

Chimes



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TABLE OF CONTENTS

VOL. 21 AUGUST, 1962 NO. 8

FEATURES

"SPIRITUALISM. WHAT IS THE GOOD OF IT?" <i>Ralph Hicock</i>	3
"HEALING BY NATURAL LAW" <i>Rev. George Daisley</i>	4
"WHERE IS YOUR ATTENTION?" <i>Gertrude L. Holmgren</i>	5
"HEAVEN OR HELL" <i>Frank L. Hammer</i>	6
"AND A LITTLE CHILD SHALL LEAD THEM" <i>Al Aylward</i>	7
"HEMINGWAY STILL WANTS TO BE HEARD" <i>Bessie Scoboda</i>	8
"QUESTIONS AND ANSWERS ON THE BIBLE" <i>Corinne Helme</i>	9
"VIBRATIONS TO SATISFY THE SEARCHING SOUL" <i>Annette Spiegel</i>	10
"THIRTY YEARS AMONG THE DEAD" <i>Dr. Carl A. Wickland, M.D.</i>	12
"SPIRITUALISM CAN CHANGE MAN'S BELIEF IN GOD" <i>Dr. V. C. Christianson</i>	13
"PRACTICAL OCCULTISM" <i>Mervyn Coles</i>	16
"YOU ARE NOT ALONE" <i>Rolf Carlsson</i>	17
"MY LIFE AMONG THE HEADHUNTERS" <i>Rev. Enid S. Smith, Ph.D.</i>	18

DEPARTMENTS

ED BODIN'S PAGE	9
PSYCHIC EXPERIENCES OF "WE, THE PEOPLE"	10
IT'S THE LAW	11
LESSONS FOR STUDENTS	14
BOOK REVIEWS	15
SPOTLIGHTING CHURCHES	22
SUMMER CAMPS	24
CHURCH DIRECTORY	26
ASSOCIATIONS	31



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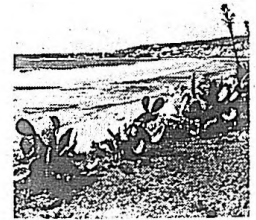
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• OUR COVER •



... August ...

OLD WORLD CHARM

Captivated by the spell of its languorous beauty and peaceful vistas, Dr. and Mrs. William Sherwood of Santa Ana, California, from their front yard, give us a glimpse of their hideaway paradise in Baja California, Old Mexico.



"SPIRITUALISM

What Is The Good Of It?"

This was the question put to me by a luke-warm skeptic at Camp Chesterfield, Indiana, where many phases of psychic phenomena are demonstrated by some of America's foremost mediums. From them, this man had received many proofs of survival, such undeniable and conclusive an array of proofs which he was reluctant to admit had never been given to him from the pulpit of his own denominational Church.

These demonstrations slowly were breaking down, through the weight of the evidence they contained. His orthodox scruples which had no foundation in fact, but to which he had hitherto succeeded in remaining stubbornly faithful. Fascinated and partially convinced, in spite of himself, he stayed on day after day and argued with me pro and con. He could not deny what had been presented objectively to his senses and his reason, and Truth slowly was planting seeds of conviction in his Soul which heretofore had been guided solely by Faith, aided and abetted, no doubt, by certain inherited religious perspectives - - - perspectives which fostered, in turn, an egotistical aversion to any further encroachment on his preconceived convictions.

Finally, in a last ditch defense of his orthodox objections, feebly he posed the question, "Well, what's the good of it? What good is it doing?"

Odd as it may seem, it is necessary to answer this question because of the nature of the world, and the tempo of the times in which we live - - - not the material orb which is moving through time and space with a precision unexcelled by the finest mechanism devised by man - - - but the world of intellectual confusion, erroneous beliefs, dogmas and self-idolatry.

Spiritualism awakens one to the realities of God's World and to the falseness of the man-conceived world of error, imperfection and materialism. The question of its practical value has been thrown at every new discovery from the time of Galileo, Harvey and Franklin down to Henry Ford and the Wright Brothers. My great-grandfather, for example, reluctantly installed a telephone, believing it was "of the Devil," but gradually

overcome his prejudices and enjoyed "listening in" on the party line.

An even greater hurdle for Grandfather to surmount was the "horseless carriage," a contraption which panicked his horses, and which, on one occasion, made a shambles of his garden as they fled in terror. He was also heard to opine - and he was not alone in this belief - that they were most likely the cause of violent thunderstorms and the reason for inferior milk from nervous and distracted cattle.

No intelligent person to-day questions the "good" of the telephone, radio and television, and the automobile. Only ignorance would prompt such a question - the familiar pattern of man's inability and stubborn unwillingness to understand that which is new and therefore strange. The challenge as to the *good of Spiritualism* springs from the same source.

In our world of swiftly changing values, culminating in the splitting of the atom, it becomes clear that we are close to the limit of our investigation of material phenomena. Science now recognizes that behind matter lies the indisputable Cause . . . Spirit. If more is to be discovered, a Spiritual Science must be developed. Many notable Scientists are moving in this direction, as are also many in Orthodoxy, - such as in "Spiritual Frontiers" - an organization promulgated for the sole purpose to bring back into focus actively and progressively those Truths which Paul so militantly and uncompromisingly stated, "we cannot do without" and, "it is expedient that we know them."

Meanwhile, Spiritualism long since has pioneered in this field and, of all religions, has produced concrete proofs of survival of Life after so-called Death.

Since the question of the *good of Spiritualism* is based on the assumption that Spiritualism is true, I could answer simply by saying the good of it is that *it is true*. So if it is true, then we know that God has established it through Law, therefore *it must be good*.

Actually, Jesus the Christ best exemplifies the answer to our question. His mission was, and is, to

(concluded on page 21)



• by Ralph Hicock

THE CHALLENGE OF THIS
OFT-REPEATED QUESTION
IS VOICED BY NOTED CAMP
CHESTERFIELD, INDIANA
MEDIUM, WRITER, AND
LECTURER





Britain's Own . . .

His Healing Mission Now
Continued In California - -
He Speaks On The Subject
dearest to his heart



◦ Rev. George Daisley
Santa Barbara, Calif.

In one guise or another - - although perhaps differently known in various ages - - spiritual healing probably always has been practised from the time mankind first became aware of his need for physical repair. It is quite likely the modus operandi has not changed greatly over the centuries. That healing knowledge always has existed, seems to me self-evident, aside from the various records, although, so far as I am concerned personally, only those records contained in the scriptures have real value to me because it is from biblical practices my work as a healer derives.

Everyone with a working knowledge of the human body probably will agree that man is a very complex machine. There is that minority, of course, who would not even go so far as to accept man as a creation of God. I think most would regard it as more than strange if, 'having made man in his own image,' God had made no provision to try and maintain him. This, it seems to me, points to spiritual healing as being a *natural thing* and not something that someone just thought up at one time.

It has often perplexed me as to why in cases, apparently similar, the results of spiritual healing border on the miraculous in one, while in another no apparent change is visible; it is even more strange when that person in which no beneficial change appears is the more spiritually evolved. This is no new problem, for we find David wrestling with it in Psalms 73 where he makes comparison in these words- "the ungodly, who prosper in the world . . . Verily, I have cleansed my heart in vain". In my experience as a healer, quite often spiritually unworthy people respond fully to spiritual healing power, while those who obviously are laying up treasure in heaven fail to gain similar benefit.

As I have indicated, this has been a puzzle to me, and, undoubtedly, to others for thousands of years. I am convinced that no man living can explain it in terms of healing or otherwise; maybe it is wiser to look around and

see if we can find some compensation. In this world we are subject to both physical and spiritual laws, but in the after-life only the spiritual prevail. I am perfectly sure that those of us who may feel like David . . . very sorry they have been following the straight and narrow path . . . will find in the end it is the only one that will emerge naturally into the broad highway of spiritual happiness and progress. Those who apparently have been doing so well in the worship of Mammon rather than God will find there is quite a job of widening ahead before the pathway opens out into that same broad highway. It is a case of short and long term policies, depending in the end upon divine justice, which I am certain is perfect and will so adjust our balances of life as to mete out to each a perfect measure. In the meantime, let us follow the scriptural injunction, "*See that ye be not troubled; for all these things must come to pass, but the end is not yet.*"

The healing of Naaman, the leper, as recorded in 2. Kings 5, is of much interest. Far too often it is assumed, especially amongst professing Christians, that spiritual healing generally, but particularly that in which patient and healer never make physical contact - known as *Absent Healing* - is a modern discovery or practice. With the increasing interest now shown by many enlightened minds in orthodox churches and chapels as to how interpretation of the scriptures is affected by the application of psychic knowledge, there may well grow up a general belief that such events originated with Jesus, or at least were not known before. The story of Naaman is worth reading, and also meditating upon, for there is no doubt in my mind that unless one pauses to give thought afterwards to what has been read, much that is of real value will not be apparent. The technique employed by Elisha on this occasion, and by Jesus in later days, had similar features. If the Gospel story in Matt. 8 concerning the healing of the Centurion's servant is correctly recorded, it will be observed that it has an important aspect shared with the Old Testament healing. So far as I know, it is the only New Testament report of an *Absent Healing* case.

(concluded on page 20)

**HEALING
BY
NATURAL
LAW**

WHERE IS YOUR ATTENTION?

What Do You See? . . . Hear? . . . Do? . . . Yearn For? . . . Think Upon? . . .

All sorts of things are continually swarming around us, but unless we give them our attention, they can have no point of contact with us. It is all a matter of attention. So, we must regulate our attention. This maintains our *Attitude* of mind.

If we believe that Consciousness is All, then we know that our attention must be on receiving ideas from this vast Consciousness. It is then the work of discrimination begins. In a world where both positive and negative forces are at work, we must have a certain standard we make for ourselves, and decide what we consider good and what we consider bad. Then the work of holding on to that which is good becomes the dominating purpose in our life. In the midst of troubles of all kinds, we must decide where we shall place our attention. If it is on what we call good, it follows, as night the day, that good must then come into our earthly experience, no matter if that which we consider good does not seem so to our neighbor. His life also is regulated by Divine Intelligence and it may be leading him in an entirely different direction. Jesus said, "*What is that to thee? Follow thou Me.*" That is the course set for the truly consecrated worker in the field of spiritual endeavor.

It is so easy to use certain words of truth; it is so easy to read wonderful books which explain many things to us. However, the test of our life comes in *how we apply those truths*. To get at the inner meaning, or essence of words, requires a devotion to God, and the determination to eliminate from consciousness whatever, to our present state of understanding, seems to deny the All Power of God. To seek at all cost that which will not only uplift our own self, but bring to all souls we meet something that will help to stimulate their thinking and bring to them that which will enrich their lives, this should be the dominating purpose of all who walk the earth at this time. Fear of the future, fear of atom bombs and all that would destroy our civilization today, is based upon the thought that we are separated from a loving God. To think that way is to allow ourselves to believe that individual rulers of nations are more powerful than our Heavenly Father who cares for us, and who has given His Angels charge over us.

As more people learn to focus their attention on God instead of the outward display of material strength, in just that proportion will the consciousness of man awaken to his true self, which can never be destroyed. The futility of killing the human body, since the Spirit which animates it can never be destroyed, is being taught to receptive minds. Gradually, it is becoming understood that immortality means not only a continuation of the mind beyond what is called death, but also the fact that we shall awaken to discover we have another body which is just as real to us then as the one we have now. One of the first things my husband, who passed to spirit over four years ago, said to me was that he was amazed to find he had a body just as solid as the one he had before death, and that it is, after all, only a finer degree of matter.

