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TABLE OF CONTENTS

VOL. 21

JUNE, 1962

NO. 6.

FEATURES

"ADVENTURES IN MEDITATION" <i>Arthur Meldrum</i>	3
"THE SEVEN STAR EMBLEM" <i>Fay Maxwell</i>	4
"SIX CONSECRATED WOMEN" <i>Rev. John K. Chancy</i>	5
"LAWRENCE OF ARABIA APPORT" <i>Ralph E. Bradford</i>	7
"THE CALL OF MEDIUMSHIP" <i>Rev. John A. Morgan</i>	8
"THIRTY YEARS AMONG THE DEAD" <i>Dr. Carl A. Wickland, M.D.</i>	12
"MY LIFE AMONG THE HEADHUNTERS" <i>Rev. Enid S. Smith, Ph.D.</i>	14
"STEP THROUGH THE VEIL" - Part II <i>Paul T. Collins</i>	16
"NEW ERA SPIRITUALIST CAMP" <i>Rev. Elvina Colburn</i>	25

DEPARTMENTS

ED BODIN'S PAGE	9
PSYCHIC EXPERIENCES OF "WE, THE PEOPLE"	10
IT'S THE LAW	11
LESSONS FOR STUDENTS	18
BOOKS	19
SPOTLIGHTING CHURCHES	22
SUMMER CAMPS	23
CHURCH DIRECTORY	26
ASSOCIATIONS	31

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A happy, healthy one each day.
Bless the one whose name you bear,
And bless their loved ones everywhere.*



OUR COVER



... teaming with life, yet reflecting repose and serenity is this setting of a fish hatchery located near Hesperia, California. Photographed to share with *Chimes* readers by Ralph M. Cheney of Riverside, California.

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ADVENTURES IN MEDITATION

by Arthur Meldrum, Sydney, Australia

... AN EVENING MEDITATION

*At eventide comes peace:
The stars appear one by one,
The moon shines steadfast and
calm,*

The river moves to the sea.

*So with the man who knows!
He drops the cares of earth,
He turns his eyes toward the
heavens,*

*His life current joins the Great
Ocean.*

*In union with all that lives,
He soars beyond time and place;
He knows the mystery of Nature,
The visible garment of God.*

*At even still the mind,
Withdraw to the inner temple;
Kindle the sacred fire
On the altar of the heart.*

—from *Songs of the Spirit*
by AN UNKNOWN MINSTREL

It is extremely interesting when the mind is allowed to wander into strange places where beauty reigns supreme in the realms of fantasy, to follow the trail of a stray thought and try to determine the origin of those images that flash on the screen of awareness . . . only to fade before they are registered on the tape of memory.

Are they the echo of the thought of men who lived in the early ages of man, broadcast on innumerable frequencies into which the mind of modern man tunes, and on which he builds the structure of progress?

It is so easy to imagine some early man standing in loin cloth on a mountain crag watching the eagle descend on its prey and from his heart expressing a wish that he too could fly. That wish, continuing on its way for countless centuries, was picked up by modern man, carried a step forward, until today . . . men fly.

Are these thoughts cosmic rays which are continually bombarding our world of matter every second

of time, registering on the human mind in a harmonious frequency, directed through the brain, into the nerve endings of the body, giving to us awareness and responsibility for our acts and purpose to our living - - - or are they much more powerful rays than the solar energy which promotes growth to all material bodies? The two forces create the positive and negative poles, the incoming and ebb tides of life - - the one responsible for spiritual growth, the other for its material growth.

The answer to these questions offers a wide field for research, for around our world there is an aura of thought vibrations into which the human mind tunes for each step into progress. One could liken this aura to the perfume given off from a flower, for it, too, is the thought of the world striving towards perfection.

Each generation the mind of man reaches beyond the confines and limitations of his world. Man is not content when he reaches the peak of knowledge, for he sees

beyond to another, higher still, which he must climb. If he remains satisfied with his progress, he soon finds his world has moved on . . . he is old-fashioned and incompetent, unable to cope with his world.

Man has explored the surface of his world. He is seeking now in the depths of the ocean and the bowels of the earth for the treasures of life, extracting minerals and oils with which to bridge the arches of the sky, and he is finding that all his needs of life are in the earth. They have been hidden away awaiting his discovery; he has walked over uranium for millions of years, and only now is finding it necessary for his progress. Still . . . with all this discovery . . . *man does not as yet know himself.*

Modern man has accepted the viewpoint of early man, and today still knows literally nothing about the 'human mind' - - - where it is housed - - - or what its functions are. We know man as a body with a mind trailing along behind, or

(concluded on page 20)



... from ancient Maya
to space age Astronauts
reigns the mystical influence of

by
Fay Maxwell
Columbus, Ohio

The Queen of Iran wore the tiara, Order of Seven Stars, at a State Dinner given recently by President Kennedy in Washington, D.C. Because this emblem symbolizes hope and faith in the communion of man in wisdom and understanding, this holds real significance.

Perhaps, unknowingly, it was a gesture to the New World for man's hope in the road of life.

The number seven had its beginnings with *Maya*, the oldest known language.

It designates the Sacred Symbols of the Creative Powers - - the Seven Commands of Creation. It is a testimony for peace and power.

It alludes to the seven chief virtues of man - - faith, hope, charity, prudence, temperance, chastity and fortitude. It also sums up the seven deadly sins which are the inharmonious traits of man - - pride, covetousness, lust, anger, gluttony, envy, and sloth.

Synonymous with the seven virtues was the manifestation of man's object in life, which was to seek the Seven Gifts of God Spirit - - wisdom, counsel, understanding, fortitude, knowledge, godliness, and godly fear.

Throughout history, the number seven has been interwoven in literature, history, mythology, astronomy, philosophy and archeology. No other cardinal number has a more interesting association connected with it than the number seven. In ancient times, it signified perfection.

For countless eons, the constellation of Ursa, comprised of seven stars, has swung in the sky around the north, or pole star, and points with unflinching accuracy for the world to see. This aggregation of stars dominates all other constellations when twinkling directly over our heads in early spring. Most people know it as the "Big Dipper", yet it is known to the English as Charles Wain, or the Plough, or Plough and Horses.

Its brightness is all too well known . . . "when shepherds watched their flock by night." Indeed, it served as a compass to sailors of the Mediterranean, thus identifying it with ancient history and geography.

The shield of one of the astronomical Kings of the Magi holds the sign of the Seven Stars; it is also on the mystic pages of the Apocalypse

used even today in the churches of the Jews, Catholic and Christians. The seven senses are recorded in the Ecclesiasticus, one of the books of Apocrypha, also known as the Proverbs of Solomon.

Pythagoras, a sixth century philosopher, tells us that the number seven belongs to sacred things, and that a sort of mystical goodness or power has always been connected with it.

We read of the Seven Churches of Asia in Rev. 1-11 - - Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia and Laodicea. Then there are the seven deities of Buddhism, considered the Seven Gods of Happiness. In Christian meditations and prayers are the Seven Colours of Our Lady, the Seven Gifts of the Holy Ghost, and the Seven principal virtues.

We also read of the seven stars that led the seven wise men to the stable, the seven metals, the seven sleepers, seven league boots, and the seven ages of man. Its supposed mystical meaning was further strengthened by its use in astrology in which the seven planets played a prominent part.

According to legend, Rome was also known as the City of Seven Hills as it was built upon Seven Knolls, and we have the Seven Cities of Cibbola. The Seven Champions of Christianity given in medieval legend memorialized seven national saints - - St. George of England, St. James of Spain, St. Anthony of Italy, St. Dennis of France, St. David of Wales, St. Patrick of Ireland, and St. Andrew of Scotland. The Seven Wonders of the World are found in the Great Pyramid built by King Cheops at Giza, Egypt.

The oldest of fraternal organizations, Freemasonry, has an emblem holding one large star that is encircled with six smaller stars. However, to tell what this means would be disclosing "secrets of the sacred arcana." Some Masonic members say it has no significance.

Popularity and adoption of the seven stars spread to England about the end of the 12th century on account of crusades. Their use came to the American Colonies early in the seventeenth century, but was confined mainly to Pennsylvania. In 1682, William Penn named his capital city after the ancient city in Lydia, Asia Minor, the seat of one of the seven churches of Asia. Not only this city, but the entire state was to become a haven free from religious restriction, the only state to be so organized. (William Penn was a Rosicrucian and was given a land grant by his father to get him out of the way because of his religious

(concluded on page 6)

THE
SEVEN
STAR
EMBLEM



A telephone rang in the home of an Ohio Public Utility official. When the official's wife answered, she heard a woman friend say: "Stella, our Sunday School teacher is failing rapidly and the doctors at the hospital say that he may not live more than a few hours. I think we should begin phoning all the class members and arrange for flowers for his funeral."

This Sunday School teacher was loved by every member in his class; in fact, most of the women in his class had been members for many years because he had organized this class for young married women twenty years ago. Although they were no longer as young, they did not want to transfer to another class. Stella, the wife of the Utility official, had been in the class since it began.

Once a year Stella and her husband come to Tiffin, Ohio on an annual visit to the local office of the Utility company. It was on one of these visits that I became acquainted with both Stella and her husband. Although we get together only once a year, the visits usually lasted two or three hours, and, very often, we discussed my healing ministry. They asked to be placed on my prayer list and contributed money toward my ministry. Stella became greatly interested in spiritual healing, and had many questions to ask me whenever they came to Tiffin.

As soon as she finished speaking with her friend, Stella phoned me at Tiffin.

"When she told me our beloved teacher was near death, I thought of Tiffin," Stella told me on the phone. "I remembered all our talks about God's power to heal, and that you so often had said that with God there are no hopeless cases. Please, Rev. Chaney, tell me what to do to save our teacher. Do you think there is hope?"

While I talked with Stella on the phone, there came to me the statement made by Dr. J. B. Phillips in his book, "Appointment with God," page 57.

"The life of God within us is limited far more often than we know because we do not really believe in how much becomes possible through faith in God."

Much of our praying and church-going is so degenerated, and it has become only 'duty attendance.'

One evening a doctor came from the hospital to talk with me. "Chaney," he said, "I wish you could have been with me this evening when a minister came to pray with one of my patients. I was amazed at his prayer. The woman is very sick, but in his prayer the minister spoke as though she was *certain* to die, that he was only there to say a formal prayer over her. That minister didn't have the faith that I have, because I feel that by a miracle her life may be spared."

That was about the same attitude of the woman who phoned Stella about their teacher. She thought they should begin taking up the flower collection for his funeral because a doctor had told her the teacher could not get well.

The founders of our various church denominations were men and women who believed in the power of faith and prayer to heal the sick. The great mystery to me is . . . how did the church ever lose this part of our faith? John Wesley's Journal is filled with accounts of healing of the sick in the Methodist churches, and among Methodist believers. In

Wesley's Journal, Vol. III, page 279, the father of Methodism tells us:

"Some miles out of Newcastle I felt ill, and my horse was lame. We could not discern what it was that was amiss, and yet he would scarce set his foot to the ground. By riding these seven miles I was thoroughly tired; my head ached more than it had for months. I then thought, 'Cannot God heal either man or beast?' Immediately my weariness and headache ceased, and my horse's lameness in the same instant. Nor did he halt any more that day or the next."

Why are these miracles of healing never spoken of in our pulpits today? I have told a thousand sick people who asked about spirit healing, "What God has done in the past. He can do today."

Before I could answer Stella's question as to what we must do to bring the healing power of God to her teacher's body, Stella began telling me of her own plan.

"Rev. Chaney, I want to ask you what you think of my plan to phone every member of our Sunday School class and have us meet at the church right after noon to pray for healing." I suggested that she phone those members whom she deemed more spiritual and of greater faith. The number would not be large, but their power would be great. Stella found five in that class of one hundred women who were eager to pray with her for recovery of their teacher. It is possible that among the ninety-four who did not respond, there may have been some who believed in spirit healing, but most of them would say that when medical science has done all possible, there was no more to be done.

It is only reasonable for me to believe that the Creator who made these physical bodies can repair them, and heal them. Christ taught mankind there is no better way for the cure of disease than to apply directly to the Source of all life for healing. We need more of that simple child-like faith of men like David and Jeremiah who cried unto God, "*Heal me, O Lord, and I shall be healed.*"..Jeremiah 17:14.

