, along with what you used for spray. We believe regular hair spray might work best and not harm anyone.

*The picture was sent in by The Rev. Kathy Rottino from Connecticut. She is Cassidy's grandmother, and she asked how she should send the picture in. It distorted immensely upon enlarging it. Neither we, nor The Rev. John Sullivan could work with the photo to investigate further. It consistently became distorted. Therefore, no conclusion could be reached about whether this is a spirit face in this photo or a trick of the lighting. We leave it to your discretion.



You can see the spray upward in this picture.
With the illusion of a face just a little above it.

*For future references. It is much easier for us to work with digital images. We do also scan photographs that we receive, so if you have photographs please send them to us and we will scan them in.

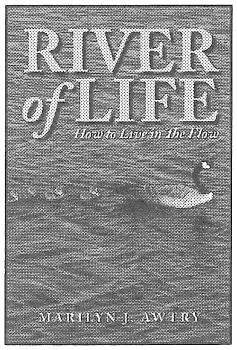
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Just concentrate on helping one person, giving hope to one person, and that person in turn may give hope to somebody else and it will spread out.

– Aaron Abrahamsen b.1921

NEW BOOK BY THE REV. MARILYN J. AWTRY – The NSAC Bookstore has already sold 40 copies of Marilyn Awtry's new book, ***River Of Life: How To Live In The Flow***, published by AuthorHouse. Here is Marilyn's description of her book:





Your life is like a river, meandering around bend after bend. Sometime these bends of life may cause you dismay. And you ask, "Why oh why is this happening to me at this time?" Not to worry, my friend, life can be just what you want it to be! The secret lies in your understanding of and applying the Natural Laws in your daily life. It's simple when you have the secret! You can create your tomorrows by your thoughts and actions today! Just get in the flow! Now is the time to allow the Natural Law to become your guide. No amount of money can buy that which living in accordance with the Natural Law offers you so freely! Accept it!

Marilyn states that she is thrilled about the response her book is getting. "Its getting more exciting with radio interviews, book signings, etc.," she says. According to Marilyn, the book was spirit orchestrated, even the cover. "When I did not like the covers they sent me," she states, "they sent me to a website of one million covers, which ticked me off after spending an hour just getting through page five; the manuscript fell off the desk, hit the keyboard and landed on the floor. When I picked up the manuscript and looked at my computer, the cover was there and selected it immediately. It's all river with mama goose and her brood. Really neat!"

Marilyn has to her credit a total of 27 publications, predominantly in booklets and pamphlets. Researching and writing became a way of life. She was featured in an article in National Geographic Traveler's magazine praising her many and various talents. In 1983, Marilyn was listed in Who's Who of American Women and Who's Who of Women of the World.

To order a copy of River Of Life (Hardcover, $19.50; Softcover, $14.95) contact the NSAC Bookstore: P.O. Box 217-13 Cottage Row, Lily Dale, NY 14752. Phone: 716-595-2000; Fax: 716-595-2020; E-mail: bookstore@nsac.org. The bookstore can also send you their complete catalog of books and offerings. You can also go to Marilyn's website at http://www.tedricksigns.com/marilyn-awtry/.

THE PSYCHIC LIFE OF ABRAHAM LINCOLN, by Susan Martinez, Ph.D., New Page Books, Franklin Lakes, NJ, 288 pages, $14.95 at Amazon.com

READING MATTERS

Historians have not been able to agree about President Lincoln's religious beliefs. It seems that Lincoln did not often attend church services and that he took issue with some methods of orthodox Christianity. And, yet, he emerges as one of our most spiritual presidents.

Dr. Susan Martinez, the author of this book, points out that more than 6,000 books have been written about Lincoln and that it has been said that "there are no important new facts to disclose." She takes issue with that comment as the stories about Lincoln's association with several credible mediums, especially one Nettie Colburn Maynard, while not new, have been pretty much ignored, forgotten, denied, or swept under the rug.

Many of Lincoln's biographers have taken note of claims that our 16th President received guidance from spirits who communicated through mediums. However, the claims are usually derided as beneath the dignity of such a great man. Not long before reading this book, I read a very lengthy magazine article dealing with Lincoln's religious and spiritual views. It mentioned that Spiritualists had made claims to having influenced Lincoln's thinking, but that author seems to have smirked at this claim and did not elaborate.

Martinez digs deeply into the documented records of Lincoln's involvement with mediums and sets forth a preponderance of evidence suggesting that he was indeed guided by benevolent spirits communicating through credible mediums in his most crucial decisions and creative works, including the Emancipation Proclamation and the Gettysburg Address.

Lincoln was seen by many who knew him as a somber man with a gloomy disposition. Martinez examines his "peculiar melancholy" and the events in his life that shaped it, including his mother's death at age nine, a strict and distant father, the death of a sister when he was 10, and the death of his beloved Ann Rutledge when he was 26. She examines Lincoln's inner turmoil and his attempts to reconcile all of his hardships and the Old Testament concepts with his evolving ideas of justice, mercy, and goodness. She concluded that these experiences molded Lincoln's psyche in a way that made him more sensitive to the unseen principle.

Martinez recounts the paranormal events of 1848 (giving rise to belief in spirit communication), pointing out that many celebrated names, including Elizabeth Barrett Browning, William Cullen Bryant, Thomas Carlyle, James Fenimore Cooper, Emily Dickinson, Horace Greeley, Sir William Crookes, Edgar Allen Poe, Alfred Russel Wallace, Mark Twain, Harriet Beecher Stowe, Queen Victoria, and W. B. Yeats, became investigators and proponents of the new "Spiritual Science." And yet, the evidence was suppressed by

(Continued on page 13.)



Abe Lincoln, A Spiritualist

February 12, 1809 – April 14, 1865

THE REV. MARILYN J. AWTRY, Florida

Abe was born in Kentucky. At the age of eight, his father moved the family to Indiana. It was in 1830 that Abe moved to Springfield, Illinois. He moved along in politics, serving in the Illinois State Legislature and the U.S. House of Representatives. It wasn't long until he was a practicing attorney. Abraham Lincoln became the 16th President of the U.S. and recently was named one of the top three American Presidents.

It was in 1837, by impressing the residents of Salem, Illinois, that he was given the title "Honest Abe." Lincoln married Mary Todd and they had four children. Only Todd lived to adulthood. After Lincoln's youngest son Willie passed at age 11 in 1862, Lincoln's life changed; this occurrence caused both Mary and Abe deep grief.

Lincoln's administration began with pressure by the abolishonists. On Feb. 20, 1862 he signed an Act freeing all slaves in the District of Columbia. In July 17, 1862, the 2nd Confiscation Act by Congress heeds that "the slaves of everyone in rebellion against the U.S. Government are free." This gave Lincoln exactly the ammunition he needed to proceed with his own Proclamation. On July 18, 1862 he read his Preliminary Proclamation to his Secretaries. On July 22, he raised the issue in his cabinet meeting. And on January 1, 1863, the Emancipation Proclamation was signed. This became his most famous achievement. His second most famous act was the oration of "The Gettysburg Address" given November 19, 1863.

Another phase then began in Abe's life. Nettie Colburn Maynard moved to Washington, D.C., after members of her family volunteered to serve in the Civil War. She, the Lauries and others held séances in Washington. Her séance messages about the Civil War brought interest in her to the White House. Lincoln was told, "That it (the war) will continue four years, and that it would require five practically to end it." Lincoln attended many of her séances in the White House as well as at the Lauries. She is well known for transmitting messages from Spirit telling Lincoln not to delay his proclamation. At the time, it was weighing heavily upon him. The book entitled *Was Abraham Lincoln A Spiritualist?* tells the whole story of Nettie, the séances and Lincoln.

In M. E. Cadwallader's *Abraham Lincoln, The Friend of Man*, she writes that Mr. Maynard quoted these words at Nettie's funeral, "Mr Maynard is very anxious that the people should know that his wife **never** claimed that through her was dictated the Emancipation Proclamation, but before it was signed, President Lincoln was charged with the utmost solemnity not to abate the terms of its issue, nor delay its enforcement. He was assured that it was to be the crowning event of his Administration and life." At her funeral, Cora Richmond said, "Nettie was too modest in her accounts of her séances with President Lincoln, for they were remarkable demonstrations of psychic phenomena."

Yes, Mary Todd attended séances in the hopes of speaking with her child, but she became interested in the messages regarding her husband. As a result, Lincoln attended many séances. He participated in physical phenomena when he and other men jumped on the piano trying to hold it to the floor as it levitated while Belle Laurie Miller was playing it. He listened intently to the Spirit messages about the Civil War including not delaying his proclamation. Documented accounts of the Lincoln participation in séances is readily available.

But today the question remaining to be settled by each individual is, because he sought Spirit communication, "Was Abraham Lincoln A Spiritualist?"

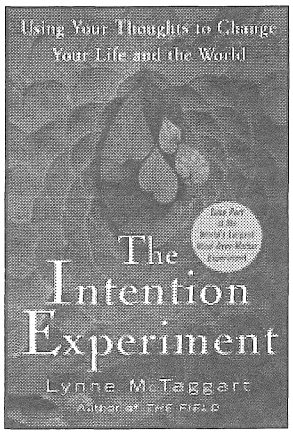
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Thomas Alva Edison's last words (1931):

It is very beautiful over there.