Right now, those who have become clairvoyant can see the different bodies we have surrounding this visible physical body. Like the radio which operates on different wave-lengths, the different bodies also function on different wave-lengths. As we understand this better, we shall realize why it is we do not see with the physical eye those dear departed friends who are living in their new bodies any more than we can see with the physical eye the rapidly revolving blades of an electric fan. As the blades of the fan revolve very rapidly, we look right through them to the other side of the fan, and we lose sight of the blades altogether because they are going at a higher rate of speed than the physical eye can see. This explains why our spirit friends are many times right near us, but we do not see them because they are functioning on a higher level, a higher vibration than we are. But they are with us many times in their great desire to be of help to us. When we center our attention on the inner God Self, we may hear soundless words coming from higher

realms of living - - - when we are ready to receive them - - - or the welcome voice of some departed friend assuring us they truly live and have not "gone anywhere."

All of this points to the need of getting away from centering too much on phenomena, but instead focusing the attention on that which produces phenomena. I recall how, long ago, I was so thrilled by a written card which had come to me in a public meeting where the phenomenon of card writing by spirit was being demonstrated. In speaking of this with the invisible Teacher who so lovingly helps me, I was told this: "It is just a demonstration of power, my child." These demonstrations are helpful to those who need them some time in their life, but we should never let our enthusiasm for all the different phenomena of Spiritualism keep us from following the more important job of *keeping our attention on the invisible cause* of all these things. When we have learned to keep our attention on God and the angel forces, we shall find ourselves partaking of the divine energy which creates all that is good and enduring.

Messages through mediums are the result of one phase of mediumship which has brought comfort to many people who have lost a loved one, and they bring assurance to the public mind that life is continuous



• by Gertrude Holmgren
Holly Hill, Florida

in the invisible world. However, to continue seeking just the messages, without endeavoring to learn something of the truth behind it all, is like centering the mind on effects and losing sight of the cause which produces those effects. This is the reason why some people do not advance in spiritual thinking, for they permit themselves to become satisfied with just one phase of truth, forgetting there are still more beautiful experiences ahead of them. It is like the traveler going up a mountain who suddenly sees a glorious view in one particular spot, and who decides to stay there, completely forgetting that the higher he climbs the mountain, the greater will be the vision ahead awaiting him.

Where is our attention? If our attention is centered on all the little details of life . . . without realizing they are but a small part of a great whole . . . our thinking, and all that we do, is liable to be based entirely on materialism. When we see God in all things, our mind becomes a better reflection of Divine Intelligence. This then becomes manifest in even those little things which go to make up the life of a human being.

The important thing in all living is to find the heaven which Jesus taught is NOT *lo here* nor *lo there*, but within the very consciousness of man. In so doing, we shall become better missionaries in helping to bring the manifestation of this heaven upon our earth today.

HEAVEN OR HELL



• Frank L. Hammer
San Francisco, Calif.

*If there was a hell,
And you saw a soul there,
And it wasn't you:
So you didn't care.
And you went away
And left it there.
Where would you go?*

—GLADYS BRYANT

**IS THERE
REALLY
SUCH A
PLACE?**



A poll taken recently at eight leading theological schools, covering more than 100 Protestant preachers-to-be, disclosed that only 29 percent think there is a real heaven and hell. What they rejected was probably the vividly described heaven and hell of Holy Writ, which obviously cannot be taken literally, or given materialistic interpretations. For not many people are of the opinion that the drama of life consists of one act, but believe that man lives hereafter in either heaven, purgatory or hell.

However, while most people have faith in the reality of these places, their ideas about the nature and location of these respective spheres are usually quite hazy. But, although their notions about life in these realms and their locale may be vague, seldom, however, do they have any doubts as to who goes to which place. Hell is usually densely populated with people the churches were unable to convert; while only a select few reach heaven, generally those of their own sect.

It is also something of an anomaly that the most ardent believers in the Biblical heaven with its golden streets, pearly gates, and winged angels strumming harps, that so few seem eager to go there, but do all in their power to postpone this journey as long as possible.

Man's ideas correspond to what he knows and the knowledge he has. As all important discoveries about the constitution of this world are bound to increase this knowledge, former beliefs about the celestial regions must of necessity be modified. Science has brought light into the mystery, or darkness, of orthodox theology, and swept away Biblical concepts which cannot be taken literally as if they were history and facts. They are symbols and their meaning lies deeper.

Some will say, who has the right, who dares to interpret the Sacred Scriptures - - - except churchmen and clerics who have more precise ideas of what heaven and hell are like? In this century of intellectual emancipation and freedom of conscience, this right belongs to everyone who dares to think for himself. The Scriptures are no longer a holy

ark which no one dares question, fearful of being destroyed. Furthermore, scientists never have asked permission of anyone to discover and to reveal the laws of nature to man, and never have hesitated to trample underfoot the errors and superstitions that impeded the march of progress.

Is there really a heaven and a hell? Where are they and what are they like? First of all, those who put heaven and hell far away, and far apart, are indulging in illusions. They exist not only in space, but in man himself. Those who wish to attain heaven will have to conquer more than gravity, for it will never be found with space ships or rockets. Did not Jesus tell us that the kingdom of heaven is within? Where else then can hell be?

Most religious systems look away from the earth to some fairer and better abode, quite oblivious of the fact that heaven, wherever found, will be of our own making. Heaven and hell are self-created and correspond to one's degree of spiritual enlightenment, which is rooted in the qualities of the individual himself - - - not in any material condition or locality. Depending on death to confer happiness and peace is like expecting the darkness to reveal the light.

It is the soul's attainment alone which determines its future status, which makes its happiness or heaven, or its unhappiness or hell. It is not a decree of the Deity or clergy. Ecclesiastical devices and religious rites are powerless to change the soul's condition after death. The spirit body, or etheric double, is more or less spiritual, according to the degree of purity the spirit has attained. It is these gradations of purity which decide our future abode and the different worlds in God's mansion which we will have to pass. We are not closer to God after death than before; nearness to God is *awareness* of Him, not a question of place. "For what matter where I be, if I be still the same?"

Is the hereafter knowable and explainable? YES! With the knowledge now available, man can establish relations with those who have left this earth, not only obtaining proof of their existence and

of the soul's individuality, but also the understanding of the law of solidarity of the living with the "dead," not only of this world but with those of others. There is nothing supernatural about communication between the spirit and the corporeal worlds. Traces of its existence are found among nations in every age. There is no hermetic seal on knowledge relating to the hereafter, and communication between worlds is a reality in the spiritual realms.

The most accurate and reliable source of information relative to the other world and conditions prevailing there is, of course, to be derived from the inhabitants themselves. Just as one living in a foreign country is better qualified to give information respecting it than one who has merely read or heard about it. There is nothing hypothetical about its inhabitants, for there is not only survival of life, but also consciousness and memory. The so-called "dead" are often in our midst and are fully aware of what we are doing.

While immortality is tacitly admitted by practically all religions, seeking proof of it is strictly prohibited. It is only Spiritualism that supplements the vague ideas of orthodoxy about the future life with the revelations of the existence of the invisible world surrounding us, and gives consistency and reality to life hereafter. It defines the bonds which unite the soul with the body and raises the veil that hides from men the mysteries of birth and death.

The regions beyond this earth-plane have been seen and visited by many seers, notably Swedenborg, Dante, and the Apostle Paul who, in a miraculous flash, beheld what heaven is like. He found human language totally inadequate and too feeble to describe the marvels he beheld.

Although heaven and hell have been visited by many spirit travelers, no clue is offered on how one gets there. Their exact location is mostly vague surmising, and there are many conjectures about their actual geography. However,

(concluded on page 21)

" . . . a tremendous performance, so outstanding that not only the members of my church, but I, myself, was amazed at the understanding and concepts these children have of the New Age truths."

Thus Dr. Keith Milton Rhinehart, Pastor of the Aquarian Foundation of Seattle, Washington described the Sunday devotional service conducted May 27, 1962 by approximately twenty children of the Foundation's Sunday School, ranging in age from six to fifteen years.

With candles in hand, shining for all mankind to see and follow, the children filed into the chapel one by one. As each child took his position he held his lighted candle high, expressing aloud his own thought to all the world on the significance of the light.

A thirteen year old student conducted the entire service in lieu of the minister. With a big smile on his face, he warmly greeted the congregation and invited participation in singing the Doxology, following this with a beautiful inspirational prayer, the Lord's Prayer and the Gloria Patri.

A number of short lectures followed by various young speakers relating to aspects of truth and wisdom they had learned through their studies. Two most interesting experiences of a psychic nature were related, as well as outstanding short lectures on Guardian Angels, Seed Planting, and Healing Forces, as well as a remarkable analysis of each phrase of the Lord's Prayer as its meaning relates to our philosophy. A period of questions and answers then ensued, clearly demonstrating the depth of knowledge these youngsters had attained.

The congregation was then led by two of the children in affirmations, followed by a demonstration of healing by the laying on of hands, two of the children with mediumistic potential giving impressive evidential demonstrations. Lasting approximately an hour and a half, the service concluded with song and prayer, an eloquent, moving tribute to their teachers.

This was not by any means the usual Sunday School presentation by children, but a devotional service long to be remembered and cherished as a forerunner of what the sincerity and spontaneity of these wonderful New Age children may achieve.

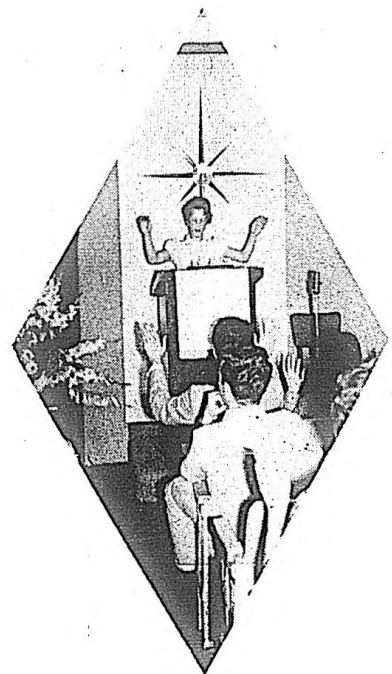
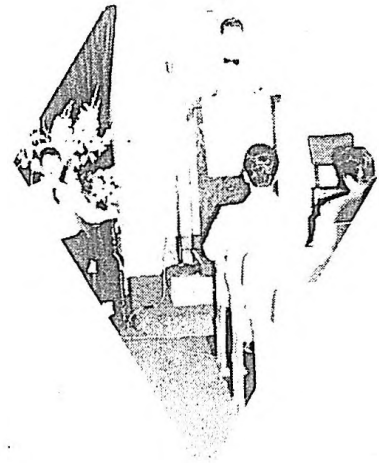
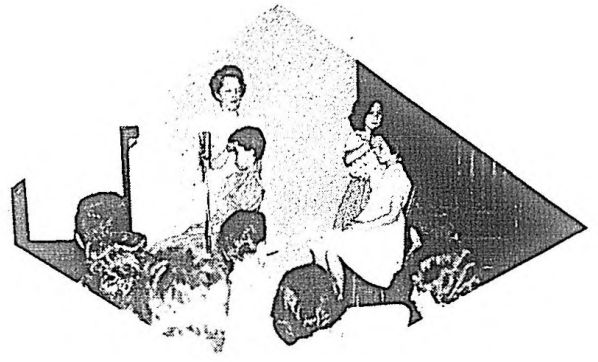
Dr. Rhinehart is of the opinion that because the program of the Foundation has been so vital and interesting, even to the children, tremendous spiritual, intellectual, and material growth has taken place. It is his hope to be able to meet many friends of *Chimes* when visiting the Century 21 Fair in Seattle this year.

And a
LITTLE
CHILD...

shall lead them



• by Al Aylward
Seattle, Washington





Merle S. Gould

the producer & director of these unusual productions, will personally introduce the pictures at each showing, and take part in the question period

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PHOENIX		SAN ANTONIO	
Westward Ho Hotel	Aug 4	Municipal Aud	Aug 18
Colonial Room	4:45 & 7:45	East Wing	1:45 & 7:45
DALLAS		PORTLAND - SEATTLE AREA	
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HEMINGWAY

... Still Wants To Be Heard

Editorial Note:

The following letter and message were received which, with the permission of the writer, seemed interesting enough to share. See if you agree.

