

# Chimes



— LARGEST PSYCHIC MONTHLY —

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1  
9  
6  
2

INTRODUCING THE NEW OWNERS, pg. 2  
 LINCOLN, OUR-NATIONAL AVATAR,  
 Theodore Heline, pg. 3  
 MY LIFE AMONG THE HEADHUNTERS,  
 Chapter 3, Dr. Enid S. Smith, Ph.D., pg. 4  
 MUST TRAGEDY BE THE PRICE OF  
 FREEDOM? Rev. Richard F. Hill, pg. 5  
 SCIENCE DISCOVERS "GOD IS ALL,"  
 Dr. Myrtle Tucker, pg. 6  
 THE HEAD OF WHITE FEATHER,  
 Rev. Elvina Colburn, pg. 7

## *This Month*

DISSOLUTION, OF PHYSICAL DEATH,  
 Michael Faraday, pg. 8  
 ED BODIN'S PAGE, pg. 9  
 LETTER TO THE EDITOR, pg. 9  
 PSYCHIC EXPERIENCES OF  
 "WE, THE PEOPLE," pg. 10  
 BESIDE AN OPEN WINDOW,  
 Rev. John K. Chaney, pg. 11

NEWS FROM HERE AND THERE, pg. 12  
 NEW BOOKS, pg. 13  
 "WE STILL LIVE,"  
 Warren C. Bradbury, pg. 14  
 OUR CHILDREN ARE NOT "OURS,"  
 Chester Mahaffie, pg. 14  
 THE CHANGING TIDE OF TIME,  
 Rev. Christina Loving, pg. 15  
 THIRTY YEARS AMONG THE DEAD,  
 Dr. Carl A. Wickland, M.D., pg. 16  
 MORE ABOUT THE WICKLANDS, pg. 17



# Introducing The New Owners



We are proud and happy to present to all our *Chimes* readers and friends Leigh Denton and his charming wife, June, as the new owners, publishers, and editors of *Chimes*.

The Dentons joined us in the *Chimes* office last October 1st, and have been closely associated with us ever since in caring for the many details of publication. The final transfer of ownership took place January 2, 1962.

We are happy in all the events which have led to this move, and in these two wonderful people who are taking over our "baby" for adoption, further nurturing and care. *Chimes*, in approaching its 21st year, perhaps is "of age", but to a doting parent, a "child" never quite grows up.

The Dentons are lifelong Spiritualists as well as Doctors of Chiropractic. As with so many Chiropractic Doctors, Divine Healing has been an integral part of their practice.

Having known these two fine people personally over a period of many years, and now having worked in daily association with them for the past four months has given us a feeling of deep satisfaction and a sense of security in entrusting the destiny of *Chimes* to their care. It has brought us the conviction that any changes that might be made would be of benefit to *Chimes* and the entire Spiritualist movement, for they bring to this work a younger, fresher viewpoint which definitely is needed and is to be a vital part of the new age.

It is only natural that we should feel a sense of sadness in surrendering our "child" of twenty years. We have had our years of "ups and downs," of testings and trials, and of that which has brought our hearts much comfort in the knowledge of service rendered. On the other hand, we are delighted that this work will go on in competent hands, and that we will still be a part of it from time to time.

The office and book department will continue to be at our address for the next few months in order that we may be nearby to assist in a smooth transition. The mailing address will remain as it always has been, for the new owners permanently will retain P.O. Box 308, Brea, Calif., as the address to which readers may write. Probably the only change readers will notice will be the new names on the masthead.

We owe a great debt of gratitude to the thousands of our readers who have assisted us during the past



Leigh and June Denton



Greetings . . . and Blessings to the wonderful family of *Chimes* readers whom we are privileged to serve. If only you could know how truly blessed we feel to be given the opportunity to carry on the spiritual service of publishing the world's largest psychic monthly, *Chimes Magazine*.

We are, at the same time, deeply aware of our obligation to continue presenting to *Chimes* readers material that uplifts, inspires, and provides greater knowledge and understanding of life's many and varied experiences.

Only when one has the opportunity to read the vast amount of correspondence crossing the desks



twenty years. You have given us your friendly loyalty, your subscriptions, your advertisements, the sale of *Chimes* at your centers, and a constant flow of wonderful articles and pictures - - all of which has given us the feeling that *Chimes belongs to all of you*, rather than just to the two of us. We ask that you continue to support these two devoted individuals who now take over the work and duties entailed in publishing *Chimes*. Send them your articles just as you always have to us, for you can be assured of their sincere and friendly appreciation.

During the years we have made mistakes - - after all, who doesn't! But by those very mistakes we have learned much, and in learning feel

of the Editors of *Chimes*, praising and thanking them for publishing a magazine that fills a great spiritual hunger, opening many new worlds of inquiry and thought for those new to the field, can one truly appreciate the instrument for good *Chimes* has become and the far-reaching influence it exerts daily in the lives of its readers.

It is our prayer we shall be found worthy of this sacred trust that has been placed in us. What greater challenge or more magnificent goal in life could we seek and find than to "be about the Father's business" in the creative endeavor that *Chimes* truly is. We can only accomplish this with your cooperation.

that we have become better equipped to serve you. This will also probably be the case with the new owners. So - please do help them in every way you can . . . most of all with your friendly support and good will.

Spiritualism to us is a way of life, a religion, a solution to innumerable problems. No one person, or group of persons, can control or dictate its practice. There are those who would destroy it, but where is there *any* worthwhile thing that does not also have those who would seek to destroy it. For many years we have stressed that the *positive* is to be preferred to the negative, that by holding a *positive* attitude much that is good may be accomplished.

CHIMES, issued monthly, is owned solely by Leigh and June Denton, Editors and Publishers. Address all mail to: CHIMES, P.O. Box 308, Brea, Calif. Phone Jasper 9-2523.

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ALL SIGNED ARTICLES represent the opinions of the writers and not necessarily those of CHIMES. We reserve the right to select or reject material or advertisements, and to edit same as necessary, either on account of space or Editorial policy. When material submitted is not original with writer, its source must be clearly indicated. NO EXCEPTIONS!

Material should be typewritten, double spaced, on one side of paper only. CHIMES will not be responsible for the return of unused articles unless a stamped, self-addressed envelope is included at the time of submission.

CHIMES DOES NOT PAY FOR MATERIAL submitted, but will send five free copies of the issue in which material has been accepted for publication.

ALL CHECKS AND MONEY ORDERS SHOULD BE MADE PAYABLE TO CHIMES.

Infrequently we have been accused of evading or ignoring the less beautiful aspects of some who profess to be Spiritualists. In this we have only followed the teachings of the highest phase of metaphysics . . . for *negations reiterated only lend power to the negations*. It is not necessary to be Pollyannas to stress the good, the progressive, and the worthwhile.

We would that everyone who calls us "friends" accept this tenet, remembering also that "Mr. and Mrs. Chimes" send you their eternal love and appreciation, and that we wish for each of you all that is true, beautiful, and good in life.

It has truly been a blessed opportunity to have served you!

Bert and Ruth Welch

*Ed Note: Those who wish to write to Mr. and Mrs. Welch may address letters to their home address,*

408 Magnolia Ave., Brea, California

... A U T H O R S ...

PLEASE NOTE

When submitting material for publication, it will be appreciated if a black and white glossy photograph, or a snapshot of the writer could be attached thereto (do not fold or staple). It is felt that reader interest would be enhanced in identifying an article with the author.

# LINCOLN, OUR NATIONAL AVATAR

by Theodore Heline, Los Angeles, Calif.

## LINCOLN

*Heroic soul, in homely garb half  
hid,  
Sincere, sagacious, melancholy,  
quaint;  
What he endured, no less than what  
he did,  
Has reared his monument and  
crowned him saint.  
—John Townsend Trowbridge*

The most commanding figure in our national Pantheon is Lincoln. He is the most universally loved personage our nation has produced. Washington long held undisputed first place in the hearts of his countrymen, and while the honor and affection bestowed upon him as the Father of our country has in no way diminished, it has now come to be exceeded by that given to Lincoln as the Great Emancipator and Savior of our Union. In the words of the compilers of the most recently published *Complete Works of Lincoln*: "He is clearly the outstanding single figure in our national history. A Gallup poll in 1945, sampling the entire country on the greatest American, revealed that in the popular imagination, Lincoln surpassed Washington by a margin of two to one. Internationally, the figure of Lincoln as a spokesman for democracy looms even larger, comparatively, than in the national scene." Thus, his stature as one of the world's immortals, increases with the passing years.

Washington was a great man; Lincoln, a great soul. Washington rose to a position of prominence in accordance with the natural promotion earned by a man of genuine worth. He brought to his office personally acquired gifts and graces. Lincoln came to his high post virtually out of obscurity. His development was not according to conventional formula. The source of his strength was an innate wisdom and a practical working partnership with the *Over-Self*. These were the qualities that enabled him to overcome every kind of limitation and obstruction that stood in the way of his advancement. While the path that led him ultimately to the Presidency was marked by one failure after another in his office seeking, he rose triumphantly over them all. No external condition or circumstance could ever unseat his intuitive knowing that he had an important mission to carry out for his country and for mankind.

Preparation for this assignment was beset with tests and trials that would have crushed the spirit of

the average person. By a hidden law of promotion, he was denied success in attaining lesser offices in order that he might become more qualified and thereby wrought more firmly to assume the soul-searing position that he was finally to occupy. Lincoln knew that permanent defeat was not for him. "Trust yourself," said Emerson, "Every heart vibrates to that iron string." Lincoln's did.

Lincoln had the humility that always goes with true greatness. This was not inconsistent with a self-knowledge of his own worth and a self-confidence that enabled him to come to decisions of his own even when these were vigorously opposed by his most respected advisors and by popular opinion. John Hay, who knew, loved and served Lincoln well, interpreted this self-confidence that came from the supramental plane as "intellectual arrogance and unconscious assumption of superiority."

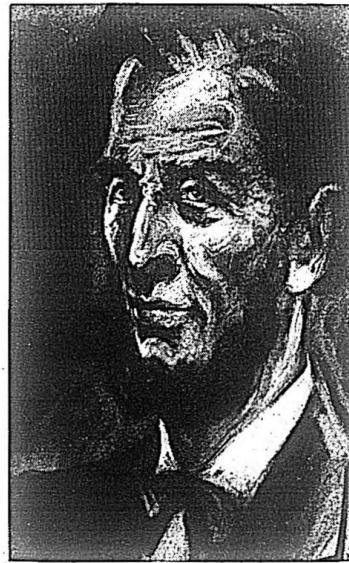
Lincoln has given us in the plainest words, the secret of humility linked to supreme self-assurance. In testifying to his faith in an Almighty power that makes use of human agencies and directly intervenes in human affairs, he said: "I have had so many evidences of this direction, so many instances when I have been controlled by some other power than my own will, that I can not doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it. But I can not recall one instance in which I have followed my own judgment founded upon such a decision when the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied," he added, "that when the Almighty wants me to do or not to do a particular thing, He finds a way of letting me know it."

Lincoln was the personalized embodiment of the Common Man. He reflects what we want to be. In him we find mirrored America's essential character and aspiration. As someone expressed it, "He is a folk hero, a tribal god, because we seem to understand what he was trying to do, and why he did it."

Lincoln has become all this . . . and he is more. He is our national Avatar. By this term we understand it to mean an advanced soul who voluntarily takes up the cross of a collective entity and carries it up the mount toward liberation. We

understand an emancipated soul who comes to emancipate a people. An Avatar effects a complete identity of the nation or race he comes to serve, or as in the case of Christ Jesus, incarnates into our very planetary body in order to redeem it and all its progeny from its fallen state.

The Great Emancipator made such identification with our country. He took upon himself the woes of the nation and suffered in his very soul from the weight of them. He felt the whiplash that fell on another's back. Slavery to him called for abolishment in whatever form and wherever it existed. In the early days of his career he once saw a slave on the auction block. His moral sense was stirred to the depths. "God," he exclaimed, "if I



ever have a chance to hit this thing, I'll hit it hard!" His became the chance and his the deed.

In rising to the very top by surmounting one failure after another, Lincoln's life gives encouragement and inspiration to every soul struggling to move on and up in life. No one can miss the heartening fact exemplified in the one-time rail-splitter's life that man's fate is not determined by what happens to him from without, but what he carries *within* himself. Heredity and environment, however important these may be, are secondary factors in shaping life's career. So it was with Lincoln. It was not good looks, polite words, brilliant oratory or scholarly erudition - - qualities and attributes on which most people place such high store - - that elevated this man to the Presidency. It was character; it was innate wisdom; it was a soulful consciousness,

a deep dedication and an unswerving adherence to what he believed to be right and true. These are the qualities that live on. They made Lincoln our contemporary, for these speak as meaningfully to our best selves today as they ever have in the past. They are the stuff out of which immortality is achieved.

Lincoln was not driven on by personal ambition to secure place, power or privilege for himself. He was motivated first and last by an inner compulsion to give his very life in selfless service to others. "I am not bound to win," said he, "but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong."

His personal integrity was unsailable. As President, he once declared: "If at the end when I come to cast down the reins of power, I have lost every friend on earth, I shall at least have one friend left, and that friend shall be down inside of me."

The soul of America was embodied more completely in Lincoln than in any other public figure in our history. He is of our very soil. "He was the North, the South, the East, the West. All in one." He shared the ruggedness of this land's pioneers, the idealism of our national founders, and the mission assigned it by the Lords of Destiny. These are the qualities and attributes he personalized for all to see, to heed, to follow. By their projection on the national screen of history, he truly became our national Avatar.

Lincoln was spared the formal education so important and necessary to the average person. Knowledge of the concrete mind tends to impede the free flow of soul wisdom. And it was this, and not academic learning, that was to guide Lincoln as he steered the ship of State through its most tempestuous waters.

As with his schooling, so it was with his religious upbringing. It was free of creedal ties. To a soul as universal as Lincoln's, there were to be no theological barriers to the free circulation of spiritual verities, from whatever source they came. Asked why he did not join a church, he replied, "Because I have found difficulty without mental reservation, in giving my assent to their complicated confessions of faith. When any church will inscribe over

(continued on page 24)

# MY LIFE AMONG THE HEADHUNTERS

by Dr. Enid S. Smith, Ph.D.

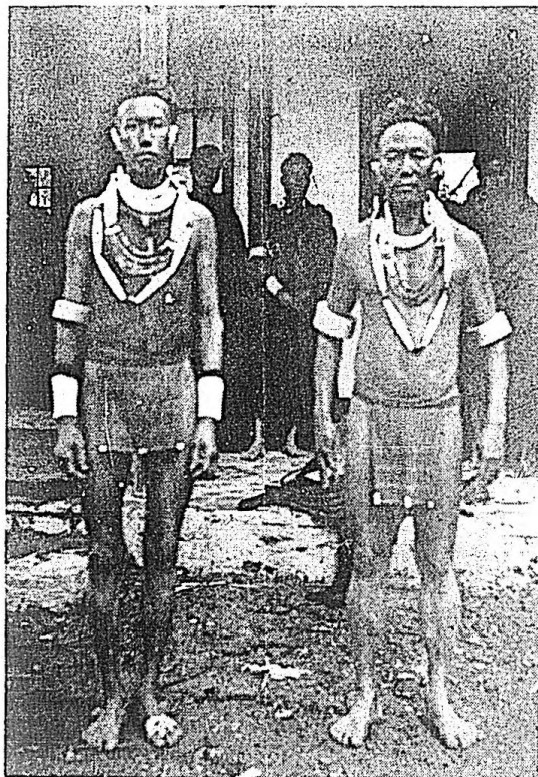
## Chapter III

### ADVENTURES AMONG THE NAGAS

There is nothing easy about missionary work, especially if one is pioneering, for the way to the dawn is through the night, and the way to accomplishment is by perseverance and hard work. However, if one is willing to put his hand in the hand of God and go out into the darkness, he will be shown a way that is plainer than a path already known.