The word religion comes from two Latin words, meaning TO BIND TOGETHER, (*re* and *ligo*). If religion does not bind us to God, it is superficial and worthless. It is valuable only as it does this. Stella and her five friends, in earnest prayer for healing for the teacher, represent religion in its highest form. They were impatient of ceremonial form, and followed the yearnings of their souls to rise from the human to the Divine. They believed that God is willing and able to meet every human need and supply every human want.

Some of you who are reading this may say, "But I do not have that kind of faith." I beg of you to look at the life of Christ. In Christ's life you will see what God made *every* man and woman to be, and what undeveloped possibilities there are in human nature. As Emerson said, "The history of Jesus is the history of every man written large." This means that the Christ who lived free from all diseases of mind and body represents the full realization of what God intended us all to be. Christ knew how to appropriate that Divine Life and make it His own. We, too, can draw upon that Divine life and power by *asking in faith*.

The heavenly hosts of the spirit realm must have been listening that afternoon when six

(concluded on page 6)

SIX

CONSECRATED

WOMEN



by Rev. John K. Chaney, Tiffin, Ohio

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SEVEN STAR . . .

(continued from page 4)

practices. His settlement gave freedom to the Catholic, Jew, and Spiritualist.)

Following the Union of the States, a Seven Star Post Office opened in Adams County, west of Gettysburg in Pennsylvania. From then until about 1851, old Revolutionary Inns had a Seven Star Emblem, thus their association became somewhat identified with America's beginnings. With the growth of Pennsylvania, they began to disappear by being renamed for Revolutionary heroes.

In the Ohio Valley, we hear of the use of stars by traveling artists who frequently carried a pattern of a single star to paint above a Tavern or Stagecoach Inn. As Ohio became more settled, and land tracts became farmlands, the "good luck" sign was placed on tools, instruments and barns, while the womenfolk employed the star as a decorative pattern for butter molds, quilts, and cakes because they needed a pattern, unmindful of its original meaning.

In the turn of a century and a half, America no longer employed the use of "good luck" charms for machinery, and automation gave man time to read and study. It was in this way they learned how the crafty priesthood had introduced all sorts of impossible theologies and theories for the sole purpose of enslaving the people. Soon the world began to fall away from the churches.

More than that, man's seeking for knowledge led him to the use of the natural laws of God. It led him back to the study of the Original Religion manifested in the Books of the New Testament. There he learns firsthand that Jesus was a Master of the Cosmic Forces, with a perfect knowledge of the Sacred Writings, gleaned during His sojourn in a Himalayan Monastery.

Through higher education, man is learning that the religion taught by Jesus was Christian, but that the teachings of a conclave of priests written years after Jesus and His Apostles had taken their journey, were written in parables that would force man to work for his knowledge.

Nearly two thousand years after Jesus lived, man has just begun to put into operation more fully what He had learned about the Cosmic Forces, and the Natural Laws of God during His rocking-chair religious travels.

One may or may not be a Spiritualist. One may or may not be publicly associated in the practice of any of the esoteric sciences. But,

one may silently seek the God-self within.

The road, built by man for himself alone, in all probability, is a long, slow-motion, silent drive toward the Ancient Temple of the Seven-Pointed Star. He is one of an increasing number seeking at-Oneness with God.

6 CONSECRATED . . .

(continued from page 5)

consecrated women knelt at the altar of that million dollar church, asking only one thing of God . . . that their beloved teacher be spared to them. So often we ask these heavenly spirits to speak to us, and they do, but let us give thanks that they listen when we speak.

One of the great laws of prayer was given to us by Christ in Matthew, chapter 18, verses 19 and 20.

"Again, I tell you, if even two of you here on earth agree about what they shall pray for, it will be given them by my Father in Heaven. For wherever two or three are gathered as my followers, I am there among them."

If we had looked in upon the little group praying that afternoon, and we had had the spiritual eyes with which to see, we would have seen standing beside those kneeling women, the glorious form of Christ who promises to be in our midst whenever we pray with united hearts. From my prayer room in Tiffin, all that afternoon I followed right along with those praying women. Thank God prayer is an invisible telegraph system that extends to every part of God's universe. At the church altar when they separated to go to their homes to prepare the evening meal for their families, they agreed to meet again at eight that evening at the hospital where their teacher was a patient.

Here again, their strong faith was revealed, for each one felt she would be able to visit with her teacher, though knowing he had been allowed no visitors.

At midnight, the phone call for which I had been waiting and listening intently finally came. It was Stella.

"Rev. Chaney," her voice rang with victory and joy, "Our teacher is sitting up! His doctors told us that at about two o'clock this afternoon, suddenly he had a turn for the better. Now the danger point has passed. The doctors permitted all of us in his room at one time, so you know they are confident of his recovery. When we told our teacher about our prayer circle this afternoon, it was his suggestion we keep our circle and fellowship intact for future needs."

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LAWRENCE OF ARABIA APPORT

by Ralph E. Bradford
St. Petersburg, Florida

'Twas the Monday night before Christmas and all through the house - - the house of Rev. & Mrs. Frederick Mitchell, Spiritualist Ministers living in St. Petersburg, Florida - - not a creature was stirring . . . except a number of Spirit and earth friends with whom my wife and I had met to receive gifts in the form of apports promised to us by spirit entities the week before.

It has been my privilege to sit in a development class for over a year with the Mitchells and their students. Rev. Mitchell, one of the world's best known trumpet and materialization mediums, with his good wife Phyllis, are well known to *Chimes* readers along with Captain Fitzpatrick - Spirit Teacher, Patsy - Door Keeper, and Rajah - Apport Bearer.

One week prior to this particular class, Captain Fitzpatrick and Patsy had both promised the class that if conditions were right, each class member would receive an apport from their loved ones in spirit. For the benefit of those who may be new to Spiritualism and its phenomena, apports are defined as the arrival of various objects through an apparent penetration of matter. The producing of apports through so-called thin air is the most baffling phenomenon of Spiritualism. The happenings of this particular night were to prove no exception to the rule.

Some months previously, I had introduced a friend and his teenage son, hereafter called RJ, to Rev. Mitchell. This young man became a member of our class before long, and rapidly developed into a good medium. I try to encourage young people to become interested in Spiritualism. Our great philosophy needs younger mediums in ever increasing numbers. RJ had attended class only a few weeks when his main teacher introduced himself for the first time. I was sitting across the room from him the night a voice came through the trumpet saying, "Hello, RJ, this is Lawrence of Arabia. I have been attracted to you, and if you will accept me, from now on I will be your teacher." I said to RJ, "You

certainly have a famous man in your band of teachers."

From that time on, Lawrence of Arabia came to class quite often. While on the earth plane he had been known as Britain's most romantic World War I hero. He has been described as one of the century's most exotic and intricate personalities. A close, personal friend of Winston Churchill, he became famous for venturing into the Arabian Desert where he became an Arab among the Arabs. Forging these desert warriors into an army, they succeeded in driving the Germans and Turks out of the Middle East. A young Princeton instructor named Lowell Thomas helped make him a worldwide figure during a successful lecture tour of New York and England in 1919 and, five years later, wrote a book called "*With Lawrence In Arabia*." History shows that this famous man, Lawrence of Arabia, while riding a motorcycle near his Dorset home on May 13, 1935, was thrown violently on his head. He was in a coma for six days and passed into Spirit May 19, 1935.

At the time this fatal accident occurred, Lawrence was wearing a ring he prized very highly. The ring, made of a dark looking metal, had for its setting a replica of the Crown of England. To my knowledge, no one knows whether this ring was buried with his body, or was lost in the dirt at the scene of

(concluded on page 21)



Ralph E. Bradford

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oning call of mediumship, and be-
come dedicated to the fulfillment of
that special calling, are, at the on-
set, jubilant with the apparent as-
pects of the future. But the re-
warding plums of success are not
dropped into the laps of the dedi-
cated unless they are earned.

Instead of being swept unerring-
ly to their goal, often they find
they have to undergo adverse cir-
cumstances and hazardous ordeals.
Such experiences temper them and
make them more understanding.
What they blithely expect will take
a short while to attain, often takes
years before they are suitable.
During the interim, they are apt
to become indignant at the buffet-
ings they receive from life. Periods
of poverty and struggle may assail
them to make them more appreci-
ative of God's simple bounty
which is so often taken for granted.

Educational experiences such as
these unlock little doors to the
many chambers within wherein lie
treasures of the soul. Each inner
door that is opened contributes to
our self-awareness and makes us
more conscious of our faults, and
gradually we shape ourselves into
better beings, for the revelations
of the soul reveal the shabbiness
within.

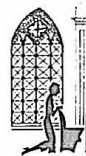
Those who feel called upon to
undertake some phase of spiritual
work often find themselves forced
into some kind of menial employ-
ment. They are directed to such
work for a very definite purpose
for it is part of their spiritual train-
ing. To cultivate humility they
should arise above such a situation
and, instead of allowing an inferior
position to master them, they
should assume mastery over it and
carry out the task joyfully. If the
lesson they have to learn is re-
sented, then the experience is
wasted. But when one gallantly
rises above the bitterness of frus-
tration and cheerfully does his
duty, then, indeed, will the Lord be
pleased with His servant.

A particular type of employment
may possess values of which one
is unaware. God often forces us
into such situations in order to ac-
quire virtues which we lamentably
lack. Where we may feel inferior
in a lowly position is where we can
become spiritually superior. Like-
wise, where we may feel superior

in a job is where we can become
spiritually inferior.

Circumstances may force us into
a particular job where the wage
we earn should not be the impor-
tant factor. If God guides us into
some kind of work which can im-
prove our character in some way,
the money involved should be a
secondary consideration. There is
nothing so valuable as that which
can make us more mature, more
understanding, and more sympa-
thetic. If we have the kind of un-
derstanding which sees beneath the
surface of events, and our aim in
life is not primarily a material one,
we will allow a certain kind of
employment to give us the neces-
sary soul experience.

Menial tasks can yield rich ex-
perience; we should never look
upon such work as something dis-
tasteful. If God places you in that
position He has good reason for
doing so; try to discover that rea-
son and get in line with His think-
ing. He gives you the divine clay
with which to shape yourself. You
perform your own sculpturing, and



Morning
Prayer

Good morning, dear God.

Be with us today;

In all that we do,

In all that we say.

Keep us ever humble, and

Hold us close to Thee.

Help us to teach others

Thy wisdom to see.

Whether it be morning,

Or noon, or night

Help us, dear Father

To keep our hearts right.

So, at the close of day

When we lay down to rest

With peaceful slumber

We all will be blest.

— MARY BOONE



each hardship you encounter pro-
vides you with the opportunity to
mold yourself into a more refined
and understanding person. You
should thank God for what He is
doing for you, for He is helping
you to make yourself into a differ-
ent being. He constantly provides
us with priceless opportunities to
make improvements on a creation
which is far from perfect.

The haughty and the proud have
to be made submissive to the will
of God. By willingly serving in any
humble capacity to which they may
be directed, they are given the op-
portunity to adjust their natures to
meet God's requirements. When
such situations are viewed with
understanding, there grows within
the suffusing joy which comes with
spiritual service.

God's potential servants have to
climb down from their lofty pedes-
tals. They cannot hope to serve
God properly until they are on an
equal footing with the poor and
needy and understand the problems
of their everyday lives. What better
way is there to gain that equal
footing than by working as one of
them and struggling to make ends
meet?

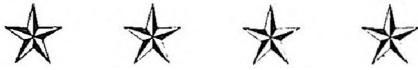
A dedicated medium is a sacred
instrument. He is the means by
which God's work can be demon-
strated and such work should not
be undertaken lightly. It is not
something you can take up and put
down at your convenience. It is a
sacred trust. A medium is as much
of a priest as any orthodox priest
because he is performing the work
of Divine Law in its natural, honest
form. God does not demand a col-
lege education or a high I.Q.,
though these attributes can be use-
ful; but He does demand honesty,
obedience, and humility. If one
does not already possess these
qualities, He sees to it that they are
acquired.