Dear Friends:

Not long ago a friend lent me a copy of your magazine as I am very much interested in the subjects in it. Being what I understand is a sensitive -- hearing, and writing for invisible people who are my friends -- I became aware of this over two years ago when the first messages were written in one line with no separation of words. Now the words and sentences are separated, though not punctuated. I also do drawings as I have a number of artist friends in the unseen, all with different styles and subjects, and most interesting. I can draw myself, but not like my friends.

I am neither a spiritualist or a clairvoyant, never attended a seance or spiritual meeting, and do not go into trance. Yet I have received messages with information that would be most interesting to the world from such people as Franklin Roosevelt, Emmett Fox, Dag Hammarskjold, Clark Gable, and many scientists, doctors and diplomats. I have sent copies of the messages from Ernest Hemingway to his wife, from whom I received a Thank You card, but no letter.

I have worked on this subject mostly by myself as I find so many are not interested, besides I find it very embarrassing to mention it to people in fear of what they may think or say of me. I am of Scotch, Irish, English and French ancestry. My maiden name was Gillett, of the French Huguenots who settled in this country in 1630. I was born at Denison, Iowa in 1884, being now 77 years of age, married to Frank Svoboda, a Czech.

Please let me know what I should do? Should I continue to write

these messages and draw for my friends or not?

Sincerely yours,

Mrs. Bessie Svoboda

...

July 26, 1961

From Ernest Hemingway:

"I wish you would let my wife know I am feeling so well and that I am near her all the time. I was not trying to kill myself. I just do not know what happened. I must have fainted or become very dizzy. She knows I had dizzy spells after some of the many accidents I had, so tell her I did not kill myself. I was not that much of a coward. I was never even thinking of it, for I was thinking how happy I was to get home to the place I loved so well. She knows how I felt about our home, because I was always so happy there. It was an accident, and I am not going to let her worry that I did it on purpose. I did not, so believe me. And now, I would ask you for something personal... tell her I will not be late for dinner anymore, that I will always be on time by her side. Tell her I still love her by the moonlight, by the sunlight, by every light that is left for me to enjoy after so many years of interesting work all over the world. Let her know I am still interested, and if you want to hear from me again, just call me. I am very pleased to have met you, so for now... Adios."

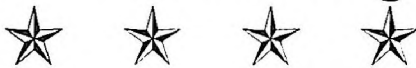
August 6, 1961

"Now I will tell you what I have seen in this short period I have been here... so much happiness and beauty that cannot be described in our words. One has to see the beautiful, beautiful things

(concluded on page 11)



Ed Bodin's Page



QUESTIONS TO ED BODIN AND ANSWERS

Question: I have just read in a national magazine that Spiritualism is decadent, that mediums are more or less psychic addicts of negation in morals and health, and that there is no record of any medium who has become a better person as a result of his or her mediumship. Will you please comment?

Answer: The sweeping charges you mention never make good arguments, as there is always the other side of any type of adventure and research. One could charge that Christianity is decadent; but, usually, the one making such a statement is pointing merely to certain Christians and their interpretations - - - not Christ's teachings.

To claim that no medium has become better through mediumship is to include Christ and His disciples and even mediums like Joan of Arc or Bernadette of Lourdes. Mortal persecution or infection does not mean spiritual failure. Doctors, and the medical profession, were at one time accused of sadism, and condemned for their theories and practices.

True . . . mediumship can be dangerous. So can radium and space science, or adventure into unexplored jungles. Once a door to the unknown is opened, one must be on guard against insects and infection. In the spiritual field, Christ told us how to develop a repellent of "psychic insects" and evil forces - but very few mediums use it. Even organized Spiritualism has neglected it, allowing orthodoxy to take advantage of it even in a diluted state of imperfection; but, that is better than none. There is evil in divination for profit, as Saint Paul pointed out in Act 16:16. But still, St. Paul was a medium who believed in discernment of the spirits; he had a great experience in this on the Road to Damascus.

Personally, I fear psychism when used for the sake of fortune telling phenomena. I depend on the Christ Light and ministering angels to protect me. All those who pray to God, are more or less mediums - and prayer can be beneficial. So don't take any stock in sweeping charges even if they are based on certain statistics. Look into the motives of mortals. Use the protective light of the angel forces as the space-suit of knowledge given in the New Testament of the creed-

less Christ, not found in the agnostic writings of the self-elected intelligentsia. The great scientific genius, Steinmetz, predicted the next advance would be Spiritual Science. This will provide the safeguard mediumship needs against the present danger of infection.

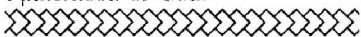
All the charges in the world against spirit truth and man's desire to seek and find, will not prevent this advance. When Spiritualism and membership are based on the life, motive, and survival of Christ, rather than on the Witch of Endor or the Fox Sisters, and spiritualists return to their thirst for righteousness and progression - then shall mankind reap the benefit of healing, protection, comfort, peace and good-will.

Question: Do Christian Spiritualists worship Christ in accordance with the orthodox Father, Son and Holy Ghost?

Answer: Judging from Spiritualist churches I have visited displaying the picture of Christ, I have found free thinking about Christ and His beneficial Light based on the New Testament, not orthodoxy. Christ did not ask for Godly worship, but for brotherly affection, love of the One Father, and good-will toward one's neighbor. It was the clergy, not Christ or His apostles, who emphasized the Trinity based on First John 5:7. It is one consciousness, not one entity, that is implied. In fact, one consciousness can apply to all those in the Light of Christ, just as Christ said *One with the Father*. Christ's prayer to God in John 17:5, indicates that Christ was "with God before the world was" just as there were others when God said in Genesis, "let us create man in OUR image."

The term Father, Son and Holy Ghost can be illustrated by the Sun, the Sunbeam and the Light of Day; for Christ is of God as the sunbeam is of the Sun. The Light of Day prevents darkness when the clouds of ignorance dim the sunshine, but the Sun is the source.

Since the clergy developed orthodoxy and tradition, let us hope that the clergy of organized Spiritualism will not develop any Spiritualistic orthodoxy to cause bigotry between those who have different interpretations of the New Testament as to the Brotherhood of Christ and the Fatherhood of God.



QUESTIONS AND ANSWERS



On The Bible

Question: What did the Master mean by the statement, "Whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven."?

(Matthew 16:19)

Answer: During earth life man prepares for his after-life existence. During his life on the inner planes, between death and rebirth, he makes preparation for his next physical embodiment. If his earth life has been lived to high and noble purposes the result will be enhanced abilities for good in his next life on earth; if he has lived for self gratification, without regard for the higher laws, he will be bound to corresponding negative states until through pain and suffering, he learns that "the way of the transgressor is hard." A life on earth, lived in the freedom that inevitably accompanies obedience, will lead to corresponding freedom in the spiritual world. Thus, what was loosed on earth will be loosed in heaven. Likewise, what a self-centered life binds on earth will result in a longer or shorter state of bondage in the after-life. In the words of Goethe, "The oftener we die, the better we live." Wisely and truly it has been said that the physical world is the Hall of Ignorance, the astral world, the Hall of Learning and the spiritual world, the Hall of Wisdom.

Question: Can an expanded science be counted on to restore religion to its rightful place in life?

Answer: Yes, when physical science will extend its boundaries to include the spiritual, religion will be restored to its rightful place in life. Science will then be the acknowledged ally of religion, the very foundation on which religious beliefs will be based. There is need for stressing the fact that there is nothing in the universe that is not obedient to law could we but trace all things to their ultimate source of causation. There is no spiritual truth that is not true scientifically, as we would find if our science did but expand its boundaries so as to include the spiritual worlds as well as the physical. Hence

biblical interpretation based on that more expanded body of knowledge called spiritual science is the only kind of an interpretation that will win and hold the attention of the modern scientifically minded man and secure for him sound and acceptable foundations for a living, transforming faith in divine and eternal realities. The primary aim of the New Age Bible Interpretations is to bring about a union between religion and science. In the New Age, religion will have become scientific and science will have become spiritualized.

Question: Does disease have any definite relation to rebirth?

Answer: Yes, indeed, there is such a relationship. Diseases may be divided into two classes, chronic and acute. While it is not an immutable law, chronic ailments generally have some past-life causation and acute diseases stem from breaking a natural law during the present life pilgrimage.

Two dread maladies are significant to this discussion. One is leprosy, the scourge of ancient days, and the other is cancer, the scourge of our modern day. Their center is not in the physical body but in the desire body, and both indicate that somewhere and at some time there has been an excessive misuse of the desire force. In Hebrew, leprosy means a *smiting*. It was considered a direct heavenly visitation on an individual for his misdeeds. Early Christians stated that a leper was a living sermon descriptive of a man's wrong doing.

Both leprosy and cancer are destructive manifestations of *Fire force*. Though they destroy, they also rehabilitate. Death from either of these dread conditions will be productive of regeneration in a future life. A person who passes from cancer will have a greatly purified desire nature in a more refined physical body, and both will be more responsive to spiritual guidance and illumination.

Excerpts from book of same name by Corinne Helene. Purchase from *Chimes*. \$2.10 postpaid, plus 8c sales tax in Calif.



Vibrations

TO SATISFY

THE SEARCHING SOUL.



• by Annette Spiegel
New York, N. Y.

Human life is filled with many kinds of vibrations. Although most vibrations are felt by all human beings, there are some that can be seen by very few people - those seen with the inner eye. More people however, *hear the truth of life* with the inner ear. Usually this is referred to as *hunches*.

The corporeal body of man covers his soul, which is real, and identifies him as *eternal truth*. Naturally, and without a doubt, the soul is more powerful than man's temporary manifestation because it is eternal and lives forever, whereas his physical manifestation is temporary, limited for him to wear for but a short time on earth.

Each soul born into this world arrives with a corporeal covering which is *the manifestation into form each individual mind thinks of himself*. Therefore, for our temporary material life on earth, we should be very careful with whom we associate, the places we go, the work we choose, the type of home in which we live, the person, or people, with whom we live and the different individuals with whom we have dealings.

Negative vibrations - - such as work we don't like to do, or people with whom we are friendly because of material gains - - can cause one to become confused, either mentally or physically. The basic reason why many people are unhappy is because they enter into vibrations which are contrary to the *true inner self*. There are people who will sell their soul for the material gains of fame, money, outward beauty, and temporary

(concluded on page 25)

(Psychic Experiences of "We, The People")

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."

"LOOK IN THE BATHTUB!"

by Henry Diehl
Irvington, New Jersey

Before her passing, my wife asked if I would wear a diamond ring I had presented to her on the occasion of our engagement in memory of our forty seven years of wonderful companionship and happy married life. In order to do this, it was necessary to have the ring enlarged to fit my finger. As it turned out to be a rather loose fit, I wore the ring only on special occasions, fearing it might slip from my finger accidentally.

Upon returning home one evening from a Christmas party given by an organization of which I was president, I noticed the ring no longer was on my finger. It was always my custom upon arriving at home to remove the ring immediately and place it in a special receptacle. Frantically I searched in my pockets, thinking it might have slipped off when taking out some sma^{ll} change. Everywhere I thought it might have dropped, I searched diligently. Finally, when I realized it might be gone forever, I cried bitterly. In despair I cried out to Dolly, my wife, and asked for her assistance and that of my spirit forces to help me find the ring. Then . . . most distinctly . . . I received the words, "look in the bathtub." Though I had not been in the bathroom since my return home, I rushed in to examine the tub. No ring in sight anywhere! So, I thought the words I had received must have been figments of my imagination.

The next day, talking to Dolly again, I told her the ring had not yet been found. Again I heard those same words just as distinctly . . . "look in the bathtub." So I looked again, of course, but still could find no ring.