The learning of a strange, unwritten language - - without a teacher or native that understands English - - is a colossal task in itself, in addition to which adjustments have to be made. Nevertheless, by constant effort and wise application, by the end of the first year I could talk, pray, preach, teach, and write in this foreign language nearly as well as I could in English. The Mission Board allowed two years for this, but the zeal of the work ate me up. So, as I learned a few native words, I went out to the jungle villages and used them. Of tremendous help to me were hundreds of little colored picture cards, as well as large Bible pictures, given to me by the home church Sunday School, which showed various incidents in the life of the Wayshower.

The children were the first to notice this strange white being who had come into their midst. Their first reaction was one of fear. They ran and hid until their curiosity got the best of them as I held up a picture card for them to see. They had never seen paper before, so they peered out cautiously at it from behind the trees and their



Temjen's Friends

huts. A camera was quite a menace to them, I discovered, and all of them fled from it. So, I simply packed it away for a year or more. Later on I learned they believed that anyone who had their picture, any of their possessions, even a hair or the print of their foot in the mud, would have control over them and do them evil. After making many attempts, I was able finally to place a colored picture card in the hand of one brave child as a gift. I spoke a few words telling him the story on the card, and then he took it home to show it to his parents. As I gave them beads and trinkets, they immediately placed them in the holes in the lobes of their ears, then with great pride went about showing their new ornaments to the others. In time, they came to listen to the hymns I sang in their language, accompanying myself on a small, portable organ. They loved music, and themselves had beautifully melodious voices. More and more of them came out to

hear that strange spirit noise in the odd little yellow box (the organ). The "burning glass" that concentrated the sun's rays, making holes in paper - - even in wood - - simply fascinated them. They declared there was a mighty spirit within the glass, for to them glass in any form was utterly unknown.

Little by little these people became more friendly. They loved to assemble in groups so that I could show them pictures and tell them stories. As the story-telling Mensahib, I also mended their sore fingers and toes and ministered to the various pains of their bodies and hearts.

Custom was the great word among these people. They followed it like slaves as their ancestors had done before them for countless centuries. Chaff-fed they were - - but soon these sensitive, intuitive children of nature began to crave the way of life we had brought them. For a long time, however, they remained animists, still slaves to earthbound spirits and elements. They worshipped everything and sacrificed in just about as many ways. Spirits were too plentiful and there was great danger of offending them, even getting oneself beheaded while being completely innocent. No meal was eaten, no

garden planted, no litter of pigs born, or eggs hatched, no betrothal made, no journey taken, or sickness acquired without some special sacrifice. Every rock, tree, plantation, but . . . even the sky . . . had to be catered to in some way, often taking the form of human sacrifices. The "sky-tiger" was a great spirit that ate the sun at the time of an eclipse - - about which they knew nothing - - but a sacrifice always seemed to bring the sun back, for without it life for them would be impossible.

With all this, and much more, with which we had to contend, our winter's dreams became the flowers of spring. We could see God in every leaf and flower, and now, more often, in the fruit of our human service. Laden with bags of rice, young people were now streaming into our schools. The little Naga plantations improved and flourished by the use of the small iron tool brought to them by the missionaries. Instead of putting their time to harmful use by engaging in dangerous contests of fighting, maiming, raiding, and slaughtering, they found the more constructive sports of baseball and a modified form of soccer more interesting. In the evenings out on the verandah, our singing class, accompanied by the organ music, eagerly and with great pride, learned all four stanzas of our songs, literally fascinated by them. Both men and women were trained to sing in duets, quartets and choruses that they might use their voices to sing in the schools, churches, and special meetings in the village.

Classes were conducted for the women to show them how to improve their huts, how to sew and cook, and how to use their spare time constructively. Health and sanitation conditions were greatly improved. Curable ailments vanished. Babies were better born and received better care. Fears and dangers from troublesome earthbound spirits were replaced with the knowledge of a loving, just, dependable God, and with the protection of good angels. Greater understanding was being acquired, with more peace and harmony, goodwill and joy in a new kind of living. So happy were these people who had become followers of the Wayshower with His "gifts of the spirit" and the Golden Rule! At their many conventions, attended by thousands, they would sing all night long in joy and thanksgiving

(continued on page 22)

#### REV. HELEN MARTINGANE

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# Must Tragedy Be The Price Of Freedom?

by Rev. Richard F. Hill, Studio City, Calif.

One may look at the struggling mass of people that make up the world today, and ask . . . What is it all about?

From the toiling mass of mankind in the cities and factories, the forces of ego have become so strong, so tangible they can be held and felt in the palm of one's hand.

Surely, during the course of our working lives, we have observed the person on the way up . . . the different methods of approach employed to further a career. The buttering-up of some people, stepping on the toes of others - - all according to a prearranged plan. When in the presence of a person such as this, one can almost smell the ambition and desire that radiates from his being.

What is it in us that causes us to act in this fashion? Is it the quest for better living conditions? . . . a brighter place in the sun? . . . or more material possessions than that of our neighbor?

I think it is a desire for bigness, ostentatiousness, and display. To have more of something, or something bigger than the other fellow seems to be the goal. This sense of possession gives the feeling of being a big person, of *having arrived* - so to speak.

It may come to pass that this quest for bigness may prove to be our undoing. We *think* big, we *talk* big, we try to *succeed* big, and in so doing, we often *fail* big.

What we have lost is our power to meditate. Those moments of inner quietness are so essential to our physical and emotional well-being in the hustle and bustle of the work-a-day world. The ability to Be Still and Know that *I Am God* (Psalms 46) is the simplest, yet the most important thing we can do. We have lost the ability to see beautiful joy in a sunrise, or a rose (dripping with dew) clinging to the vine. If we see a rose at all, we want to pluck it, take it home where it will wither and die. We have lost, in our desire to possess things, the ability to enjoy nature's pleasures for themselves, leaving them just as we found them to be enjoyed by others. We have lost the art of making each day a complete new world of adventure. Instead, it has become a humdrum, monotonous, routine existence we soon come to hate.

It is this seeking for wealth, position, and the like that causes so much unhappiness in our world today.

Man in his ego form, is indeed, a paradox. It has been said that he

is the only creature intelligent enough to construct skyscrapers, yet the only creature stupid enough to jump off them. Truly he is a pair of opposites.

It does, at times, seem strange and ironic how far man has gone in building monuments to his ego, sometimes to his stupidity, in the acquiring of wealth and prestige. With all his intelligence and pride, sooner or later he is humbled and brought to his knees - - either by a great personal tragedy, or by a bitter, frustrating disappointment.

A good example of this is the recent fire that occurred in the Beverly Hills area of California. Some of the greatest tributes to luxury, soft living, and that old devil, "ego," had been built there and put on display, each designed to outdo the other.

Here again we find the paradox that is man, for with all the millions of dollars spent on these beautiful homes, inadequate fire protection was responsible for millions of dollars in losses.

It is very difficult to imagine the feelings of despair that must have engulfed these people as they viewed their magnificent homes being reduced to a pile of ruins and rubble in a matter of minutes. We console ourselves with the thought that undoubtedly they were all heavily insured. This may be true, or it may not, but if so, what insurance company can replace manuscripts, Academy Award Oscars, baby and family pictures, personal mementoes and relics of bygone days that were so dear to the hearts of many of the film folk living in the area, such as Zaza Gabor, Joe E. Brown, Burt Lancaster, and many others. Those who have not attained the stature and place in the hearts of the public many of these well-known personalities have may be hard-put to understand how they must have felt. What an agony it must have been to come home and find all the hopes, dreams, and memories of a lifetime reduced to a pile of smoldering ashes.

Zaza Gabor just about summed it up for all of them when she said she had lost a several hundred thousand dollar home, plus untold millions of dollars in art works, mementoes and memories, but that now there was nothing to hold her here any longer. This is, indeed, an expensive way to be set free!

I sympathize with these dear people with all my heart, but I cannot help feeling that by not having those fetters and attachments in the first place; in truth, we are the

lucky ones. How much better it is to confine the search for bigness and greatness to the realms of the spirit, and spend our earth lives developing that part of us which is indestructible by wind, fire, time and space - - yes, even by death itself. This is where greatness really counts.

By love and service cheerfully given to our fellowman, by our prayers and meditation, reading uplifting literature, and attending services that inspire one to the higher life, our spirits will attain the unfoldment of perfection for which we are *all* destined.

Though we may be surrounded by worldly things, let us learn to remain unfettered by them, for as we allow ourselves to possess them - - it is really they who possess us. When we do this, we will find at the time of physical death, or transition from the earth plane of life, our spirits will be free, unattached, and unfettered by earthly chains and able to progress to the higher spheres of eternal life. Our fortunes we leave behind. Our love of our fellowman, the fruits of our good deeds, and our fraternal service to the brotherhood of mankind are all that go with us when we make the journey into the Great Beyond.

Let us spend at least as much time in preparing for our Spiritual Security as we do for our Social Security while here on this plane called Earth. Doing this, we will be well equipped to enter into a far happier, higher form of life than we know on this side of the Veil.

## ANGEL CONVERSATION

*Reminiscing in the depths of  
bygones,  
Peering backward through the  
years,  
Saddened by a heart's  
remembrance,  
Conquering all the anguished tears.  
Reawakening in splendor,  
Immortality to find,  
On the footsteps of tomorrow,  
We will tread the sands of time.  
Gone are doubts and wishes  
harbored,  
Etched upon the treasured slate.  
All our worldly sorrows vanished.  
We have passed the pearly gate.  
There we need not be reminded  
That the Master waits for us,  
He is giving out assignments,  
We have earned our heavenly trust.*

—TARA HARRIS

## DON'T SHAKE HANDS

again until you read the amazing experiences & theories of "Dr. C." Don't take on other's ills. Don't lose your energy. Don't panic or be afraid. Undo lurking harm. Stop spiritual risk. Play "safe". Read "The Psychic Dangers of Shaking Hands & How to Protect Yourself." Send \$2 now. Satisfaction or money back. C. COTTAM, Dept. C, 1017 Arlington, Los Angeles 19, Calif.

## DELAYED BY DOUBTS! by an Unknown Minstrel

Often we go to the station to meet a friend and find the train listed as late, delayed an hour, two hours, sometimes even six hours. Washouts, snowslides, one section of the train held up while the section ahead takes the right of way. Time lost, nerves frayed, dear ones anxious, all the dismay that comes from delayed or broken appointments.

It is exhilarating to be *on time*. At this corner of the crossroads, an important experience awaits us. But, if we are late, we miss the contact!

Late - what does this mean in a metaphysical sense? It means failure to grasp opportunities, failure to grow, a vision of truth, but how often a slipping back until the years pass in frustration, and the heart dies, unsatisfied.

Doubt is the synonym of negation, the questioning Thomas who must feel the wounds in the hands and side before he will recognize the Blessed One. Faith, on the contrary, takes the short cut. Not having seen, it believes. Like a child, it trusts the promises of its father. With hand outstretched, it grasps the guidance offered, and goes on its way triumphant to meet opportunities at the appointed time.

We are told that when the pupil is ready, the teacher is ready also. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." The teacher ready, waiting; the pupil so distracted by the voices of the world he cannot hear that inner voice at the door of his being - and the teacher cannot enter.

Delay on the road of knowledge, more suffering to be undergone, more precious time wasted, more loss to be incurred until, old and

(concluded on page 19)

## "A CALL TO ARMS"

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# Science Discovers "God Is All"

by Dr. Myrtle Tucker

Twentieth Century Science has overcome the barrier between that which is seen, and that which is unseen. It recognizes that the physical, tangible side of manifested substance is just the other half of the spiritual, intangible side of substance, and that the source of all that is, depends upon the unseen cause.

Science is more aware now than ever before that everything that exists in the visible side of life has come into manifestation as the result of Spiritual Force being acted upon by an incomprehensible principle of unincircumscribed energy. Science and religion are no longer confronting each other from opposite positions; however, both science and religion have arrived at the same problem of limitation, because of their unwillingness to arbitrate.

Because religion has been most reluctant to accept scientific ideas, and coordinate them with theological teachings and learnings, it has put up a wall of resistance to the truth.

Science, on the other hand, has allowed the "mysteries of the unknown" to belong almost exclusively to the high priests of religious dogma and their conclusions. Therefore, in the layman's search for truth, many of us have, through the accustomed habit of accepting the teachings of various religious sources, allowed ourselves to become creatures of duality. Not only that, but we have acquired ideas about God that are not only unscientific, but sometimes even rather naive and childish.

Isaiah, the prophet, over seven hundred years before Christ, tried to teach his followers that *God was all* that existed. He referred to his Creator as the One "that maketh all things, that stretcheth forth the heavens alone; that spreadeth - - abroad the earth." - - (This being

a teaching of the *Omnipresence* of God). In Isaiah 45:7 we find, "I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things." (This being a teaching of the *Allness* of God, and the scientific reasoning, that *God is All*.)

In Isaiah's time, there was a dual belief. It was thought that there were always two powers at work. One, the power of God, and the other, the power of the Devil. Although man, in his unfoldment, had only a primitive knowledge of God at that time, he was able to accomplish much toward a better understanding of himself and of God by accepting the teachings of the prophet that God was the *All in All*.

Yet, today, in the twentieth century after Christ, we still believe in duality. Some of us even believe in God and in the Devil. Those of us who do not, will have to admit that we give much power to things other than God. We think in terms of Good and Evil; Health and Sickness; Divine Mind and Mortal Mind; the Spiritual and the Physical; the Divine, and or, versus the Human.

We have been led, inadvertently, to be sure, but never-the-less precisely, down the primrose path of separateness by the doctrine that claims that all phenomena of the universe can be explained by two separate and distinct substances or principles, such as mind and matter.

So, in our rather pristine reasoning, we have drawn a mental line of demarcation straight down the center of our existence - - placing God on one side, and ourselves on the other. This leaves us a loop-hole with which many of our mistakes and even our disasters can be rationalized and justified. We often hear someone saying, "I'm only Human."

The reason that we are reluctant to accept the truth that "God is All" is because we do not want to take the responsibility of directing our thinking and controlling our lives along positive, constructive or spiritual lines; rather we deceive ourselves into believing that there is some delusive, mortal power at work, outside of ourselves, that we can blame for everything that happens to us.

Actually, there is only *one* power, that is *God Power*. *God is All* that is. The power that creates good is used in many different ways, but whether used for good or otherwise, it is the same and only power, *God Power*.