In order to perform work of a
high and exemplary nature, a medi-
um must comply with the require-
ments of his spirit teachers in order
to make himself the right kind of
channel for His work. You cannot
grow a prize rose on a bush that
has been neglected. The bush has
to be carefully looked after and
trimmed of all unnecessary impedi-
ments. A healthy bush produces a

(concluded on page 21)



Ed Bodin's Page



QUESTIONS TO ED BODIN AND ANSWERS

Question: I was told that the late Fulton Oursler, author of the famous book "Greatest Story Ever Told," stated that Spiritualism was evil. Is this true?

Answer: Mr. Oursler told me he found too much evil in Spiritualism to continue his investigations. Except for the last few years of his life, he attended many seances as a psychic researcher interested in magic. Then suddenly he stopped, joined the Roman Catholic Church, and resigned from the Masonic Order.

When he walked out on spirit, I felt that he had lost the protection of his spirit guides. I still felt that way at his death at 59, and I attended his funeral at St. Patrick's Cathedral, New York City. I have noted numerous cases of negative events involving friends who took on a Judas consciousness to some degree, and turned against spirit. Perhaps there is a law of some kind that when psychic doors have been opened for spirit contact, then suddenly closed against positive spirit helpers, negative spirit forces which had been held back by high spirit protection rush in to do what they can with the power of destruction.

However, I want to give Mr. Oursler credit for not closing the door on spirit entirely, for he told me if I ever heard from the spirit of his friend Raymond, the great magician, to advise so he could come and talk to Raymond and test the spirit. So, while Oursler closed the door against help, he didn't close the door against belief.

Question: Recently I caught my medium cheating. Should I take advice of a devout friend who claims that the evidential messages which that medium has given me in the past were also faked?

Answer: Look at it this way. Because you may catch a greedy farmer watering the milk he sells you, it doesn't follow that the milk he sold before his days of greed (when his cows gave abundantly) - was also watered. Nevertheless, it is better that you go to another medium because you have lost faith in the first one. But don't tell others nor let the first medium learn why you have left her; for she may sue you, as it is difficult to prove your claim or even get

witnesses to testify. Such is one reason why we have to put up with inferior mediums who hurt the righteous ones. Even national organizations fear accusing a medium of malpractice, because it is hard to get court action of true justice in any case involving Spiritualism. Once it was also hard for the medical profession to win against crooked doctors. Success came only when medicine was accepted by the public and there was one powerful Medical Association instead of splinter groups which lack power and prestige.

Question: My neighbor fears black magic of spirits which she says "possesses Spiritualist mediums." What can I tell her about righteous mediums with the gift of "discernment", as St. Paul says, and spirit protection of God?

Answer: You have partly answered your own question. Tell your friend to read Christ's words in the 7th Chapter of Saint Mark, beginning with the 15th verse, which says that evil comes out of men's own hearts, not from spirits of God around him. One can perceive good or evil impulses from the spirit world, but we have the power to accept or reject. Black magic, or evil, cannot reach a medium unless accepted; those people on Earth possessed of evil get that way by weakness, greed, or lust. But, the fever of possession or obsession can be cured by righteous power and a strong healer, just as Christ drove out evil forces and healed the sick. Yes, your neighbor should fear *her own imagination*, rather than the evil eye of others; for evil imagination, like a magnet, attracts evil particles in the psychic world which orbit like satellites of Satan. One must stay in the sunshine of Christ and the ministering angels, and fear not; for your eyes shall show you the way, while you are protected by the armor-plate of your space-suit of God.



NOTE TO AUTHORS . . .

Include *black & white* photo of the writer, or illustration pertaining to the guide or the material submitted, for it not only will add to reader interest, but is likely to receive earlier consideration for publication.



A book of poems by "The Hermit of Chautauqua Hills" (long-time, beloved *Chimes* columnist, Ed Bodin) was seen and commented upon favorably recently by President Kennedy, reports Jerry Everts of the Buffalo Courier Express.

"The Hermit" hopes to publish this book for the benefit of a local children's rehabilitation center, and sent a copy to the President in March. In acknowledgement, he received a note from Evelyn Lincoln, the President's personal secretary.

It states: "The President asked me to thank you for your thoughtfulness in sending the copy of 'Breath of God' for his reading enjoyment. He very much appreciated having your narratives in verse brought to his personal attention."

"The Hermit" recently sent copies of the book of poems to leading publishers with a note that royalties or other reimbursements would go to the Buffalo Crippled Children's Guild.

Writing in a variety of styles, usually in the philosophical, religious, and spiritualist fields, Ed Bodin continues to give generously of his creativity.

Chimes is deeply indebted to him for his many years of faithful assistance in bringing to readers much food for thought and the answers to many perplexing questions.



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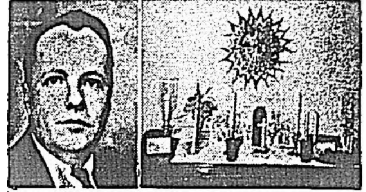
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Joel 2:28 "And it shall come to pass afterward, that I will pour out my spirit upon all flesh. And your sons and daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions."

"THE POWER OF THE SPOKEN WORD"

by Carlton E. Lay,
 Long Beach, Calif.

Reading *Chimes'* columns of psychic experiences reminds me of one of Don Culpepper's "Fishing Around" articles in the Press Telegram of this city. He related how a group of Mormon lads had ventured into old Mexico. Some of the boys were caught in a storm while out fishing on a boat, so the other boys on shore held a prayer circle asking for abatement of the storm. To their "surprize", the waters calmed just long enough for the boat to reach shore and reunite all of the amazed boys.

About five years ago I pulled our mobile home to Darby, Montana. While there I hunted elk with a packer, then had the meat processed and shipped to my home in Long Beach, California. We desired to return home via Missoula and Butte, but several blizzards raging at the time kept us busy and worried. The entire sky seemed to have turned white, with massive snowflakes coming straight at us, jamming the windshield wipers so that we could not keep the snow from our windshield long enough to see. The trailer and pickup soon became covered with snow. I feared either to go on or to stop. Suddenly my wife, Inah, said, "Where is our faith? Oh God! Let the sunshine clear away the blizzard!" A few minutes later the sun appeared to the south of us, while the blizzard still raged to the north of us, but we were able to continue driving east. This blizzard was, literally, a wall of snow - - so dense we could not see beyond the fence along the north side of the road. I would estimate we drove about five miles in this manner, when, as the sun started to set, it finally shifted away.

Maybe this was one of the ways of nature, but we feel that the

power of the spoken word and our guardian angel brought us safely through the experience.

"OUR SPIRITUAL AUTOGRAPHS"

by Karl H. Brown,
 Somerset, Pa.

For many years I have been reading about the psychic experiences people have been writing to *Chimes* and the wonderful experiences they have visiting with their dear ones in the spirit world. I would like to share an experience with your readers that Mrs. Brown and I had last summer.

During one of the readings with our good friend, Rev. Robert Hoover, we asked our two spirit daughters if we could get them anything they could take along with them into the spirit world to keep. They told us there was nothing they would want for themselves, but that they would like to try an experiment. They asked us to bring two small Testaments to our next reading.

On the evening of June 20, 1961, we took the Testaments to our reading. Our daughters materialized and told us they were going to take the Testaments with them to the spirit world and would keep them about four weeks, then would bring them back. With the help of teachers, they took them along with them. On July 18th, we went for our next reading. Our daughters materialized and brought back our Testaments; they told us they had loaned them to new spirits just coming over to the spirit world. They also told us of the great satisfaction and comfort these spirits received from reading these Testaments.

Then they took a colored pen set that was in the room and daughter Rose drew a picture of a "rose" on the inside cover of one Testament. She wrote, "To Mama, God Bless you always. From Rose." She then anointed the Testament with an exquisite essence from the spirit world and gave it to Mrs. Brown. Our daughter, Elaine, drew the "star and trumpet flowers" in the other Testament, anointing it in the same manner, and wrote, "To Papa, God Bless you always. From Elaine" and gave the Testament to me.

Experiences like this are most comforting and help us to realize that our spirit dear ones are always ready to guide us in the path of truth and understanding.

"UNCLE STANLEY'S FAREWELL"

by Frances Gray,
 Kamloops, B.C., Canada

The Barrett family sat around a warm fire on their farm out of Falkland, B.C., in late February, 1937. They were discussing a letter from a close friend to the effect that Uncle Stanley in England was critically ill.

After his mother finally stopped crying, the son, Stan, said good-night to his father and left for his home.

As he rode his horse homeward, his mind drifted back some years, recalling kind and generous Uncle Stanley and the years England was 'home'. He remembered the happy visits to his Uncle Stanley and his many kindnesses. Stan knew he had been his Uncle's favorite nephew because he had wanted him to remain with him when his family migrated to Canada.

It was dark when Stan arrived home to put the horse in the stable. Tinker, his dog, was glad to see him; he let the animal in the house, then began looking for something to eat. Suddenly there was a crashing knock on the door. Tinker growled and barked furiously, leaping in front of the door. Stan called out - - - "Wait a minute until I put the dog away." He then grasped Tinker by the collar and guided him into a back room and shut the door. He then crossed the living room and flung the door open for his visitor. To his great surprize - - - *no one was there!* It was snowing softly, and all was still in the blackness outside. Seeing no evidence of anyone having been there, a strange feeling crept over Stan as he closed the door. He trembled a little, and the thought of Uncle Stanley lying ill rushed into his mind. Tinker was still barking, so he was let outside. He had only been outside a few moments when he came back, scratching at the door. When Stan opened the door, Tinker, whining, ran and hid under the bed, his big questioning eyes riveted on Stan.

Stan didn't sleep much that night. In the morning he rode over to see his folks. Talking it over with them, it didn't take long to come to an agreement that Uncle Stanley had passed on and had come on a last visit to "say farewell" to his favorite nephew, Stan.

In due time, there was a letter from England confirming this. Uncle Stanley had passed on at the very time "someone" had knocked heavily on Stan's door.

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IT'S THE LAW

by David Ravin

Putting first things first - - -
*what say the great legal minds
concerning our religion?*

The very simple act of even defining Spiritualism has met with no end of difficulty. It has been said that a spiritualist is a believer in Spiritualism, or one claiming to have some power, through intercourse with the spirit world, or the hidden power of occultism, to divine the thoughts of others, or who holds communications with departed and disembodied spirits. From time to time, statements have been made that Spiritualism is a belief that the spirits of the dead can communicate with the living through the agency of persons called "mediums" who possess qualities or gifts not possessed by mankind in general, and it has been held to be simply a form of religious belief which should NOT be inquired into in a judicial proceeding.

Our Pennsylvania Courts have ruled that "Spiritualism" is concerned almost exclusively with transferring messages between the living and those who have departed life, through the interposition of mediums; while our Kentucky Courts have had in mind that a belief in communication with dead people, by letters and telephone and other physical and material means, goes beyond a normal belief in Spiritualism, since the words "Spiritualism" or "Spirit" would indicate that such communication, if at all possible, would be by spiritual inspirations through a higher power rather than by natural or physical materials, such as letters and telephone, invented and controlled by man.

As early as 1888 it was decided in California that the Courts will not hold the belief in Spiritualism to be superstitious or contrary to public policy when not followed by acts which are recognized as hurtful to society; it having been adjudicated only the previous year (1887) that the relation existing between a person who is a firm believer in Spiritualism, and the medium upon whose spiritual manifestations he habitually relies, is one of personal confidence, and all contracts between them, by which the medium obtains an ad-

vantage, are presumed to have been procured through the undue influence of the later; and in an action to enforce such a contract, the burden is cast upon the medium of overcoming the presumption by showing that there was no undue influence.

Know your *rights* under the law!

Know what you may say or do, write or represent within the ethics of legal procedures for work you may do or receive.

Watch for the commentaries on many interesting cases tried in the courts which have established these rights.

Questions of general reader interest may be directed to *Chimes* for this column; no correspondence, however, can be entered into or acknowledged.

SPIRITUALIST SHANGRI-LA HAS NO CRIME

There exists a Spiritualist Shangri-La which has no police or prisons. It is a town with nearly 2,000 inhabitants, *all Spiritualists*. Not surprisingly, it is in Brazil, where they count their Spiritualists in *millions*. The town, named Palmelo, which means "palm tree melodies," in the state of Goias, is the only Spiritualist town in the world.

There are no churches belonging to religious denominations, but there are schools, hostels, dispensaries and a Spiritualist hospital which was opened in 1953. It has admitted over 1,000 patients, while the dispensary has given free treatments to nearly 4,000 people.