MEDIA WATCH

BY THE REVS. TOM AND LISA BUTLER, NST



The Intention Experiment • In March of 2007, Lynne McTaggart author of the bestseller *The Field,* set up an experiment with several hundred people at the Imperial College in London. Using two target geranium leaves located 5,300 miles away at the University of Arizona, the group sent the intention to one leaf "to glow." This is a term used to describe a state of increased biophoton emissions. The leaf receiving the intention was selected at random and the 2nd leaf was used as a control. With the leaf on a big screen in front of the room, the group was led by McTaggart in an exercise to amplify a state of "peak focus." She asked the group to remain detached from the outcome—to intend and let go. The intention was sent for approximately ten minutes. Both the leaves were then placed in a special imaging system. Dr. Gary Schwartz reported that "results of the glowing intention could readily be seen...and that the increased biophoton effect was highly statistically significant." See www.theintentionexperiment.com for more details and for the date of the next online demonstration.
From: *Shift,* Institute of Noetic Sciences, June –August 2007

Psychiatrist's Religious Affiliations • Dr. Farr Curlin led a University of Chicago study of the religion of 1,144 U.S. doctors from many specialties, including 100 psychiatrists. The study showed that psychiatrists were less likely to be Protestant or Roman Catholic compared to other types of doctors. Psychiatrists were also less likely to attend church services, believe in God or the afterlife, or cope by looking to God for strength support and guidance, than their counterparts. Dr. Curlin says that anti-religious views expressed by early figures in the field like Sigmund Freud may play a role in religious medical students not choosing psychiatry.

The survey asked the doctors to whom they would refer a patient with continued deep grieving after a loved one's death. Religious doctors were less likely to send patients to a psychiatrist and more likely to send them to a member of the clergy or a religious counselor.
From: Reuters News

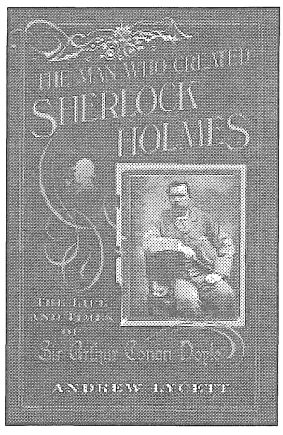
Different Views • We found an article on After Death Communication (ADC) in the *American Chronicle* interesting and for the most part very positive. But it also reminded us how some other religions frown on communicating with the so-called dead.

The author wondered if she would be excommunicated from the Catholic Church if she went to a medium, so she spoke to a local Catholic priest. He told her that it was absolutely possible to communicate with loved ones who had passed on. She was told that countless saints throughout history had ADC experiences. She was also told that if one seeks it out and goes to a medium, it is a sin against the Catholic Church, but if God initiates it, it is not a sin. The Father is quoted as saying, "Going to a psychic opens the door to other entities such as evil spirits."

The author ends the article on a positive note saying, "One thing I took with me as I ended this story was it is a God-given gift to receive a message from a loved one who has passed away; it can heal us spiritually and help us move forward with our lives until we meet again. We can continue to try and communicate with our loved ones as a means of dealing with our grief, as long as we do not forget about the living around us."
From: *American Chronicle,* "Until We Meet Again," by Jennie Nicassio, 10/17/2007 www.americanchronicle.com

Ghost's in the White House • According to first daughter Jenna Bush, the White House is haunted. Jenna lives in a room formerly occupied by John F. Kennedy, Jr. and by Chelsea Clinton and says that she has heard ghosts and sometimes gets scared. One night she heard opera noises coming out of the fireplace in her room. Her sister did not believe her but the next week the two were up late in Jenna's room and both heard 1950s piano music. Lyndon Johnson's daughter Lynda reported paranormal phenomena in this same room.
From: *The Dallas News* www.dallasnews.com

Arthur Conan Doyle's Private Papers • A new biography, *Conan Doyle: The Man Who Created Sherlock Holmes* by Andrew Lycett, shows Doyle was interested in mediums, séances and psychic phenomena much earlier than previously thought. The biography contains information from private papers that were kept confidential by his family until they were sold at auction at Christie's in 2004. Mr. Lycett said, "These notes helped me understand what I consider



(Continued on next page.)

MEDIA WATCH *(Continued from previous page.)*

the central enigma of his life...how a trained doctor, who created such an epitome of the rational detective, was obsessed by the supernatural...to the point where, after the First World War, he became a leading proponent of Spiritualism."

The notebooks show that after attending a séance he wrote of witnessing "a new revelation" to the human race in which religion had become a "real thing" and not merely "a matter of faith." Mr. Lycett says that the experience of séances freed Conan Doyle from his doubts. "He regarded Spiritualism as a science or, at least, a natural extension of science."

From: *Timesonline,* "The spirited beginning of Sherlock Holmes," by Dalya Alberge http://entertainment.timesonline.co.uk

Phone Call from Across the Veil? British psychic James Byrne returned from a summer vacation to find a strange message on his phone. It was a man saying, "Is this switched on?" and it had been left on August 7. James' phone had the ability to dial the number back, so he did. To his surprise the woman who answered knew who he was and said that he had given her a reading 14 years earlier, but she also said that she had not made the phone call.

Byrne played the phone call for the woman and was even more mystified when she said that she recognized the voice. It was the voice of her partner who had died in June. Telephone records confirmed that the call to Byrne's phone had not come from her home.

From: *This is Cheshire,* "Message from beyond the grave?" by Jeremy Craddock, Sept. 27, 2007

Short EVP Documentary on YouTube • We have received a wonderfully positive response from a new video on YouTube that documents several mothers' communication with their children, who are now on the other side, through Electronic Voice Phenomena. We asked a documentarian, who had filmed interviews at the last AA-EVP conference, if she could put something together for YouTube on behalf of the American Association of Electronic Voice Phenomena (AA-EVP). Lisa Winther-Huston and her Paradoor Productions, LCC did an incredible job. The mother's stories are very touching and are accompanied by actual EVP examples from their deceased children. We owe much to these AA-EVP members who agreed to share their incredible stories. Please go to http://youtube.com/aaevp to see the two part video. Be sure to view part one first. Together the short touching documentary is fourteen minutes.

Literary Award • Late last year we learned that the National Spiritualist Association of Churches had awarded us the 2007 Literary Award. We feel honored and sincerely appreciate this acknowledgement. Thanks to the members who nominated us.

Online EVP Listening Experiment Report • The draft report for the two online EVP listening experiments conducted by the AA-EVP has been posted on the internet so that people with experience in research, linguistics and psychology can provide constructive criticism and suggestions about how the report is written. After the report has had reasonable review by the informed public, it will be submitted to an appropriate journal for publication. If you are interested or know qualified people who are, please go to www.aaevp.com and find the link in the "Changes on this web site" box.

By the way, the overall average percent of recognized words by average (untrained) listeners was 34.3%. This result indicates that the voices are not imaginary. Combined with other studies, it also indicates that hearing EVP is a learned ability.

• • •

READING MATTERS *(Continued from page 10.)*

religious fundamentalists, who saw the phenomena as a threat to established dogma and doctrine. Scientific fundamentalists, who viewed it with "intellectual" arrogance, gave these facts little credence.

First Lady Mary Todd Lincoln began exploring Spiritualism, as it came to be called, by visiting mediums and sitting in circles after the death of their 11-year-old son, Willie. The President initially took a passing interest in the phenomena and then joined in on a more regular basis. At one sitting, after Nettie Colburn went into a trance, it is said that the spirits speaking through her lectured the President about his duty to emancipate the slaves.

A number of people who knew Lincoln (or came in contact with him) are quoted attesting to his association with Spiritualists and the influence they had on him and his important decisions during the Civil War. Others who knew him denied such an association. Martinez dissects the testimony and leaves the reader with evidence strongly favoring spirit communication and influence. She says that Lincoln moved from being an agnostic to a believer. But a believer in what? "No earthly power, no organized religion, no man-made God," she concludes, "but faith – a new faith – in the outworkings of the Unseen world of intelligent design." •

– Michael E. Tymn

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.

Positive Statements To Help Create a Positive Day.

Affirmations . . . FEBRUARY 2008

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
This month's affirmations were written by Nancy Ashworth of Missouri.					**1** Every day is a day of love.	**2** Love is forever.
3 Love Infinite Spirit.	**4** Great suffering grows out of great love.	**5** Spirit is sending love to YOU.	**6** My heart sings with love for you.	**7** The world needs your love.	**8** Loving is a gift to others.	**9** Being loved is a gift for you.
10 Spirit's love is eternal.	**11** Only listen to the voice of love.	**12** Love and peace go hand in hand.	**13** Nothing can deminish my love.	**14** Believing begins with love.	**15** To be loved is to be cherished.	**16** To give love is to be blessed.
17 Angels' songs fill you with love.	**18** Love fills a compassionate heart.	**19** Love is an enduring fountain.	**20** Love comes from God.	**21** Faith and hope entertwine with love and grace.	**22** Inhale love, exhale fear.	**23** Teach the love you have received.
24 God is love; God is all.	**25** Love inspires.	**26** Love flows like a river.	**27** Love is birthing truth and light.	**28** Love begets love.	**29** Leap into love.	



LOVE IS ALWAYS A CHOICE.








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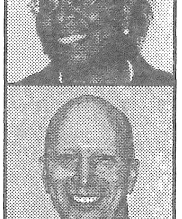
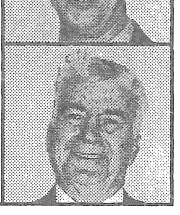
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OTZELBERGER, Rev. E. Ann, NST, Certified Medium, Comm. Healer, seminars, private consultations, 4332 Woodlynne Lane, 32812 - (407) 826-0807, Fax (407) 826-0469, e-mail: revann@bellsouth.net.