Sometimes we are led to believe that all of the Good that exists is



Dr. Myrtle Tucker, Psychologist

certainly God's doing, but when evil comes into our lives, and we are overcome by its seeming reality, we then proceed to deceive ourselves into believing that an elusive mortal, phantom mind has been at work, and is at fault for our unhappiness. This is similar to the belief in God and in the Devil. It is certainly a belief in separateness, or duality.

What did Jesus have to say about this? Many things, but here are just a few:

"How can Satan cast out Satan?"

We know that Satan is a lie, and a lie can never get rid of a lie.

"A House divided against itself cannot stand."

We know that a mind full of opposites, - - ideas of good and evil, health and sickness, Divine Mind and Mortal Mind, Spiritual and Physical, cannot possibly dwell together without some kind of inharmony or disaster.

"If thine eye be single, thy whole body will be full of light."

"Judge not by appearances, but rather judge righteous judgement."

"He that is greatest among you, shall be your servant."

If your eye is single, then your attention, or awareness, is on one thing - - God. The Metaphysician decides not, by the way things appear to be, but rather by what in reality they *really are*. The Scientist judges by actions, and reactions, and they have both come to the same conclusion, *God is All*.

He that is greatest among you is the sub-conscious force of your inner-mind that you direct, by thinking into it, either constructively or

destructively. This Greatest among you is your servant, and a faithful servant that carries out your instructions, without reasoning, without questioning.

"To him that hath, more will be given, and to him that hath not, even that which he hath will be taken away."

If you tell your servant that you feel good, that you are happy, and have a sense of well-being, more health, happiness and contentment will be added; but if you tell your servant that you are not well, that you are unhappy, and feel depressed, then even that small amount of health, happiness and contentment will soon leave, and you will find yourself in a consciousness of depression and frustration, sickness and destruction. For, to him who has, more will be given.

We often tell ourselves that God and Man are one. *Let us believe this truth*. We must learn to keep our eye single. Actually, there is only God, therefore, there can only be God-Man. *God is, so man is. God is all, so Man is a part of the all.* God is that which exists, and so man is a part of that which exists. God is you, expressing as you, through you, God is me, expressing as me, through me - - and God is the tree, the apple, the dog, and He is expressing as the tree, the apple, the dog, through the tree, the apple and the dog.

The scientific truth of being is *God. God is all that is*.

There is but this one truth to become aware of, and this is the truth that will make you free of all negative conditions and circumstances. This is the truth that Jesus taught, which for centuries, up to now, has had too little real meaning. We have failed to grasp the simplicity of it, and prefer to struggle along with the complexities of phantom theories, and incomprehensible ethics.

If you will think about this truth of being, which is God, and that you, as an individual, are a part of God, then, you will know that you are also a *part of all that God is*. You will no longer need to seek more courage, more strength, more love or more peace, because God is all of these things, and you, as an individual part of all that is, are also all of these things. So you do not need any of them. You only have to *become aware of them* as being an integral part of yourself, or, in other words, *Know Thyself*.

You do not have to take God as your partner. You only have to *realize that God is already your partner*, and you and God are expressing you, from your personal point of understanding.

(concluded on page 20)

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# The Head of White Feather

by Rev. Elvina Colburn

On August 13th of 1961, Rev. William Holeton, of West Covina, California, a trumpet medium, made a special journey to our home to hold a seance for my unfoldment class. A few weeks previously we had spent about ten days at the New Era Spiritualist Camp at Canby, Oregon. While there we met Mr. and Mrs. George Stenson. Mrs. Stenson is a medium - and we sat side by side on the rostrum in church one Sunday evening when I was to give the address.

I saw an Indian standing beside her during this time, but did not tell her. He conveyed to me that he wanted me to make a model of his head. After returning home, instead of getting to work on the model as I always do, I kept postponing it. The weather was very hot, so I did not want to handle the clay, however, the Indian kept impressing me to "get busy." No one knew about this and I did not say a word about it to my husband at any time.

During the trumpet seance at our place given by Rev. Holeton, an Indian came in and said to me, "Squaw, get busy. Why keep putting off head? Please make head. Make head and send it with my love." He seemed quite put out with me, so, of course, I said I was very sorry. He replied, "Trying to be tough Indian, but not so. I love you." I was taken by surprise, but promised faithfully to do as he asked. When I asked the Indian for his name, he said, "White Feather is my name. I am a Mohawk Indian." There was something very humorous about this Indian, so we were sorry to see him leave.

The next day I modeled the head - - - or I should say we modeled the head, for, of course, of myself I cannot do this. It was finished in about two hours. I then mailed it to Mrs. Stenson in Othello, Washington.

I received this reply a few days later:

"Your so welcome letter came, also the box, and it was all intact, and in a wonderful condition. I have never been so thrilled over a gift in all my life. Not only because it is a guide I did not know I had, but because you cared to make it for me. I have a friend here who is a very talented sculptress and she said it is a fine piece of work. The eyes seem to move. Now I want to tell you something that no one knew, not even my husband. I was born in a city eighteen miles from the Big Mohawk Indian Reservation, on Oneida Lake, in

New York State. I had been on the reservation many times with my grandfather when I was a child and was always fascinated by the Indians."

Apparently this is another example of the Law of Attraction manifesting.

Some weeks previously I had modeled the head of Red Blanket, the Indian Guide who comes to one of my students. This spirit manifested during the evening and was very powerful. For some time I had been impressed to make a large Indian head, and directions were given to me clairaudiently to place it in our chapel when we opened. This I am already working on. The name was given during the seance as *War Horse*. While these Indian heads are being made I feel the presence of Indians all around me, with the vibrations being extremely powerful.

There are many Indians bearing the same name. I, for instance, have an Indian named White Feather, but he is not a Mohawk. There are many Red Blankets, many with names such as Rising Sun, etc. The Indian mother named her child after the first thing she saw when the child was born. There has been quite a bit of misunderstanding on this subject by those who do not understand. I remember a lady once who said I could not have an Indi-



White Feather

an guide named White Feather because that was the name of her guide. I had to explain to her that we had many people with the same names, such as Jones, Smith, etc., and so it is the same with the Indians.

Sometimes the spirit who controls me smooths the clay until it is without a line or wrinkle; again,

the clay often is left rather rough. I leave the model exactly as the spirit wants it, even though at times I feel I would like to smooth out the clay.



Rev. Elvina Colburn

We can always learn. After talking to White Feather, I realized more than ever how close these loved ones are to us, and that we should never go against our impressions when they are constructive.

This Indian kept asking me to model his head. I am positive that had I not obeyed his request after the seance, I might, in all probability, never have been able to model any more Indians.

I feel that I am now in a vibration in which Indians are to be modeled, as at the present time more are coming close to me. Some years ago I went through a cycle wherein only people's relatives were made.

We cannot always understand these things, so the best way to carry on is to do as we are impressed and leave the rest to our spirit guides.

Sometimes they know us better than we know ourselves. They see our potential gifts and strive to the utmost to bring them out if we only cooperate.

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The new era ushered in is to be known as the "Cosmic Era," with the adoption of a Cosmic Calendar. A great new religion is to emerge which will unify all mankind. Also predicted is the unity of the two worlds - - the invisible spiritual world, and the visible physical world.

Within the ranks of this group are claimed to be those who communicate with the spirit world through clairvoyance and clairaudience and possess many unusual gifts of the spirit. They do not stress healing, but various diseases have been healed during worship services. This group teaches that the new age is highly spiritual and philosophical, and that healing is a by-product of the whole-hearted acceptance of God's new dispensation. Those who suffered from a great variety of diseases and ailments are said to have been healed merely by accepting its teachings.

*Ed Note: Excerpts from recent news release received from Rev. Young Oon Kim, San Francisco, California.*

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# Dissolution, Or Physical Death

by Michael Faraday

*Ed Note: It seems hardly necessary to say that Michael Faraday was a man of such tremendous scientific stature and worth, that he left his imprint upon the world. Many of his electrical marvels are still in use today. This article, while couched in rather scientific and sometimes slightly "heavy" language, nevertheless contains much that is interesting and enlightening to serious students. We are glad to present it to our readers. First published in 1887, by the Star Publishing Company of Springfield, Mass.*

When the elements in the physical organism have perfected their powers of expression through the laws that pertain to the physical realm, then the structure begins to show signs of dissolution and finally passes through the process of physical death. This phenomenon apparently ends all power of the individual organism to hold further relationship with the physical world, for the elements composing the physical system are released from the chemical combinations in the structure and pass away to their primitive position or enter into new relations in other forms.

It has been, for ages, a problem why the process of death should be so destructive of the manifestations of individual existence, if immortality was a result of our earth life. I shall try to show why the process of death practically annihilates the erroneous ideas formed from the deductions of the physical senses.

In the first place, I would say that the spiritual or immortal part of the individual is chemically identical with the physical form.

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The inductive magnetic force of the earth acts as the main agent in consolidating the elements in the physical body to a visible structure; and proportionate to the power of that magnetic induction, does the physical body become tenacious of life and capable of great endurance of adverse conditions. As rapidly as the elements in the structure become subject to this magnetic state, they supply the waste of the organism in its action and prevent its rapid dissolution. This process might continue indefinitely, if the magnetic force in the organism could always maintain a corresponding equilibrium with the magnetic force in the planet; but the influence of the elements in the radiant state has a marked effect upon the elements in the consolidated structure, thus causing them to vibrate to a higher rate than that essential to the preservation of the physical form.

Hence there will be a secondary effect upon the physical organism, which results in a *portion* of the elements taking a *formative structure* like the physical, and unless the magnetic influence is powerful enough to bring the elements in this secondary form to solidity, there will result the shadow form which constitutes the spiritual entity (the spiritual body) of the organism. I might be asked if this entity itself is *secondary* instead of primary in its nature. I do not regard it as primary for this reason; the elements composing it do not come into form or individualization previous to their formative relationship in the personality. They seem to take upon themselves, there, the tendency to an organic construction which never ceases action in some form in either the physical or spiritual realm. In the physical realm, they evolve together and present the phenomenon of a mental and physical organism that is capable of living in the closest relationship with both worlds at the same time. The invisible entity that dominates the physical structure has in its nature the elements that are more responsive to the influence of the elemental forces in the radiant state, and responds to their influence to a great degree, and when that influence is predominant the world has a master mind or an organism wherein the elements are acting upon a high plane of vibration. There is some difficulty in explaining the intricate action of the elements in this shadowy form, (the spirit body) for they seem to act independently in some degree from the elements in

the consolidated body, as they are able to maintain a continuous formative structure long after the elements composing the latter have changed their basis of action to their primitive relations.

I am of the opinion, however, that the true reason for the continuation of the form structure (the spirit body) after the elements have once come under its immediate influence, lies in the fact that the magnetic induction of the inorganic combinations is continually extended upon the new formation, and that as long as the planet exists, all forms that owe their origin to it will feel its influence. This, however, is a theory not yet fully demonstrated, but it has a strong support in the minds of many of our most profound thinkers. The fact that the elements in the radiant state are unable to entirely disintegrate the physical form for a long period of years, together with the equally important fact that all organisms have this shadow form, in which lies the life principle, compel me to the belief that the commencement of each is simultaneous, and the perfection of both upon the physical plane is in nature's order. It may and probably will be asked, why does the shadow form ever depart from the physical body and why cannot it give more definite proof after its departure, of its existence in the world of spirit life?

I answer that the shadow form contains the potencies of the elements as exerted upon a higher plane of expression than that which pertains to the physical realm. The rate of vibratory action, however, is so much in excess of the combinations in the latter condition that the ordinary senses which are evolved by the elementary forces of the organism acting on the lower rates, are prevented from being much impressed or instructed by those living in the higher conditions. Hence, when the shadow form is separated from the environment of the physical, it cannot be perceived by the ordinary senses as having any existence whatever.

What then really takes place at the final dissolution of the physical body?

Nothing more than the transfer of the secondary form, the elements composing it being released from the magnetic influence of the planetary state sufficiently to prevent them being held there subject to the conditions that compel them to preserve the physical form.

Being identically the same as to chemical composition, the shifting

(concluded on page 21)

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# Ed Bodin's Page



## QUESTIONS AND ANSWERS

**Question:** Do you consider the *Oahspe* bible as anti-Christ?

**Answer:** *Oahspe* is an outstanding effort by Dr. John Ballou Newbrough, who in the eighteenthies had mediumship of clairvoyance and automatic writing. Followers of his *Oahspe* claim that the word *Oahspe* is a compound from a primitive universal language, being a spiritual record of Earth and Heaven. Others, however, claim the letters stand for Old Ascetic History of Spiritual and Physical Earth.

Some reviewers say it is more like the earthbound Old Testament, than the inspirational New Testament of Christ-Light reflecting the effulgence of Divinity. From my observation, followers of the *Oahspe* light are not as happy as those of the New Testament radiation.

*Oahspe* refers to Christ as Joshua, an average Essene, sexless prophet of peace and purity who was guided by the spirits of Moses and Elijah, and who was finally stoned to death. *Oahspe* is opposed to war and meat eating, and predicts the destruction of Christianity and other great religions of the world which will be replaced by a universal creedless religion and a single government under Jehovah.

Therefore, *Oahspe* is not anti-Christ, but anti-Christianity; for after all, Christianity is man-made, while the creedless Christ reflects the spirit light of God, which is consistent with *Oahspe* consciousness.

John Ballou Newbrough, of course, like many of the 19th Century Spiritualists, put a down-beat on Christianity and Christ, unable to separate the two. But Newbrough as a young man had been a gold-miner and should have known that God did not put pure gold in any single biblical mine, but in many mines with higher or lower assay. The weakness of *Oahspe* is expecting it to assay 100 percent pure gold of truth, and that all others have fool's gold. Such has been the vanity of every cocksure orthodoxy. But God seems to favor humble individuality, not regimentation; the best unit of daily association being the family.

**Question:** Mr. Bodin: I am about to leave Spiritualism for two reasons: - 1. I was fooled by a medium - and 2. the belittlement of

Christ by Spiritualist organizations. What can you tell me?

**Answer:** Would you turn against the teachings of Christ because of a Judas and some selfish Chief Priests? So why turn against the truth of Spiritualism because a medium seeks thirty pieces of silver? Yes, Spiritualist organizations have been blind or at least short-sighted like many liberal sophisticates. They have let their dislike of orthodoxy turn them against the spirit truth of Jesus Christ just because Christian creeds revere that great Spiritualist of Nazareth, who brought the light of God and the spirit world.

Why did Mary Baker Eddy, a former Spiritualist, sweep the world nearly 100 years ago with her Christian Science, when Spiritualism was betrayed by the Fox Sisters under pressure of alcohol and jealousy? It was because she used the prefix *Christian* instead of the suggested *Spiritual Science*. And if the early Spiritualist authorities had used the term *Christian Spiritualism* and given Christ, creedless credit for the phenomena of Bethlehem, the Transfiguration and the Resurrection - today Spiritualism would be a world-wide force even greater than Christian Science.

Spiritualists, if they want to have a universal religion based on the Bible without creed or bigotry, must decide between *Christian Spiritualism* and *Christless Spiritualism*. There can be no neutrality if there is to be progress. It is my contention that *Christless* Spiritualism is on its way out; but there will be a renaissance of *Christian Spiritualism* with the Bible as its foundation.