The next day, in preparing to take a bath, I removed a metal receptacle which I had placed in the tub for the deposit of soiled linen, due to the lack of space in the bathroom. Usually I place several layers of newspaper under it to prevent scratching and scraping the enamel. As I picked up the receptacle, then removed the newspapers, there in the center beneath, lay the ring!

How did it get there beneath all those newspapers?

Had I found the ring in the receptacle somewhere, or in some other part of the tub or bathroom, one could suppose I had dropped it. This ring, however, lay in such

a position as to eliminate any accidental placement of it.

To me, of course, it proved the reality and truth of the many documented records of Spirit appor^ts, and was a personal revelation and blessing for which I shall be eternally grateful.

"A FAIR EXCHANGE . . . ?"

by Rita A. Schindler
Seattle, Wash.

In 1946, I made my first trip to San Francisco, and while browsing around the little shops on the many side streets, I found one that had a lovely silver bracelet in the window. This bracelet was one of those "one of a kind" variety, hand-made in Peru and was of a distinctive raised Egyptian design. Loving any Egyptian jewelry or art objects, naturally I bought it and another which had a lesser design of llamas. I was extremely fond of the Egyptian one, prizing it very highly. Then while out one evening in 1947, my house was robbed and, among many things, my bracelet was taken. I felt worse at losing that than some of the more expensive jewelry that was taken. An inventory list of the stolen property was given to the police, but they never found any of it.

In the meantime, I married and moved twice. All of these years whenever I bought a bracelet or received any as a gift, the thought *always* crossed my mind that it was nice, but I wished that it was like the Egyptian one I had lost. In the meantime, I found and joined the Aquarian Foundation in Seattle. At several seances, a loved-one came through and stated that they were going to leave an appor^t at the house for me and that I would be very much surprised. Now this lost bracelet had never once been mentioned at church, nor did any of the members know about it. I asked how I would know the appor^t when they did leave it and he laughed and said that I would know it. Well, I had received several appor^ts in the six years I have been going to such seances and thought, "Well, many have claimed to receive them at home, but I never have. I just hope that I will recognize it when I see it", never dreaming that I really would. Yet, I did not for a minute doubt that I would receive one.

In the meantime, I bought a red jewel case. Two years ago my hus-

band and I went on a 5000 mile motor trip. I completely emptied this case, cleaned it out good and refilled it with various jewelry I thought I might use on the trip. Upon our return, I again cleaned out the jewel case and put some other odd jewelry in it. Recently I mislaid another bracelet which was similar to the lost one, but not Egyptian, and while looking for it I opened the red case and *there was the Egyptian one that had been stolen almost 15 years before*. I just could not believe my eyes! It was laying out flat and just as if someone had laid it in the box with loving care.

No one had seen the bracelet since the day it was stolen. My husband had never seen it before. There is no other explanation as to its re-appearance but by appor^t, as no one but myself has access to the jewel case. I *know* that spirit helped me to get it back.

Now I cannot find the one I misplaced; maybe they took it in exchange?

"MY BROTHER'S LAUGHTER"

by Vivian M. Meyer
Dover, New Jersey

Last April, my young brother passed away after a sudden, short illness. For many years it had been our custom to entertain him and his family on New Year's Day. Although I had invited his widow and two children to be with us that day, I was deeply saddened by the thought that he would not be with us.

Suddenly, during the very early morning hours of New Year's Day, I was awakened by the sound of joyous laughter. It was my brother's laughter! . . . there was no doubt about it, for he had a very distinctive laugh, with a deep, hearty chuckle. Although he was not able to spend the day with us in his physical body, I was happy in the thought that he did get the message across to me that he would be with us in spirit and that all was well with him.

If you like this feature, write in your own psychic experience. It will encourage others to share theirs also.



IT'S THE LAW

by David Ravin

... "MENTAL AND SPIRITUAL HEALING"

Any person who practices, or attempts to practice, or who advertises or holds himself out as practicing, any system or mode of treating the sick or afflicted, or who diagnoses, treats, operates for, or prescribes for any ailment, blemish, deformity, disease, disfigurement, disorder, injury, or other mental or physical condition of any person without having at the time of so doing a valid license from the State, is guilty of a crime.

The law, as well as Spiritualists, are concerned that such statute does not interfere with the practice of our religion; it is, therefore, readily understandable why provision is made that there be no prohibition against any kind of treatment by prayer, nor interference in any way with the practice of religion. A Divine Healer has been defined by our Courts as one who is capable of healing the sick and the afflicted through divine interposition induced or made active or efficacious by means of prayer or supplication.

Some statutes requiring a license for the practice of medicine cover the commercial practice of healing by prayer, coupled with manipulation; but where no charge is made for the service, and recourse is had merely to prayer, without the employment of material or human agencies, it cannot be said that the person invoking Divine interposition in behalf of another is within the statutes requiring a license. Some statutes have been held to apply to attempts to heal diseases by mental suggestion or by a system designated as "suggestive therapeutics," but other statutes have been construed not to apply to mental therapeutics or any form of treatment of the sick which makes faith the curative agency.

In some cases it is held to be a violation of the statutes for an unlicensed person to treat or undertake to heal by the laying on of hands, coupled with mental suggestion, prayer, or prayer and manipulation of the muscles and nerve control; but in other cases it is held that the laying on of hands

coupled with alleged healing by a direct Divine agency is not within the statutes.

Under a statute making it unlawful to practise medicine without a license, but not attempting to define what constitutes "practising medicine," it is held that the term does not include the giving of treatment by the system known as Christian Science; but where the meaning of the term has been extended by statutes to cover all treatment of whatsoever nature for the cure of physical or mental ailments, the giving of Christian Science treatment without a license is in violation of the law.

Your letters of comment and question are most welcome to Mr. Ravin within the scope of the subjects of this column. Although no correspondence may be entered into, many interesting facets of these subjects may be shared with readers.

HEMINGWAY . . .

(continued from page 8)

that are here to enjoy; the fact that there is no pain, no trouble - - - just heaven on earth. This is really what it is . . . a heaven full of colors and everything that makes life one wonderful adventure. It is so wonderful, it does not seem possible that such a place ever existed - - - to me particularly, as I have seen so much of the rough life, full of sorrow, ugliness, hunger, and greed. It is not here; that is for certain. It is not even talked about here. All the conversation is so clean, and so good . . . I cannot express myself . . . as, never in all my life on earth have I seen anything like it.

"I wish you would tell my beloved I miss her, but not that I don't see her and hear her; she cannot do the same for me. I feel kind of bad about that, but it will not be many years until we will be united. I hope she will forgive me for writing about being united because she still has a full life ahead of her. Tell her I will be near her for some time, then I will leave to get interesting records for her, if you will be so kind to help me get them to her.

(I asked if she would understand what that meant.) "Yes, she will understand, and I will get her to answer your letters as she will be very much interested in what I have to write her, and it is all true. You tell her not to go over the mountain for a while yet; it will be more lonesome than to stay where she is.

"Much love from your old coot, a little kiss on the nose, and much love in my heart to you always."

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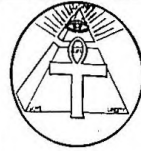


God is Spirit, and they that worship Him must worship Him in Spirit and Truth. John 4-24

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Thirty Years Among The Dead

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

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The "Car Barn Murderer" of Chicago, Illinois, a victim of the environment in which he was reared, found his way to Dr. Wickland's circle some time after he had been executed. He returned to the circle several times to tell his story and bring to earthbound spirits of similar experiences an understanding of the two worlds in which we live.



Spirit: Pete Neidemeyer

Psychic: Mrs. Wickland

I want to come here tonight to tell you that I also am one who is very thankful to you, although you probably do not care whether I come again or not. But I do know you helped me to something like happiness which I thought never could be mine.

I was nothing but a wild beast in earth life, but still, when you do not give children proper training, how can you expect to have good men? I had no training at all. My mother was very wild and did not care what became of her children. She thought: "Let them take care of themselves."

So you go out in company with others and get into first one game then another. Sometimes you go to church. I didn't believe in that old story about Christ. I could not believe it, and I thought there was no such thing as what they taught about Christ, and if there was, what did I care?

I walked in the path of evil from the time I was a little boy until I got to where I could not live any longer, whether I wanted to or not.

I would say, if you have children, please give them an understanding when they are little. If they take anything from a person, make them take it back where they got it. Don't let them get the idea that you will take it from them and think it is alright. If they steal once, they will again, if not properly taught.

When I stole, my mother thought I was a smart boy. I kept on going from bad to worse. I belonged to a gang of about a dozen boys. We got so bold and desperate that we did not care what became of us. We got into all kinds of hold-ups and the more we got into, the

better we liked it. At the least, we held up and killed people. The result was that we were caught and hung.

In that car barn murder, however, I did not kill any one. I was with the gang, but the one who did the work did not get hung; he got away. We four were hung, because we were there. I was innocent. My work was to watch, which I did, but I did not murder.

If you have any influence at all, do not hang people. Let them have another chance, because sometimes you will find they are innocent. Keep them in the pen; give them another chance.

If they are hung, then where are they? All they have in their hearts is hatred. They go back to earth life and do more mischief. They control people and obsession steps in.

Years ago I was brought to this circle through our neighbor girl. I liked that girl very much. One day she went away from home and I thought I would go with her.

I did not realize that I had been hung. I did not realize that I was dead. I had gone home and had stayed there for a long time, but I did not know that I was dead.

My mother was a strange woman, but from what I have seen since I came to the spirit side of life, I realize that she was obsessed. Nobody could do anything with my mother. My father and my brother were very good people, but my mother and I were the black ones.

This neighbor girl was good, and she always tried to do the best for me that she could. The day I followed her, she went to this man's house (Dr. Wickland) and she went into a little room and spoke with the psychic through whom I am talking now, and I saw things that day that I had never seen before. I did not know what they meant. Somebody seemed to keep me there, and I could not get away.

Before I knew much, I was sitting in a little meeting. I heard singing and before I realized it, I was full of life again. I could talk and my throat did not hurt me any more. I began to wonder what had happened to me.

You talked so kindly to me that it helped me. You talked to me about the real life on the other side. You helped me to an understanding of life . . . not what the church and ministers taught, that we should pray to God and believe in the blood of Christ, and

Christ died for our sins, and that if we believe that we shall go to Heaven.

I was not the kind that could go on that straight road, because I felt that was too easy, and I couldn't believe that we could get to Heaven without any effort on our part. I knew I was bad, yet I felt in my heart that I should do something to try and be good, and do good for what I had done bad. The thought of that seemed to be more reasonable than that of jumping from my bad condition right into Heaven. I thought I would not be a very good example either.

You commenced to talk to me about the philosophy of God in a way I had never heard before, and it appealed to my sense. I hope somebody will talk in that way to my fellow men who are in the condition I was. It would touch their hearts.

There are many of them who are not bad, but nobody cares for them. The majority of them do not believe in the Jesus Christ story. As they are now, they are going to the dogs.

When I passed out of my body, you told me that I should look for spirit friends who would help me, and that my first lesson would be to serve others. I have had a very hard time.

The first thing I had to do was to conquer self, and it is very hard to conquer selfishness when you have never thought of anything else but selfishness. We must conquer that before we can do any work at all in the spirit world. When we seek to overcome our bad habits and to live for others, then we get out of the selfish state. My heart was very hardened, but finally I cried out, "Not my will any longer, but thine."

The first thing to be done is to help serve the very lowest we come in contact with. I felt that I did not want to assist with this or that, but I had to. I had to learn patience. When we can serve without grumbling and do it for the love of our fellow man, it does not seem so hard.

So I have gone on and on, from one thing to another, always learning, and through learning I have stepped into a more beautiful condition, advancing by stages, but only through learning.

I have a beautiful little home in spirit world by this time, and I am happy, but my work is not done yet.

My work is to keep on helping those who need help, and to try to influence the boys on earth not to do the mischief they are planning, but to try to be good, and do the very best they know how for their fellow men.

(to be continued)

SPIRITUALISM . . .