SANFORD

AWTRY, Rev. Marilyn J., NST, Certified Medium, Ministerial Services: Grief Counseling, Seminars, Classes, Oratory, Private Consultation. Location - 118 Wax Myrtle Dr, 32733. Email: SpiritRaps@aol.com - Ph: (407) 687-6207.

• 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: arsenia9325@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, 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.

HARTFORD

HAWKINS, Rev. Kathleen, NST, Certified Medium, Comm. Healer, 1498 Main St., 04220-5115 - (207) 388-3140; e-mail: khawkins@megalink.net.

NORRIS SIGURDSSON, Virginia, Licentiate Minister, Comm. Healer, 25 Camp Rd., 04220-5207 - (207) 597-2600.

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

PORTLAND

CARTER, Rev. Elizabeth, Certified Medium, Comm. Healer, 15 Regan Lane, 04103-2047, (207) 797-2039; e-mail: 2007spiritualist@peoplepc.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: sully1942@hughes.net.

• 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.

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

• MONTANA •

KALISPELL

KLEINSCHMIDT, Rev. Charlene, NST, Cert. Medium; Albert C., Cert. Medium, Comm. Healer, 172 Wilson Heights Rd. 59901-7568 - (406) 257-4668.

• 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 •

LONDONDERRY

SNELL, Rev. Catherine, Certified Medium, Readings by appt., 31 Sugarplum Lane, 03053 - (603) 434-5381, Fax: (603) 434-5339.

TRAVIS, Rev. Janet, NST, 31 Sugarplum Lane, 03053 - (603) 434-5381, Fax: (603) 434-5339.

• 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.

CORINTH

STRANTZ, Rev. Audrey, NST - (518) 654-2720.

FOREST HILLS

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

HUNTINGTON

SCHOELLER, Rev. Richard P., NST, Certified Medium, Comm. Healer, by appt. only, 75 Prospect St., Ste. 3, 11743 - (631) 470-0221; e-mail: RPSchoeller@optonline.net.

LAKE RONKONKOMA

DUFFIELD, Rev. Patricia Anne, NST, Certified Medium, Comm. Healer, 10 Ackerly Lane, 11779 - (631) 588-5869; e-mail: kenpatduff@hotmail.com.

LILY DALE

BURDICK-CAREY, Rev. Beverly, Certified Medium, 13 3rd St.,P.O. Box 1087, 14752 - (716) 595-2205.

CATON, Katie, P.O. Box 241, 14752 - (716) 595-2992; e-mail; Choralkate@aol.com.

CLARK, Gretchen, Certified Medium, e-mail:info@gretchenclark.com; (716) 595-3380.

KINCAID, Rev. George, 5 Fourth St., P.O. Box 261, 14752-0261 - (716) 595-8717.

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: iynn@lynnkent.com; website: www.lynnkent.com.

• OHIO •

BLOOMINGDALE

ANDERSON, Fred, Comm. Healer, 2624 Twp. Rd. 199, P.O. Box 79, 43910 - (740) 944-1102; e-mail: falconrising@windstream.net.

• PENNSYLVANIA •

McKEESPORT

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

PITTSBURGH

HUTT, Rev. Betty, Certified Medium by appointment, P.O. Box 433, Glenolden, 19036 - (610) 583-3268.

O'HARE, Carol, Licentiate Minister, P.O. Box 1981, 15230-1981 - (412) 398-7303.

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

HAMPTON

BROWN, Rev. Carol A., NST, 712 Big Bethel Rd., 23666-2802 - (757) 826-9652; e-mail: CLBrown1@gmail.com.

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, 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 •

AUBURN

PEMBERTON, Rev. LaVerne, Ordained Minister of Church of Spiritual Unity, 35008 Military Rd. S., 98001 - (253) 833-9279.

• WEST VIRGINIA •

CHARLES TOWN

ROLNICK, Rev. Alexis Sharon, Certified Medium, 128 Burnlea Rd., 25414 - (304) 725-63, (240) 447-8912; e-mail: asrolnick@aol.com; website: www.speakingjoyfully.com; classes, circles, readings.

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; website: www.iiihs.org; e-mail: mrossner@111hs.org.

DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

GLENDALE - Church of the Living Spirit, NSAC
Church Location - 3736 W. Wahalla Lane, Glendale, AZ 85308; 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, (360) 627-7198; Secy., June Johnson, 41 Dearborn St., San Francisco 94110-1123, (415) 552-4022, Fax call first (415) 552-4022; 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. Fri. 7:00 p.m.; 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. Service 10:30 a.m.; Pastor Martin Pina. Pres., Martin Pina, Sec. Randee Merrick Edwards; Church phone (626) 256-3403; e-mail: greenery@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 - Celebrate Life Spiritualist Community – Joyous Spiritualism to a modern world.
The Celebration service each Wed, weekly classes, Modesto, CA classes, weekend services - see website or call. Rev Drew Vogt, Pastor (415) 568-7571 - P.O. Box 640216, San Francisco, CA 94164. Email revdrew77@yahoo.com Website: ourcelebration.org.

SAN FRANCISCO - The First Spiritual Temple, NSAC
"The Teaching Church." Pres., Rev. Donald McFarland, NST; Pastor Emeritus, Rev. Alfred A. Conner, NST; Secy., Elsie Ann Soria, NST; Class 2nd Sun. by arrangement; Service 4th Sun., 33 Banbury Dr., 94132; Mail: 1101 National Avenue, #1328, San Bruno, 94066, (650) 583-2739.

SAN FRANCISCO - Golden Gate Spiritualist Church
1901 Franklin St. at Clay 94109; (415) 885-9976 / website: www.ggsc.org Sun Lyceum 9:30 a.m. Sep-May; Healing 10:30 a.m., Devotional Service 11:00 a.m.; Wed - Healing 7:30 P.M. Devotional Service 8:00 P.M. Classes Available - Contact the Church. Pastor, Rev. David Burr, NST; Pres. Sonny B. Gee / Sec. Engeltie Lauderback.

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
11 Freedom Way, Unit D6, Niantic, CT; (860) 701-1355; e-mail: nlspiritualist@sbcglobal.net; website: nlspiritualist.net; Mailing Address: Pres. Lynn Gaffin, 70 Dell Ave. #B5, New London, CT 06320; 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; Sunday Serv. 10:30 a.m.; Pres., Rev. Jacquelyn W. Randall, (860) 887-0068; Secy., Tiffany-Michelle White; e-mail: NSCNORWICH@yahoo.com; website: www.NSCNORWICH.com.

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.

• 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, (202) 237-7659; Sec/Treas James A. Longmore (301) 739-8227.

• 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.; Asst. Pastor, Ruby Brya (815) 304-5162; Secy., Sandy Kilmek, 531 Pottawattonie 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 - 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 Sun.; Pastor & Pres., Rev. Florence Heyward; Sec., 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 •

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 - The Spiritualist Church of Indianapolis
Sun. Serv. 6:30–8:00 p.m. Services are being held at: All My Relations, 1008 Main St., Speedway, Indiana 46224. Reading Day is First Saturday of the Month from 1–4:00. Call Pastor Bonnie J. Darby, phone 317-373-1746, for more information. Mail all correspondence to: P.O. Box 39419, 46236.

INDIANAPOLIS - New Dawn Spirit of Light Church, Inc., NSAC
3637 W. 10th St., 46222; Sun. Serv: Healing 11:00 a.m., Worship and Message Serv. 11:30 a.m.; 5th Sunday Month, All Message Service, carry-in dinner; Wed. Meditation and Development Class 7 p.m.; Spirit Readings 1st Sat. Month 12:30 & 4:30; Pastor, Rev. Mildred Schlagel, (317) 291-0799; Secy., Marilyn Smith (317) 291-9550; Church phone (317) 937-6292; 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
2140 Jersey Ridge Rd., Davenport, 52803; Secy., Holly K. Chase, (563) 650-1188; 2007 Camp Season 7-7-07 thru 8-17-07.

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., Rev. William Buchholz, (563) 326-3201.

• 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.; Co-Pastors, Rev. Kay Hawkins and Rev. Pat Wallace; Secy., Rev. Pat Wallace; Pres., Richard Woodworth, (207) 783-1188, 8 Sheldon Place, Lewiston 04240.

BANGOR - The Harrison D. Barrett Memorial Church, NSAC
114-118 Harlow St., (under Silo Seven); 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 or for the summer, also location may be changing, website, http://www.hdbspiritualistchurch.org will be updated in case of changes. Gallery Readings are held the second Friday of every month at 7:00 p.m., Medium's Days are held the 2nd Saturday of every month. Please call the secy. for more information; other contact number for the church is Kathy Goodness, VP (207) 989-7266.

CANTON - Pinpoint of Light Spiritualist Camp
Mail address: PO Box 69, Paris ME 04271; President Laurie Xanthos (207) 562-7555.

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) 562-7555.