**Question:** My brother is a medical doctor and an Episcopalian, and he tells me he is not interested in Spiritualism because spirits are not concerned with the human body. What can I tell him?

**Answer:** Tell him to consider this "prescription" given recently by a spirit entity: "Spiritualism is the creedless artery of Christianity. The orthodox creeds are the lesser vessels in the blood-stream of God; but arteries and blood vessels depend on the heart-beat of Christ. Open your prayer-glands with faith that they may secrete the adrenaline of God's healing force, as Christ healed the sick."

*Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it.*  
ABRAHAM LINCOLN

## Letter To The Editor

### AUSTRALIAN FRIEND SPEAKS

Dear Sir:

It has been my intention to write to tell you of my thanks for giving me an interesting hobby in my declining years . . . a contact with many pen friends in America, Canada, England, and the Philippines.

Some years ago I saw a copy of your paper when a visitor from America left a copy here. I was rather critical of one of the articles at the time and wrote to you about it. Apparently my address was published, which resulted in a charming correspondence and real friendship with many people.

The other day I received a letter telling me of the psychic endeavors of groups in Denver who sit together for seventeen weeks, then disband. How like the average group here in Australia they are with the infantile table rappings and material manifestations so dear to the hearts of spiritualists. I do not believe anything of value can ever be gained by such psychic endeavors, for it has been my experience that a group must sit together for a long time to build up the vibrations necessary to contact the higher realms of spirit - the true source of human knowledge. There are so many nitwits in the lower realms of spirit who are ever desirous of returning to anyone who will communicate with them, that I have found there is little value to be gained by contact with them. Every week for twenty years, I have been meeting with Marjorie Esling, our medium, in a group that has come to learn that nothing is impossible of achievement for the great teachers who use her as an instrument to give knowledge to the world. In turn, we, of course, are giving them the opportunity to

(continued on page 20)

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# Psychic Experiences of "We, The People"

**A "GIFT" OF LINGERIE**  
 by Myrle Chandler

Recently the neighbors in the house in front of us moved. My husband and I noticed what appeared to be some white rags lying on the ground near the back gate. After they had remained for about two days, I went over to pick them up and saw that they were two of my former neighbor's expensive undergarments. I supposed they had been dropped on their last trip out, so put them in the laundry room and called the landlady to notify the former tenant.

Next morning my husband saw nothing on his way to the garage. I saw nothing when I first came down. Then I no more than turned around, when I saw another slip and bra just like those I had returned to the laundry room. I saw and heard no one. About this time I realized the neighbors could not have dropped them by mistake. Asking my spirit guide about this, I was told they were put there by a poltergeist, and that I had handled the situation well by not taking them into the house. I was told the poltergeist would take them back. Next morning they were gone.

*Man is the artificer of his own happiness.* —THOREAU

*The eye could not see the sun if it did not contain the sun within itself — and how could Divine things enrapture us, if we did not carry the Power of God within us?* —UNKNOWN

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The same poltergeist previously put an old discarded broom in my laundry room when we first moved there. He knew I had noticed the quality of the lingerie on the clothesline and wanted me to have it. Poor little fellow . . . he had overlooked the fact that I wear size 34 and my neighbor size 40. He also had overlooked the fact that even if I didn't have all the lovely lingerie I wanted, I still would not accept something that belonged to another. However, I try not to hurt the feelings of the poltergeists as they have to find a place for themselves in life, and they are little souls with small minds.

We might have doubted that this was the work of a spirit if another proof had not been given at the same time. On the same morning that the first "gift" of lingerie arrived, we found the cord to the electric refrigerator had been pulled out, defrosting the refrigerator. At first, we thought a guest might have done this inadvertently. However, there wasn't a drop of water in the refrigerator, which should have been a mess under the circumstances. All of the water was enclosed in the crisper at the bottom of the refrigerator — and the lids were on both containers. The top container had perishable food in it, but the lower container had only carrots, so the loving spirits directed all the water into the lower one — bless them!

This was conclusive proof to my unbelieving husband that unseen hands are at work in our home and our lives.

**MY EXPERIENCE WITH  
 "SPIRIT SURGERY"**  
 by Lorraine Calloun

While on a vacation trip last summer, my husband and I stopped in at Love's Retreat in Lakemont, Georgia and got into a remarkable conversation with two sensitives, the Rev. and Mrs. William Brown, who live at the Retreat. We asked them about the work of their ministry and were told that during their seances, actual operations were performed through them by spirit doctors. To us this seemed incredible. As we listened to the descriptions of the various healings that had taken place, we were so

struck by their sincerity we decided to investigate for ourselves.

At the time, I had a tumor that had been causing me great physical and mental distress. If there were any remote chance that spirit doctors could remove it, I was going to avail myself of it. I asked what the charge would be for such an operation, and was told there would be no fee charged, though a free-will offering would be appreciated to carry on their ministry.

Having made an appointment with the Browns, I was warned that if the tumor were cancerous, its removal would not mean the underlying cause had been removed (for this was considered karmic). The condition merely would be relieved. Also, I was informed that the operation would be done on the etheric body, not on the physical body, but would reflect the change made on the etheric level. The etheric body is not subject to the great shock and otherwise side-effects that follow an ordinary "earth" operation.

During the seance with the spirit doctors, my tumor was removed. Needless to say, I was most grateful (and still am!), but I was also mystified. Did the spirit doctors really operate on me? . . . or was this some kind of spiritual or psychical healing, dramatically represented in terms which human beings could accept? I did not see any spirit manifestations, to the best of my knowledge. I am not a sensitive, but I was aware of the presence of distinct personalities with whom I conversed freely. I also felt a "cutting" sensation, and experienced a few after-effects. My husband, however, being quite skeptical, reminded me that this feeling might have been due to suggestion, since I was expecting — or at least hoping for — an operation.

His skepticism was due for quite a jar at a subsequent seance. My head had become quite hot after one of the spirit doctors had been working on it to adjust some glandular function. I felt the heat so strongly that I put my hand over my head (not on it) and could feel the heat radiating up from it to my hand. My husband then put his hand above my head, and he too experienced the sensation of heat waves rising from my head.

After the seance, Mrs. Brown told me she could see a spirit doctor directing a ray to my head from some machine. At the time my head had been so hot, I did not know anything about this. I doubt, therefore, if the sensation of heat

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(continued on page 20)

# Beside An Open Window

by Rev. John K. Chaney, Tiffin, Ohio

"I am going to kill myself. I am at the end of the road and I do not want to live."

This letter was spread out before me on my old walnut desk, and with my hands resting upon the above sentence, I prayed earnestly for Spirit Guidance. I knew that whatever I chose to do, must be done quickly, and must be the right thing to save a woman's life. This woman, living alone in the heart of a big city, had found life too difficult; and in defeat and despair was calmly planning self-destruction. I must get to her in some manner to bring one ray of hope before that calamitous moment that would end her life.

No matter how short the time to act, nor how impossible to us is the hopeless task, there are infinite forces with infinite power at our command. Prayer is that mysterious telegraph system that reaches all the mighty Spirit Host of willing helpers. Men and women of faith know this, and that *with God all things are possible*; and that *Everything is possible for one who has faith*. (Mark 10:27, and Mark 9:23). The only way in God's universe for me to send help from my office in Tiffin to a woman getting ready to kill herself in New York was by prayer.

"Faith is the grasping of Almighty power.

*The hand of man upon the arm of God.*"

Under Spirit Guidance, I wrote a letter explaining that I was sending her spiritual healing and help. I never worded a letter more carefully, and I prayed for each word I typed. The Spirit said, "Send it special delivery!" When I dropped it in the Tiffin post office, another prayer was said. And every hour after, I continued to ask Spirit to wing that letter swiftly into her hands before she destroyed herself.

Nancy was one of the great musicians of the American stage, and of European music circles. She had performed in every great city in America and Europe, and these accomplishments in the music world had brought her fame and wealth. She had lived in a 16 room mansion with servants and every luxury. Then disaster struck. Her health failed and her business manager died. Sickness soon consumed her money, and she had to move into one small room. Whenever she tried to stage a comeback in the music world, to earn a little money, she found every door closed.

"I was sitting in my one little shabby room that night after I thought you had time to receive my

letter." Nancy told me when we met. "I had tried everything, but my health and my money were both gone. I was selling my clothing piece by piece to buy food. I knew the end had come, and I decided I would wait through the night, but would end my life at day-break. I could not sleep, although I was completely exhausted by worry and illness. I wanted to die.

"It must have been about ten o'clock that night when I was startled by a knock at my door. I was not frightened, because when one is planning suicide nothing can frighten you anymore. I opened the door and there stood a mailman, holding in his hand a large envelope marked *Special Delivery*.

"It was from you. I cannot explain what happened, but my little dark room suddenly seemed to glow with a great light. I tore open the letter and then dropped into a chair from weakness.

"Is it true?" I asked myself. "Is there still someone in this world who cares enough to spend 37 cents to send me an airmail, special delivery letter? Yes, it is true and here is the letter!"

In my letter, I had pleaded with Nancy to *hold on*. I told her that with God's help there are *no hopeless cases*. I assured her that I was going to arrange for her to come to Tiffin that I might give her personal help and healing.

Nancy arrived in Tiffin three days later, with only two dresses and two musical instruments. These were the only earthly things she owned. In the spiritual environment, she began to take a fresh grip on life, and had a will to get well and to find a place for her great talent. We held a prayer meeting in my healing room every night, and we discussed her past and her future. I knew nothing about the musical world, or how to find a job as a musician, but I was very certain that *God knew*, and He would send Spirit Forces to open doors for Nancy. I told Nancy not to be in a hurry, because her first job was to build up physically, and to keep practicing on her musical instruments. Music had been her life and her joy, and music would turn her thoughts from her present despair and defeat.

One Sunday afternoon I was in conference with several men. We were sitting around a large table near our big street windows. Suddenly Nancy came into the room and asked to speak with me.

"I am so restless, Rev. Chaney, what can I do this afternoon until you are free and can talk to me?"

"Nancy, I want you to take your instruments upstairs and play by that open window along the street. Play whatever you feel you want to play."

I have often thought that God's Spirit put those words in my mouth that Sunday afternoon. I had no intention of requesting Nancy to play for the people passing along on the sidewalk. I had often told her to play when I saw her nervous condition was troubling her, because playing calmed her.

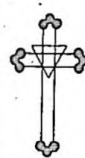
Nancy turned and left, and in a few minutes we heard the music from her instruments at the window above us. I was sitting with these men around the table, in a position so that I could plainly see the people passing along the sidewalk on Washington Street.

On the opposite side of the street I saw a man stop, turn his face toward the building and listen to Nancy's playing. He never moved while she was playing, and when she stopped, he stood on the sidewalk alone and applauded her.

He called to her, "Lady, I must talk with you."

"You will have to ask Rev. Chaney," Nancy called back to him. "He is right inside, downstairs by the big window."

(concluded on page 18)



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## ● NEWS FROM HERE AND THERE ●



The Sixtieth Wedding Anniversary of Mr. and Rev. Pearl I. Barnes was celebrated by holding open house at their home Saturday afternoon, December 2-3, 1961. Mr. and Rev. Barnes were married December 24, 1901 at Murphysboro, Illinois.

In the 60 years of their marriage, they have been blessed with three children, four grand-children, and four great-grand-children.

Rev. Barnes has been forty years in spiritual work. She was ordained in East St. Louis, Illinois, February 12, 1933. The Barnes moved to California in 1938, settling at the present address. In 1942, Mr. and Rev. Barnes, with a group of friends, organized the Spiritual Church of Ataraxia at 801 So. Wilton Place, Los Angeles. To date, Rev. Barnes has ordained three of her students - - Rev. Stella Thornton, Rev. Maude Louise Avery, and Rev. Frances Evans, ordained at the December 17th morning Christmas service.

The Church of Ataraxia observed Christmas services this past year on December 17th. Mr. Andrew Howe and his wife, Sylvia, presented the program, this being the third such program presented by them to the church. Mr. Howe gave readings pertaining to the birth of the child Jesus, and Mrs. Howe sang several solos. Their son, Raymond, also took part in the program, singing, "Away in a Manger." Adding additional beauty and interest to their program, was a lovely Nativity Scene also prepared by them for the church.

This service was also the occasion

for Miss Frances D. Evans to receive her Ordination Papers. Miss Evans, having been a faithful and consistent worker in the church, is expected to be a fine addition to the staff. All instructions received by Miss Evans were from Rev. Pearl I. Barnes and her teachers. Many church members and friends were present to extend her their good wishes and encouragement in the undertaking of her new work.

Refreshments were served by Mrs. Helen Putnam, Mrs. Myrtle Lonsbury, Miss Barbara Lakin, Mrs. Barbara Kadley and several other ladies present.

The Star of Jesus Universal Church, Rosamond, Calif., Willow Springs Dist., was one year old January 17. Anniversary services will be held commemorating this event on February 3 and 4, Sat. and Sun., from 1 to 9:30 p.m., serving lunch from 4 to 6 p.m. Readings are to be given throughout the entire time.

The world's largest winter spiritualist colony at Cassadaga, Florida is commemorating its 68th year of Annual Convocation this season. Founded by George P. Colby in 1894, it is adjacent to Deland, a city with a winter population of several thousand. Cassadaga being a natural healing center with water 99 & 99 100% pure and many modern hotel, apartment, and convention facilities, it is an ideal spot for such a convention.

The Cassadaga Spiritual program runs three months, held from January through March. Sunday church services are held the year around. Many nationally known speakers are being featured for the 1962 season, such as: Revs. Arthur Myers, C. Harrison Engel, Melvin O. & Dorothy Smith, Bertha Marx Luecher, Mona Berry, and Gladys E. Elmquist.

Early reservations indicate what looks like a very busy season ahead.

Rev. Corrine Pleasant of Riverside, Calif., has been busy lately christening new babies. Randy Wayne Forsyth, son of Mr. & Mrs. Ronald Forsyth was christened at home July 9, 1961, and Michele Ann Naurer, daughter of Mr. & Mrs. Ed Naurer was christened at home November 12, 1961. Blessings and Good Wishes to all for 1962.

Rev. Paul Templin of Seattle, Wash., served The Louise Scholtz Memorial Chapel of San Antonio, Texas during September, giving many interesting snapshot demonstrations. While in that area during the hurricane Carla he also served

wherever he was called. He also had the opportunity to serve churches in Houston and attend the N.S.A. Convention before returning home.

A beautifully decorated Christmas tree for the children, plus a drawing awarding five prizes - including a turkey and a plum pudding - launched the first of a series of activities designed to raise funds for the First Spiritualist Church of Montreal, Canada on December 17.

Rev. James C. Snook, Pastor, conducted a special children's service and Christmas carols filled the air. Gifts, donated by members, were placed at the foot of the tree. So generous was the donation of gifts that each child received two gifts instead of one. Rev. Snook, assisted by one of the church members, presented the gifts to the children according to their ages.

Thus, in addition to everyone enjoying a wonderful service, the children were happy - and so well behaved - and the building fund benefited substantially.