Man has so many ideas about God that it is difficult for the thoughtful person to decide what is true and what is not true. As a matter of fact, so much that man considers true about God is merely his own invention, so it becomes difficult, if not impossible, to know what to believe and what to reject. God certainly is not the "man"

CAN CHANGE . . .

which many religions make Him, nor the personal power which hears every prayer and is always at each man's beck and call. That is a child's conception of God, and is very far from the reality.

God is a power which is not personal, yet is not impersonal. He is not personal in that He is not attending to the prayers and needs

MAN'S BELIEF . . .

of each individual. Yet He is personal in that He does not leave His own creations without aid. "God" is something very difficult for those on the earth plane to understand. Even the understanding of those in spirit is imperfect, for to understand God completely would be to be One with Him. However, we do have a better idea of what God

IN GOD

is than you have, for we have not the desires for material things and the suffering of the material body which make God a power needed to heal these ills. To us, God is a power which has not only, in some way, brought all things into being, but keeps them full of life and does not permit anything to transpire which is not the result of His planning and His will.

• by Dr. V. C. Christianson
Sherwood, Oregon

Received thru automatic writing

We know that God works in many ways, and one is through His agents, sending His messages from plane to plane in such a way that all spirit powers become His ministers and obey His laws and wishes. This sounds very personal,

(concluded on page 25)

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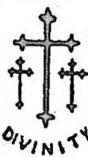
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LESSONS FOR STUDENTS

"Your Aura And What It Reveals"

PART I.

The aura which surrounds every living being is a true and infallible index to its character, for it correctly reflects the thoughts, aspirations, weaknesses and state of health of the individual. Thus, a properly trained and competent observer cannot be deceived when observing the aura.

We know that auras do exist, for we have the testimony of a host of reliable persons who have seen them. Such testimony comes from every country in the world, from those who have no need to make false statements. While it is quite true that most individuals cannot see the auras of their fellow men . . . the vibrations being higher than those which ordinary sight can encompass . . . it is, nevertheless, true that the auric emanations can be seen and interpreted by those who have spiritual sight, for to them the high vibrations present no problem.

Nearly everyone is sensitive to the auric vibrations of others, even when they cannot see them. One either feels at ease with an individual, or else experiences strain, tenseness, or even animosity when in their presence. This is partly because the vibrations of one person may clash with those of another. Take, as a simple example, the various notes of a piano. All the notes are good and of equal value and beauty when sounded alone. Some, when sounded together, produce harmonic chords, pleasant to the ear and soothing to the nerves. Others, when sounded together, produce discord, rasping to the ear and disturbing to the nerves. Sound is vibration, and some vibrations cannot be mixed with good results. Auras also are vibrations, and likewise, cannot always be mixed indiscriminately with others. These auric clashes come about because of temperamental, psychic, and physical differences in individuals. Sometimes one feels a distinct sense of well - being in the presence of a certain person, or an inflow of buoyancy and inspiration. Sometimes the reverse is true, and the vitality seems to ebb away, depression settling over the individual. Again, the auric blending is the determining factor.

In observing the aura, it may be determined whether it is healthy and well - developed, or whether

it reveals a devitalized condition from sicknesses, excesses, or unwise thinking and emotions. The healthy aura extends outward from the body in strong, unbroken lines, forming an outer layer of protection which guards the physical body against disease, infection, and the entrance of directed thought or entity contact. It is, in fact, the invisible armor the body wears for its protection.

The lower auras of man follow the shape of the human body in outline, even to scars and deformities. Generally they are seen by a clairvoyant as composed of greyish violet mist. The higher auras assume an ovoid shape, within which the lower auras of man function. Thus, at the core we find the physical body of man, next, his astral auras shaped like the human form, all contained within the higher oval aura, or "egg."

The astral aura, in appearance, is like a mass of colored mist, interpenetrating the physical body and reflecting in its colors the desires, characteristics, and emotions of the individual. The spiritual aura, however, or the Divine Principle, sometimes called the "Buddhic Aura," is so beautiful and so high in vibration that it is rarely seen. It has been described by those who have seen it as being of inconceivable beauty, more in the nature of living light, than a mere mist. The first color one sees in this aura is a band of spiritual blue, of a tint and nature not recognizable by those who have not seen it. Above this band or zone is a rim of glorious light, described as the very essence of golden light.

However, it is with the lower auras of man with which we wish to concern ourselves in this lesson, for it is in these colors and forms that we read the character and needs of each human soul.

Those who can see the auric emanations around others find it a fascinating study, for the aura is never stationary; it is always changing as the mood or thought of the individual changes. Colors vary from the lightest and most delicate of hues to the very dark one, even at times to black. The darker and more forbidding colors belong to the individuals who are more brutal in nature, with no spiritual aspiration or comprehension. As intelligence grows and as spiritual thoughts and desires take prominence, the aura lightens until one

finds a sparkling array of clear pastel colors about the person who is highly evolved and free of material desires. Bands of colors arrange themselves in orderly fashion, forming an infallible guide to growth and development.

It is an interesting fact that auric emanations surrounding the individual do not die with the death of the body, but continue on into spirit life. Thus in the life beyond there can be no hiding of character flaws, no pretense of spirituality for the sake of impressing others, for the colors which surround the spirit body unmistakably reveal the Truth.

During earth life, man often becomes adept in assuming a personality to fit any occasion, one which he assumes will please and charm those he is with. In spirit, this disguising of the real self is impossible, for each will see the other for what he truly is. Such discernment of the spirit is, to some degree, possible here on earth. The auric clash, or feeling of incompatibility, gives an index from which one may determine, to some extent, the soul qualities of another. Clairvoyants, of course, can see the aura, knowing positively the Truth about an individual. However, even the undeveloped student, by following the prompting of his inner awareness, and by heeding the registering of his auric compatibility or incompatibility, may avoid contacts with others that can produce nothing but eventual discord.

(To be continued)

Much additional material may be found elaborating on a description and study of the aura in the following recommended books which may be purchased from Chimes, P.O. Box 308, Brea, Calif.

Expanding Your Psychic Consciousness, Vols. I & II, \$1.10 each
Man, Visible and Invisible, \$5.10
The Human Aura, \$1.10
Thought Forms, \$4.60
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The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to put the other somewhat higher.

- BOOK REVIEWS -

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by Annie Rix Militz

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Right where you are - - not in some other place, among other people, or all by yourself - - but right where you find yourself now is where you are to learn concentration. The old idea that we must go to a nunnery, or to some secluded spot in a mountain, or be completely to ourselves before we can find self - control and be at peace is an idea we must dismiss. Learn "how" to find time for concentration, or meditation, else you might as well say, "I have no time to be useful." You have all the time there is and you can do with it what you will.

How to concentrate, its nature and purpose in daily life, and what may be achieved with it has been sized up very simply and briefly in these few pages. To learn how to be free of fear alone is to have all things . . . all it takes to do it is to learn concentration.

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It is said of Gibran that "if words can be said to sing, then he is possibly the most musical of all artists . . . and one of the most quoted . . . for his words are packed full of the wisdom and mysticism that is eternal." A surprising aspect of many of the writings in this, the largest and most comprehensive volume of his works ever published, is found in the fact that he was scarcely twenty years old when

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With translations into more than twenty languages, the appearance of this book was said to have marked the entrance to a new age of thought. Combined with information received from the Etheric world, this book tries to answer the questions of "whence" and "whither" in a logical and scientific manner. In it we learn how "the etheric body is the body which holds together the material body on earth . . . that the mind does not change by death, but only functions in different surroundings. It is only character and memory which really count, thus the reason for continuing to develop our character, for as we develop here, so shall we be hereafter. Our physical life is but a small part of our life, which, coming from the Etheric, returns to it at death . . ."

Those engaged in the new sciences of the Space Age are discovering new worlds about us, hitherto unsensed, but nevertheless very real. The Etheric world, now becoming more and more of a reality, is the subject of this book - - how it is both a condition and place, encircling our earth as do the belts and zones around the planet Saturn, and interpenetrating it, in which lives all that forms the basis of our physical world.

According to the author, ". . . the day will come when to disbelieve in the reality of psychic phenomena will be but to plead ignorance, and to scoff will be accounted foolish . . ."

Many of the subjects discussed in this book are also more fully considered in several other books

by Arthur Findlay which may be purchased through *Chimes*: "The Rock of Truth," "The Unfolding Universe," "Looking Back," "Where Two Worlds Meet," "The Psychic Stream," "The Curse of Ignorance," and "The Way of Life."

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by R. Swinburne Clymer, M.D.

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Because of the difficulty in obtaining medical attention at night, over holidays and weekends, and change in the concepts of many physicians, the once discarded common home remedies are again returning to popular use. Regarded as forerunners of a New Dispensation wherein God's Law will function, and medicine, as such, will gradually become unknown; fruits, nuts, cereals, legumes, vegetables, and herbs, because of their contents, will be so combined to be both food and medicine, and nature alone will be the basis of all curative agents. Emetics, steam and pack baths, internal baths, remedies and their preparation, medicines of our forefathers, and a complete index of the common and latin names of all agents described are in part, the scope of this system outlined by Dr. Clymer, one of the most eminent writers in the field of metaphysical - occult philosophies.

"ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM"

by Moses Hull

(p) Vol. I, 256 pgs., \$3.00 postpaid, plus 12c sales tax in Calif.

(p) Vol. II, 385 pgs., \$2.25 postpaid, plus 9c sales tax in Calif.

Both volumes bought together, \$5.00 postpaid, plus 20c sales tax in Calif.

A Concordance, or ready reference, to the principal passages of the Old and New Testament scriptures which proves or implies Spiritualism, together with a brief history of the origin of many of the important books of the Bible.

Originating in 1895, with many subsequent reprints, this paperback addition makes possible in condensed, less expensive form an interpretation of the Bible that helps to batter down the walls of superstition and ignorance that have been connected with the role spirit communication, or spiritual or psychic gifts, has played down through the ages. In Acts of the Apostles, for example, no matter when or by whom it was written, this book alone has more proofs of Spiritualism in it than any other book in the Bible; in fact, when referring to it in this connection, one must almost refer to the book in its entirety.

The reading of these two volumes by Moses Hull, then rereading the

Bible in the light of this new interpretation, gives one the certain conviction that the Bible is Spiritualism's very own book.

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A Study in Human Nature
by William James

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Another worthy paperback arrives from the field of important, enduring books. Interesting to the layman, indispensable to the scholar, what was originally the Gifford Lectures delivered by Dr. James at Edinburgh University, since 1902 has become a text, classic in its scientific analysis and comparison of the religious emotions felt by people.

The intervening 60 years have added only greater interest and emphasis to what is considered a masterpiece in the study of the psychology and pathology of religious life. During the writing of 'Varieties', Dr. James experienced physical and mental ill - health, knew at first - hand the 'dark night of the soul,' and that of recovery. He wrote not only of the psychology of the religious experience, but with penetrating understanding and fanatical fairness describes the reality of the unseen world, evaluates the mystical states, and explores the realms of the supernatural and psychic. With an unparalleled consciousness of 'positive thinking', this book has been said to be one of few which you could conceivably choose to take to a desert island with you.

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SO much has been written about Occultism, yet how much of it is intelligible to the ordinary person?

The searcher for occult knowledge buys a book on the subject and finds to his dismay a mass of unintelligible symbols and a history of the occult.

Rarely does he find anything practical, and then it is usually a complex ritual needing daggers made by hand, bells of various metals, and various implements all virtually impossible to obtain.

In accounts of ancient rituals, such as in the celebrated *Grimoires*, the seeker may find that a certain ritual entails the killing of a white cock at a lonely crossroads at the stroke of midnight during the period of the waxing moon.

Why all these weird instructions, this mumbo - jumbo guaranteed to arrest most people's interest in the occult?

In trying to solve this, and in reaching down to the basic principles of Occultism, one must define terms. Practical Occultism, synonymous with magic, is the acquiring of power to control the environment.