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 with Penobscot Bay view. Pres. Ernie Van Den Bossche. Camp runs mid-May-Labor Day w/different medium each week offering private readings by appt. Church services Sun @ 2:30 & Thu @ 7:30 PM. Message Circles @ 7:30 PM Wed & Sat. Workshop Sat morning, Seance Tue @ 7:30 PM, Social Enlightenment Fri @ 7:30 PM, "How Do Mediums Do That" class Sun @ 13:30 PM. Lodging available. During Camp Season Ph: (207) 338-3029 / Off-season call Sec. Sue Jalbert (207) 655-6673 or write 66 Martin Heights, Raymond, ME 04071 or Email thsc@mainespiritualism.org 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 corner of Shore Rd. and Cove Rd. Northport, from Nov. 1 to April 30; Pres, Janice Nelson (207) 845-2885; Sec/Treas., Jean Bower, 159 Northport Ave., Belfast 04915-6003 - (207) 338-1355.

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; http://www.innerlight-church.org.

• 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. 10:30 a.m. - 12:00 p.m., followed by fellowship; Spiritual Unfoldment Classes Tues. even. 6:00 p.m. - 8:00 p.m.; Wed. Open Class 6 p.m. & Serv. 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., Sun. after Labor Day until last Sun. in June at 10:30 a.m.; Development classes upon sign-up; Info on web site: springfield.spiritualistchurch.net; Pastor, Rev. John Sullivan, Box 392, Worthington, 01098 - (413) 238-5344, e-mail: sully1942@hughes.net; Sec. Denise St Pierre, e-mail: denise1957@hughes.net.

• 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; website: www.nlmsc.org; Contact Person: Susan Hoshield, Secy., 8688 Cedar Creek, 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.

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

LESLIE - Flower Memorial Spiritualist Church
430 Bellevue St., 49251; Serv. 10:45 a.m. Sundays; Contact Jackie North, e-mail J91943@ALLDIAL.NET or (517) 796-2858.

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 •

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, Paula Homan, 3297 Hawthorne Blvd., Alton, IL 62002 - cell: (618) 799-8866; Pres., Carl Davis, 4451 Catherine Place, 63115 - (314) 383-5954.

• 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, Pastor, e-mail: spiritualistdesertchurch@yahoo.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 Dwight Broadstone, (609) 783-4456; website: http:www.nhspiritualist.com.

• NEW JERSEY •

WESTVILLE - Church of Eternal Life
243 W. Olive & Folsom Sts., 08093; Sun Healing, Worship & Message Service 11:00 a.m. Call (856) 456-2196 for canceliations. Pres Rev Dr John Bassett Jr., PhD, 320 Savannah Rd, Essex, MD 21221 (410) 391-3656. Sec Kathleen M. Pallack 430 S. Broadway, Gloucester, MD 08030 (856) 456-3401. Website: NJCOEL.org.

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., Rev. Sharon Snowman; Sec. Darleen Storm (716) 595-2083; website: http://www.lilydalespiritualistchurch.com

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC
Healing & Worship Service, Sun. 11:00 a.m. at the Smithtown Masonic Lodge, 34 River Rd. (Nisequogue River Rd.), Smithtown; Pastor, Rev. Patricia Anne Duffield, NST, (631) 588-5869; Mailing address: 10 Ackerly Lane, Lake Ronkonkoma, 11779; e-mail: kenpatduff@hotmail.com.

LONG ISLAND - New Horizons Spiritualist Church, NSAC
Sun. Service 10:00 a.m., 1585 Round Swamp Rd (Homewood Suites), Plainview, NY. F. Werbeck, Sec. 43 Grand Ave, Lynbrook, NY 11563 (516) 593-7213. Rev. N Lloyd, NST - Pastor, 10 Muncy Ave Apt #301, West Babylon, NY 11704 (631) 669-3226. Email 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; Sunday Devotional Services: 10:30 a.m. - 12 noon; Third Wednesdays All Message Service with Spiritual Healing 7-9 p.m.; e-mail & website: Plymouthspiritualistchurch.org (check our website for up-to-date circle and development class information; Pastor, Robin Higgins; President, Joanne Antinore; Secretary, Valerie Grosche, Valerie.Grosche@xerox.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.

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; Sun. Serv. 10:30 a.m. Healing/Meditation, 11:00 a.m. Lecture and Messages; Tues. Mediumship Dev. 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; website 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.

• TEXAS •

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

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. 10:30 a.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.; Private Spiritualist readings by appt., (713) 695-2550; e-mail: lileshouston@aol.com; website: www.houstonspiritualists.org.

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

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; Shelly Wooldridge, Lyceum Director; Judy Griesse, Debbie Shoop, Lyceum Co-Directors; Pastor, Rev. B. Anne Gehman; Asst. Pastor, Rev. Patricia A. Stranahan; Pres., Rita O'Connor; Secy., Awilda Abaza, 2301 N. Street NW #606, Washington, DC 20037 / (202) 775-1907, e-mail: agabaza@earthlink.net; Exec. Coordinator, Sherry Truhlar, 1670 Fitzgerald Lane, Alexandria, 22302, (703) 577-7807.

NORFOLK - The Memorial Spiritualist Church, NSAC
307 W. 37th St., 23508-3207, (757) 622-5070; website http://www.memorialspiritualistchurch.com; 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 - Edgewood - Church of Divine Grace, NSAC
Services held Sun @ 2:30 P.M., Unity Church of Christianity, 2908 Meridian E #101, Edgewood, WA 98371. Student minister Atira Hatton, Pres Bernie Allers (253) 833-4250 11113 SE 323rd St, Auburn, WA 98092. Sec Robin Maylor (253) 565-4190. Email DivinegraceNSAC@comcast.com to Karen Wennerlind.

MILTON - Camp Edgewood, NSAC
1228 26th Ave Ct, Milton, WA 98354 Ph: (253) 927-2050 / Fax (253) 927-7531. Pres. David Chapman, Sec. Denice Chapman - Email: campedgewood@yahoo.com. Please visit our website for information on year-round Development and Educational Classes. http://campedgewood.nsac-churches.org.

MILTON - Church of Spiritual Unity, NSAC
Held @ Camp Edgewood NSAC - 1228 26th Ave Ct. Church Service Sun @ 2:00 PM Sep-May. Mailing address c/o Pres. Colleen Mohler, 1210 26th Ave Ct 98354, Ph: (253) 927-2365. Pastor Rev. LaVerne Pemberton Ph: (253) 833-9279. Sec. Jennifer Currier (253) 927-7081, Email cynthia92969@yahoo.com.

MILTON - Church of Spiritual Truth, NSAC
Sun. Serv. 11:00 a.m. at 1228 26th Ave. Ct., Milton, WA Center. Student Pastor Denice (Dee) L. Chapman; Mailing address PO Box 1856 Milton, WA 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, (414) 778-0088; Sun. Serv. & Healing at 10:30 a.m.; Pres., Heather Michaels; website: www.myspace.com\fscwa.

WONEWOC - Western Wisconsin Camp Association, Inc. NSAC, (Wonewoc Spiritualist Camp)
304 Hill St., 53968-0187, (608) 464-7770; Open June-August; Camp website: http://www.campwonewoc.com.

• CANADA •

Britten Memorial Church of Canada
657 Lansdowne Ave., Toronto, Ontario, M6H 3Y2.

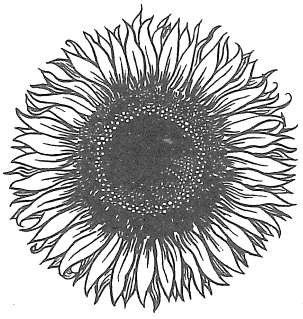
The First Spiritual Church of Montreal
2186 St. Catherine St. West, Montreal, Quebec, H3H 1M7; English Serv. - Sun. 2:00 p.m. & Wed. 7:30 p.m.; French Serv. - Sun. 4:30 pm., 2nd & 4th Wed. 7:30 p.m; Rev. Mary Amato, Minister, (514) 365-0661.

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 (retired); Sun. Serv. 11:00 a.m. (includes Healing and Scheduled Mediums). Meditation, healing, education and Message circle, 1st & 3rd 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; web site www.iiihs.org; e-mail mrossner@111hs.org.

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.



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Healer's Do's & Don'ts	N/C
Healing Basics (L)	N/C
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What happened in FEBRUARY throughout the years?

FEBRUARY 3

♥ **Horace Greeley** was born in 1811 in Amherst, New Hampshire in the state's western farm country. His schooling was intermittent, but he was an enthusiastic reader. At age 15 he was apprenticed to a printer in Vermont and began learning a trade he would follow, in one form or another, for the remainder of his life. He was a friend of the Fox sisters and published much about their experiences. In 1872 Greeley received the presidential nomination of both the Liberal Republican and Democratic parties after being involved in almost every political and social issue of his era, ranging from election reform to Spiritualism and phrenology. Even in appearance Greeley sparked comment; his round face was ringed by white whiskers, he wore a full length coat on even the hottest days and always carried a bright umbrella.

FEBRUARY 12

♥ **Abraham Lincoln** was born in Kentucky. In the late nineteenth century, American Spiritualists maintained that Abraham Lincoln had been a Spiritualist too. Lincoln was foremost among the reformers, judges, governors, senators, and scientists whose stature lent credence to the Spiritualist movement. There are many letters written to President Lincoln by Spiritualists or about Spiritualism, and many of his friends were attending sittings in séance rooms, with mediums, or trying in their own family parlors to commune with the dead.