Rev. William Du Bois, New York City, on tour along the Pacific Coast since June, delivered lectures for Christmas and the New Year at the Fraternal Spiritualist Church, San Diego. Rev. Hazel Thirkfield, Pastor. Prior to this, Rev. Du Bois spent three weeks at The Aquarian Cosmic Colour Fellowship of Hollywood, Rev. Mary Winyinger, Pastor.

Early in the new year, plans were initiated for Rev. Du Bois to serve churches and groups, and conduct circles, in the Los Angeles area. This work is scheduled to take him through the Easter season. Rev. Du Bois finds his freelance missionary activities very fascinating, but before another year is out may establish his own center, most likely on the West Coast.

Rev. Lucile H. Couch, Pastor of the Universal Church of Spiritual Illumination, formerly of Moronga Valley, California, writes that she is now holding services in her home at 793 W. 41 St., San Bernardino. Friends will no doubt want to make note of her change of address.

Word has just been received from Dorothy Grimm that her mother, Rev. Beulah Thomson of the Spiritual Science Chapel, 6176 Orange Ave., Long Beach, California, will be closing the church temporarily. Her doctor advises she needs a little rest to recuperate after being hospitalized. As soon as services can be resumed, Rev. Thomson will advise. She will be missed by her many friends.



The Church of Two Worlds, Washington, D.C., celebrated its 25th Anniversary, as well as that of its pastor, H. Gordon Burroughs, Nov. 5. Virginia Leach Falls, Pastor of the Unity Spiritualist Church of Muncie, Indiana, was the guest speaker and message bearer.

A beautiful spiritualist emblem banner, painted by the donor and mounted on an oak standard, was presented to the church by Ronald L. Hirst of Lancaster, Pa. It was given by Mr. and Mrs. Hirst as a memorial to her parents, Alice and Adolph Fellger. A social hour followed the service.

On the preceding evening an Anniversary Dinner was held at the All State Hotel.

The First Spiritualist Episcopal Church of Gardena, of which Rev. Floyd Humble is Pastor, moved January 15th to their new headquarters at 16422 South Vermont Avenue, corner of Gardena Boulevard and Vermont, downtown Gardena, California.

Two lovely rooms are used for services, classrooms, and church auxiliary meetings. At this new location are bus services direct from Los Angeles, Compton, and Torrance, as well as the Gardena buses. Services will continue to be held each Sunday at 10:45 a.m., preceded by Sunday School at 9:45 a.m. . . a wonderful new beginning in a New Year. . . Congratulations and Best Wishes in your new home!

### P A S S E D

Bringaze, Rev. Mary, Santa Monica, Calif., Spiritual Prayer Home, passed December, 1961.

Fritz, Miss Emily, Reading, Pa., First Spiritualist Church, 85 yrs. of age, passed December 18, 1961.

Gerken, Rev. Mary B., Camp New Era, Canby, Oregon, passed on November 13, 1961, Rev. Roy Miller officiating.

Riffle, Rev. Mabel A., Camp Chesterfield, Indiana, Sec'y. of the Indiana Assn. of Spiritualists & Director of the Chesterfield Spiritualist Camp passed on at the age of 84 after an extended illness at St. John's Hospital. Services were conducted in the Cathedral of the Woods, Camp Chesterfield, Ind., Rev. Ralph A. Whitney officiating.

Roessling, Dr. B. E., Green Cove Springs, Florida, Exec. Sec'y. of the Florida Society for Psychical Research, passed on November 14, 1961.

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#### Correction Please!

The location of The Church of the Open Door was given incorrectly in the January issue of *Chimes* when mentioning the dedication ceremonies conducted by Dr. B. J. Fitzgerald visiting from Oakland, California.

The correct location of the church is at 9th & K Streets, Sacramento, California. Our apologies to *Chimes* readers and to Rev. S. Mansfield Baker, Pastor, and his church. Our best wishes to all in this new endeavor.

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# "WE STILL LIVE"



by Warren C. Bradbury

On a Vermont hilltop in a churchyard cemetery there is some unusual information on a tombstone which places it in a class by itself as compared to its neighbors. In a very decided and positive manner, the inscription informs the reader that the entity concerned was "Born to Spirit Life" on a certain date, and by whose side rest the forms of four infant children. On this tombstone is the positive, reassuring, vital assertion - - - "We Still Live" - - - refreshing among so many inscriptions shrouded in the hopeless material conception of existence stressing the conventional orthodox attitude concerning death, moaning over the apparent cessation of life.

then the promise would climax in a cruel hoax. Apparently there was to be no time lapse during the transition from the cross to para-

antly analagous to the natural sequences functioning smoothly without interference.

To me, it would seem that the belief affording the most comfort and hope is the one that uplifts and inspires - - one that would result in a more desirable type of relative, neighbor or citizen. That must be why that singular tombstone caught my attention, for it certainly answers that age-old question for me in its caption - - "WE STILL LIVE"



"Born to Spirit Life"

## OUR CHILDREN ARE NOT "OURS"

by Chester Mahaffie

What a rash statement to make! What a controversial thought! Am I challenged on that statement? Well, let us see.

Jesus said, "Ye are all the children of God. Call no man Father." We are all children of God as we are eternal in our being. We lived *before* we came to this earth plane; we live *now*; and, we will live *after* we leave this earth plane. Life is eternal. All God's children came from the God-Head, entered the 'circle of life', and for a definite reason came to the earth plane material life for a lesson to be learned. Man chooses the time and the place that he enters the earth plane for an experience. All (so-called) birth is a planned adventure into materialism on earth. We choose our father and mother according to plan - - God's plan. Our parents love us, yes . . . and care for us in the first years of this earth life, but - - we are *eternal* in our being.

This material body is a house, or vehicle, for our use on earth. Man has made the mistake of looking upon this earth material body, baby or adult, as man. That is *not* man, but man's imposter. All material things are under the laws of nature, under God Law, yes, - - because *all* things are under God Law. Our earth parents take care of us while we learn material laws and ways. They came to the earth plane for the same reason we did . . . to learn material lessons essential to their *spiritual progression*. They are children of the same God. We all have one Father (God).

Often a mother will be heard to say, "I brought this child into life." In reality, the child lived before his (so-called) birth. Parents can feed, clothe, protect and guide us. But, they *cannot* think, eat, feel,

(concluded on page 19)

The age-old question - - "If a man die, shall he live again?" - - especially as concerns a continued conscious existence, was very well answered during a conversation which occurred between Christ and one of the two thieves on neighboring crosses during the crucifixion. Christ promised the thief, according to St. Luke 23:43, "Verily I say unto thee, today shalt thou be with Me in paradise." If this promise is granted a strictly literal interpretation, Christ must have been referring to - - - a state or *condition of being*, as well as a location or *place of being*. It is quite evident that the fulfillment of this promise was to occur after the lethal climax of the crucifixions. The promise of being, regardless of circumstances, implies consciousness, for if there is no consciousness but oblivion,

dise. It was to occur immediately, not some time in the future, and therefore not allowing for the usual break in a continued conscious existence such as we enjoy during a good night's sleep.

The foregoing conclusions are, of course, predicated on a literal interpretation of the scriptural account of a very important and decisive incident attending the crucifixions. A figurative interpretation can be arrived at by submitting to the conventional, orthodox conduct in deciding such issues.

Nearly all answers to the questions of immortality are based on belief, not knowledge. This applies to the conventional orthodox religious conceptions, as well as those arrived at in the field of psychic research.

Beliefs range in variance from those of belief in a continued conscious existence, the unconscious stop-over via the grave or the tomb, to that of being absorbed into some overall state of being or bliss.

The conception of the resurrection is suggested as *implied* in Christ's assurance to the thief, one nearly identical to many instances witnessed and described clairvoy-

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# The Changing Tide of Time

by Rev. Christina Loving

The tide of time is changing! Time has been a controversial subject for a long time. What is time? What regulates time? What becomes of time when it is spent? Can you set your mind on time? Much has been said about being on time.

When did time begin? When will time end? What is the effect of time upon individuals? How does time affect nations? How does it affect war? How does it affect peace? How does it affect anything?

Time is the essence of eternity. When an individual is born into the world, he begins a time which is called his or her lifetime. Then there is an aging process, day by day, which we call time, bringing the individual to the grave. So, when does it end?

Will time end when Gabriel blows His horn? Or will time just begin? How long will the New Age last? Will it be marked by what we have known as time? If it is marked as we call a day and week and month and year, how long would it be? A Millennium? Well, what is a millennium? It was supposed to have been a thousand years of peace, but is it a thousand years? Or is it a space of time which is timeless? Would you be satisfied with living what we call a thousand years of peace? Do you think that is worth all of the preparation which has been made throughout what is called time, a period so short?

According to the Scriptures, a thousand years is as a day: a day as a thousand years. How much difference is there in one day and a thousand years? It is a long, long time, isn't it? Now if they said that the New Age would be a thousand years, couldn't it be just classed as a day? That's absurd, isn't it? - Or is it?

How many days in a thousand years? Couldn't this mean that the tiny portion of time called a day is no more to the Creator than a thousand years? So what if a day to the Lord meant a thousand, thousand years, then how many years would that be, would it be a million years? A day with the Lord is as a thousand years, but what kind of day do you think He was talking about?

A day to the Lord is just a span of time, for He is the timeless One. So, can we really gauge just how long the millennium will be? Remember, it was said that with the Lord, a thousand years is as one day, and one day is as a thousand years! Haven't you heard the expressions, "Adam in his day," or "Abraham in his day," or "Moses in his day." Couldn't that mean just

a period of time? It is a period which covers a certain subject. So, according to the Scriptures, this millennium could just be one day, couldn't it? If a day covers a span of time, covering one subject or one activity, then the millennium can be any length of time, can't it?

Now let us take a thousand years apart. It is approximately three hundred and sixty-five days in a year. Start tearing a thousand years down into days. You have a good many days, don't you? Every one of these days could cover a certain portion of the New Age, couldn't it? What number is one million? It is a thousand times a thousand.



Rev. Christina Loving

isn't it; so couldn't we say that, perhaps, there might be a million years of peace on the Earth?

We will go to the pyramid of Gizeh. Was not this Bible in stone given in scales, inches, fractions of inches, and so forth, with different meanings, as one scale in one portion being one thing, and another, another? The more recent discoveries indicate that if you are going along on a level, an inch would be so long, but if you started on a decline or an incline, there would be a difference in measurements. Couldn't this be in the millennium too, since the Lord is not particular about whether it is one day or a thousand years? The pyramid is exact, of course, if you understand the measurements. Do you understand the measurements of time as written in the Holy Bible? Wasn't Noah told to get busy and build an ark? Yet time dragged on for one hundred and twenty years. That's a long time in which to build an ark, isn't it?

Time on earth is measured by the rising and setting of the sun, but in the invisible spheres, what about the rising and setting of the sun? How in the world can they measure time as man does, and how can they tell us about time? There, time is measured by seasons - that is, seasons in the invisible spheres. There are seasons of time. It is like in the great pyramid - it goes on a level for a while, then suddenly it jumps up, then all of a sudden, it may go down. Even an architect does not make his diagram according to one scale; he wishes to en-

large upon some portion, so he arranges a different scale. Isn't the Bible set up on scales?

Some pyramidologists will say that everything has happened right on time. How do they know it happened right on time? They measured the measurement, and they have calculated. Astronomers do this; they know way in advance when there will be some bobble in the planets. They know when an eclipse will occur right to the minute.

Now what is the variation here? When the stars and the planets keep time, man keeps time; the Heavenly Father does not keep time! Some of His prophets have made prophecies, but they hardly ever mention any number of days or years. Seasons of time are usually given. Sometimes they get into trouble by making a prediction, but they are supposed to say what they hear, and wait. When something already is visible in the invisible, then you may know that it will have to materialize sometime. The question is . . . When?

At first there is the form which is like the architect's plan on the flat paper. It must be materialized in the invisible from the flat plan; then it may, later, when the substance is strong enough, appear in the physical world.

This is the controversy which is going on about timing. Many have made predictions which were called false about earthquakes. Some will say they are false prophecies, but this is it: it has taken place in the invisible spheres, so it is inevitable that it will appear in the visible.

Yes, time is a very controversial subject.

(concluded on page 19)

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# Thirty Years Among The Dead

by Dr. Carl A. Wickland, M.D.  
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During thirty years of indefatigable research among the "dead", such startling conditions have been revealed that it seems incredible intelligent reasoners, along with other lines of thought, could have so long ignored the simple facts which can so readily be verified. There is utter impossibility of fraud in these experiences; foreign languages totally unknown to Mrs. Wickland are spoken, expressions never heard by her are used, while the identity of the controlling spirits has again and again been verified and corroborations innumerable have been made.

On one occasion, I conversed with twenty-one different spirits who spoke through my wife, the majority giving me satisfactory evidence of being certain friends and relatives known to me while they were incarnated. In all, they spoke six different languages, while my wife spoke only Swedish and English.

From one patient, Mrs. A., who was brought to us from Chicago, thirteen different spirits were dislodged and allowed to control Mrs. Wickland, and of these, seven were recognized by the patient's mother, Mrs. H. W., as relatives or friends well known to her during their lives.

One was a minister, formerly pastor of the Methodist church of which Mrs. H. W. was a member, who had been killed in a railroad accident nine years previous, but was still unconscious of the fact; another was her sister-in-law; there were also three elderly women, family friends for years, a neighbor boy, and the mother-in-law of the patient, - - all entirely unknown to Mrs. Wickland.

Mrs. H. W. conversed at length with each one, as they spoke

through Mrs. Wickland, verifying innumerable statements made by the spirits and assisted in bringing them to a realization of their changed condition, and of the fact that they had been obsessing her daughter. This patient is today entirely well and actively occupied with social, musical and family affairs.

Another case will show clearly the transfer of psychosis from patient to intermediary, and the impossibility of either "subconscious mind" or "multiple personalities" playing any role as far as the psychic is concerned.

One summer evening we were called to the home of Mrs. M., a lady of culture and refinement; she was a musician of high rank and when the social demands made upon her proved too great, she suffered a nervous breakdown. She had become intractable and for six weeks had been in such a raving condition that her physician had been unable to relieve her, and day and night nurses were in constant attendance.

We found the patient sitting up in her bed, crying one minute like a forlorn child, and again screaming in fear: "Matilla! Matilla!" Then suddenly fighting and struggling, she would talk a wild gibberish of English and Spanish, (the latter a language of which she had no knowledge).

Mrs. Wickland immediately gave her psychic diagnosis, saying the case was unquestionably one of obsession, and this was unexpectedly confirmed when Mrs. Wickland, who was standing at the foot of the bed, with wraps on ready to leave, was found to be suddenly

entranced. We placed her on a davenport in the music room, where for two hours I talked in turn with several spirits who had just been attracted from the patient.

There were three spirits, - - a girl named Mary, her suitor, an American, and his Mexican rival, Matilla. Both of the men had vehemently loved the girl, and as fiercely hated each other. In a jealous rage one had killed the girl, and then in a desperate fight the two rivals had killed each other.

All were unaware of being "dead", although Mary said, weeping wretchedly: "I thought they were going to kill each other, but here they are, still fighting."