A great number of Palmelo's inhabitants are mediums who demonstrate in the large temple where services are held regularly. The daily study of Spiritualism is a common practice, with textbooks to be found on the counters of the grocery and hardware stores.

Because Palmelo has become famous as a centre for spiritual healing, annually it attracts hundreds of visitors whom doctors have been unable to cure. Each receives free treatment from one of Palmelo's many healers. There are records of outstanding successes with "incurable" diseases and with patients suffering from lunacy.

Palmelo is often described as a town with "an atmosphere of great peace. Everyone is orderly, brotherly and charitable. There are no thieves or other kinds of criminals."

*Excerpt from
Two Worlds, May, 1962*

"If God be for us, who can be against us?" Romans 8:31.

... A HAND OF WELCOME TO ...

... Major T. H. Patterson of Kent, England, who recently was appointed Editor of "Yours Fraternally," Official Organ of the International Spiritualist Federation, succeeding Charles Probert who passed away quite unexpectedly in January.

Major Patterson is well known in our movement, not only in his home land, England, but throughout the world for having contributed articles on Spiritualism to most of the leading psychic journals. *Chimes* is most fortunate to have been the recipient of many wonderful articles by Major Patterson, and wish him, and his faithful helper, his wife, Mary, every success and fulfillment of happiness in this new field of service to mankind.



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Thirty Years Among The Dead

by Dr. Carl A. Wickland, M.D.

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In the Chicago Daily Tribune, the late Dr. I. K. Funk of New York urged that inquiry be made into cases of mental phenomena. After reviewing the work in obsession being carried on by Dr. Wickland and his associates, he concluded with an appeal to the press for further investigation.

"Let us remember," he said, "a single scientifically demonstrated fact of the existence of *even an evil discarnate spirit* will do more to prove the continuance of life after death than all the sermons on immortality that have been preached in the last ten years. That single demonstration would be the death knell of materialism.

"Psychic research circles, formed to learn the truth of life and spirit existence, should be of inestimable value to churches, for such investigation would prove positively the continued existence of the soul, and convert mere faith and belief in a life hereafter into definite knowledge."

Chapter VII

EARTH SPHERE CONDITIONS AND MAGNETIC AURA

The following excerpt from Dr. Wickland's book relates a communication from the spirit of a young man given in one of the circles in which he gives an interesting description of conditions as he observed them, both in the earth sphere and the spirit world.

Spirit: Well, Dad, I'm here again. The spirit friends gave me the privilege of coming and talking first. Dad, it's queer that I should go so quickly, but my time had come. I am glad the door is not shut for me. I have seen many heartbroken spirits who go to their relatives and friends, and the door is closed in their faces. (Through skepticism and unconsciousness of the presence of spirits.)

It's hard for them. I have much to be thankful for, because Grandpa B. and Uncle C. stood right beside me when I woke up from the sleep of death. It was queer. It was like an electric shock going through my body.

Life is queer. If each one of you could see the experiences gone through by those who go into the sleep of death!

Dad, I had a little knowledge of the next life, not much, but a little, and it helped. I could realize that the change of death had taken

place. I recognized my relatives and friends.

Uncle F. says I should tell you that I was much better off than he was when he passed to the other side, and that now his work is to help the unfortunate ones who do not understand the real life.

Dad, wasn't it queer that I should wake up to the new birth of life on my earthly birthday? Now I have my spiritual birthday on the same day as my earthly birthday.

Dad, it's glorious! Tell E. so, and B., and Mother; tell all of them that I am happy in the thought that I can come to them and that the door is not closed to me. Tell my little son that I am not dead; that I am not in the grave but am with him, and I will learn the laws governing so that I can guide him through life. Let him have an understanding that I am here with him and that I have more strength and power to help him than before.

Thank God that I also had understanding so that I did not come too close to my dear wife; otherwise, I would have gotten into her magnetic aura and might have caused trouble. My dear little wife, . . . I am glad that I did not make trouble for us both.

I have seen much of the work done among those who have passed out and do not realize it. They go home to their relatives and friends, and want to stay there rather than go on.

Dad, I'm so glad you could come here again, and I'm glad, so glad, that there is no wall between us.

Mr. Y. (Father of spirit.) I am glad, too, that I had an opportunity of being here again.

Sp. I feel now that there is no parting. It is only that I have gone to another country, but I am with you all. I am with you when you are all together and talk about me. I do not feel that I have gone.

Tell Mother and my dear little wife not to mourn for me, but to feel glad that I can be with them. It was very hard that we should have to part when everything looked so bright for us in our little home, but it was my time to go, and when our time comes to go from this earth life, we have to go. We do not go away, as people think we do; we are here with our loved ones, only our bodies are not visible.

I wish you could see how Uncle F. works in the dark earth sphere to help and to serve the unfortu-

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nate ones there, to prevent them from obsessing anyone. He is so anxious to have everybody know the real truth on the other side, and it is a pity that so often dogma and creed are the stumbling blocks. The little time I have been gone I have learned so much.

I thank you, Dad, that you and Mother did not force any strong dogma, or religion, or creed, upon my mind. I was free. Thank you for it.

Mr. Y. It's pretty hard, sometimes, to know exactly what to do regarding religion in bringing up children.

Sp. I wish all could have been as free as I was, then there would not be so much sorrow and doubt. Dad, I'm so glad I can come to you again.

The other day, Uncle F., Uncle C. and I went to the earth sphere - - not to our home, but to the condition that exists on the lower plane. That is more of a hell than anybody can describe. It's worse than an insane asylum, where one is crazy in one way, and another in another way. You can't imagine what a hell it is.

One has one creed, one another, and they are all in the dark. They are all hypnotized in their creeds and beliefs and you cannot get any sense whatever into them. You have to put some object lesson before them to attract their attention. At times, music will make them realize their condition. If you can attract their attention, you can sometimes reach the real spirit, but dogmas and creeds are so planted in their minds that they cannot see anything.

If you want to realize in part what the condition of the earth sphere is, go to the worst ward in an insane asylum, and you can then have some realization of the condition on the invisible side when they have no knowledge of the next life.

Imagine a spirit of that character coming in contact with a person's magnetic aura and acting through him, as is often the case. They call that person insane and send him to the insane asylum where there are a lot of other lunatics, both of earth and the spirit side of life. It is terrible to know that such a condition exists and that selfish creeds and dogmas are the cause of it all.

I have to thank you and Mother again for not forcing any dogma on me; what little knowledge I had was the real truth of life.

Uncle C. took me, at another time, to different conditions. He said, "Come, we will go" and we went to some place in spirit life. We came to a place which I cannot describe. I can't describe my feelings; I can't describe the con-

ditions, because the music was so sublime, so different from anything I have ever heard. I felt so light; I felt I was lifted up. Such people as were there! I cannot describe them.

Imagine, if you can, a place where there is the most beautiful music, where there is a grand orchestra of masters, all playing in one grand unit of music. Can you imagine what it would be?

I enjoyed it - - but, Oh! I could not realize its full import, because I wanted you and my dear little wife to hear it. I could not enjoy it alone. I wanted to open the door to you all at home, so that you could all listen to it . . . then I should have felt satisfied.

I thought and thought, and an old gentleman came up to me and patted me on the shoulder, and said: "Young man, I receive your thought. Do not worry. Soon the time will come for which we are all working, when an instrument will be invented on earth through which all who wish can hear the grand masters in the spirit world. Not yet, but in time."

Dad, my work is to learn to help others less fortunate than myself, and also to learn to be a help and not a detriment to my dear wife and little boy and to you all. I am learning my lessons, and after knowing them I will come to you.

Don't think that I am not with you all, but think I am there, for I am, and in that way I can be much closer, especially when you have music, because music brings us much closer to those we love.

Goodbye, and tell my dear wife I send her best love.

In the next episode we will see how obsessing, and tormenting spirits often play a serious part in domestic disturbances and attempt to break up many homes.



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-Dr. B. F. Austin

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MY LIFE AMONG

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

Chapter VI

(Continuing on her errand of ministering to a sick native woman, Rev. Smith proceeds to describe the conditions found upon arrival.)

Presently we stopped and lifted aside the bamboo door of a dark hut, where, by the light of a lantern, I saw a woman lying on a mat on the floor.

There had been a family festival at the house and the brown woman had eaten too many snails, lizards, and bamboo sprouts with decayed fish. The usual medication was administered, and when she felt relieved she was shown pictures by the light of the lantern and told Bible stories which caused her to forget her troubles. Her husband also listened from the back of the hut, sitting on his feet. When she was comfortable and ready to sleep, I left her in the hands of the Great Healer whose voice governs the stillness of our nights, as well as the thoughts, words and deeds of our days when we live in His presence.

Back again in my hut with the rats and the mosquitoes, there was a little time of rest before dawn, at which time I went to the cultivation shed for the women's meeting. Though somewhat weary, I was aflame with the zeal for service and carried the white rose of peace in my heart. As dawn flooded the hills, the women had gathered, observing with great pleasure the large pictures I had brought and the stories that went with them. The meeting could not be very long, but it was deeply appreciated. When we came to the picture of the crucifixion, they wept and could not understand why such a

wonderfully kind and good person would be put to death. But when the resurrection came, they dried their tears and rejoiced, and pledged themselves to follow in His footsteps of love and service to others. One said, "How patient he was, like a mountain in the wind." And another remarked, "He was sure of foot and gave a hand to those who stumbled; we will establish our lives on this Way-shower. His paths are plain."

Several hours later when I returned to our verandah, I found it filled with people from our school, and from the upper village, beholding the feats of the group of Tibetans that had been seen not far from our compound a few days before. Everybody was happy, enjoying wonderful entertainment. The tallest Tibetan, the spokesman evidently, addressed me as I came up the steps, saying, "Memsahib, be pleased to bring a large pan of water and place it near the door of the verandah." The water brought, he took from a pouch in his robe three little plastic toy ducks. Then, after passing them around for observation, he placed them in the pan of water, stood eight feet away and told us he would make the ducks obey him. He then told the ducks to touch the water with their beaks - - which they did. He told them to swim around the pan twice, then the one nearest the outside of the dish was to bow. All this was done. They were then told to turn their backs to the audience and paddle rapidly to the edge of the pan nearest the door, then rise up out of the water into the air. All this they did as directed. The Tibetan then asked Temjen to give directions to the ducks, which he did, and they obeyed. After several questions and demonstrations of this kind, he picked up the ducks and put them back into his pouch.

The visitor then looked at the clouds that were overspreading the sky and called on the Tibetan that sat at the farther end of the verandah to go into trance and let his spirit body push aside the clouds. Some of the older boys laughed as though in doubt, but the tall Tibetan, smiling broadly, said, "Just watch. One does not have to be wise to doubt. Man always has laughed at the wonders and inventions that have been brought into the world by inspiration. Look up now!" he cried. "See how quickly all the clouds have been cleared away from over the com-

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pound. Not a cloud is to be seen!"

A unanimous shout of wonder and joy arose, after which a voice cried, "Now, make it rain." Almost instantly large drops of water fell upon the parched ground in front of the verandah, and some drops were thrown upon the faces of those under the shelter. A moment later others asked if he could rise in the air, or levitate himself. He requested me to bring him a walking stick or pole. I found a cane in the adjoining room used to keep off village dogs when out strolling. Taking it, he called two of his Tibetan friends to aid him in the demonstration. Rising some three feet above the floor, with his right hand resting on the walking stick, he requested his two friends to

at the same time. The mind makes the man and is the ruler of the Universe. Bar fast the door of thought that leads to pain, hate, jealousy, fear, and ill desire. Separate the false from the true and cleave to the true. Let intelligent thought give impulse through right words that create. Words are timeless. Write not on the clay or sand what leaves naught for tomorrow's passerby, like snowflakes on the waves, or dust in the wind. The visible word can control the ways of man and is far greater than the knife, the sword, or other evils. Learn to concentrate and to meditate. Declare a thing and it shall come to pass. Energy follows thought. Our greetings and salaams. We must now be on our way."

We then gave them a small offering for their work, and they left with the characteristically Tibetan smiles overspreading their faces.