FEBRUARY 14

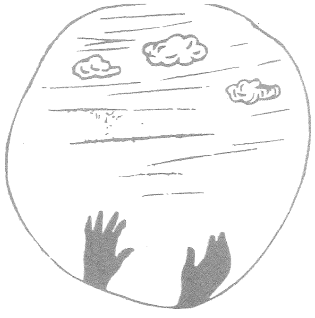
♥ **VALENTINE'S DAY** Back several centuries ago, Europeans believed that on February 14th the birds began to choose their mates. In fact Chaucer, in his "Parlement of foules," wrote: "For this was Seynt Valentine's Day when every foul cometh ther to choose his mate." The Christian tradition of drawing names on St. Valentine's Eve continued in England and other places. The tradition of birds choosing their mates on St. Valentine's Day led to the idea that boys and girls would do the same. Now when a youth drew a girl's name, he wore it on his sleeve, and attended and protected her during the following year. This made the girl his valentine and they exchanged love tokens throughout the year. Later this was changed to only men giving love tokens to females, usually without names but signed "with St. Valentine's Love."

FEBRUARY 18

♥ Monday, February 18 is the United States national holiday called **President's Day**. During February, Presidents Reagan (6th), Harrison (9th), Lincoln (12th) and Washington (22nd) were born.

FEBRUARY 26, 1798

♥ **Isaac Post** was born into a family of Hicksite Quakers. He was one of the earliest supporters of Kate and Margaret Fox, sisters who had heard strange "rappings" in their house in Hydesville, New York, which they had interpreted as messages from the dead. In 1848, Post was among an original small group which met weekly in order to communicate with the dead, using the Fox sisters as mediums. He remained a mentor and a staunch supporter of the sisters even in the face of crowd hostility during their exhibitions and the ridicule of newspapers. Eventually, Post became a recognized medium himself. In 1852, he published a book, *Voices From the Spirit World, Being Communications From Many Spirits*, which claimed to include the "writings" of the spirits of Benjamin Franklin, George Fox, Elias Hicks, Voltaire and William Penn among others. •



A Moment In Time

I lie in emerald green water
Feeling suspended in air
Glancing at pink toenails
Rising above the water beyond me
Enfolded in cloudless sky
Edged by deepest green
Of spruce and fir and hemlock
I muse upon God
Of the heavens and within me
And wonder how the curving path
Of my infinite existence
Has led me to this blessed moment

Lynne Kresge, Maine
October, 2006

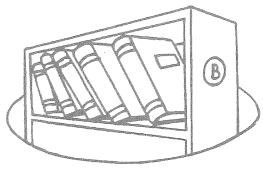
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What Does It Mean To Be A Practicing Spiritualist?

KATIE CATON, New York

When people ask what is your denomination/religion, your answer perhaps is, "I practice Spiritualism," or, "I am a practicing Spiritualist." To many, that means you go to a church service regularly and worship. But what does "practicing Spiritualism" actually mean? To practice means to be committed to working on something. But is that *just* to mean the action of church going or communal worship? Is that practicing?

For some religions such as Christianity, Judaism, and Islam, communal worship is important. The faithful gather at particular times, on particular days, in a particular place and interact in a faith experience. For other religions like Shinto and Buddhism individual worship is the focus. And in other faiths such as Hinduism and Spiritualism, worship can be both individual (meditation and prayers) and collective communal celebrations). Different religions can look quite unlike one another. Some participants bow to colorful statues of deities, others listen to inspired sermons while dressed in their Sunday finery, and yet others set out their prayer rugs five times a day to bow their heads towards Mecca. Regardless of these different outer manifestations of worship, the core of all religion is spirituality, and the essence of spirituality is God or Infinite Intelligence.



Whether communal, individual, or both, most religions have structures that serve as places of worship. We have a physical building. Although these structures are often buildings, they don't have to be. Nor do they have to be grand or imposing. As an example, consider the Lily Dale Forest Temple or the Stump—perfectly appropriate for communal worship.

Any denomination's communal worship service and its format help to remind us of how to "practice." Our lives are very busy and can be filled with much clutter and disorder. The Spiritualist worship service helps followers or "practitioners" to focus inward on ways we can practice our principles during the week, incorporating into our daily lives. Many like-minded people find that the practicing of Spiritualism's principles is the way you find real meaning, hope, comfort and inner peace in your life.

Worshipping is also defined as how you live your life, since worship is honoring a supreme being, the "God of our Understanding." All of the information passed down to us by our forefathers talks about worship as always honoring God/Infinite Intelligence. If you live your life honoring God, then you are worshiping whether you are in a building or elsewhere.

Any worship service helps us rediscover ourselves through its format and the tools given to us by our ancestors. Our form of worship, through its design, teaches us how to practice Spiritualism in every day life. Here's how...

As you enter a sanctuary or church someone—a like-minded person who is also a practicing Spiritualist—warmly greets you with a kind gesture of fellowship. Witnessing a kind word and a genuine smile is key to having a good worship experience. Leaving your differences at the door and concentrating on harmony is what one of the aspects of worship is about. Hopefully, we are reminded at the door that we are truly loved, regardless of our differences. Our quest is to learn and to love, regardless of our diverse ways and thoughts.

Singing hymns does indeed help to raise a positive vibration for humans and for the etheric. Why do we sing hymns? Hymn-singing provides a natural way of expressing joy, praise and adoration through the offering of song to Infinite Intelligence/Spirit/God. Our hymns are both our gift and our statement of gratitude to worship. It is something we do collectively, regardless of ability.

I have experienced being a member of congregations that were spiritually uplifted numerous times by musical presentations and hymn singing. I have also witnessed spirit communication at its finest when singing is encouraged.

Setting the tone with an invocation helps to bring focus to who we are and why we are here. What is its purpose? It is a call—a summons—to ask for Infinite Intelligence's spritual presence as we enter into worship.

Invocation and Benediction are spiritual prayers... A **benediction** is a short invocation for divine help, blessing and guidance, usually at the end of a worship service. These prayers are not only for us to hear, but they also go out to our God and spirit loved-ones.

During our worship and practice experience we recite our nine principles, collectively, one at a time. It is, in essence, our set of fundamental beliefs that we are guided by in our every day lives.

Let us examine a few that distinctively define us as Spiritualists.

We believe in God and nature, these first two principles can be found in many Christian/Judaic and Eastern religions.

However, our 3rd Principle reminds us to remember to live in obedience with Natural Law. We are subjected to abiding by Natural Law, which is a true working sequence and constant order among nature. When something begins, it must follow its natural course to its natural consequence or conclusion. Here are some examples of Natural Law:

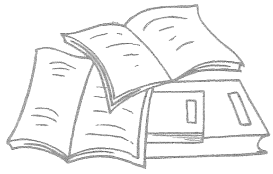
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- The Law of Attraction—like attracts like
- The Law of Cause and Effect—for every action there is a reaction
- Law of Retribution—we reap what we sow
- Law of Continuity—which is no break between natural and spiritual law and,
- the Law of Harmony—harmony in motion is dominated by a flowing order in our universe.

We are reminded, by that principle, how we are to conduct ourselves as true spiritual beings who live in balance, harmony, synchronicity, stability and happiness in being. No other religious sect defines Natural Law the way we do.

Our 6th Principle defines us as good hearted, reminding us to be kind and do good and goodness and mercy shall come forth 100-fold. This Golden Rule is established in other religions as well.

Principle 7 is all about personal responsibility; We bring unhappiness to ourselves by the errors we make and we will find happiness when we obey the laws of life. This is very different from the Judeo/Christian philosophy of deity's power in forgiveness. Those raised in that mindset are brought up to believe that this higher power will absolve the worshipper from any wrong doing...the individual does not need to take on any responsibility.



And finally, Principle 8...We can turn our lives and even our world around whenever we choose to; we can choose to rise above any dysfunction...we can truly begin anew. It is our choice and ours alone.

As many of you know, we hold a segment of our service for healing others and ourselves...again living in accordance to Natural Law. We have experienced the power of positive thinking, healing prayers and laying on of hands. We know that our touch, guided in a positive light, can help to heal others, it can help them to grow and to heal themselves.

Our worship service is unique from all other denominations because we incorporate communication with spirit in our services. That expression of mediumship has the ability to heal, validate and support our congregants, helping them move in a positive direction towards individual soul development.

Our lecture/sermon, presented by a recognized member of a Spiritualist congregation, is another vehicle by which we can attain knowledge and insight to help us move forward in our quest for the truth. Lectures address theological, philosophical or spiritual topics that can be food for thought for our coming week. I always look forward to that special gem; that thought for the day that will enhance my growth for that period of time.

An offering is a presentation made to the church which helps us maintain the church and all its aspects to keep it afloat in our world. Giving is another aspect of our religion and practice...offerings during the service tend to be monetary. However, many of us offer our services to the church preservation and growth. It is that extension of giving that is so important in developing our own individual soul growth while encouraging the church's development.

A rabbi friend of mine once asked me, "Kate, do you know why four hymns are placed in the service and the congregation is asked to stand?" I said, "To enrich us and fill us with prayer through music?" He answered, "Nope...the Hymns are strategically placed in four places...it opens the service by waking the congregation up...it keeps the congregation ready to hear by standing and singing...moves oxygen in and out of the body, and gets the body to be ready to learn and understand and not doze. Don't let anyone tell you otherwise."

Our service was designed by our forefathers and foremothers in the 1890's to be presented in a dignified, impressive and simple way, with reverence and humility. Our church is geared toward providing fellowship, comfort, enlightenment, and stimulation of the mind while widening our lives' horizons.

Spiritualism tells us that even if you think you're limited and small, it simply isn't so. You're greater and more powerful than you have ever imagined. A great and divine light exists inside of each one of us. You may think you're limited to just your physical body and state of affairs – including your gender, race, family, job, and status in life – but Spiritualism knocks on the door and says "there is more than what meets the eye."