This tragedy of love, hatred and jealousy had not ended with physical death; the group had unconsciously been drawn into the psychic atmosphere of the patient, and the violent fighting had continued within her aura. Since her nervous resistance was exceedingly low at this time, one after the other had usurped her physical body, with a resulting disturbance that was unexplainable by her attendants.

With great difficulty, the three spirits were convinced that they had lost their physical bodies, but at last they recognized the truth and were taken away by our invisible co-workers.

Meanwhile the patient had arisen, and speaking rationally to the astonished nurse, walked quietly about her room. Presently she said: "I am going to sleep well tonight," and returning to bed, fell asleep without the usual sedatives, and rested quietly throughout the night.

The following day, attended by a nurse, she was brought to our home; we dismissed the nurse, discarded her medicine, and after an electrical treatment, the patient had her dinner in the general dining room with the other patients, and that evening attended a function given in our social hall.

Another spirit was removed from her the next day; this was a little girl who had been killed in the San Francisco earthquake, and who cried constantly, saying she was lost in the dark. It is needless to add that she was comforted and promptly cared for by spirit friends who had been unable to reach her while she was enmeshed in the aura of a psychic sensitive.

After some months of treatment, rest and recuperation, the patient returned to her home and resumed her normal life again.

One of our early experiences in Chicago occurred on the 15th of November, 1906. During one of our psychic circles, Mrs. Wickland, entranced by a strange entity, fell prostrate to the floor, and remained in a comatose condition for some time. The spirit was at last brought to the front, and acted as though in great pain, repeatedly saying:

"Why didn't I take more carbolic acid? I want to die; I'm so tired of living."

In a weak voice the spirit complained of the dense darkness all about, and was unable to see an electric light shining directly into her face. She whispered faintly: "My poor son!" and when pressed for information, said that her name was Mary Rose, and that she lived at 202 South Green Street, a street entirely unknown to us at that time.

At first she could not remember any date, but when asked: "Is it November 15th, 1906?" she replied: "No, that is next week." Life had been a bitter disappointment to her; she had suffered constantly from chronic abdominal ailments, and finally, resolving to end her miserable existence, she had taken poison.

She could not at first realize that she had succeeded in destroying her physical body, for, like most suicides, she was in total ignorance of the indestructibility of life and the reality of the hereafter. When the real purpose of life, experience and suffering had been made clearer to her, she was overcome with repentance and offered a sincere prayer for forgiveness.

Then her spiritual sight opened slightly and she saw dimly the spirit figure of her grandmother, who had come to take her to the spirit world.

Subsequent inquiry at the address given by the spirit proved her statements to be true; a woman by the name given had lived at this house, she still had a son living there, and we were told that Mrs. Rose had been taken to the Cook County Hospital and had died there the week before.

Upon investigation at the hospital we found further verification of the facts, and were given a copy of the record of the case:

*Cook County Hospital, Chicago, Ill.*  
*Mary Rose*  
*Admitted November 7, 1906*  
*Died November 8, 1906*  
*Carbolic Acid poisoning*  
*No. 3-41106*

To Be Continued

\*\*\*\*\*

He who is of equal mind in pain and pleasure. Self centered . . . such a one hath surmounted the qualities.

the Gita

\*\*\*\*\*

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# More About The Wicklands

Ed Note:

Since reprinting in *Chimes* the first two chapters of Dr. Carl A. Wickland's book, "Thirty Years Among The Dead," the following interesting background material has been received from the copyright owner concerning Dr. Wickland and his wife, most of which is not contained in the book.

It is believed this information will shed more light on the background of the Wicklands, making this series of reprints more interesting and valuable to the readers.

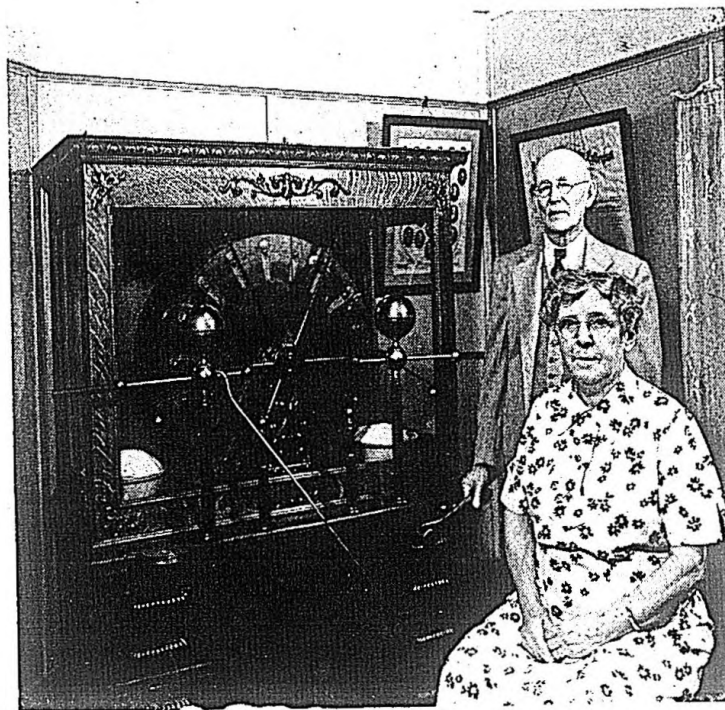
Carl August Wickland was born February 14, 1861 in the village of Liden, Province of Norland, Sweden. His father was Andrus Wickland, a cabinet maker, a Baptist, and his mother was Inga Brita Perse.

It was from his father that Carl first learned the craft of cabinet making, then later became a watchmaker. However, he left Sweden at the age of 19, settling in St. Paul, Minnesota. Here he met and married Anna Wilhelmina Anderson February 5, 1896. She, too, was of Swedish birth, having been born a year later than Carl, April 18, 1862. Her parents were John A. Anderson, a Lutheran, and Sophia Bernardino Ingamanson. By the time of their marriage, Mrs. Wickland had already made her first public appearance as a medium in America in 1891.

Shortly after their marriage, the Wicklands moved to Chicago, Illinois, where Carl entered Dunham Medical College, graduating in 1900. He followed the general practice of medicine for several years, but was particularly interested in the specialty of researching mental illness. This led to the establishment of the National Psychopathic Institute in Chicago in 1909 where he was chief psychiatrist for several years supervising the treatment of mental disorders.

In 1918 Dr. and Mrs. Wickland moved to Los Angeles, California. It was here the National Psychological Institute was founded, with Dr. Wickland as its President, and research work was conducted in normal and abnormal psychology until the passing of Mrs. Wickland March 3, 1937. Dr. Wickland retired from practice at that time, passing into spirit life at the age of 84 at 10:00 a.m., November 13, 1945.

It was in 1905 that Dr. Wickland built his first static machine, or generator, under spiritual guidance, which he used until his re-



The Wicklands and their Static Machine

tirement. The above photograph illustrates Dr. and Mrs. Wickland with the machine. This is the machine used in the treatment often referred to in the book as an "electrical treatment." In an article entitled "Static Electricity in Therapeutics" written by Dr. Wickland in 1935, he describes it in part as follows: "The static machine which I use, constructed by myself under the direction of intelligent spiritual forces, is made according to the Wimshurst pattern and contains fourteen thirty-inch diameter glass discs, all active, giving a powerful current."

One of the first things which attracted Dr. Wickland to this type of treatment with obsession was the recorded statements of John Wesley, founder of the Methodist Church. Wesley, a lay physician, operated four clinics in London in the year 1755, and was a strong advocate of the use of static electricity in the treatment of a variety of diseases. In a volume of his writing entitled "Primitive Physics" — which ran through twenty editions — he strongly urged the use of static electricity in the treatment of lunacy, epilepsy, headaches, dropsy, paralysis, and convulsions.

This work with obsession was carried on in Los Angeles until Mrs. Wickland passed away in 1937. Mrs. Wickland had been a medium for forty-five years, the public demonstration of her mediumship being discontinued in 1936 because of failing health in advanced years.

During the period of study and research in obsession which formed the basis of the book Dr. Wickland was to write, Mrs. Nelle M. Watts became acquainted with the Wicklands, helped in the care and treatment of the patients, and did the typing of psychic experiences manifesting through the mediumship of Mrs. Wickland. Mrs. Watts came to know the Wicklands through her parents, Dr. and Mrs. William Yates, lifelong friends and spiritualists, and remained active in the work with the Wicklands until the closing of the Institute in Los Angeles in 1937.

It was during this period, in 1924, that Mrs. Watts, Celia L. and Orlando D. Goerz, also his assistants, collaborated with Dr. Wickland to write the book, "Thirty Years Among The Dead," that since has become a classic in abnormal psychology. The conclusions and methods of Dr. Wickland contained

therein were based upon his wide experience as a pioneer psychiatrist in treating mental disorders and are still probably years ahead of the methods being used by orthodox psychiatrists today.

One of the main purposes of this great humanitarian work with obsession was to enlighten as many discarnate spirits as possible so they would no longer, through ignorance, inhabit the bodies of mortals often causing complete disruption of their formerly normal, happy lives. Another was the desire to effect a cure of as many as possible whose mental illness was due to obsession, thereby trying to prove to the medical world the truth of the knowledge they had uncovered and secure medical recognition and acceptance of it.

Shortly after Dr. Wickland's passing, Wing Anderson, present President of the National Psychological Institute, purchased the books, plates and copyrights of the Wickland writings. It is Mr. Anderson to whom we are greatly indebted for his kindness and foresight in permitting this rare, out of print book, "Thirty Years Among The Dead" to be reprinted in the pages of *Chimes* at this time.

*The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.*

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### OPEN WINDOW . . .

(continued from page 11)

The man crossed the street and walked into our conference room.

"You do not know what you have upstairs, do you, Reverend Chaney?" he began talking to me.

"I certainly do know that I have one of the finest musicians in the world at that window upstairs." I answered him.

"You sure have! Why, I never heard such music outside of New York City, or maybe Chicago, or perhaps in London!"

I was not personally acquainted with the man, but as soon as he gave me his business connections, I told him that I knew about his conservatory of music.

The generous praise of this man that Sunday afternoon was most helpful in restoring Nancy's self-confidence in her playing. She had been fearful that the suffering she had been passing through might have impaired her playing. But this qualified music critic assured her that her playing was as good as the world's best.

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Nancy and I continued to work for her health, and gave an hour or more to spiritual therapy everyday. We never talked about her great depression, and the suicide note that had brought us together. But, she did talk much about her successful concert tours of past years, when she played in Paris, Berlin and London.

One day the letter came that we had both prayed to receive. *Nancy had been accepted by an orchestra with high rating.* The last night together in my prayer room we gave thanks to God for answering our many prayers, and proving once more that *with God there are no hopeless cases*, and that the verse that has been the cornerstone of my healing ministry for many years is truth:

*"If you abide in Me, and My teachings abide in your heart,*

*You may ask whatever you please, and You Shall Have It."*

John 15:7

### THE POWER OF ABSENT HEALING

This article by "Phenomoni" is written exclusively for "Chimes"

"I am happy to be able to tell you that I have heard from my sister-in-law in California who was suffering from disseminated sclerosis, and she tells me that she is very much better. *She can use her limbs almost normally now; she can lead an almost normal life.*"

The above is an extract from one of many letters in my possession. It came from a patient at Lydd, Ashford, Kent and it was received by Mr. C. Parsons of Stalisfield, Kent. Some of these letters go back many years, some were written during this year. They all tell the same story. Stiff joints unlocked, no more pain, walking much better and in many cases leading a normal life for the first time in years. Mr. Parsons has never even seen these patients — it has all come about by absent healing.

What is this healing power, force or energy which makes a human being a healer? How can people be healed at such great distance and without physical contact with the healer? Is it a natural or spiritual force? With tens of thousands of people receiving spiritual healing each day, it is more and more becoming "news" and almost daily, exceptional cases are recorded in the national press.

How strange that some still approach this question with awe and amazement. Spiritual healing is not new and although there is no need to give a complete survey of healing history, we can at least go back 2,000 years and relate, in detail, the story of healing by the Founder of the Christian faith. Spiritual

healing is a gift of Spirit — It is natural in its application and spiritual in its origin. It is no more mysterious than the "God sent" rays of the sun. I am using the term "God sent" merely to indicate an origin which is, at present, beyond the comprehension of man.

To many people, the Bible, both Old and New Testaments, stands out as the High Court of Spiritual appeal. I often wonder if the healing records in the Bible are treated as seriously and literally as other aspects of this great work? Jesus was a "psychic healer" and I am using this term with great deliberation. The word "psychic", which is of Greek origin, means both soul and mind alike. Of course, science and Church orthodoxy will not face up to this fact and continue to refer to "Faith" healing. We are at least able to quote from one Church of England Magazine, which in 1957 stated in one of its articles: "The name 'Faith Healing' lays far too much emphasis upon the faith of the patient with the implied suggestion that any failure to achieve physical recovery is due to the patient's own infidelity." With this, we can entirely agree, and we can declare our healing philosophy as positivism, as against the imaginative philosophy of the official Church, which declares, "Whatsoever your sickness is, know you certainly that it is God's visitation". It is the firm conviction of Spiritualists that physical pain and mental strain is the outcome of disorder and disharmony and that Spiritual healers are helped by many of those who have passed to a higher sphere of life in the world of Spirit.

We do not proceed very far in the Old Testament before we learn that (Genesis XX,17) Abraham, by prayer, "healed Abimelech, and his maidservants — and they bore children". *I know of at least one spiritual healer in Great Britain who, during 1958, did literally achieve the same healing results as Abraham. He did not receive the same publicity however.*

To those who regard the Bible as the last word in spiritual and religious truth, I would say that Elisha "healing the waters", "the raising of Lazarus" and the fact that in Matthew IV,24, we learn "they brought to Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils", and *He healed them*; this should be sufficient proof that healing has been carried on all down the ages. The Bible does, in fact, contain some hundred or so references to healing in one form or another. These Biblical records we can regard as evidence that healing, like other forms of mediumship and communication, did take place 2,000 or more years ago.

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## OUR CHILDREN . . .

(continued from page 14)

breathe or live for us. Life is individual, eternal, and the personal responsibility of each one of us . . . each with an individual spiritual entity, eternal in our being.

We call life the 'circle of life' because a circle is symbolic of eternity - - without beginning and without ending. A newly born earth baby sees with its spiritual eyes and is conscious of spirit beings hovering around. Then, because of the mass psychology of the earth man, the baby loses its psychic eyes and soon sees with the material. A few retain psychic abilities, and become what is termed a medium. However, *we are all psychic at birth*, for we came from the etheric plane to this earth life. We each have our guide of life and our guide of death, and ministering angels who administer to our needs.

If our children are truly ours, as is the general belief, where does the genius come from? . . . Surely not of earth! No, - - genius comes from the spirit world . . . from eternity. So, let them live their own lives. Life is individual. Do not try to make a doctor out of your boy just because you are a doctor. He may be a genius in engineering, art, or letters. Each child of God *knows* what he would like to be. So, loose them - let them go.