The acquisition of this power is the difficulty. It is there, it is not a figure of the imagination. History is full of people who have used this power, some for good and some for evil.

This power for good and for evil seems to originate from one source, and that source has been given a variety of names, the Unknown, the Great Unmanifest, and so on.

The partition between psychology and Occultism is a thin one, and is being made more and more transparent by modern workers in the field of psychology.

The main difference between the two lies in the fact that the new psychological truths were known to the occultist many thousands of years before the advent of Christ, as is seen in the early books of the Hindu, Egyptian and Hebrew civilizations.

Psychologists have now established the fact that man possesses three minds, the superconscious, the conscious and the subconscious. These are not anatomical regions, but are best expressed as modes of thinking.

The conscious mind is the one constantly in use—the realm of logical thought.

The superconscious mind is very rarely used, and is the type of thinking in ideas, not in words, where intuitive flashes come into play.

The subconscious mind is often termed the primitive mode of thinking—a pictorial method where things are imagined. Primitive because it existed before language,

and because it is the normal mode of thinking of the very young.

The occultist recognizes these three modes of thinking, and knows how to use them to a greater extent than the normal person.

For example, take a mathematical problem. If this problem has a geometrical basis, the subconscious mind will be used to obtain a clear picture of the geometrical figure.

If arithmetic is involved, then logic is required and conscious thinking. If algebra comes into the problem, then the superconscious mode of thinking is required, as one is dealing with abstractions.

Where does the power from the Great Unmanifest come into this? The inflowing of power into the mind causes an intensification of the three modes of thinking.

As the late Dion Fortune said: "Power enters via the mind of the operator."

Life is made up of problems, and the main object of practical Oc-

closed, and the first problem to confront the occultist is the opening of this gateway.

There are many methods, but all are based on the fact that the mind must be stimulated to vibrate at a higher than normal rate.

In the Occultism of the Occident these methods are ritualistic, and not meditative as in the East.

Here lies the explanation for the weird instructions for these rituals. Certain words, certain drugs, certain plants, certain stones and other objects carry a potential power that can be utilized for stimulation and the consequent opening of the gateway.

Drugs have such a power, but the disadvantage of using them is obvious. Many geniuses have resorted to this method.

Plants give off vibrations, especially mistletoe for example—hence the part played by it in Druidism. So do many trees, which is the

stimulation they dance naked in a ring, repeating certain words.

Dancing has always been a stimulus, as is shown by the long history of the whirling dervishes of the Middle East.

Complete nudity allows the normal vibrations of the body to flow out undiluted, and these vibrations issue forth powerfully from the sexual parts.

Sex itself is a stimulus, but like drugs can be wrongly used, as is seen in the self-mutilation of Indian sages, and the mass-mutilation in the circumcision rites of certain African tribes.

After the primary stimulation, when the gateway of the subconscious mind is open, the power must be allowed to flow in and reach the superconsciousness. For this, stillness and quietness are required.

Thomas Edison would stimulate his mind with the basic idea of an invention. Then he would sit in a dark room making his mind as blank as possible.

Suddenly the necessary requirements for the complete invention would flash into his mind — the power had reached the superconsciousness.

Quickly he would turn on the light and write down the details, thus bringing the power into consciousness and anchoring it on the material plane.

There are many who have used occult methods for the acquisition of power and have found evil instead of good.

The explanation of this is that the power has not been brought through to the physical level, and power left in the superconscious field is like unearthed electricity, and can do harm.

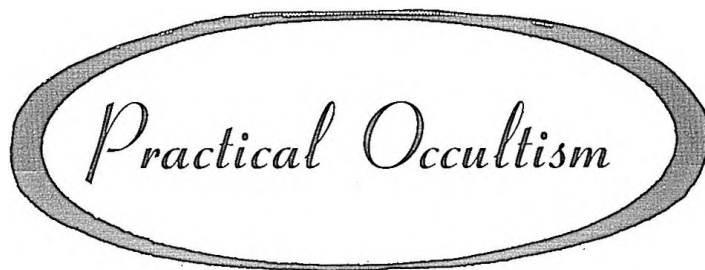
Anyone can utilize the basic practical principles of Occultism to enrich his life. First, one must find a suitable mind stimulant, secondly, one must make the mind still by thinking of the Great Unmanifest, and of power flowing like light through the individual. Finally one must take action on the physical plane.

How does one know one has found the first stage? When a suitable mind stimulant has been found, the person suddenly feels energetic and is flooded with a sense of well-being, only then one can calm the mind and focus the thoughts on a spiritual level.

Finally, one must act on any intuitive flashes that come during this quiet period. A constant application of these three stages does not always cure problems, but it provides the individual a means by which he may go a long way towards alleviating them.

... excerpts from "Predictions"

• Anyone, says the writer of this article, can use occult principles to enrich his life, but first must find a suitable mind stimulant.



• by Mervyn Coles

cultism, in its elementary stages, is the solving of these problems.

A mind with power flowing through it can grapple with life's problems because the imagination is fired, the logical mind is at a high standard, and intuitional flashes are frequent.

With major problems the latter is all important. Power enters through the subconscious mind, is directed to the superconscious, and the operation is rounded - off in the conscious mind.

Take a composer engaged in the writing of a symphony. He hears sounds and also sees the score of his work in his imagination. Then intuitive flashes come to him and themes spring to his mind. The subconscious and superconscious modes of thinking are working.

Then he must put the themes down on paper; that is, he must bring the superconscious flash into the more material conscious mode.

In most of us the gateway of the subconscious mind is practically

reason why the Greek gods were worshipped in sacred groves.

Precious stones carry high vibrations, together with the noble metals. Diamonds have been used for centuries to ward off evil forces, and the ritual implements in the monasteries of Tibet are gold - plated.

Certain words contain a vibration that will open the gateway to the subconscious mind if they are constantly repeated.

The devout Hindu repeats the sacred word "Aum" and the Catholic "tells" his rosary. The words of rituals in occult books are usually very peculiar sounding, because they are compound words of Hebrew, Egyptian and Grecian origin.

In group rituals, people with a singleminded intent, plus a few other factors, can obtain great stimulation, and the power from the unseen will flow into them.

In a witch coven, a group of people are intent mentally on the acquisition of power. For primary

I claim Spiritualism to be based on fact, the fact of survival and communication. Survival is not a matter of faith to be proved on Doom's Day, nor is it in any way conditioned by religious beliefs. Sinner or Saint, life after death is yours, whether you like it or not. It is a law of nature. The facts are there, acknowledged as such by many scientists. The rest will follow in due course.

All who have reached a mature age at some time have stood in the presence of Death. Your mother or father, a beloved brother, sister, or friend, an only child, has been summoned to higher duty. You may feel desolate, but had you really listened to the message from the pulpit perhaps this would not be so. *Hope* of life everlasting would be yours.

We all realize that Death at some time will reach us. The moment approaches . . . it may be tonight or tomorrow. Will you meet the crossing, not just with hope, but with confidence and knowledge? . . . Or are you afraid of death? Is it still the great enigma?

Years ago my father, then a young man with an inquisitive mind, asked his parish minister about life after death. He received a friendly pat on the back and an evasive answer: "Don't worry about that!" As a Christian minister he really should have acknowledged the facts of the *living* Christ and remembered the words: "Lo, I am with you always unto the end of the World." Yet there are still ministers who seem to doubt the manifestation of Jesus after His passing to a Higher Life.

Survival of man is one of the oldest religious beliefs on earth. On good authority, it is claimed that a belief in ghosts, or spirit beings, prevailed 160,000 years ago. The burial cults of the Neanderthal man indicate belief in survival of the person, or his spirit, after death. Stone axes and scrapers were buried with the body for use in the "afterworld." World religions to this day are based on supernatural occurrences. "Superstitions!" says the skeptic. To a certain extent, yes! But don't for a moment think that clairvoyance, clairaudience and other psychic gifts were invented some 100 years ago with the advent of Modern Spiritualism! Intercourse with the Spirit World always has been open, but Spiritualism has provided the key to understand them. The Churches only give part of the answer. They offer *faith*; Spiritualism gives *knowledge*.

Spontaneous phenomena often exceed seance-room phenomena when it comes to convincing evidence. Such cases are more numerous than one could imagine. Were I to ask ten non-spiritualists

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In presenting these views on Spiritualism, I do not claim academic honours or any outstanding public career. My only advantage over some who may read this, is that I have studied the subject in all its aspects for the best part of 30 years.

My message is very simple. It is often heard from the pulpit, if you would but truly hear it. Here it is:

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You Are Not Alone

to answer this question honestly: "Have you or your friends experienced anything supernatural?" it would be surprising if seven out of ten did not answer in the affirmative and quote interesting case histories. Try this experiment at the office, or in the factory. In most unlikely quarters, if you can get people to "open up", you will find not only interest, but experience. Many are too apathetic, however, to draw any conclusions.

Spontaneous phenomena have occurred in my own home surroundings. Some have been startling, others rather trivial. But, they *have* happened, showing that psychic phenomena do occur outside the seance-room. It is there my most convincing proofs have been obtained, with the aid of trained mediums.

I was brought into Spiritualism at the age of twelve. It was an American medium, Mrs. Cecil M. Cook, who started my father, then living in New York, off on his quest for the truth of Spiritualism; it was in our own home, in the presence of friends well-known to us, that

the various details mentioned in the course of natural conversation.

My father finally received the answer his Minister could not give. *He knew he was not alone.* He became, in time, a convinced Spiritualist and a leader of the Swedish movement. His conviction also became mine when I was old enough to appreciate fully my early experience and those which were to follow in the subsequent years.

It was my privilege to become a member of a home circle in Stockholm, one that had been held continuously for five years without obtaining other than minor phenomena, but which was one well organized. The day set aside each week for the circle was "holy", so to speak. Everyone arrived punctually, and when, shortly after, we began to get phenomena, interest increased. Trance and clairvoyance were followed by direct - voice, the first time this rare phenomena was experienced in Sweden. Then followed for a short time Materialization. The medium, a tailor by profession, was in his fifties when the phenomena started, and now, at the ripe age of 80, still gives

by Rolf Carlsson
Stockholm, Sweden

I had my first experience of direct - voice. I remember speaking with my grandmother and other relatives, but, of course, this memory now is rather vague.

Prior to that, my father had told my mother and me of his experiences with this medium, when he had spoken to his sister, giving her name and details about family life in her native Sweden, in a dialect peculiar to the part of the country where she lived. Later he carried on conversations with his brother, two children, and scores of others. Messages were given in many languages, marvelous singing was heard (and these were the days before tape - recorders!).

Mark you also, the medium was not an educated woman, had no normal command of any language except English, and could not have known or obtained knowledge of

sittings for clairvoyance and trance, though the physical phenomena waned a few years back.

For 14 years I attended this circle regularly. My experiences during this period have brought a conviction which only has been strengthened by study of literature and varied experiences with other mediums in Sweden and many other countries.

Certainly I grieved when my father passed away in 1940, and a few years later, when my mother passed away. We all do; this is only natural. When my father left us, my mother was very sad. Shortly afterwards she received a very consoling message from him, however, one which she treasured. It came by means of a very simple apparatus and the mediums were personal friends. The message was full of love and understanding; I

knew my mother wept. But those were tears of joy. I wasn't present at the sitting, but later, when I read the record taken down, I noticed certain references to business matters which seemed to trouble my father. Mention was made of an unpaid debt to a landlord. This I couldn't place. My mother had no idea what it meant. Our rent was paid; I had paid it myself. Imagine my surprise when in settling my father's estate I found a bill from another landlord for storage of certain property. This had totally slipped my mind.