Now...when do we practice our Spiritualism? My driving instructor once told me when taking driving lessons, "You have learned the skills needed to be a good driver. You have passed your test; however, it is now, in the days ahead, that you will learn to master your craft." How true this is. We are reminded of how we need to conduct ourselves at the home, workplace and social venues with the gifts of knowledge given to us when we apply our principles. We are charged to "master our craft" of practicing Spiritualism in the days ahead—at home, in our community and in the workplace.

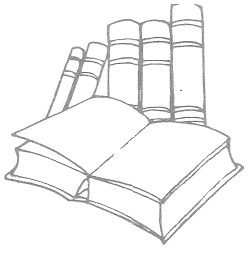
I do several things as part of consciously working to focus my day's activities based on my Spiritualist beliefs. On my way to work, I say a prayer of thanks for the day, the universe, this beautiful world we live in, and for all the blessings of my life. I charge myself in the presence of our adoring God and spirit loved ones to enable me to touch my students' and colleagues' lives with music, love and grace.

This was a challenge last year when I was the "newbee" at a school system. Most of the children illuminated the love that I expressed to them. The Law of Cause and Effect was clearly working in many aspects of my classroom as it did

(Continued on next page.)

when I taught hundreds of students on Long Island. However, being the new colleague from downstate Long Island, the adults were cautious and not as receptive or as inviting as the students. It would take a lot of courage for me to take the higher road and extend my hand first with a greeting, handshake or smile. Sherman's community of adults reminded me of the first scene in the musical *MUSIC MAN* where the Iowa townspeople sing about their graciousness, yet snub every newcomer that passes through. After a while however, I was able to establish a few contemporaries who shared the same positive aura. Thus the Law of Attraction took effect...like attracts like. It was not easy, trying to break through that barrier, but it made me feel better knowing that I was truly being challenged to practice my principles in the workplace. I had to be the first to extend the hand of friendship. One thing was certain...when I expressed myself through a smile or hello, that helped to transform a colleague out of their space and into mine with a hello and a smile—thus the practice of cause and effect.

I am sure many of us do practice these in our daily lives, in our workplace and at home, with friends and in social and community gatherings. Creating harmony and balance in your workplace can only help your entire work experience, even if you are in disagreement with a boss, a coach or a parent. We don't always need to see eye-to-eye. In community affairs, it is acceptable to disagree. Communities especially need to be flexible and listen to their neighbors' views...after all, everyone needs to play nice in the sandbox when we all live in the same one! We need to continue working on the vision of accepting others' differences in thought, word and deed. "To be understood as to understand" maintains our value of who we are and how we feel.



Just this week, I chose to help a teacher (whom I had some conflict with at the end of last year) find a solution to an existing scheduling problem. When I offered my help in an e-mail, she was in my office in five minutes, working out a solution with me. Despite her indifference towards me numerous times last spring, I extended my hand to help. She thanked me for the solution, and I suppose I am now in a better place with her. I had to take the first step. We do this as soul-searching Spiritualists. We are taught not to wait for others to move. It is up to us to make positive changes.

I work at demonstrating love to my students daily, especially the younger grades. We interact in a very familial way, almost as if I am their great-aunt and not necessarily their teacher.

Last year I was out of school for a week having ear surgery. I came back into my office on my first day back and a picture was hanging on my computer screen, colored by an entire first grade class, sending me get-well wishes. When it was their time for music, they ran to me, embracing me with hugs and warmth that were totally overwhelming. To this day I have entire classes hug me every day...Here is an example of how one can form their day based on the Nine Principles.

My example of the childrens' get-well card—by doing unto them I received back 100 fold. Principle 6 "do unto others as you would have them do unto you..."

As another example, a behavior issue pops up with a potentially violent student who states, "They all hate me." Well, what should he expect? I try helping him find a softer approach to anger...applying Principle 7...we make our own happiness or unhappiness – ramifications to behavior.

"Kamron – your behavior is getting in the way of my lesson...you can sit in the hall alone if you choose to continue unproductive behavior and when you are ready to participate in a positive way you may join us..."Student waits then chooses to join, and we welcome his right choice. Principle 8. Doorway to reformation is never closed.

Student fails chorus last year due to attitude and no effort...She surprisingly shows up in my class the first day and comes to the musical meeting..."Good to see you Elizabeth. I am glad you are choosing to be a part of our team." Sings, participates...she is giving herself another chance...The doorway to reformation is never closed...every day is a new beginning. Principle 8.

So in essence, being a "practicing" Spiritualist to me means that I practice embracing the Nine Principles daily, as I practice my music in order to successfully teach the principles of beautiful music to my students. I practice working on abiding by Natural Law and keeping a watchful eye focused on new growth, keen listening, and achieving more insight into this phenomenal religious forum.

So if I do this as an individual, then why worship communally? It is all about learning. I will not get the gold nugget from the lecture if I do not go...I will not receive the healing if I am not in the sanctuary...I will not have the opportunity to feel that sense of unity I feel when involved in hymn singing...I will not get to greet the community members I have not seen since last service. I work all week which limits my fellowship time...I might miss out on giving or receiving an important message from spirit. My spirituality is a work in progress...always changing and growing...always learning...striving to be a professor of discipline and a master of inquiry and knowledge. I worship communally as well as individually. I find both rewarding, stimulating and worthwhile in my quest for truth.

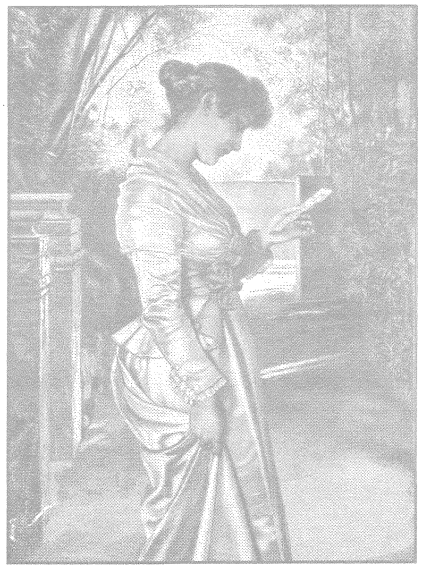
Here is a snippet from the 13th century Roman Catholic St. Francis of Assisi, a 13th century saint and perhaps a religious philosopher who gave us some of the religious building blocks which Spiritualism also embraces.

(Continued on page 28.)

Love or Judge?

ROBERT HOLDEN, Ph.D.

The Hay House Publishing Company sends out emails to announce new releases and to promote a variety of spiritually-based authors. This article came recently, and it seems most appropriate for our February *TNS-Summit*. This excerpt is from Dr. Robert Holden's new book *Happiness NOW!* which can be ordered through www.hayhouse.com.



Unhappiness is energy plus judgment. Can you see that all unhappiness stems from a judgment of "this is bad" and "this is wrong"? Nothing, in itself, can make you unhappy, but the belief that what you're witnessing must be "bad" and "wrong" will certainly encourage grief. Redundancy, for instance, need not be "bad" or "wrong," but if you insist it must be so, then you'll suffer great unhappiness. Look at your judgments!

The problem with judgment is that there is no is! Nothing is because everything has to be "good" or "bad" and "right" or "wrong." In other words, there is no acceptance. Everything you see you judge. Seeing is judgment. Thinking is judgment. You see nothing as it is; you only see your judgment of it. It is this lack of acceptance and openness that causes you so much pain.

Judgment isn't natural; it's learned. Judgment is an attribute of the ego, and the ego is always on guard, ready to dispense its judgments. While you continue to judge, there's no acceptance, no peace, and no rest. Because you were once afraid, you taught yourself to judge, but now you find that judgment only increases fear. Similarly, because you once lacked trust, you taught yourself to judge, but now you find that judgment diminishes any chance of trust.

If you judge something as "bad," you must inevitably feel "bad." If, you judge something as "good," you will feel "good." This is solid emotional mathematics. True freedom, however, comes from the willingness to give up judgment for love. This is particularly true when it comes to your judgments about emotions. When you're willing to give up judging your emotions, you're left with acceptance; and when you have acceptance, you also have love. Can you see that:

Fear, without judgment, is love.
Anger, without judgment, is love.
Guilt, without judgment, is love.
Depression, without judgment, is love.
Jealousy, without judgment, is love.
Hate, without judgment, is love.
Anxiety, without judgment, is love.
Sadness, without judgment, is love.
Pain, without judgment, is love.
Love, without judgment, is love.

Wisdom isn't judgment; wisdom is the relinquishment of judgment. Can you see that whenever you judge anyone or anything, you are the one who experiences the effect of the judgment? This is what is meant by the saying "Judge not that ye may not be judged." You may be angry at your mother, but it is your nervous system that feels the anger. You may be upset at your partner, but it is your mind that is unsettled. Judgment condemns and punishes everyone, including "ye" who judges.

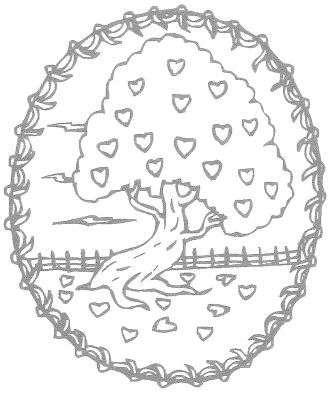
Giving up judgment is only difficult because you still believe that judgment will somehow give you peace. To give up judgment, you must first realize that judgment cannot and will not give you peace. In other words...