(To be continued)



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Rev. Enid S. Smith

place their fingers lightly on each side of his back until he flattened his body out in the air, then remove their fingers. The next moment he was lying flat out in the air with no apparent support. He said he could remain that way for many minutes, but that he had other work to do, so let himself down slowly amidst cries of glee and commendation. He mentioned that they had walked one hundred miles the day before visiting different villages, and that at night they had slept part of the time while still walking, as was their custom. He wanted to leave a few "seed thoughts" with us, however, then they would have to be on their way. All looked and listened attentively to the big Tibetan.

"Brother and sister friends," he began, smiling broadly. "Know that none can smile and be unkind

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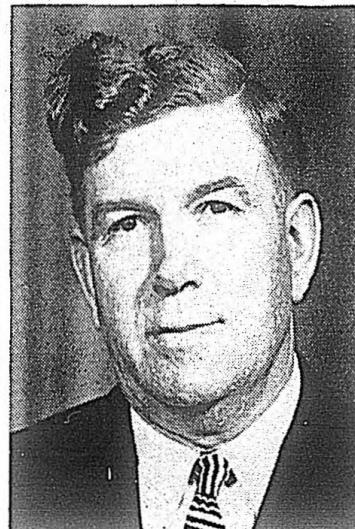
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Part II

Conclusion

During the day I had ample time for introspection sans mushrooms, mescaline, or peyote. I loathed alcohol, and seldom overate. I worked hard and went to bed tired, always praying for bodily protection and spiritual illumination during the night. The cause of my vision could hardly be over-indulgence. My Bible suggested an explanation of the phenomenon in Mark 10:27, in which Jesus said, "... for with God all things are possible. I could therefore consider the possibility that God might appear in the form of a man before one of His children, even though it were extremely improbable that such a visitation would be likely to occur more than once in a lifetime. That He did appear as a man and walked among His children in ancient times is unequivocally stated in Deuteronomy 23:14. one

and felt Him in me, knowing also that He felt me and saw me in Him; yet, as soon as I lost sight of God in myself I was nothing but a zero with the rim rubbed out - a condition so impressively demonstrated when, at the very instant I lost sight of Him, the mirror not only failed to reflect His image, but mine also.

In retrospect, now that the high tuition in the school of experience which all fools attend has been paid, I can see the wisdom of *persevering to the utmost of one's ability in "practicing the Presence"* - keeping the mind centered as much as possible in the Father-son relationship. Because, in the awareness of the Abiding Presence I subsequently began to shed old fears of long standing, as complex within complex of hypnotic illusions, so carefully nurtured by radio, television and newspaper propaganda, and preoccupation

means, I was jerked bodily to a standing position, terribly shaken by the rude interruption of a peaceful meditation. No one else was in sight. There was no visible cause for this movement, including myself. I did not feel any hands on me, but nevertheless I felt the violence of an unseen force. One moment I was perfectly relaxed, with feet outstretched and arms folded so that no reflex muscular action could possibly have catapulted me into a standing position - but the next moment, *without the slightest effort on my part*, I was yanked to a standing position. I could not discover any reason for this, but might add that when I looked around there were no little men in space helmets dashing toward their U.F.O.! It remained a mystery.

Months later I was sitting in the same place meditating in the same position when another frightening

the ground in minute detail. Solid, unbroken pavement with nothing between it and my very thin anatomy except a matted one-half inch thick cushion of tuflex, a commercial padding material. The short, flat piece of one-by-twelve pine board that provided support for my lower back was still in its usual place against the side of the shack. It had not fallen over when I did. I looked around rather sheepishly, but no one had seen me in my little sanctuary amid the inflammables.

Soberly I reviewed the facts. My body could not have penetrated the pavement a hundredth of an inch. The tuflex "cushion" was so solidly matted it could not yield a quarter inch. My lower back had been supported by a solid board which, at most, could have been bent a half inch or so, if tremendous pressure had been exerted on it while both ends were firmly se-

Step Through The Veil

... to a

by Paul T. Collins, Pasadena, Calif.

o a very interesting group of verses which is never quoted in church or broadcast over the radio.

Somehow this intimate contact seemed perfectly valid for me. I could believe that my eyes had been opened for a flash to see the reality of my connection - perhaps oneness - *at that moment* with an infinitely Great Being who loved me enough to permit me to see Him manifest in human form and hear His voice. His compassion was overwhelming. Why He would be "well pleased" with me I would not even venture a guess, for I was only a truth-seeker on the path, still blinded by a complex fabric of hypnotic influences. But now I understood a little better the meaning of the saying, "God is closer to you than your breath," only the essence of this truth was somewhat more graphically portrayed and brought down to a personal experience level for me by the hair-brushing incident.

I derived a deep satisfaction contemplating "the wisdom of "the Father within" as He thus simplified our true relationship. The "mirror" was a priceless lesson. It reflected a state of consciousness in which I was gloriously aware of my oneness with God, and saw Him

with the details of every day existence, was dissolved.

It was during one such period of meditation that another piece of our puzzle turned up in a most startling manner, bringing us closer to our main subject again. At a small aircraft plant on San Fernando Road in Los Angeles, Calif., where I worked as a structural assembler, during the lunch hour I habitually sought a quiet place as I could find, away from people and tobacco smoke. A shack in the far corner of our storage depot where drums of inflammable fluids were stacked provided such a retreat. I sat on the ground resting my back against the side of the shack while I ate lunch, and afterward, with my legs outstretched, completely relaxed. I shut out the roar of planes, trains and trucks, sometimes with remarkable success, while I meditated. I suspect a yogi in a cave in the Himalayas would have envied my ability to "go within" under these conditions, which were indeed exasperating until I learned to overcome them.

On this occasion I was quite oblivious to the outside world, but not asleep. Suddenly, without the slightest warning, and by unknown

thing happened. My first physical awareness of it is almost impossible to describe. It felt as though my hips and buttocks were disintegrating in a churning vortex of atoms instantaneously withdrawn from their normal positions in those important supporting structures. - A fleeting, purely subjective, impression. - I felt no pain and no legs! My torso, in a nearly vertical position, fell straight downward as the flesh and bone of the supporting pelvic frame and hips apparently disintegrated. Nothing subjective about this. As I slipped downward, the back of my head bumped sharply against one after another of the horizontal ridges in the steel siding of the inflammable shack. The second or third bump jolted me into a full realization of the three-dimensional world I was leaving, and with all my strength, I thrust myself forward with my hands and arms, determined not to drop through a trap door into hell!

This entire sequence probably lasted only four or five seconds, though it seemed longer. Then, as I lay sprawled on the solid pavement, I was gratified to see and feel my whole body intact. Carefully I got to my feet and examined

ured to other immovable objects. But neither end was secured and only a small fraction of my 135 pounds was resting lightly against it. The ridges on the side of the shack were at least three inches apart. My head had hit several of them "on the way down."

Down *where?* And how? Why did I not suffer excruciating pain when my whole pelvic region crumpled, or disintegrated? Had I inadvertently entered a state of trance or spiritual ecstasy accompanied by *anaesthetic bodily conditions?* Was it a kind of dematerialization? It seems it must have been that, and something more. But what? Until then I had never experienced dematerialization, and I was not knowingly experimenting with it. Even in those days, I knew that psychic experimentation was a Pandora's box, and people daring enough to open the lid could not hide behind a safety shield. I was not one of them. What had just occurred was involuntary and not consciously initiated by me.

I didn't know it at the time, but as I groped for an explanation I was fitting a piece of our puzzle.

It fitted perfectly against another that turned up one evening some years later, as I sat beside my wife

in the Church of Truth in Pasadena. Our good friend, Walter Lanyon, had been lecturing for about an hour. Always stimulating, occasionally unpredictable, he had dwelt for some time upon his belief that some of us will not die, will never lose our physical vehicles at all, but will be translated out of this word. The idea appealed to me because I never could see the wisdom of learning the lessons this life provides, then letting your body decay in death. One should be the master of his fate, and be able to take his bag of bones with him if he wanted to when his time was up. Be that as it may, I was deeply impressed with Mr. Lanyon's handling of the controversial subject, and by the time he began his prayer at the close of the lecture, I readily slipped into a trance-like meditative mood. With eyes shut and arms folded comfortably, a kind of spiritual ecstasy pervaded

or dematerialized - their bracing effect was lost and of course I fell over.

The violent aspect of this episode lasted only a few seconds as I first caught, then righted myself. I felt for my legs, was gratified to find them, wiggled my toes and felt like kicking myself with them for having created such a disturbance in the utterly peaceful atmosphere of this little church. However, it so happened that no one was seated at my left, nor directly in front of me. My wife was on my right side, and apparently no one had noticed this phenomenon, as all were in the powerful grip of deep meditation.

I would like to know by what miracle this painless, bloodless loss of both legs and the equally incredible, practically instantaneous, recovery of them could have occurred. If one may speculate a little, it would appear that the sheer de-

does not permit us to diverge too far, but perhaps a valuable lesson can be learned from this experience. If one's "inner being" is willing and so capable that it can retrieve some fifty pounds of flesh and bone literally, instantly from a void, I can believe that if a person had a cancerous stomach he could sluck it and replace it with a healthy one faster than it takes to draw a breath. Instant legs. Who suggests instant stomachs? Perhaps this is significant in a general way *what* actually happens to the sick who are instantaneously healed at the great healing shrines of Lourdes, Fatima, Tepayac? But *how* is another question.

As my wife and I left the church, I was in a much too contemplative mood to tell Mr. Lanyon that he had nearly sent me to a point of no return, and I didn't tell my wife about it until we were back home having our coffee. She was frankly

friend, "Music and Color," was meditating with eyes closed, and was unaware of this at the time; but now, at last, my wife was able to corroborate my experience with a similar one of her own.

Shockingly, it occurred to me after my last "involuntary disappearing act," that perhaps the next time this sort of thing happened I might be powerless, *or lack initiative*, to resist that step through the mysterious veil. Supposing, for instance, this process of dematerialization, or whatever it is, started while I lay in bed, sound asleep?

I recall a moment in my bedroom in a small New England hotel, many years ago. I awakened from a deep sleep to find myself suspended, or floating, just below the ceiling with no visible support for my body. Instantly I dropped to the mattress, and lit so hard I bounced several times before coming to rest. That was no midsum-

dimension from which there may be "no return" . . .

my whole being - a rare achievement for me. I was fully conscious of my body and never lost awareness of my surroundings though my attention was focused on Mr. Lanyon's mellifluous intonations.

After a few minutes of sitting without moving a muscle, I felt a tingling in my toes and I was sufficiently distracted to think that my feet were "going to sleep." In what seemed like ten seconds, the sensation crept steadily upward through my knees, and until then I had no inkling of what was really happening. Somewhat more rapidly now the sensation continued along my legs to a point about six inches above my knees. Then suddenly I felt a repetition of the disintegrating phenomenon I tried to describe previously, and with no more than a split-second warning I pitched forward *with no legs to stop me!* Instantly, I threw my arms forward and broke my fall by grabbing the back of the seat in front of me just in time to avoid striking my face. Before this, I had been leaning backward slightly, resting against the back of the seat. Naturally this backward pressure was dependent to some extent upon the support of the seat against my legs. When my legs disintegrated -



Paul T. Collins

sire for life expression in a physical vehicle is enough to summon all the powers of the spiritual being into a frenzied, last ditch struggle to hang onto its gross body and instantaneously reverse the process of dematerialization. Space

incredulous.

Since then I had one more brush with physical oblivion, and this time my wife got in on the act. It happened in the Los Angeles home of a very lovely person whom I shall identify only as, "Music and Color." In the luxurious enjoyment of listening to a symphony and watching the beautiful designs cast on a screen by a color wheel, we had ascended far beyond a state of ordinary relaxation, when both of us began to sink straight down through solid, unpadded maple chairs. Again the "churning vortex" sensation in the flesh and bone of the pelvic area. Already completely relaxed, this sudden drop could not be attributed to a relaxation of muscle tissue. It was our impression that we dropped at least two, and possibly three inches before the shock of realization alerted us to our danger. Fortunately there was something about the physical shock of that quick fall that initiated a reversal of the strange process of dematerialization, and we returned to the third dimension of our existential medium with nothing worse to show for our narrow escape than the temporary disturbance of a very pleasant meditation. Our

mer night's dream. It happened in broad daylight after I had finished my regular twelve hour night shift. I'll never know if this was levitation or dematerialization because as I awakened I had the same kind of "light sensation" that one has in an externalization during astral projection. My first concern was that I was "out of my body." Only a second later, however, my body was bouncing violently on the mattress. A confusing combination of sensations, it initiated a series of strange phenomena for me. Now, in case I slip through the veil, un-noticed, others will have the record, no matter how unbelievable, of my previous escapes from an unknown fate.