When my mother passed away following a stroke, she left no will. We had often discussed what she wanted me to do with her belongings. Two months after her passing, I was chatting to a Danish medium in Copenhagen. My mother appeared to the medium and gave messages pertaining to her belongings. The furniture and her clothes were mentioned. "Give all that to Anna!" (a poor relative), she said. Then the medium talked about a rather valuable cigarette case. I was requested to give it to her special friend, the initial "I" of "Ida" being given. I was sure that my mother wanted Ida to have the memento, for they had spent many an hour smoking together, and I had wondered which of Mother's things to give her. This was the ideal solution, and I followed the instructions.

So, we are not alone. Guiding influences do surround us. Our loved ones do remember us, and may, at times, smooth the pathway of our lives. We may also contact those Higher Intelligences, often called guides or guardian angels, who have a special trust over us. However, it is *our* duty, not theirs, to run our life. Accept their counsel, freely given; seek it, if you must, but treat the advice as you would that of a trusted friend on earth. Judge it on its merits, regardless of its source, and do not bother the Spirit world with mundane affairs, even if such things are mentioned in communications.

Contacting the Spirit world is not a pastime; it is sacred . . . just as sacred as going to church. Moreover, it will create an urge within to investigate, not only what we may know about the world to come, but the modus operandi of communication as such. We have much to learn. A scientific approach to the study of psychic phenomena is essential - careful evaluation of your experiences slowly but surely will clinch the case for you. The next step will be the realization of the Spiritual Message of Spiritualism, helping you to lead a life of service on earth and assuring you of a life of progress in the hereafter.



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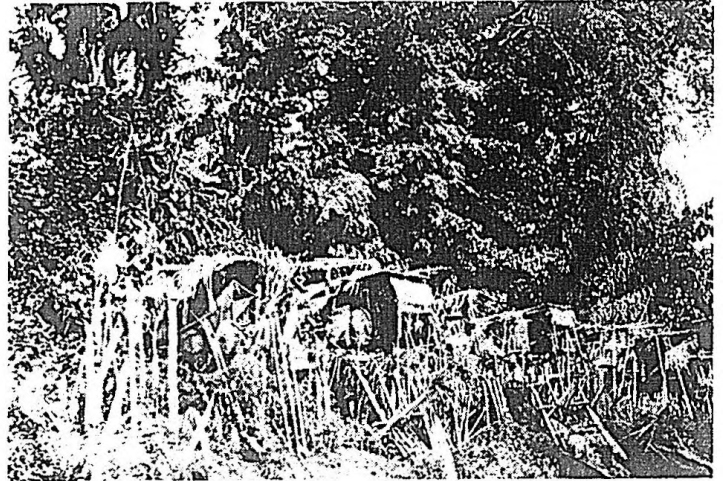
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"And how is it, Nimla, that you are still alive?" I asked, anxious to hear the rest of the story.
"Oh, Memsahib, my heart thanks the Great White God to whom I prayed that night I was to die from an invisible evil power. I did exactly as you said - having put everything in readiness. Repba helped me put the rope around the stakes he had driven into the mud floor. When he left, I was inside on the white blanket kneeling with my lantern burning. I had rested much that day and was not weary. I prayed hard within my heart and faced the East. Time dragged on. I could hear the howling of the hungry jackals, and now and then, the shriek of something wounded - - then silence. About two o'clock, I would guess, something happened. A cold draft entered my hut and seemed to be moving toward me. I was as one paralyzed, staring into the darkness around the door. Then I saw a black beast with a mouth of fire, and a black shape with a knife of fire riding on it. I was still paralyzed and could not find my voice, but my heart could pray. The beast came nearer and nearer. When he reached the rope, he seemed surprised and stepped back, but he returned again and again. The fiend from the under-caverns did all he could to drive the beast to the rope that surrounded me. Finally, after a long time, the beast stood quietly by the rope, his mouth belching fire at me. It was then some of my fear took wings, for I remembered the words you told me to say. With all my heart I spoke them . . . 'In the name of Jesus Christ, get out!' Upon uttering those words, Memsahib, fear left my heart, for another presence, one stronger than the evil one, was there. The black creature and its rider faded away, descending through the mud floor into the bowels of the earth, and I saw it no more. I thanked the Great White God and His Way-shower that I still lived. And that is how I am here, Memsahib."
"Oh, how wonderful!" I told her, ". . . I am so happy. You owe your life to God and to the Master Jesus who delivered you from death and who can always keep you if you will follow in His steps and make His good news known to others. Our duty in this life is service to others."
"Aye, Memsahib, I know it now, and will come to the school and learn how to help my villagers. But let me tell you what happened to the evil one who planned my death. Repba returned to the plains after he saw that I was alive, and there learned through a newspaper published about the Magician. He also learned while there, from his uncle, that when one of the Order of the Left Hand Path calls forth a spirit from the underworld and promises him a life, one must be

THE HEADHUNTERS

given. Since mine was spared, the Angel of Death turned on the Black Magician while he was unaware of what was occurring and took his life. He had to have somebody's. The newspaper reported that at three o'clock he died in his sleep. This was about the time, I would judge, that the evil one vanished through the floor of my hut."

When Nimla inquired of Repba as to what Simba intended doing, having no hut of his own for his bride-to-be, he told her that Simba was greatly disappointed, disillusioned, and fearful that evil would come upon him and his betrothed, and that he had lost so much money in the experience. He was reported to have taken his betrothed to the plains to live with a friend of his for whom he had once worked. So, Nimla and her little dwelling remained unmolested. She later came to our school, then gave her time teaching in the village school she subsequently started. The story of Nimla's deliverance from evil spread far and wide as the months flew by. Even from distant villages came the call for teachers to tell the good news of the Way-shower. Promises came to start schools and churches if teachers were sent out. Often a message in words similar to these came. "Mem-sahib, come out and teach us, and we pray that you will not let time eat up the days before you come. For many moons we have sent, begging you to come."

One of the students of our school, Intilepton, had become much interested in the religion of the Master Jesus, and decided to become a "cross-bearer" like the Wayshower, as he termed it. He came up to our verandah to see us one evening before our usual song service. He wanted to tell us about the school for some fifteen outcast children he had started near the edge of the plains. They greeted him, he told us, as if he had been an angel from heaven. He told us of ways he had found of helping the youngsters and their families, and of showing them the kind and peaceful life. He was always as we had known him to be . . . finding fresh opportunities of giving practical expression to his love of humanity. His love was as a flame that spread to all those about him, inspiring all he touched.

One time on a visit, we found Intilepton in a village working where a cholera plague had broken out. It started with two or three victims, and in a week it had spread to 1,200 or more. Many people had fled to the jungles. Many par-

ents had died, leaving children to roam from place to place seeking food. Those who did not have the deadly germ, left to go to other parts of India. Offerings were made to the spirits, but the plague raged increasingly in spite of sacrifices, incense, and prayers. In five weeks some 55,000 people had died. We found Intilepton one day among the patients in a valley not far from his school, trying to help those who were dying by rubbing their bodies with mustard to stimulate the circulation. We took a hand to help him, but there was little that could be done. They die so quickly from cholera! In some of the villages, the Sahib people were being blamed for the epidemic since they had introduced to the people another God, or Great Spirit. The way to stop the sickness, they reasoned, was to get rid of the Sahibs . . . the missionaries.

One evening not long after our visit with Intilepton we were busy with our books and correcting papers. Sitting by the front window, suddenly I became conscious that unseen people outside were watching us through the darkness. An occasional leaf from a rubber tree dropped in silence, but I sensed its gentle fall in the unusual quietness without. So strong grew the feeling that eyes were watching us that I suggested to my companion that we sleep in different places that night. I went to bed in a room on the other side of the house. My companion, however, was soon snoring in his usual room.

I just couldn't get to sleep. About two a.m. I heard the front gate open, and then the click of battle axes carried in sheaths on the backs of the savages as they walked down the path. They came around to the side of the house, and stopped a few moments to talk in subdued tones right under my open window. I could hear distinctly what they said about their plans to enter through the back door and surprize us, that the Sahib folk would not know what had befallen them. After listening to them for a few moments, I quietly crawled out of bed on to the floor and crept on my hands and knees, so as not to be seen, to my companion's room to awaken him and let him know about the plans of our unfriendly visitors.

He got up, taking his gun . . . which later I discovered was unloaded and out of commission . . .

(concluded on page 31)

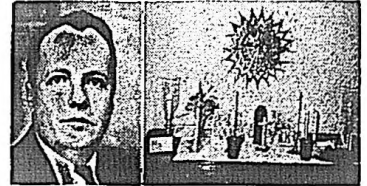
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HEALING . . .

(continued from page 4)

Naaman's profession would sug-
gest there was nothing very spirit-
ual in his nature, although he is
stated to have been an honorable
man. As the Commander-in-Chief
of the Syrian armed forces he
would not be very amenable to
taking orders, and so was very
haughty when told by Elisha,
through the agency of a messenger,
to bathe in a certain river. It
could well be, as Naaman argued,
that the waters of Damascus, as
well as those of Jordan, would
cleanse him of leprosy. I am quite
sure the healing did not depend
for its physical result upon any
particular water. It may very well
have been, however, that Naaman
had to be humbled spiritually, be-
fore the power of the spirit could
reach him effectively. The more
one thinks on these things the more
one realizes that so far as spiri-
tual knowledge is concerned, we
'see as in a glass, darkly', and
have a very great deal yet to
learn. Apparently Elisha knew that
healing could take place without
meeting with his patient - al-
though they did, in fact, meet
after the healing was effected.
Naaman, however, was ignorant
of this fact and felt that protocol
had been outraged when the mes-
sage was delivered from Elisha.
Under the circumstances, it is
not surprising that he was fur-
ious. Left to himself, probably
he would have returned home,
but wiser counsels among his
followers prevailed, and he be-
came calm. This was a good
thing, for healing could hardly
be expected where patient and
healer were so much out of har-
mony.

In these days when ignorance
is still far greater than knowl-
edge concerning spiritual heal-
ing, and prejudice often clouds
the vision of many who do not
even take the trouble to try and
understand what the Good Book
says about it, it is interesting
to see how Naaman came to
learn about the possibility of a
cure. It is illuminating to read
that all those centuries back,
nobody . . . and that includes
the King of Syria as well as the
leper himself - - - thought it
the least strange or precocious
in a little girl - who was a slave
and not even a Syrian - when she
told her mistress that the psy-
chic healing of Naaman could
take place. And a little child
shall lead them . . .

Throughout the world today
there are millions who, but for
the love of God as manifest
through spiritual healing, would
still either be suffering from
various ills or no longer on
earth. The cures in some cases
could be described as miracles
were it not that we know all
such things occur within natural

law, which is absolutely natural.

I am humbly happy in the knowl-
edge that for the best part of 10
years in England, and now in Cal-
ifornia, I have been used as an
instrument for the relief of suffer-
ing - physical, mental, and spiri-
tual. I am grateful, too, that from
time to time *Chimes* has kindly
published some of the proofs of
this claim.



No Time . . .

Some of us are always on the move,
and never have time to stop.
What is this life, if full of care,
We have no time to stand and
stare?

No time to stand beneath the
boughs

And stare as long as sheep or cows?
No time to see, when woods we
pass,

Where squirrels hide their nuts in
grass?

No time to see, in broad daylight,
Streams full of stars, like skies at
night?

No time to turn at Beauty's glance,
And watch her feet, how they can
dance?

No time to wait till her mouth can
Enrich that smile her eyes began.
A poor life, this, if full of care,
We have no time to stop and stare.

William Henry Davies, who
passed to Spirit in 1940, must
have had the realization of Spirit
when he wrote this charming poem -
for if we "have no time to stand
and stare", how are we ever going
to be able to see or hear our
friends from the World of Spirit?

- from the Int'l. Spiritualist Review

"I
GIVE
THANKS"



My first thought in the morning
is that God has awakened me
to a "Wonderful Day,"
And I accept all the Good it will
bring.

In the afternoon, I am thankful
for that which I have given and
received in the morning.

At evening, I am thankful for that
which I have accomplished
throughout the whole day.

As I close my eyes at night, I give
thanks for the evening and for
the hours of rest I am to enjoy.