Judgment won't make you safe;
it will only make you afraid.

Second, to give up judgment, you only have to understand that you don't know enough about anything to make an accurate judgment. In other words, all your judgments are half-baked opinions and not whole truths. In the manual of *A Course in Miracles*, there are some wonderful words that read:

(Continued on next page.)

LOVE OR JUDGE? *(Continued from previous page.)*



It is necessary for the teacher of God to realize, not that he should not judge, but that he cannot. In giving up judgment, he is merely giving up what he did not have. He gives up an illusion; or better, he has an illusion of giving up. He has actually merely become more honest. Recognizing that judgment was always impossible for him, he no longer attempts it. This is no sacrifice. On the contrary, he puts himself in a position where judgment through him rather than by him can occur. And this judgment is neither "good" nor "bad." It is the only judgment there is, and it is only one: "God's Son is guiltless, and sin does not exist."

Third, in order to give up judgment, you can begin by not judging yourself for your judgments! I was recently interviewed for a magazine in which I was asked, "Are you judgmental?" The most honest reply I could give was, "I am as judgmental as I have ever been. However, I've learned not to judge myself for my judgments. I've also learned to take my judgments less seriously. Most judgments are fears, and I'm determined not to live my life by fear."

Finally, judgment and love are opposites. By making a commitment to love and by cultivating a more loving outlook, judgment will automatically fall away. Love begets love; judgment begets judgment. The truth is...you cannot judge and love!

The experience of your entire life boils down, then, to a simple decision: Do you love, or do you judge? Which do you value the most? You so hoped that judgment would give you strength and peace, but there is no strength and peace in a mind that constantly judges. Love is strong. It is strong because it is free of fear and judgment. Love will give you all the peace you long for. •

Excerpt from *Happiness NOW!* by Robert Holden, Ph.D., Director of the internationally renowned Happiness Project. Used with permission from Hay House Publishers. For more information, please visit hayhouse.com.



WHAT DOES IT MEAN...

(Continued from page 26.)

Lord, make me an instrument of Thy peace;
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.

O Divine Master,
grant that I may not so much seek
to be consoled, as to console;
to be understood, as to understand;
to be loved, as to love;
for it is in giving that we receive.

it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.
Amen.

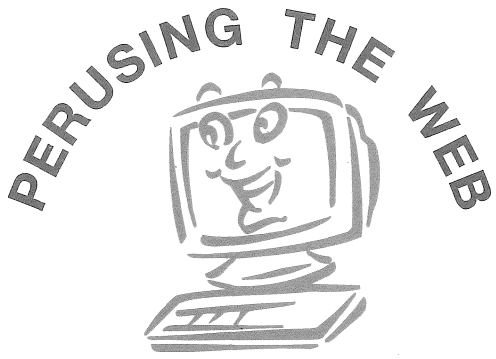
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A certain amount of quiet alone time, whether it is spent meditating, exercising, reading, listening to music, or being creative is, I think, essential for the mental health of most human beings.

– Barbara Powell

www.explorefaith.org

Spiritual guidance for anyone seeking a path to God



LAURA LEE PERKINS

This month we are perusing a website that is visually stunning! The graphic images really inspire one's imagination, and the wealth of information that is available could take several days to read. I particularly enjoyed the light-filled angel graphic titled *If we open our hearts, we may find that we live* ***in the company of angels***. Below this is a collection of interviews, essays and reflections about angels who appeared when humans most needed them. There is a preponderance of evidence supporting the fact that we are not alone in the universe, and that spiritual communication with the spiritual realm is a definite occurrence, having been documented throughout the centuries.

Another section that caught my attention was titled ***Inside the Soul – Using dreams, intuition and synchronicity to decipher messages from God within***. Here we find writings about why deep inner work is crucial to becoming whole. Using the ongoing dialogue between the conscious and the unconscious, Joyce Rockwood Hudson teaches us more about what she calls our "Natural Spirituality."

Here you will discover a wide variety of topics including, but not limited to:

- Questions of Faith and Doubt
- Praying
- Stepping Stones
- Oasis – Meditation Suggestions
- Notes on Music
- Lifelines
- Podcasts
- Thank You God – Why and How to Nurture a Grateful Heart
- Praying with Your Heart

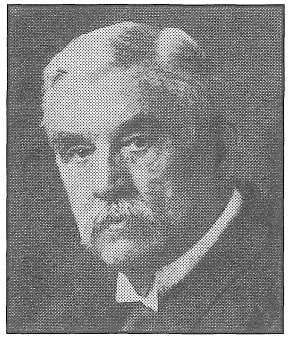
When I entered Spiritualism in the search box, three detailed articles came up immediately. Although this site is not primarily about Spiritualism, it encompasses many of the same concepts, ideas and beliefs that Spiritualism embraces. As folks who always encourage education, there is much food for thought on the web at www.explorefaith.org. •

"If you knew who walked beside you at all times on this path that you have chosen, you could never experience fear again." The higher part of yourself has a "knowing" that you're not alone, that you go where you're sent, that you'll be guided, that you can surrender, and that it's going to work out.

– Wayne Dyer

The Materializations of May King

MICHAEL E. TYMN, Hawaii



JOHN S. KING

In his 1920 book, *Dawn of the Awakened Mind,* John S. King, a Toronto physician and President of the Canadian Society for Psychical Research, recorded phenomena that no doubt exceeded the boggle threshold of most people, including even psychical researchers who have accepted the reality of spirit communication. Although King (1843-1921) began investigating mediumship during the early 1890s, several chapters of the book focus on an eight-day period in November 1911. During these days, he had four sittings with Etta Wriedt, a Detroit, Michigan direct-voice medium, and three sittings with Joseph B. Jonson, a Toledo, Ohio materialization medium.

The first sitting was with Mrs. Wriedt, whom Sir Arthur Conan Doyle (the creator of Sherlock Holmes) called the best direct-voice medium in the world. In direct-voice phenomena, voices emanate from outside the medium, rather than from the medium's mouth and larynx, as in trance voice phenomenon. Darkness almost always provided for stronger voices, but there was often enough light so an investigator could keep an eye on the medium to rule out fraud. Vice-Admiral W. Usborne Moore, a retired British naval officer and psychical researcher, had many sittings with Mrs. Wriedt in England. He was convinced that she was a gifted medium. Both King and Moore reported seeing Wriedt talking to someone sitting next to her as the spirit voices were heard. At times, two spirit voices would be talking to different sitters in the room as Wriedt conversed with someone else in the room. This information is mentioned by the researchers because it was often claimed by skeptics that direct-voice mediums were expert ventriloquists.

At his first sitting with Mrs. Wriedt, 44 days after his wife May had died, King was greeted by the voice of Dr. Sharp, Wriedt's spirit control. "He pointed out that I could not do much for the departed spirit, but that it could do much for me; that my worrying and fretting, or sorrowing, would only tend to hinder or delay her progress or advancement," King recorded. "He also advised me to take care of myself, told me that Hypatia (my spirit guide) was with May and would speak to me."

A deceased physician communicated briefly and then King's nephew Jesse spoke, offering some very evidential information while also telling King that it might be too early for "Auntie May" to speak clearly or distinctly. Jesse was followed by Hypatia, who said that she had brought May. "Johnnie! Oh Johnnie! My dear Johnnie! It is I. It's May! It's your 'Babe!' I am not dead, I am alive. I told you I would come if I could, and I am here." King pointed out that the names "Johnnie" and "Babe" were their own private pet names and known to no one else.

May mentioned that she could not have succeeded in communicating without the help of Hypatia and Jesse. She spoke with Dr. King for some 15 minutes about personal matters, including some jewelry and personal belongings of hers that King had put in a safety deposit box. King noted that he had placed the items in the safety deposit box two days earlier, and he considered this strong evidence. There was specific reference to one item and to specific relatives and friends. May asked that her thanks be given to one particular friend for assisting in preparing her body for burial, another very evidential item which King was certain the medium could not have known. "She (May) talked as naturally about these things as she ever conversed with me in her home life, and she was always known as a shrewd business woman," King wrote. Before ending the conversation, May told her husband that she would materialize for him when he went to Toledo.



ETTA WRIEDT

The following day, King again sat with Mrs. Wriedt, and May communicated again. As a test, King asked his wife to tell Mrs. Wriedt what she gave him for Christmas last. The voice coming through the trumpet said, "I had a grip made for the Doctor's instruments, and had his initials, J.S.K. printed in gold letters on the outside; and a Christmas card with printed greetings and written on by myself, which card I placed on the inside of the grip. He found it on the chair at breakfast time." King recorded that this was "absolutely correct." King also heard from his old-time friend MacRoberts at that sitting.

King then went to Toledo that same day and sat with Jonson that night. He had sat with Jonson before, and had closely inspected the room, the materializing cabinet, the furniture and the single window in the second-floor room, taking every precaution to rule out fraud. While skeptics often wonder if the cabinet is nothing more than a dressing room for a fraudulent medium, it is well

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established that the cabinet in materialization mediumship is used for the complete darkness required for the spirit to use the medium's ectoplasm in building up a materialized form.

There was a circle of six, including King, Jonson, Jonson's wife, and three others at that first Toledo sitting. After each of the other sitters had fully-materialized visitors from the cabinet, May emerged, caressed her husband, said a few words, and then dematerialized in front of him. "As I stood there looking at her she got shorter and shorter in stature, and while still looking me in the face, she went down and down, in sight of all sitters, until she disappeared in the floor," King recorded. "Her voice in this, her first materialization, was not as strong as when speaking through the trumpet at Mrs. Wriedt's."