Joseph and Mary wanted Jesus to be a carpenter. Yet Jesus said



Chester Mahaffie

to his mother, when she rebuked Him for being in the temple, "Would ye not that I be about my Father's business?" We are all sent to the earth plane the same as Jesus was, and every day man crucifies himself on the cross of *ignorance and superstition*. God is not a mystery, and man is not mortal. God Law explains the Truth of creation.

God is *spirit*; man is *spiritual* (soul). Man is *soul*; man does not have a soul. Soul is not an organ like the heart or the lungs, is not a function like the power of mem-

ory . . . calculation . . . or comparison, but uses these as hands and feet. The soul is not a faculty, but is a *light*, not intellect or will, but *master* of intellect and will. Soul circumscribes all things. Time and space are but inverse measures of the force of soul. So we know now that *our children are not ours, but God's*. Our soul really is not our own, because when we return to the God-Head we are no longer an individual entity, but are a part of the whole . . . of God. God is our being and the reason for our progression.

Jesus said, "Suffer the little children to come unto Me." Why? . . . because a child puts his faith in the eternal *now*. He thinks not of tomorrow, or of yesterday. Why does a child cry? . . . because he is out of balance. If he is sleepy, he sleeps; if he is hungry, he eats. He will not eat if he is not hungry, just because his mother thinks it is time to eat. Children instinctively keep a perfect balance if not forced out of balance by parents' thinking. Instinct is of God. A new-born babe instinctively will turn to its mother to nurse or suckle, yet no one had to teach it to do this. God endowed each child, or spirit entity, with the faculties of *being* upon starting on the 'circle of life'. We must awaken them and use them. That is spiritual progression - - the reason of life.

All the wisdom of God's realm is in us *now*. Let us use it *now*. You *can*, you know, but you have to *do* it. God gives us these faculties, but we have to *use* them. God and the spirit world will guide and inspire us, but will not do our work for us. We all have lessons to learn in the 'school of life' . . . we are all "children of God".

## CHANGING TIDE . . .

(continued from page 15)

Now, how have we arrived at a million years of peace on the Earth? A thousand thousand! A day is as a thousand years; a thousand years are as a day in the eyes of the Lord. With Him, a day is a certain age, so can we not assume that it could be a million years, seeing that one day is a thousand years, and they have said that a millennium is a thousand years - - a thousand thousand? There you have your million years.

*It is disgraceful to stumble against the same stone twice.*

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## DELAYED - DOUBTS . . .

(continued from page 5)

gray, we return from a fruitless quest to find the Grail *at our own door!*

Meanwhile, we have missed the chance of light-hearted, joyous living. We might have made so many people happy. We might have been so happy ourselves. Must we always learn by suffering? Doubt closes the door. What if our doubts have closed the door for others? We know people who habitually throw cold water on every plan suggested. It is bad enough to delay ourselves on the road upward. To be a stumbling block in the path of another is far worse.

Eventually, in God's good time, we like to think that all *will* arrive, all the tears be wiped away, all the doubts forever banished. But, meanwhile, what joys are missed, what peace is lost. Would it not be sensible each day to build constructively in faith, banishing all doubt to the limbo where it belongs? Then, according to our faith it shall be done unto us.

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## SCIENCE DISCOVERS . . .

(continued from page 6)

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If you have been failing to do the things that you want to do, if you have not found a way to be what you would like to be, or if you have not had the kind of health, wealth or experiences that you would like to have - - sit quietly, relax your wonderful body by giving it specific instructions, and think about the scientific truth of your being. *God is. God is All.* With God, nothing is impossible, so it only follows that with you, it is impossible to fail, if you will but erase that mental line of separateness and become consciously aware of your true self.

There is but *One*. You are a most important part of that *One*.

The most beneficial asset to the welfare of your mental perspective is that in thinking of God as being all that is, nothing else can create confusion for you. You will find as you meditate on this great, wonderful and glorious truth, that God becomes *real* - - as real as the ground you walk upon, the air you breathe, the food that you eat, and the feelings of joy and gladness that you experience.

You will find yourself, not as in a house divided, but rather as in the *Temple of the Living God*.

God will become for you, not merely an object of faith, a theory of relativity, a theologistic idea, but rather, He is *directly revealed to you*, and you will know Him by *personal experience*.

## LETTER TO EDITOR . . .

(continued from page 9)

learn how to control our medium efficiently. For some of them, it takes years to become proficient in the art. It is useless to think that understanding of this higher plane teaching can be learned in a few weeks of psychic endeavor. We have been taken step by step up the grade from grade one to the senior class. We were never given anything fresh until we had learned our lesson. Even in those early years, we were never afraid to spend a few pounds to buy recorders and tapes. This we found to be not only extremely helpful in our studies, but because each and every member of our group found financial security, it proved to be a very wise investment. When we started, most of us wondered where we would get the money even to pay the rent. We carried our cares and worries with us always. I must admit that I personally was afraid of life, carrying with me a war disability that retired me from industry years before my time. I, like the other members of the group, lived in fear of what the future would bring. Yet today each of us enjoys comparative wealth and security in life . . . the rich rewards of our psychic endeavors.

I would like your American readers to know how a few dollars given to psychic research can be such a wise investment, yielding such handsome dividends. I cannot tell them how Spirit brings this about. It just comes. Many inventions have been given to us which are now in use in industry. These were gifts from Spirit to our world. We have never patented or commercialized these inventions, yet somehow, how or why, security has come to each and every one of us.

We have learned to know possibly three hundred spirits who have become our very dear friends, as well known to us as any radio personality or friend to whom we may speak on the phone. There is no difficulty at any time in making contact with any one of them. They all use our medium, whose main control is Doctor Lee Sen Yan, a medium of Spirit, an evolved teacher who gathers his group of spirits to study just as we are doing. He arranged for a hookup of minds of different spirit mediums, giving us fluent contact with the different planes of spirit. At any time during our three hour meeting we may speak with any spirit in the group. We cannot speak to those outside the group anymore than the man passing in the street can speak over the radio.

Please tell people who are studying the psychic to take an intelli-

gent interest in it, be prepared to study, and develop along with the medium. When the vibrations have been built up and complete harmony reigns in the group, a sincere desire for knowledge will bring the desired results. We have not sought personal messages or phenomena, wanting only higher knowledge of the meaning and purpose of life. Now, nothing seems beyond our reach. The worlds of Spirit are becoming an open book for us to investigate. What a fascinating book it is to read. Each page holds more of interest, more of wonder as we learn our way to God.

Sincerely,

Arthur Meldrum

359 Sailor Bay Road

Northbridge, Sydney, Australia

## PSYCHIC EXPERIENCES . . .

(continued from page 10)

I experienced was due to suggestion.

Anxious that someone else be able to have a similar experience, I spoke about the work of the spirit doctors to a friend who needed a hernia operation. He had been in an "earth" hospital to have such an operation performed, but had been discharged without it because of a kidney condition. In his seance with the spirit doctors, the hernia was repaired and the kidney condition eliminated, in addition to which he was freed of a slight paralysis resulting from a previous stroke which had affected his arm and hand.

Later, when he forgot the doctors' admonition not to lift anything heavy for three weeks, he ruptured himself again. Yet even the new rupture is only one third the length of the old one.

All this probably seems incredible to anyone else. Yet if we would investigate to our own satisfaction, as my husband and I did, before condemning that which others do, we might find new worlds opened to us we could not dream existed, and help sorely needed in time of distress.

If anyone has had a similar experience with spirit doctors, I would like to learn about it. As a result of my own experience, the desire has been aroused to do further investigation. I would like to start collecting case histories of spirit operations, and since I am a writer - may someday do an article, or possibly a book, describing them.

Correspondence may be addressed to me at: Box 1936-A, Rt. 1, Port Orange, Florida.

*Ed Note: Previous issues of Chimes have carried articles on this subject, as well as the January, 1962 issue which describes the collection of diseased human parts and appornts of Guillermo Tolentino of Manila, P.I.*

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## DISSOLUTION . . .

(continued from page 8)

of them to the radiant state is nothing unnatural or to be dreaded; and in fact to those who have passed through it, with the experiences of earth-life understood in their full relations to individual development, it is a change for the better.

There is so little of interest about the subject of transition to one who has been a resident of the spirit world for any length of time that apart from its relations to Spiritual Science it seems hardly worthy of mention. Like the passing from one place to another, there seems little to say about it. Still, I know that to those who have not passed its boundaries, it appears to be a dangerous and difficult path to tread, with the certainty that when travelled, it must be without companionship or solace.

Probably nothing is farther from the reality than the ideas that have long been taught on earth concerning the phenomena of death. It is so dark to you and so plain to us that we are tempted to illuminate its borders with the light of Spiritual Science; but even here our efforts are half thwarted by the prevalence of the old superstitious that cling to the earth-bound both in your, and our world.

We reach out to you with phenomenal proof of the existence of mentality dwelling in the invisible realm, but you mistake its significance and become the prey of craft or false imagination. There is nothing here or there that is unnatural and you need not fear to grasp the ideas which we send to you relative to the conditions of a future existence. They really blend so intimately in all the relations of life that the changes which we note most, are not the transferral from your world to ours, but the emancipation of the mental powers in the individual, whether he resides in the mortal or spirit world.

This is a change that is worthy of notice and that fires the heart and brain; but to write of the mere process of transition from one life to another is like writing of the process of birth when the child is ushered into the physical world. It is a physiological question as to which is the most important, but neither seems of that interest to us that the redemption of one spirit from the thralldom of error occasions.

The death process is nothing, the life progress is everything. Would that we could enlighten the earth upon the principles which dominate the latter as easily as we can describe the principles that govern the former.

Ques.—Does the death process have any effect upon the consciousness of the mental powers at first?

Ans.—Generally the change of transition is so conducted that the mental powers are unconscious until they come into equilibrium in the spiritual world, but the main features of character are not affected at first. The power to think remains the same, but the ability to communicate thought by spiritual methods, is not at first understood by the majority, and must be learned.

It takes time and force to bring the mind above the plane of knowledge acquired by the senses, and the higher the spiritual development previous to transition, the easier it is to learn how to transmit ideas through this method. It corresponds in some degree to the sense of impression in mortal life and unless one is susceptible to this power, it is not very easy at first to lift the thought above the grade predominant during its mortal existence. It gravitates therefore to the plane of mortal sensation where it can get ideas by proxy from those of similar temperaments there. It is earth-bound as we say here and unfortunate in its environment.

Ques.—Can progress from this state be rapid after the spirit senses its true relation to the two worlds?

Ans.—The rapidity of its progress depends entirely upon the emancipation from false ideas generated by the senses only, and the sooner this occurs, the more rapid the progress. The true way for the spirit to grow rapidly is to place itself in sympathy with the thought-power of those who are above the domination of the physical senses. The latter are the cradle of mentality and should be outgrown.

We do not expect; however, that the low grade spirits will be able to understand at first the true nature of eternal life, but they can learn it both by observation and experience. They need to feel the mental impetus however, of powerful minds both in the mortal and spiritual world to learn rapidly how to rise above the earth-plane.

Ques.—Has the spiritual movement upon the earth-plane been of as much value to spirits as to mortals?

Ans.—I should say that it has been of infinitely more importance to spirits than to mortals, for there is scarcely a grade of mind here that is not affected by it. On earth, its influence is circumscribed by ignorance or superstition, but in the spirit-realm, its power for good is beyond computation. It has served to break the chains that bind multitudes and send them forward by detaching their thoughts from their old conception of death and immortal life. It has accomplished but little on earth when compared with its work here, for there is not that lack of knowledge here now

about it, that existed in the last century.

There are, it is true, hosts who yet cannot comprehend the wherefore, but they know the facts, for there is not a manifestation on the earth-plane that does not have its power of enlightenment to many here. In fact, I might say that the greatest interest in the subject now centers on our side, rather than on yours, and that the intellectual controls are concentrating their powers here rather than wasting it on the crude elements there. Enough will be given, however, to excite attention, and the great work now is to reach the ignorant *earth bound souls here* with power direct, and not as hitherto by their proximity to earthly mediums through their faculties of sensation.

Ques.—Could death be explained to a low-grade intelligence so as to be correctly understood by it?

Ans.—I hardly think it is possible, for it is only when the mentality has arisen to a fair standard that scientific powers of mind are evolved. Until this occurs, everything is mysterious and inexplicable. When this mentality has been evolved, however, there is not so much mystery; but the world of science is as yet the fountain of sealed wisdom to the masses.

Ques.—Are premature deaths a calamity or a blessing?

Ans.—Premature deaths are generally unfavorable to the spiritual

(concluded on page 25)

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**HEADHUNTERS . . .**

(continued from page 4)

for what they had found in their new lives. Even the children began to want clothing and some of the things they saw in the dwellings of the Sahib missionaries.

One day, a little, squat-faced youngster of perhaps ten years entered unseen by the back door of our house and wandered around in our living room while we were busy on the verandah dispensing medications and counseling to the scores of natives that gathered there daily. When I came in a little later on and found him there, he said to me most politely, "I knew you would not mind if I looked around at the queer things in the Sahib's house. Some day I shall build a house like yours with glass windows and pictures on the walls. You make a shirt for me now, Memsahib, and I will come to your school".

"Well, I guess that is a fair enough bargain", I told him, "but, I know the clothes I shall make for you will fit you much better if you will let me give you a bath outdoors with the sprinkling can".

"Another Sahib way . . . but I will do it", he agreed.

After most of the dirt of ten years was removed, we were back

in the house again and I was searching through my work basket for large enough pieces of cloth to make some shirts and trousers. As I put my scissors into the stubborn cloth and transformed the pieces into shirts, a smile radiated the youngster's face that changed his whole appearance. He was quick to remind me, however, "Don't forget the pockets like the white Sahib's". So, with needle and thread, I worked on.

When I had finished three very simple little shirts, so that occasionally he could have a wash-day, he then told me he needed trousers to match the shirts. He said his father would give me rice "as a salaam" for the work. I thanked him for the future "greeting" and told him I would be glad to receive a gift of rice for the boys who could not bring rice with them to school. Then I asked Temjen, for by then he finally told me his name, why it was so hard for us to buy rice.

"The Naga man's land is very poor, Memsahib", he replied. "You sew for me and I will tell you a story about it. Why can't we raise much rice? . . . Because the spirit god, Leesaba, did not do good work in our country. Why is that? One day he fixed up the plains land below us all smooth. Then when he came to our land and began work, a big cockroach with a strong spirit in him came and said, 'Leesaba, spirit god, there is war down on your plains land; go quickly and see about it'. So, Leesaba was so frightened that he laid down his shovel and ran down to the plains land, and has never come back to finish his work."

In exchange for his story, I told him about the children of the Bible. This pleased him greatly. I told him also of a recent trip to his village to show the large Bible pictures to the mothers before going to work in the rice fields. I explained about the medicine we had been giving to the people in the village who were sick . . . how much it helped them . . . and how they looked forward to our coming, and followed us a long way out of the village on leaving to honor us and to see that we were safely on our way.

For some time I sewed on in silence, but Temjen was a good talker. Before long he said, "Memsahib, do you know about the fairies? I play with them. I sit in a

hole under the hill and watch for them".

I told him I knew about the fairies and about many great and wise people who had seen them, but that I had not come across any of them in my country.