These odd experiences, and others too numerous to mention here, took place over a period of many years, but it was not until recently, after extensive physical research and spiritual introspection, that the pieces of the puzzle "got situated" and something of a picture began to emerge. I think it was the archaic, or obsolete meanings ascribed to such words as, "rapture," "transport," and "translate," that led me to scruti-

(concluded on page 21)

March 31, 1962

Dear Leigh and June Denton:

My friends have long wanted me to send a poem in to *Chimes* for consideration. I have written for many years, and years ago had some published, but like so many people, I am lazy. However, the enclosed poem was the outcome of a class in the seance room, for it was Edgar Cayce who came through James Gordon, and asked for a meditation period. One woman saw butterflies going up from me, and told the class about it. Edgar Cayce said it was my thoughts. To make a long story short, the poem enclosed is the result. It made me think, "Just what are my thots?" Others have read it, and if you find it worthy, and will help others, it is yours.

Sincerely,

Mrs. Mary DePue
N. Hollywood, California



MY BUTTERFLIES

*How many thoughts like butterflies
on wing
Have I, that fly up towards the
rising sun,
To make a rainbow stairway that
will cling
To heaven itself, where truth and
love are one?
How pretty are my butterflies that
fly
Into the air around me, one by one?
Are they the pastels of the morning
sky,
Or large dark moths that hide a
setting sun?
How many can I send to find their
way
Into ethereal realms of joy and
light,
How can I spread the shine of
glittering day
To banish all the shadows of the
night?
Oh free them soul, to rest with
fluttering wing
Upon an Angel's shoulder. Let
them tell
In whispered glory of the thanks
they bring
For all God's beauty that has cast
its spell.
A spell of beauty, truth and love
I know,
That spreads its essence thru my
soul and shines
Upon the earthly plane with sacred
glow,
And overflows within my poet's
lines.
Oh butterflies light up the
boundless blue,
Fulfill my destiny with sparkling
flame,
Let each thought rise and fly with
brightened hue
To glorify my God from whence
I came.*

—MRS. MARY DE PUE

LESSONS FOR STUDENTS . . .

YOUR SPIRIT BAND AND YOU

Part I

One thing which has greatly puzzled the novice in Spiritualism is the number of unfamiliar guides and helpers brought to him by various mediums. A proper understanding of the relationship which exists between the earth living and the helpers from the spirit world is therefore of importance to every student.

Whether the individual is aware of it or not, spirit guidance begins at the very hour of birth and continues until death. Those living on earth constantly are being guided and assisted, knowingly or unknowingly, by discarnate spirits. Many of the worthwhile things which man has prided himself on having achieved, would have been impossible of accomplishment had it not been for this unseen guidance. Thus, a knowledge of the work and influence of our invisible guides cannot but reveal more of the laws by which and through which we live and have our being.

Beginning at the hour of birth, we have attached to us a guardian spirit, often known as a guardian angel. Children in peril often have told authenticated stories of seeing such spirits, and of having been saved by their intervention. In the spirit world, as on earth, spirits have work to do, each being assigned to tasks because of their own choice and aptitude. Often spirits who have been deprived of the joys of motherhood are given the care and training of children who pass into spirit. Or, they may be assigned to assist children living on earth. When a life has been lived, and deprived of something for which it greatly yearned, it may find this fulfilled in spirit. Thus, the great and wonderful Law of Compensation works to bring balance into all lives.

It should be remembered that from its first breath until its last, a human soul is never entirely alone, for guardian spirits are always watchful and around to help. However, no spirit advanced in knowledge will attempt to force decisions upon those they guard or guide, for God gave all the power of free will, and this is something not to be taken lightly. Guardian spirits will, (even as do mothers and fathers on earth) try to influence a soul away from danger and into proper lines of action. Yet in the final analysis, such decisions can be made only by the earth living, who thereby

must be either helped or hurt by the karma such decisions entail. With their far reaching insight, guardian spirits know that each soul must experience testings in order to learn its lessons and to bring it finally to the goal for which it came into life. Every soul born into life has a goal, and a purpose, and whatever experiences are necessary to bring this into fulfillment are understood by the guides. They attempt only to show the easy and best way to reach that goal.

Like earth parents, they do not condemn or hate us for our failings, for their love and care are all encompassing. They see our human need, our human suffering, and seek to help alleviate it as best they can. When we do wrong, they grieve. When we overcome an obstacle and have grown in spiritual stature there, their joy is great.

So, first of all, we have our guardian angels who are with us from birth to death. Other guides may be with us all our life also; generally they spend a part of each day with us. Another type of guide comes only at a certain time in life . . . when we are undergoing certain experiences. When their work at this particular time is done, they go on to others who need their specialized help.

A medium often will tell one for whom they are reading that they have a certain spirit as a guide or helper. Another medium will tell of yet other spirits, and unless we understand the laws which govern their association with us, this diversity of spirits can be confusing. Knowing that such spirits come into our lives to help us do a definite thing, and pass on when this is accomplished, sheds light on such situations and clearly defines them. We might call this type of guide a "specialist" in his chosen field.

As each soul progresses spiritually, it gathers about itself a band of workers. This band normally consists of some twelve spirits, each with a different ability and a special task to perform. In the case of a person in high office, or in a position wherein he is to do a great and universal work, he may attract to himself several bands of workers, thus broadening his scope of influence.

The relationship of the earth living and the spirit band is like a closely knit organization. Guides who attach themselves to one on earth generally do so because, in

helping the one on earth to advance, they themselves make advancement in spirit. Often their love for the person impells them to this service, and this is particularly true when the spirit guide formerly has been a beloved relative or friend who reaches back from spirit to help those they love. Often, too, the earth soul and the spirit guide, or helper, are drawn together by mutual interests, having the same ambitions, the same goals, desires and characteristics. Thus the commingling and intercommunion of one with the other strengthens both.

In every band there is a Doctor who works for the student, and with him for the healing and help of others. There is also a chemist whose job it is to keep the minerals balanced in the body of the student and to add such minerals and elements as may be necessary from time to time for his chemicalization and spiritual unfoldment. They also assist the student in the healing of others. Then there is the door keeper whose function it is to prevent the close proximity of spirits to communicate through or to the student. Often spirit children are a part of the band, bringing their innocence and joy to brighten the heart. These children are often called joy guides. These, with the guides, controls, and others mentioned, usually comprise the spirit band. It must be remembered that "guides" and "controls" are different. While a guide is more or less a permanent fixture, a control works with a person only so long as that person offers him a proper channel through whom to work. When such a channel ceases to be effective, the control moves on to others through whom he may work more advantageously.

(to be continued)

(Reprint from *Chimes*, March, 1955 by Ruth Welch, author of Vols. I & II, "Expanding Your Psychic Consciousness", in which much additional material may be found elaborating further on the work of spirit guides. These books may be purchased from *Chimes*, \$1.10 each, plus 4c sales tax in Calif.)

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"THE ART OF MEDITATION"

by Joel S. Goldsmith
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"STRANGE PEOPLE"

by Frank Edwards
(c) 287 pgs., \$5.10 postpaid,
plus 20c sales tax in Calif.

Between the covers of this book are recorded the documented reports of more than eighty men, women, and children who truly stand apart from the rest of the human race.

Capable of amazing physical and mental feats, you'll read of a man who stayed in good physical and mental health though he never had a wink of sleep in his life... of the blind boy who could see with his skin... of the girl who was able to read unopened letters and books... of mental morons who were mathematical wizards... of many normal people who lived, and upon their demise were found to have had no brain substance whatever... and many seemingly odd, unusual, astonishing, even perplexing people who have been living witnesses to emphasize the limitations of our understanding of the laws which govern the world about us.

Divided into three parts, the first part deals with physical variations from the normal, such as giants, dwarfs, two-headed mon-

sters, monkey girls, etc. Part two deals with cases of obsession and poltergeists, such as Lurancy Venum, Shanti Devi, Patience Worth, and many remarkable rainmakers. Part three deals with cases of clairvoyance and telepathy, describing the work of Edgar Cayce, Robert Louis Stevenson, Peter Hurkos, and Sir Hubert Wilkins, only to mention a few. A ready reference of amazing true facts woven together in narrative form.

After reading his accounts of how the impossible occurs again and again, one can more readily accept the conclusions of the author when he says, "It is my belief, arrived at after a long period of cautious consideration, that we must be surrounded by forces as yet unrecognized: That these forces cannot be weighed, registered or measured by instruments currently available to us, although it seems probable that we are affected by them, voluntarily or otherwise."

Reviewed by Dr. Herbert Trumble

"THE GURU"

By His Disciple as Told to Manly Palmer Hall

(c) 142 pgs., \$3.10 postpaid,
plus 12c sales tax in Calif.

Guru is the Indian word for teacher, as we in the western world think of it, and this is the story of one of the great Indian Gurus as told by one of his disciples.

The disciple, who later attains the rank of guru himself, relates the story to the author in a manner easy to follow, in a blend of incidents in the lives of older disciples. While appearing to be just an interesting story, in reality it is much more, for the reader is being provided with a philosophical appraisal of Hinduism.

Fascinating tales are recounted of the sentimental, the humorous, and, of course, the serious events in the life of a disciple. As the story unfolds, one becomes intimately acquainted with many of the customs and traditions of the Indian people and, by the time the last page is finished, one has the feeling of having a vastly increased knowledge of the Oriental viewpoint of life and its mystic meaning. In order to grasp the inner message of the narrative, however, it would greatly benefit the reader to become familiar with background literature having to do with Hindu philosophy, for its basic concepts are anything but superficial, but are, indeed, most profound.

Mr. Hall has had a long and impressive career in the fields of comparative religion and idealistic philosophy. He has always emphasized the practical aspects of these subjects as they apply to the life of the individual. He believes that philosophy is a working tool

to help man in building a solid and practical foundation under his dreams and purposes. And, in his words: "As we look about us in our own western world, some of us cherish the secret hope that the day will come when wise men will have their disciples here also, to teach the great truths in the same simple and beautiful way that they are taught in India, that strange distant land where the Gods still walk with men."

Reviewed by Dr. Herbert Trumble



Actor Robert Donat spoke at his own memorial service in London. He had recorded this prayer, written by St. Francis of Assisi, just before his death and his son suggested that it be played back at the service:

*"Lord, make me a channel of Thy peace,
That where there is hatred
I may bring love;
That where there is wrong I may bring the spirit of forgiveness;
That where there is discord
I may bring harmony;
That where there is error
I may bring truth;
That where there is doubt
I may bring faith;
That where there is despair
I may bring hope;
And where there are shadows
I may bring Thy light;
That where there is sadness
I may bring joy;
Lord grant that I may seek rather to comfort than be comforted,
To understand than be understood,
To love than be loved;
For it is by giving that one receives,
It is by self-forgetting that one finds,
It is by forgiving that one is forgiven,
It is by dying that one awakens to eternal life."*

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ADVENTURES . . .
(continued from page 3)

a human carcass which the police
dig up in order to identify.

Let me here describe the man
that meditation has created in a
mind searching for the answers to
the supernatural mystery of man.
Let us bring him into a mortal
conception which we can analyze
under the microscope of reason.
Here we can determine that he is
the product of evolution, not the
offspring of Adam and Eve, or the
result of birth under a cabbage - -
but a biological fact, evolved from
the cell with millions of years of
life behind when he functioned in
the different forms of body in his
progress up the kingdoms of life
to the state of man.

This man is a being with two
bodies, each a cell-for-cell replica
of the other in which he functions
for approximately half his entire
life as a mortal man in the con-
scious state of awareness.

Functioning in the physical, man
absorbs solar energy which pro-
motes growth to the physical body.
He cannot be exposed perpetually
to these rays, for if it were so, his
body would be destroyed. It would
become like the desert sands, un-
able to sustain life. So, it rests
awhile in the shade, giving off the
energy that it has used. The atomic
structure of this body has a slow
vibratory movement, and so comes
within the orbit of the range of
the senses. Thus, we are able to
see and analyze every cell and
know its function.