JOSEPH B. JONSON

King's deceased brother, who had died at age 18 months, then materialized as an adult as did King's daughter who had died at birth 20 years earlier. Although King did not recognize either, he was able to ask them questions and confirm that they were who they said they were. The brother told King that he had been present along with many other relatives when May entered the spirit world. Still another materialized spirit for King was a man who had worked with King some years before and had died about three years earlier.

For his third sitting with Jonson, King had a stenographer accompany him to record the communication and happenings. There were 19 separate manifestations that night. May King was the eleventh to materialize. The stenographer recorded: "Beautiful and strong, and so convincingly natural as to overcome a strong man's self-control, Dr. King's wife stood materially before him, speaking the following comforting words: "Don't cry, dear Johnnie. My dear, this life is beautiful on our side... (more discussion about what to do with her jewelry)...Oh, Johnnie dear, I feel my strength going..."

King later recorded that his wife appeared normal in size and voice on this third materialization, having noted that she had appeared shorter than her normal height in the first one. Her form, features, voice, and materialization, though stressed, were all those he had become familiar with over their 25-year marriage.

"The majority of the forms I saw in the three séances in November materialized inside the cabinet, and returning towards the cabinet, disappeared as they got to the opening of the curtains, but without entering the cabinet," King explained. "A few materialized outside of the cabinet, while Jonson sat at one end of the semi-circle of people part of the time, and another part of the time he walked along in front of the line of sitters, drawing magnetism from them to build the forms inside the cabinet. Grey Feather, his Indian spirit guide, explained this through Jonson's vocal organs. Also, a part of the time was spent on the inside of the cabinet."

One of the 19 spirit manifestations was Dr. Sharp, Etta Wriedt's spirit control, who had told King in his sitting with Wriedt that he would materialize in Toledo. "I am prepared to admit that many phenomena are so strange and incomprehensible, that they seem unbelievable until they have been appreciated or experienced by physical senses," King offered. He mentioned a materialized spirit of one of the other sitters at Jonson's séance walking about the room and then picking up his seven-year-old granddaughter, kissing her, putting her back on the floor, "then melted, so to speak, down into the floor, and disappeared from view, several feet from the cabinet entrance."

King further observed that higher developed intelligences appear to have the power of producing much more light, or they require less darkness to exhibit themselves in materialized form and perfect detail. Also, music facilitated the appearance of the forms.



MAY KING

Two days later, King returned for two more sittings with Wriedt, the first with a group and the second was a private sitting. Again, May communicated and spoke in detail about private matters. King was then in for a surprise, as his first wife, Martha, who had died 37 years earlier, spoke, as did the daughter who died at birth.

In concluding his report on this series of séances with Wriedt and Jonson, King, who had studied hypnotism, ruled that out as a possibility. Then he asked if there is any trickster clever enough to duplicate the natural voice, facial expressions, and mannerisms of close friends and family relatives while also obtaining intimate personal knowledge. He felt certain he had not been deceived. •

Michael E. Tymn is vice-president of the Academy of Spirituality and Paranormal Studies. His book "the Articulate Dead" is due for release by Galde Press early 2008.

Solitude is the furnace of transformation.
– Henri Nouwen



Recipes to feed our spiritual, emotional and physical hungers.

In this traditional month of celebrating love, recipes that nourish our body, mind and soul can also be very "lovely" in both visual and palate appeal. Chocolate, which has a history of being a human obsession for centuries, has often been referred to as *food of the gods*. Popular as a gift on Valentine's Day, giving fine chocolates has been a symbol of expressing romantic love.

This historical path of cacao and chocolate can be traced from Mexico to Spain in the mid-1500s, and eventually it spread throughout Europe and into the rest of the world. Our earliest historical information depicts an Olmec/Mayan etymology which included medicinal ingestion for fatigue, fever, digestion and breathing among many others. Chocolate pastes were also applied topically to treat burns, cuts and skin irritations. Only the Mayan nobles, priests and warriors were considered worthy of possessing chocolate, which was considered a valuable possession. Given as a gift back to Mother Earth, chocolate helped the mutual connection between humans (as caretakers of the earth) and the planet Earth (which sustains human life) to be strengthened.

DELICIOUS CHOCOLATE MAYONNAISE CAKE

I found this recipe when I needed to make a cake during a winter blizzard and discovered that I was out of eggs! The idea of mayonnaise in a cake seemed a bit odd, but I had no choice – I was not going out in that raging blizzard for a dozen eggs! Immediately this easy recipe became my family's favorite chocolate cake.

- 2 cups flour
- 1 cup sugar
- 2 teaspoons baking soda
- 3 heaping Tablespoons cocoa
- 1 cup mayonnaise (or salad dressing)
- 1 cup water
- 1/4 teaspoon salt
- 1/2 teaspoon vanilla

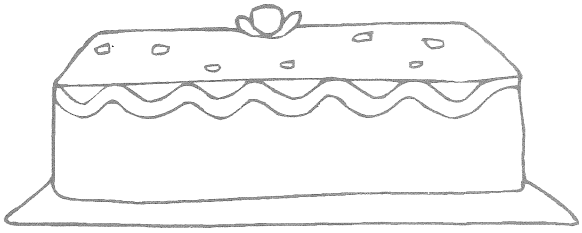
Mix all ingredients together with an electric mixer until smooth. Bake in a greased and floured 9 x 13 pan @ 350° for 30 minutes.

This cake is very moist and goes nicely with a butter cream frosting which can be colored pink or red with a few drops of food coloring.

Butter Cream Frosting

6 Tablespoons butter, melted
1.5 cups confectioners' sugar
1 teaspoon vanilla

Gradually blend the confectioners' sugar into the butter. Add vanilla. If the frosting seems too stiff, add 1 teaspoon of hot water at a time until the consistency is smooth for spreading on the cooled cake. •



– *Prayer for Spiritual Healing* –

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

The NSAC Healing Center

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

REV. KATHLEEN L. ROTTINO, NST

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

It is easy to send a request for healing prayers for yourself or another. You can send your request through the NSAC site at www.nsac.org by clicking on *Healing* and filling out a form. You can e-mail k.rottino@snet.net, or call 860-642-7976 or write to me at 109 Capitol Drive, Willimantic, CT. 06226 with the name of the person you want healing prayers for.

The NSAC Healing Center has a Healing Booklet that includes the NSAC Healing Prayer explanation and 87 affirmations to guide an individual into uplifting thoughts (which we know are helpful to the healing process). The Healing Booklet is also a wonderful tool to use when teaching a class about spiritual healing. If you are interested in forming a Healing Prayer Group, please contact me and I will forward information to you on how to get started. While there is no charge for this booklet, any donation that is received will help off-set the printing expenses and postage.

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

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

Thank you and Healing Blessings,
Rev. Kathleen L. Rottino, NST

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(PLEASE PRINT)

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Address_____

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

Name_____

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

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Another day,
Another time
Another chance
To strive to climb
To greater heights
That lie above
Via Truth,
Via Love.

There is no friendship without compassion,
And no compassion without understanding,
And no understanding without effort,
And no effort without Love.

Love is a journey
From self to service,
And the sweet sensation
Of solitude moving to kinship
With all of creation.

– Merry Browne, Kentucky

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2008 SITES AND DATES

- **LILY DALE, NEW YORK:**
  Lily Dale Spiritualist Camp – **Two Week Session**
  June 14, 2008 – 7:00 p.m., Orientation
  June 15-27, 2008, Classes
  Instructor: Rev. Sharon Snowman, NST

- **MILWAUKEE, WISCONSIN:**
  Morris Pratt Institute – **Split Session – Two Years**
  Week One: Oct. 25-31, 2008 – 7:30 p.m., Orientation
  Week Two: April 4-10, 2009 (subject to change)
  Instructor: Rev. Cosie Allen, NST

- **PHOENIX, ARIZONA:**
  Call Janet Tisdale 623-972-3916 for details
  Two Week Session
  March 1, 2008 – 7:00 p.m., Orientation
  March 2-14, 2008, Classes
  Instructor: Rev. Cosie Allen, NST

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

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Notes

Submission Guidelines from the Editor

Thanks to all of you who enjoy submitting articles, poems, photographs, announcements, affirmations and other materials for *TNS-Summit* publication consideration. We accept both electronic and hard-copy submissions, although electronic submissions are now preferred. If possible, please submit in Microsoft Word or Works [attachments] or you can insert your articles into the body of an email. These types of submissions allow us to alter fonts, spacing and to make corrections and adjustments as needed.

Please know that we shall make every effort to print your materials as submitted. However, editorial prerogative does prevail and materials chosen for publication may be used in part or whole. Content needs to fall within the National Spiritualist Association of Churches' philosophies. We shall make every effort to keep your writing intentions as submitted, but there are articles that arrive which need clarifications, spelling and grammar corrections, inappropriate material removed, and some are simply too lengthy to meet our space requirements that month. Sometimes rewording seems necessary to make the writing stronger or to clarify a certain point. The *TNS-Summit* is edited and managed by a collective organization which seeks to educate and inform the public about Spiritualism. Therefore, the printed materials must agree with Spiritualists' principles and philosophies.

Thank You, Laura Lee Perkins

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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.

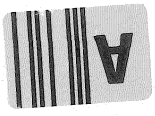
9. We affirm that the precepts of Prophecy and Healing are Divine attributes proven through Mediumship.



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