He continued, "Memsahib, you have to look deep into the lily bells where they go to sleep, and into the hearts of jungle roses in the soft, mossy places. They hang from the passion vine in the hollows of the hills and behind the boulders. They are all kinds of beautiful colors, put colors on the flowers, and even take care of them. You know, they can talk all languages and understand all strangers at once, if you like them. You could talk to them, Memsahib, but not all the Sahib people. They come only to those who are child-hearted and believe in them. If you do not believe in them, they are unhappy and keep out of the way. But you will see them, Memsahib, I know". With this, he picked up the last piece of cloth I had finished sewing and began to examine it.

Taking advantage of the pause in conversation, I managed to slip out of my pocket two of those ever present colored picture Bible cards and gave them to him. After telling him the stories on the cards . . . the story of the Master restoring to life Jairus' daughter and her healing, as well as the story of the call of Samuel, Temjen was very much interested, and said, "I will tell my sick sister about the good Master you mentioned. Like the boy Samuel in your story, Leesaba has called my name many times, so I know your story is true".

I had finished the little garments for Temjen when he said to me, "I would like to hear more about the good Master when he was a boy, Memsahib, but I must go now and help my mother". With deep "salaams", he took his leave, the three roughly made shirts and trousers tucked under his arm. As he departed, he said, "I'll come back, maybe in a half moon, with the rice and go to school". Little did I dream that the next week he would return, wearing all three changes of garments I had made for him at the same time, even on the hottest days. True to his word, he had returned with a large bag of rice to join the school and learn the Sahib wisdom.

The remainder of that day, after presenting Temjen with his three shirts and trousers, was spent visiting the sick in a distant village. We had been told that the way to the village was rough, but that we could make the trip and return before dusk. It was then about three in the afternoon. I packed a lunch to take with us, some colored picture Bible cards, and a few

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medicines while my companion got the ponies, his gun, and a hatchet. A short distance before arriving at the village, we sighted a rogue elephant to our right with his back toward us, perhaps some twenty feet away in the jungle. We knew that a lone elephant was one of the most vicious types of beasts we could meet. We knew that usually he had been so unsocial in the herd of elephants that he had been cast out of the group to fend for himself. He then went on his way, taking revenge in every way possible. He especially hated mankind and would go out of his way to kill, taking his victim up on his trunk, tossing him up in the air, and then finally trampling him to death. Ponies usually go into a panic at the sight of such an animal. At this point, the path was narrow and I was in the lead. I leaned over and spoke calmly to my little pony, gently urging him onward. At the same time, I was praying a mighty prayer for the safety of our lives. As the moments passed, they seemed ages of suspense. My pony stepped on a stone in the path, partially stumbling. In a moment he righted himself, however, and continued on - - apparently never noticing the danger to our right. Neither of us dared to speak a word until we had put a safe distance between us and that lone jungle beast. When we were well out of danger, silently I thanked God and the spirit world for our deliverance.

We pressed on with little further difficulty, other than cutting back tangled vines for about a half mile in what would otherwise have been impenetrable jungle. After this, we forded a small river by pulling our feet up to the backs of the ponies. Upon re-entering the dense jungle, we found only the dimmest light faintly guiding us along the narrow paths trampled out by the wild beasts. Sometime during the next hour, we finally came to a fork in the path, but had no directions as to which trail to take. After traveling at least another hour, we deduced that we must have taken the wrong path, for we seemed to be going deeper and deeper into the jungle, with no signs whatever of a village being nearby. How I prayed that soon we would find a village or some kind of shelter for the night, for "tiger-roaming" time was fast approaching. There was no twilight in this part of the world; darkness swiftly engulfed us . . . oppressive, silent, lonely. On the side of us where the jungle was the thickest, rustling sounds in the dry underbrush . . . snapping and cracking . . . seemed to increase, following us as though we were being stalked as the prey of some invisible sinister creature. We pressed on in

silence, feeling quite lost, our hope beginning to wear a little thin. It was perhaps a half hour later when, out of the darkness loomed a star above us - - a ray of light - - a ray of hope. And soon, beyond the obscured trail, amid phantom trees in auras of mist, we sighted an abandoned cultivation hut just at the edge of the wilderness. We lost no time in taking up our abode after tethering the ponies in a hidden shelter and feeding them rice from our saddle bags. Entering our shelter with feelings of deep gratitude, we placed the bamboo door so as to close the opening. We proceeded to sit down on the dirt floor and eat our lunch, trying to make the best of things. We expected to rise early in the morning and be on our way to find the village where we were needed.

We had not been eating more than ten minutes, however, when the hut began to shake as though struck by an earthquake. That just could not be, though, for we saw that the dirt floor remained solid. Evidently something outside of the hut was the cause of its rocking motion. Peeking through the holes in the bamboo walls, we saw a rogue elephant rubbing his hide up against the hut. There was nothing we could do but try to frighten him away if we were going to have a hut left in which to spend the night. So, my companion, gun in hand, opened the door - - aimed above the elephant - - and fired once just to frighten him away. We heard the sound of him tearing off into the jungle at top speed. Thinking that things were pretty well in hand now, we sat down again to finish our lunch and discuss our plans for the coming day. Before resigning ourselves to a little rest, we decided to take another look through the holes in the walls to see if there were any visible signs of the elephant we thought we had driven away. To our amazement, we saw that several young trees had been piled up against our door. At that moment, the elephant was in the process of quietly carrying up another tree to deposit at the door along with the others. He then took his stand a few feet away at the edge of the jungle. Since elephants usually sleep one hour and a half in twenty-four, we thought he would go to sleep now, for he must be weary from all the extra work we had caused him. We also hoped he would just wander away before daylight.

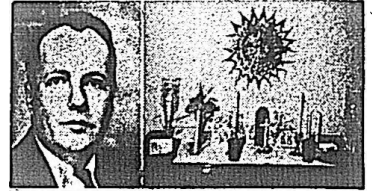
A little after dawn we awoke, but saw that the elephant was still there. We slept a few more hours, then were awakened by the burden-bearing song of a group from a Naga village. They were bringing in huge jungle logs for building a war drum. Immediately, we tore

out part of the bamboo wall and called to them. They too, had sighted the elephant and had feared to move on. We told them we would shoot the elephant if they would help us get out. Quickly they removed the trees, anticipating for themselves a great feast. The Sahib went out to talk to the men, and then shoot the elephant.

Although they were Nagas of a different tribe than ours, their speech was much alike. They promised to help the Sahib if anything went wrong with the shooting, especially if the animal should charge. He must have been a tough old fellow, for it took thirteen shots to kill him.

Immediately natives appeared from everywhere, though no village was visible. However, we learned that the village we had been seeking was but a half mile away. All those who possessed headhunter knives cut up the elephant, fires were built, and soon a great feast was under way. Whatever was left was to be divided among the villagers. The tusks were used for ornamental purposes.

While we were there, we had time to talk to those present. We told them of our school and church at the mission compound, and gave them the little colored picture cards depicting scenes of the Master's (concluded on page 25)



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**LINCOLN . . .**  
 (continued from page 3)  
 its altar the Saviour's condensed statement of law and gospel — "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and love thy neighbor as thyself." — that church I will join with all my heart."

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*When the sun sets in the Valley,  
 And the darkness hovers near,  
 It is time for meditation  
 With our Spirit friends so dear.  
 Angel voices softly singing,  
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 Telling me which way is best.*

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of Clarence Steadman, he was "the whitest soul a nation knew," and at the time of his death a great Russian writer characterized him as "a Christ in miniature."

Some have claimed Lincoln to be a spiritualist. That he was, indeed, not in any sectarian sense, but in the all-inclusive significance of the term. He lived spiritual truths, he based his national policies on spiritual principles and he served magnificently spiritual purpose. He was a practising believer in the intercommunication of intelligences between the outer and the inner planes of being. As previously indicated, in arriving at the many fateful decisions he was called upon to make, he deferred not only to his immediate counselors of State, but also to what he so rightly and aptly called the "Upper Cabinet." "I have been driven many times to my knees," he confessed. "by the overwhelming conviction that I had nowhere else to go. My wisdom and that of all those about me seemed insufficient for the day. If the Lord did not answer my prayer," he said further, "I could not stand it. And if I did not believe in a God who works His will with nations, I should despair of the Republic."

In his day, that our nation stood in need of recovering the sturdy faith that characterized the early settlers of our land and the founders of our nation, was of serious concern to Lincoln. It was in 1863, when our nation was in the midst of its fratricidal war, that he said: "We have grown in numbers, wealth and prosperity as no other nation ever has, but we have forgotten God." An observation truly more timely in the present when "things are in the saddle and ride mankind" more than they were then.

Lincoln had the good fortune to have been cradled in the midst of unspoiled nature and by a mother of exceptional sensitivity and understanding. She possessed second sight; her acquaintances said of her: "she saw things in the woods — maybe fairies." Like her son, she was a dreamer and a mystic, "sad with the weight of ages past and premonitions of the years to come." Of her son, she prophesied: "You will grow to be a brave, wise man, both patient and gentle. Thousands will be spellbound by your words and deeds and the great ones of the earth will come to pay you homage."

It was to this rare spirit that Abraham Lincoln was attracted by bonds of spiritual affinity. She was his comfort and inspiration. She sustained him in faith and hope as he struggled forward through apparently insurmountable odds. She was every thing to him. Everyone remembers the perfect tribute he

paid her: "All that I am or ever hope to be I owe to my mother."

Like his mother, Lincoln lived at once on two levels of consciousness. The guidance and instruction he received as soul impressions when leaving his physical body in sleep were often carried over not merely as impressions to be followed, but as dreams clearly remembered. Days before it occurred, he so witnessed the circumstances attending his tragic end. He saw himself on a catafalque wrapped in funeral vestments. Soldiers stood guard. Throngs of mourners wept bitterly. "Who is dead in the White House?" he asked as he looked on from the astral plane. "The President," was the answer, "he was killed by an assassin." Then he heard a loud burst of grief from the crowd which brought him back to his physical body. This is essentially how Lincoln related the experience to one Ward Lamon.

Commenting on this incident, an erudite scholar observes quite confidently that today no one accepts "dreams as prophecy." How little the academic world is aware of that larger, more inclusive life in which we function, not merely as earthly beings, but also as citizens of the cosmos.

When considering the spiritual stature of Lincoln and the pre-eminent role he played in guiding our nation in the course of his last earth life, no one who accepts the basic tenets of spiritual science could doubt that this had had a long build-up in lives past for the task he came to perform in this life, and that his watchful eye and directing spirit continue to serve our nation from the other side of life. Neither character, purpose, interest nor dedication changes with the transition from the physical to the psychical and spiritual planes of being.

An instance of Lincoln's nearness and deep concern for the nation he has chosen to serve in so lofty a capacity, especially in this present period of national and world peril, occurred in our Capitol city a few years ago. It was in the home of a government worker. Eight persons were present. None were spiritualists. They had not gathered to discuss psychic phenomena, or the like. So the appearance in their midst of an uninvited guest in the very likeness of Lincoln was an awe-inspiring experience to all present. Turning to the lady into whose house he had entered, he said in all earnestness; "Do something about the Capitol before the lights go out." Then another brief injunction was addressed to an educator in the group: "Teach the children the real meaning of America."

No more. But enough. All saw him, heard him. An artist present



made a charcoal sketch of the visitor which we reproduce herewith. Neither the artist nor any of those present at this visitation wish to have their names publicized, but all can be made known to anyone wishing to authenticate this incident as here related or to seriously investigate phenomena of the kind.

In uttering a plea that our children be taught the meaning of America, the implication is clear that Lincoln did not see the land he loved living up to the vision set for it by its founders. He was saying in effect that this must be preserved, and that in so far as our national purpose has been lost it must be regained if we are not to be ultimately written off by posterity as a nation that failed to fulfill its appointed task.

What is that task? Our Great Seal proclaims it: *A New Order of the Ages*. And what kind of a social order does this call for? The Seal's motto gives it: *E Pluribus Unum* - Many in One, or all for one and one for all. And in what are we to place our ultimate faith in carrying out our national assignment? Not on mere human ingenuity or material might, but in eternal spiritual verities and faith in an overshadowing Divine Presence that neither slumbers nor sleeps. This is the affirmation that we as a people make in our circulating coinage: *In God We Trust*.

These are basic concepts on which our nation was founded. Teach them to your children, urges the one-time Saviour of our Union, lest threatening disruption and disunity overtake us.

There are two shrines no one can miss when visiting our Capitol city: Washington's Monument and Lincoln's Memorial. The older of the two, erected to the memory of our first President, arouses in every American beholder thoughts and expressions of respect, admiration and gratitude. The more recent memorial to Lincoln evokes silence rather than wordy praise. It touches the heart with compassion and inspires a mood of reverent contemplation. Here, said a visitor to the Memorial, and not on Capitol Hill, is the power center of our nation. Its very stones seem to spell out the principles on which this nation was founded. The strength and beauty of its architectural features seem to project the national purpose for which this nation came into being. It calls to the people of the Republic to return to paths of simplicity, honesty and integrity "that this nation, under God," in the immortal words of Lincoln's Gettysburg address, "shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth."

## HEADHUNTERS . . .

(continued from page 22)

life. I told them a few Bible stories and of our purpose in crossing the oceans to come and help them. Many of the parents present told us of their desire to send their children to our school and that they would be glad to provide rice to take care of them. Everybody seemed so happy! Light had come out of darkness. We knew that despite all the dangers that had surrounded us, we could not wander beyond God's loving care.

It was not until just recently . . . the summer of 1961 . . . that my spirit teacher told me how our lives had been spared at that time. We had been delivered from a tiger that was following us along the path when we lost our way and could not find the village that was to be our destination. We had heard the rustlings in the underbrush and the snapping of the twigs. What else but a tiger was following. Nearer and nearer it came, its eyes upon the ponies and us. Then we noticed the sound of the rustlings move farther away, and then still farther. Something had changed the mind of that animal and saved us from its jaws.

The spirit teacher who is my special guide, and who has been with me since the days of Atlantis, said that a protective wall of fire, one of electrical energy, had been built up around me. As the beast drew nearer - fearing it as though it were lightning - he quickly withdrew and disappeared back into the jungle depths. It would have been like continually being dashed against a wall of fire for him to have followed us further.

I was told that on all such occasions, especially when traveling alone, an oval mass of electrical force was built around me as a protection. This meant that no human being or animal could harm me. As my companion was not a believer in spirit forces or communication, as is true of most orthodox church members, he did not share many of my experiences; and only when he was with me and within my field of spirit influence did he share my protection.

This accounts for many things that happened to me over the years that I did not understand until just recently when I received this explanation from Spirit.

*To Be Continued*

*Education is the knowledge of how to use the whole of one's self . . . Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to employ every faculty.*

—HENRY WARD BEECHER

## DISSOLUTION . . .

(continued from page 21)

condition of its victims. There is a sense of incomplete experience or unfinished work in every soul that leaves the earth before it has been ripened by age or disease. Disease acts as a stimulant to the spiritual nature and forces it to look elsewhere for relief, and the first experience of spirits sent over here by its action, is a sense of relief that the worst is over. Still, it would be better for all to remain until ripened through natural processes and not be forced out by artificial methods.

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