The human mind, in order to
function, must be housed in an
entire body. It certainly is not
anchored in the brain, for in having
the experiences of dreams, or
those periods of absentmindedness,
they are known to be as real as
those of the conscious state. We
are aware of the demands of the
physical body when it lies on the
bed asleep, yet are we aware of
time? Do we not have experiences
in dreams, seeing people and places
we have never seen before? I be-
lieve these to be rational and
reasonable that we function during
these periods in a spiritual body,
one whose vibratory movement has
the speed of thought and, conse-
quently, is the body that absorbs
cosmic rays and gives us our aids
to progress.

We say we project the mind
away from the body and bring
back to consciousness some new
idea, some new invention. Are not
all our material needs the result of
a thought creation we visualize,
plan, then build into a structure?
We see some object; its image is
transformed into a thought vibra-
tion and carried by the senses
through the nerves into the brain,
and passed by it into the mind

where it is registered in memory.
So we find every material thing
is a vibratory force, spinning in
motion, giving us an unreal picture
somewhat like the propeller spin-
ning in motion which appears to
give us a wheel. Speeded up, we
cannot see it. Yet, because of this,
it has not ceased to exist.

If we can give rational consider-
ation to a psychic body, then we
have the answer to pain being felt
in the severed limb. We have the
answer to the experiences of the
dream state, even though medical
opinion would have us believe they
are the result of overeating. We
also have the answer as to why
people and places seem familiar
to us that we have never before
contacted in the conscious body.

So much can be explained ra-
tionally if we accept the theory
of this psychic body. Only recently
science has found that by viewing
the tadpole under certain rays, the
future body of the frog could be
seen. Why cannot this theory be
applied to man? We would then
understand that in the "now" of
life we are as much in eternity as
we ever shall be. There is no need
to fear God. We have only need
to evolve mentally and so function
rationally in our world of matter,
in a sane and orderly manner.

We have no need to wait for
death to tell us we are Spirit
functioning NOW in the body we
will use immediately when we die.
. . . a body that will give us the
reality of sleep, whilst the memory
of physical life becomes the
dream, an experience of the past.

I believe that memory is that
record of our past experiences
into which we may look to see the
future in order to understand those
errors made whilst walking the
paths of mortal life on our journey
towards perfection.

Meditation has shown me how
interesting this quiet period can
be when we follow the mind on its
strange adventures through the
wilderness of doubts and fears that
dog the footsteps of man when he
follows blindly in the footsteps of
others who have blazed the trail
in that well beaten road to
Hallelujah.

I AM

*I am the earth, the sky, the air,
I am everywhere,
I am the mountains, oceans
and dell,
I am Heaven, I am Hell,
I am the first and last breath,
I am birth, I am death,
I am passion, love and hate,
I am destiny, I am fate,
I am the moon, stars and sun,
I am "all in all", I am one,
I am the seed, also the pod,
I am all there is, I am God.*

—DOLLY PETITT

STEP THROUGH . . .

(continued from page 17)

nize the Bible passages cited, and eventually to disclose my intimate experiences and record my observations. The latter are necessarily conjectural, and may or may not be valid.

I wish to avoid any intimation that I am cut out of the same cloth as some of the ancient prophets who evidently merited the special attention of the Creator; however, I cannot refrain from a brief quote from Webster and a passage from the Bible which made my revelation in front of the mirror, and some other experiences, pregnant with meaning for me. Of, "translate", Webster says, "3. To remove to heaven without a natural death. 'Enoch was translated, that he should not see death'; Heb. XI.5." The Bible goes on to say Enoch ". . . was not found, because God had translated him: (italics mine) for before his translation he had this testimony, that he pleased God."

The unknown fate of those who *Step Through The Veil* may not be an unpleasant one at all.

LAWRENCE . . .

(continued from page 7)

the accident. The ring could have been lost all these years or, from its appearance, easily could have been in the ground.

Now, for the conclusion of our story, let us go back to the scene in Rev. Mitchell's class room on that Monday night before Christmas, 1961. While we were sitting in deep meditation during the earlier part of the class, one of the students said to RJ, "R. . . , someone is trying to put a ring on your finger." No other student saw this act of some Spirit Entity, and none could understand the message until entering the apport part of the seance.

Then Rajah, the Apport Bearer, said to RJ through the trumpet, "R. . . , I have an apport for you which you will treasure all your life." Just then we heard an object drop to the floor. My friend RJ leaned over to pick up the object and said, "I've received some kind of a ring!" Slipping it on his finger, he exclaimed excitedly, "This ring fits my finger just like it was made for it." Then a voice said, "R. . . , this is Lawrence of Arabia. I want you to have my most treasured ring. Wear it and think of me always. I was wearing this ring when I lost my physical life in the motor-cycle accident."

You may be sure that, to this day, my friend RJ has never taken this most unusual apport from his finger.

THE CALL . . .

(continued from page 8)

beautiful flower, and the flower of mediumship can, indeed, be beautiful if the body and the mind are carefully tended and trimmed of all that which can retard one's spiritual progression.

God has given us a mental garden to care for. We select the seeds we plant in it, and it is only by diligent cultivation that we grow the very best. We can't afford to be indifferent gardeners, for in no time the good we have sown will soon be over-run with the bad.

God trains His servants in His own way, and His seat of learning is the college of life where they major in bitter experience. When God beckons to those He assigns to carry out His work, He often leads them away from the sheltered routine way of life into strange and alien territory where they may face unusual predicaments and perilous situations.

Sometimes they are destined to accomplish that which has never been done before. They may blaze a new trail; institute a new modus operandi, or aid the suffering in a manner unknown before. In order to combat orthodox viewpoint, they have to possess a fighting spirit, and if it is lacking, then God sees to it that they cultivate it in some way.

Each messenger of God has a high duty to perform. He must always be aware of his divine mission and be forever conscious of the fact that, as an instrument, he must live up to his divine calling. One of the essential requisites is that his mind must be made flexible to accommodate an ever-widening perception. Rigidity of ideas and fanaticism only act as an impediment to the furthering of his spiritual understanding.

It is only natural that those who work for God are going to allow Him to look after their interests. Like any good intentioned employer who has the happiness of his staff at heart, He always sees to it that their welfare is His concern. Of course, even though they are in His service, they will still be faced with life's hazards and responsibilities, but they should allow themselves to be directed according to His judgment.

Like the birds at migration time, they should not question His invisible influence. When a bird instinctively leaves on its migratory flight, it operates naturally and in accord with Divine Law. This same wonderful Law can also work for us, and the more we cultivate our finer senses, the more receptive we become to its higher influence.

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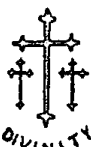
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(... For further details, see Directory,
pg. 26, "Spotlighting Churches" ...)

Circleville, Ohio

Sunday evening, March 11th, Truth Tabernacle had as guests, officers and wives of the Aladdin Temple Clown Unit. The officers present were: Dr. Frank B. Rasor, Director of Clowns; Lewis E. Nuzzo, Assistant Director; Harry G. Kurtz, Vice President; Alfred D. Maddox, President; Oran A. Traver, Secretary; Bela Z. Peterfy, Treasurer; and Ernest L. Moss, Quartermaster.

These men devote their time and talent to the sick and the crippled children of all ages everywhere. Their only reward is a smile from a small sad face. They too can truly be declared to be Ministers of Merriment, Laughter and Smiles. May God richly bless them in their labor of love.

Rev. Curtiss V. Morris, Minister of Truth Tabernacle, who also is the Chaplain of Aladdin Temple, delivered the sermon, "Days of Destiny." Rev. Morris was assisted by the following; Mr. Charles Hawkins, Mrs. Phyllis Hawkins, Mrs. Lucille Barrow, David Williams, Sam Williams, Mr. George McClain and, last but not least, his wife, Mrs. Dorothy Morris.



• Rev. Helen Davis, Pastor

Redwood City, California

Dedication of The Temple of Inspirations No. 2, U.C.M., by Dr. B. J. Fitzgerald and his wife, Mary, took place March 18th with many ministers and friends of Pastor, Rev. Helen Davis, present. With Marion Porter at the organ, healing, lecture, and spirit greetings comprised a lovely opening service.

The Temple of Inspirations No. 1, U.C.M., in San Francisco, Rev. Helen Davis, also Pastor, celebrated its second anniversary at the evening service on Easter Sunday. Special organ music, as well as refreshments following the service brought a memorable evening to a close.

Gardena, California

The First Spiritualist Church observed Easter with a special program, every chair being filled and extra chairs placed in the chapel. The Sunday School Department also took part in these services, and a robed choir rendered several lovely numbers. Five persons were extended the hand of fellowship.

Sunday, April 25th, Circiprimas Sunday was observed. Circiprimas is from the Latin, meaning the ceremonial observance of the first planned circle. This day is celebrated the first Sunday after Easter in the Spiritualist Episcopal Church. "The First Organized Seance" was the sermon topic of Rev. Floyd Humble, Pastor.

Tacoma, Washington

The State Spiritualist Assn. of Washington will open its 1962 season at Camp Edgewood, near Tacoma, June 3rd and continue until August 26th.

Outstanding California workers who will serve are: Revs. Helen Berçu of San Francisco, William Dickensen of San Diego, and Evelyn Allinger of Los Angeles, as well as Rev. Richard Ireland of Phoenix, Arizona. Minnie Richardson, Pauline Vinton, Glenna Weber and Rev. William Norton of Washington will also serve the Camp.

While enjoying the work of these fine mediums, it will also afford visitors an opportunity to take in the Space Age Century 21 Worlds Fair in Seattle.

Seattle, Washington

The Mary A. Tower Memorial Spiritualist Church sponsored the program for the monthly board meeting of the Washington State Spiritualist Association at the state camp on Lake Surprise, April 7th. Mrs. Jessie Hulsart was General Chairman.

The program included a potluck dinner and an evening of bingo in the hotel dining room followed by refreshments. A dance held in the auditorium attracted many of the church high school students. Mr. Lloyd Olsen was in charge of music and a combo from Fife High School entertained. Chaperones included Mrs. Minnie Richardson, First Vice-President of the State Association; Mr. Ray M. Champie, Secretary of Tower Memorial Church; Mr. and Mrs. Clifford Lanstrom. Refreshments were served at the dance.

El Paso, Texas

On March 25th, the Rev. Leona LaLonde, Della Klarmann, Lou Roberts and her son John, from the United Fellowship Chapel of Tucson, Arizona, were guests of the Open Door Truth Center.

Guests and members of the church were served a pancake dinner at the home of Mr. and Mrs. R. G. Vincent of El Paso.

In presenting her sermon, Rev. LaLonde gave the meaning of the communion service and why, as Spiritualists, we should serve communion in our churches.

Bread and wine were served by Rev. Kathryn Baker, Pastor, and Della Klarmann in symbology of the true meaning of communion.

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Torrance, California

Performing the first wedding of the Temple of Romthomid Spiritual Science Centre, Feb. 24th, Rev. Betty Gardena, Pastor, joined in marriage Hedwig Durham and Albert Bohni of San Pedro, Calif. Mr. Bohni has long been a healer in many spiritualist churches. Mrs. Bohni also being a student of spiritualism.

Best Man was Frank Kelly, and Maid of Honor was Mrs. Calhoun. Also guests were Mrs. Sylvia Leland, Mrs. Durham, mother of the bride, and Mr. and Mrs. Jack Davenport, daughter and son-in-law of the groom, as well as grandson. Reception following the ceremony was held at Mrs. Davenport's home. This was surely a day of happiness long to remember in the lives of the Bohnis, and a milestone for the Temple of Romthomid, formerly known as The Star of Knowledge at another location.

S-P-E-E-D-Y RECOVERY TO . . .

. . . Sophia O. Williams, the medium, whom friend Harold D. Kinney, of Inglewood, Calif., reports is recovering from a recent stroke.

On behalf of her many friends, we send birthday greetings for June 27th and many, loving thoughts and good wishes for her well-being. Although she may not be able to acknowledge just yet, those wishing to reach her may write in care of her son, Col. George V William, 807 Orion Dr., Colorado Springs, Colo.

. . . Rev. Jean Krause of the Spirit Guided Friends Church of Portland, Oregon, for a speedy recovery after a recent operation.

W. Gloucester, Massachusetts

Beginning at 6 a.m., a beautiful Sunrise Service was held all day at the Massasoit Spiritualist Camp. Many preferred to attend the early morning service at the cross on Wonpanogue Hill, staying for Easter breakfast and a circle. Following the afternoon and evening services, lunch and dinner were also served.

Contrasting with other cold Easters, this one was warm and delightful - with many lovely wild birds joining the worshippers in song.

Summer season information relating to the Camp may be found in the section relating to Summer Camps. Rev. Vivian L. Harvey will appreciate hearing from those who would be willing to work at the Camp this year as there is a great need for extra assistance.

San Bernardino, Calif.

Miss Alma Moser was guest speaker, Sunday, March 25th, at the Spiritual Science Church, NSAC. Miss Moser is a resident of Camp Lily Dale, New York. Following the healing and devotional services, cake and coffee were served to all guests in the Social Room.



• **Rev. Eva Taylor, Pastor**

Whittier, California

National Federation of Spiritual Science Church No. 193 held dedication services for the new church on Easter Sunday, April 22nd. Representing the National Federation Board, member Rev. Laura Rixon was present to extend a hand of welcome. Rev. Hazel Mahoney from Church No. 1 gave the invocation, with Rev. Hazel Byrd rendering a lovely Easter poem and benediction. Presented to the church in dedication of opening services was a beautiful oil painting of the Master Jesus, the gift of good friend, Rex Stanley.

P A S S E D

Coffey, Mrs. Lula, Bloomington, Ill., passed March 22nd Member of the JT & EJ Crumbaugh Spiritualist Church of Le Roy Survived by daughter, three sisters, two brothers, 11 grandchildren, and 18 great-grandchildren Rev Dale McKain, officiating

Core, Mrs. Florence B., St. Joseph, Mo., passed March 7th, 76 yrs Lifelong spiritualist and member of Astara Foundation of Los Angeles, Calif Mrs Lois Heiner, officiating

Couch, Rev. Harry Price, San Bernardino, Calif., passed April 17th, 62 yrs Co-Pastor of The Universal Church of Spiritual Illumination, U.C.M., and husband of Dr Lucile H Couch Native of Missouri and resident of San Bernardino 24 yrs Survivors include widow, Dr Couch, daughter Phyllis, two sisters, a brother, and four grandchildren

Morse, Rev. Myrtle, Paterson, N.J., passed Jan 15th Asst. Pastor of the Church of Spiritual Faith, Inc

Rice, Mrs. Lorena, Los Angeles, Calif., passed January 29th, 78 yrs, well-known spiritualist worker in northeastern Ohio, as well as having been quite active at Lake Brady Spiritualist Camp and Lily Dale, New York, and faithful Chimes subscriber over many years Survived by two daughters and two sons, and five grandchildren Rev. Ann Cannara of San Bernardino, officiating

Steventon, Seth, Terre Haute, Ind., passed April 2nd, 77 yrs Lecturer, healer, and charter member of The Psychic Science Church Rev. Nellie M. Hodgers, officiating

Terry, Mrs. Alice Love, Washington, D.C., passed April 18th Beloved wife of Rev Alfred H. Terry and mother of surviving daughter and son, as well as eight grandchildren and one great grandchild Being the embodiment of her name, she will be missed by all who knew her. Rev. Alfred H. Terry, officiating

Todten, Rev. Clara, Cleveland Ohio, passed March 30th, 70 yrs Well loved by all her fellow workers Rev P J Hendricks, officiating

Tuttle, Rev. Katherine B., Baldwin Park, Calif., passed April 3rd, 60 yrs Pastor of National Federation of Spiritual Science Church No 209, well known as The House by the Side of the Road since 1945 An able teacher of metaphysics, astrology, the Tarot and related subjects, she was also very active in the direction of making many gifts by the church to hospitals, as well as devoting her time untriflingly to the church and her invalid husband for many years before he passed on Her many friends and students admired and loved her and wish her an even yet more fruitful life ahead. Rev. Charles W. Adams, officiating.



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- CAMP EDGEWOOD**, Tacoma, Wash Opens June 3 Closes August 26 Write: Lillian Schachterle, R.R. 2, Box 539, Tacoma, Wash
- CAMP SILVER BELLE ASSN.**, Ephrata, Pa. Opens June 23 Closes September 3 Write Sec'y
- CHESTERFIELD SPIRITUALIST CAMP**, Chesterfield, Ind. Write to secretary for information.
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- HARMONY GROVE SPIRITUALIST ASSN.**, Escondido, Calif Opens July 4 Closes Sept 2 Write: Pearl Rannenber, Rt 3, Box 179, Escondido, Calif
- LILY DALE ASSEMBLY**, Lily Dale, N.Y. Opens June 30 Closes Sept 2 Write: Paul F. Johnson, Sec'y
- MASSASSOIT SPIRITUALIST CAMP**, West Gloucester, Mass Opens June 24 Closes Sept. 16 Write: Rev Vivian L. Harvey, 19 Lincoln St, W Gloucester, Mass
- MISSISSIPPI VALLEY SPIRITUALIST ASSN.**, Mt Pleasant Park, Clinton, Ia Opens July 29 Closes Aug 26 Write: Mrs. Grace L. Struve, 2423 N 3rd St, Clinton, Ia
- NEW ERA SPIRITUALIST CAMP**, Canby, Oregon. Write: Ruby Vigelius, Rt. 1, Box 575, Canby, Oregon
- OZARK ROCK CAMP & HEALING CENTER**, St Clair, Mo Opens June 15 Closes July 30 Write: Mrs E Steimel, R.R. 2, Box 61-B, St Clair, Mo
- SPIRITUALIST CAMP (NSAC)**, Pine Grove, Niantic, Conn Opens July 1 Closes Sept. 2. Write: Mrs H. Williams, Cherry St., Pine Grove, Niantic, Conn
- SUNSET CAMP**, Wells, Kansas Opens July 8 Closes Aug 5 Write: Phillip Reed, 705 Willis Ave, Salina, Kansas
- WESTERN WISCONSIN CAMP ASSN.**, Unity Park, Wonewok, Wisc. Opens June 30 Closes Aug 26. Write: Mrs L. E. Kress, 1522 S. 73rd St W Allis 14, Wisc

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SEPT. 5 through SEPT. 9

Rev. Anita M. Kuchler

Rev. Otto G. Fredricks

Toledo, Ohio

Serving the First Spiritualist Church, of which Rev. Fred Felix is Pastor, June 3rd, Rev. Clifford Bias, Minister of the First Universal Spiritualist Church of New York City and President of the Universal Spiritualist Assn., featured the topics, "The Avatar of the Ages" and "The Divinity of Man." Serving June 10th at the Church of Divine Revelation of Chicago, Revs. Wilma Mueller and Edwin Boyer, Co-Pastors, the sermon subject covers "The Pentecostal Power of Spiritualism."

Middletown, Indiana

Rev. Necnah of the School and Church of Divine Law made an appearance April 21st at the Masonic Grand Lodge in Indianapolis, Ind. demonstrating psychometry at a Pre-Easter party before 1,000 invited Masons. Reports coming in about the construction of her school indicate that by the end of summer, facilities should be expanded to accommodate more classes. She invites all friends to stop by this summer and see the progress being made.

Reseda, Calif.

Speaking at the Church of the Good Neighbor recently, well known lecturer and chairman of the board of directors of Unity Spiritual Science, Inc., in San Diego, Dr. G. N. Williams conducted two services entitled, "Seven Years of Plenty," and "Spiritual Blindness." Rev. Williams presents Christianity based on the teachings of true scripture, supported by scientific research, particularly in the field of extra sensory perception, states Dr. Hal Styles, Pastor.

Los Angeles, Calif.

Serving the Church of Psychic Light, Rev. James C. Mitchell, Pastor, at a well attended service in February was Rev. Austin Wallace giving Blindfold Billet demonstrations, and to a capacity audience in April the internationally noted medium was Rev. Brenda Crenshaw serving the church with a most interesting and worthwhile lecture, as well as messages.



- Front: Gary Pavlich, Jacklyn Pavlich, Donald McRitchie.
- Second: Rev. Guita Princeas, Pastor, Audrey Van Leuven, Elnora Grimley, Dorothy Grimley.
- Third: Madge Meddick, Iris Sinclair, Cleo McRitchie.
- Fourth: Charles Ingelbrigtsen, Theodore Princeas, Robert Puc, William Vander Werff, Robert Paulson.

Burlingame, California

The Chapel of Truth held Easter Services Friday, April 20, at the Burlingame Woman's Club of this city with special healing services being conducted by Pastor, Rev. Guita Princeas. Following the services, two children were named: Jacklyn Ann Pavlich, sponsored by William Vander Werff; Gary Richard Pavlich, sponsored by Robert Puc. Four members were baptized and received as members of the Chapel: Donald McRitchie, sponsored by his grandfather, Theodore Princeas; Dorothy Grimley, sponsored by Iris Sinclair; Audrey Van Leuven, sponsored by Madge Meddick; Elnora Grimley, sponsored by Cleo McRitchie. Both services were lovely. The children named were baptized with rose petals. After the members were baptized and received into membership, they were presented with pink carnations. The congregation remained after the service to enjoy the traditional hot cross buns.

A farewell surprise party was given Friday, May 4th, for Cleo McRitchie, Chairman of the Chapel of Truth for over ten years, and son Donald, who will be making their home in Sacramento and will be missed very much.

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NEW ERA SPIRITUALIST CAMP . . . A Place To Rest . . .

by Rev. Elvina Colburn, Gold Hill, Oregon

As I write this, thousands of people are looking forward to their summer vacations. Many are planning to visit the great Century 21 Worlds Fair in Seattle, Washington.

New Era Spiritualist Camp is just two miles from Canby, Oregon - - only a short drive from Oregon City - - all on the way to Seattle.

The location of the Camp is ideal for its purpose, and has been a Spiritualist Camp for over eighty years. The hotel, like an old friend, has a very comfortable, friendly feeling about it with a nice lobby and dining room, and nearby a snack bar where light refreshments can be obtained. Immediately upon entering the grounds one can feel the friendliness and hospitality radiating from the entire Camp.

Apart from the Camp itself, there are also many interesting places of historical interest to visit, as well as lovely drives along the river where one can see miles and miles of beautiful scenery. All this is well worth a visit.

As I have been asked on many occasions to give some of the details about the Camp and its activities, I shall mention a few of them here now.

The Camp will be opened this season on July 1st by Rev. Evelyn Allinger, well known Minister and Medium. Rev. William Holeton, Trumpet Medium, will serve the Camp from July 15th to the 27th.

Rev. Richard Ireland, as well as various prominent message mediums and lecturers also will be on hand to help make the season a very interesting and worthwhile one.

Healing services are held in the Healing Shrine - - a beautiful place in which to sit and meditate. It is surrounded by large shade trees, the seats being arranged in a large circle beneath them. Beds of brilliant flowers lend color and beauty, and over all there is that feeling of "peace that passeth all understanding."

Before the services, held in the chapel, a bell rings - - reminding

the author of some little village church on a Sunday morning.

Entertainment is organized by people on the grounds; some find recreation playing cards, or walking and talking and making new friends.

Message circles are held in the Healing Shrine, in the hotel lobby, and in the chapel. Rev. Holeton, as well as the other physical mediums, hold seances in the Seance Room built especially for this purpose.

Rooms in the hotel may be reserved in advance, and are very reasonable. Meals are served at regular hours, tastily prepared and plentiful.

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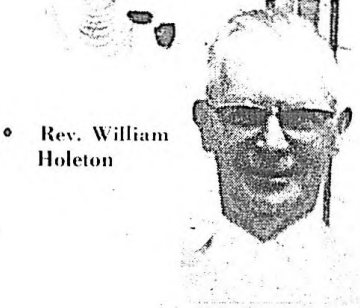
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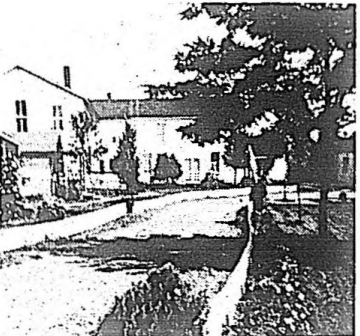
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