I go to sleep with the words of
gratitude upon my lips for that
which was mine today, and will
be tomorrow.

I give thanks to my Heavenly
Father for His Watchful Loving
Care.

Hattie R. Olofson

SPIRITUALISM . . .

(continued from page 3)

give to all, *direction*, so that in seeking, they would find. The same is true of Spiritualism. When we seek to communicate with those in spirit to learn the purpose of Life, and how to do good to our fellow men, we become true Spiritualists and true Christians.

The Spiritualist is not left high and dry on the shifting sands of creed and dogma only with hope to say: "There is no Death." He does not doubt the immortality of the Soul, or that he will come into another conscious existence, a continuation of the one he lives here.

If it is objected that a belief in immortality existed long before Modern Spiritualism was known, it may be answered that faith and belief alone do not give the conviction that satisfies the grief-burdened, lonely heart. That conviction lies in proof by positive demonstration that the grave has lost its victory.

It is here that Spiritualism befriends us and supplies the data that Science requires for proof. Through Spiritualism we know that those who loved us, and have passed from mortal sight, are still beside us with an even more intensified love.

Spiritualism is putting the Bible back into the hands of those who have cast it aside, creating within them an avid desire to read it with renewed vigor and enhanced pleasure. It takes men out of their sectarianism, for on its broad foundation they can meet Jew or Gentile, agnostic or barbarian, with the knowledge that there is a Universal Father, and thus a universal brotherhood of man.

It releases man from the bondage in which he so long has labored -- the *fear of death* -- for it lights up that dark and awesome passage with its own dazzling radiance. With a vision of unsurpassing beauty that beggars description, it brings the spiritual world to our very doors and looses our hold on material things.

Let all Spiritualists confidently bear witness to this Truth, and Spiritualism truly will become a beacon light guiding all misguided and distracted souls to a safe and harmonious retreat.

Time walks with an unhurried tread the corridors of Eternity. Truth sometimes comes slowly. The hope of the world lies in the beautiful Religion, Philosophy, and Science of Spiritualism. Spiritualism is, in fact and sequence, the wave of the future. We who are Spiritualists stand upon the vantage ground of Truth. We welcome all to stand with us. We do not say, "believe and be saved; disbelieve and be damned." We only say, "Come . . . and see!"

HEAVEN . . .

(continued from page 6)

as all suffering arises from imperfections, just as happiness proceeds from perfection, the soul has its own punishment, regardless of where it may be; there is no circumscribed locality for it. However, if one can conceive of a circumscribed place for punishment, it is in a world of expiation of which this earth is one. He who suffers much on earth may be sure he has much to undo and expiate.

However, there is no spirit eternally condemned to inferior worlds, for as soon as it has atoned and made amends, it is admitted into better worlds. It is never outside the law of progress or abandoned by God, and having free will, can advance quickly or linger for years, even centuries, in lower spheres. "Everyone according to his works," as in heaven, so on earth.

Only spirits highly perfected are admitted into the superior worlds. This is their recompense, since they no longer have to cope with the afflictions and vicissitudes of the lower realms. Their bodies being less material, in fact almost fluidic, they are not subject to the diseases, cares and catastrophes of physical embodiment . . . they live in peace and harmony with one another, continuing their labor and service in behalf of their fellowmen.

Contrary to orthodox belief, the happiness of dwellers in the superior worlds is not an eternal, contemplative idleness which would only be a boring futility. Instead, spirit life, in all its gradations, is one of constant activity, yet devoid of fatigue. The disembodied have their specific duties . . . no less than the embodied, the enjoyment of which the most fertile imagination is unable to conceive or express.

Every globe has its population of both incarnate and discarnate entities whose nature corresponds with the development of that globe. In this vast and harmonious universe, there are occupations for spirits of every capacity, aptitude and skill; occupations which are eagerly solicited and joyfully accepted, because they furnish the means of advancement for those who aspire to fit themselves for higher worlds. On every globe there is happiness relative to the progress of its inhabitants, opportunities for progress and duties to discharge.

Where then is Heaven in this vast and populous universe? *Where?* . . . *Everywhere!* Heaven is not a locality to go to, but a state of consciousness to grow to. Heaven and Hell lie about us, within us. They are with us all the time.

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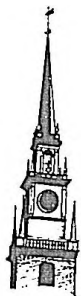
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A VISION COMES TRUE

A dream is coming true, a vision is being unfolded. Students of Spiritualism have been given the opportunity to show themselves approved as witnessed by the writer when enjoying the privilege of watching, as well as helping with, the unfoldment of this vision. Some may recall an article inspired by teachers of the higher realms wherein more intensive training was urged, that all workers might have a better foundation for their work... be it teaching, healing, counseling, or whatever gifts they might wish to unfold.

Under the auspices of the newly established Institute of the Education Department of the Spiritual Episcopal Church, May of this year saw its first session held on the West Coast in the Gardena Spiritual Episcopal Church under the



"EASTER ORDINATION"

• Left to Right: Eva Mae Lady, Rev. Alberta Hiner, Mae Niemi, Mrs. Hatcher, Alma Decker, Rev. Glennelle Hyde, Mrs. Freda Grainger, Rev. Edward Grainger, Rev. Harriet Leifeste, Pearl Foulks, and Vernon Hyde.

Stockton, Calif.

Easter Sunday witnessed the ordination of Rev. Edward Grainger at Spiritual Science No. 204. Pastor, Rev. Glennelle Hyde, conducted an impressively beautiful service in her own typically gracious and inspired manner.

Assisting Rev. Hyde was the lovely wife of Rev. Grainger, Freda. Rev. Grainger has been President of Church No. 204 for several years, and currently is serving as President of the National Federation of Spiritual Science Churches. Thus he is not only serving his own church, but throughout the country is kept quite busy with many others in the service of the Master.

Rev. Grainger extends a most "cordial" invitation to all to attend the Mass Meeting of the National Federation of Spiritual Science Churches scheduled for August 18th, 7 p.m., Ebell Club, Huntington Park, California. This is to be a service devoted entirely to healing and messages.



• **Rev. Y. Crouch**

capable direction of Dean, Rev. Ivy M. Hoover, assisted by Pastor, Rev. Floyd Humble, Larry Mingus of Gardena, and Rev. Crouch. Among those courses offered were the art of public speaking, homiletics (planning the sermon or lecture), courses in Bible Spiritualism and Mediumship, healing - the various methods, numerology - the base to the structure of the universe, and astrology - that which unifies the universe.

These and many other courses are planned for future sessions as the Institute works out its educational program. Truly, this can become a new era for Spiritualism. Many may hear the call of spirit and take up this work. However, they must be trained, and this requires a supervised training program. Interest is growing, and we rejoice in the many opportunities that abound to "be about our Father's business."

Santa Ana, Calif.

Having completed a recent trip to Camp Chesterfield, Indiana, the above mentioned healers brought back news to the Spiritual Church of the Prophets of the 76th Annual Convocation to be held this year at the Camp, as well as reports of a delightful and inspiring visit to this world-famous spiritual center. It was announced by Pastor, Rev. J. C. Coughenour that a healing circle has been established at the church, held every Monday evening, conducted by Marie Hulsmeyer, assisted by Mary Bila and Essie Robertson.



• **Marie Hulsmeyer, assisted by Mary Bila**

WEDDING

Sacramento, Calif.

New York, N. Y.



**BELLS
IN . . .**

Gardena, California

At a beautiful double ring ceremony, Miss Patricia Ann Smith, daughter of Mr. and Mrs. Darrel Norman Smith of Torrance, Calif., was married to Mr. Larry L. Mingus, son of Mr. Allen Mingus, of Lansing, Michigan. The nuptial vows were exchanged in the First Methodist Church of Gardena, Rev. Floyd Humble, Pastor of the First Spiritualist Episcopal Church, officiating.

Both the bride and the bridegroom have been very active in the First Spiritualist Episcopal Church, the bride having been a substitute Sunday School teacher in the church, and the bridegroom having been the Superintendent of the Sunday School since last December. The newlyweds planned to be at home in Michigan sometime after the middle of June.



◦ Left to Right: Rev. Amy, Rev. Fred Kees, Mrs. Opal Dallwig, Rev. Bill Dallwig, and Kennard Nelson

Bell Gardens, Calif.

Easter Services of the Open Door of Love were held at the Gretna Green Wedding Chapel of Downey, Calif., with the lovely organ music of the chapel accompanying the service. "The Sermon on the Mount" was given by Rev. Fred Kees, followed by healing prayer and Lord's Supper in meditation by Rev. Amy, lighting the candles by Nicollette and Jeanne Wells, a beautiful lecture by Kennard Nelson, and concluded by prayers by Rev. Bill Dallwig. Ushers were Henry Prez and George McConnaughey. Special out-of-town visitors were Rev. George and Mrs. Lucas of Valley Center, Calif.

June 10th at The Church of the Open Door, U.C.M. No. 430, Robert C. Avila was awarded his healing certificate. The presentation was made by Pastor, Rev. S. Mansfield Baker, who was assisted by Rev. Charles J. Homan.

Mr. Avila was sponsored by Rev. and Mrs. Homan, Rev. Clara A. Chamberlain, as well as by Rev. Baker. Among the many friends and well-wishers were Revs. Gladys Mae Fisk, Percy Naylor, Hazel Marberger, and Daphne Settle.

Rev. Baker gave a most inspiring talk on the challenge facing workers who are willing to serve their Maker and their fellow man. Mr. Avila is known to be a most dedicated worker in this service.

Brady Lake, Ohio

With its seventy-first annual session now in full swing, the Lake Brady Spiritualist Camp Association, of which Robert J. Barnes is President, is enjoying an enthusiastic attendance this year, reports Rev. Della Kingsbury, Secretary-Treasurer. With the variety of programs and interesting, gifted workers serving the camp, Lake Brady has become quite a magnet for visiting Spiritualists each summer.

This year the Association has set aside a plot of ground adjacent to the church in response to many requests for an outdoors meeting and prayer garden. The public is most welcome to visit and partake of the services held at 7 p.m. Each Sunday special healing services are held in addition to the regularly scheduled afternoon and evening services. Rev. Kingsbury also conducts her popular circles Saturday at 8 p.m. in the fall and winter months as well as during the camp session, serving a lunch afterwards which encourages an atmosphere of sociability.

The members of the Ladies' Club were very active this past year remodeling and renovating the hotel kitchen and coffee shop and acquiring comfortable seats for the church. It has been their aim to provide a warm and hospitable atmosphere. Home-cooked meals at reasonable rates are, of course, available in the clean, comfortable dining room.

Within an hour's drive from the major cities of Ohio, and reached by Akron Transportation Co., Brady Lake, Ohio's largest Spiritualist camp, is well worth visiting, particularly during the annual summer session, lasting this year until Sept. 3rd.

Spiritual Science Convention Day was held June 8th at the Carnegie Hall Spiritual Science Mother Church, Rev. Glenn Argoe, Pastor and President, presiding as Convention Chairman.

Healing and message services were held in the afternoon, followed by evening graduation and ordination ceremonies, as well as a gala supper party. Plans are in motion for another Institute graduation ceremony sometime this summer.

Rev. Argoe reports that blessings and money have been added to the church organ fund by beauty classes held by Clara Schrumm, Ralph Lichty, Rhoda Bridewell, Rev. Helma Moore, and others, as well as money having been raised for church summer maintenance by a Spanish service series conducted by Revs. Sepulveda and Cruz.

Spiritual Science ministers on the move these days are Revs. Dorothea Weitzner off to England, Benjamin Powell to Jamaica, the Rodins still in England, Ellen Resch in Cologne, Germany, and Iris Haverstack just back from the Orient.



◦ Left to Right: Mrs. Dorothy Harris, Rev. E. M. Tingley, Rev. G. R. Tingley, Rev. M. McBratney and daughter, Mary.

Courtenay, B.C., Canada

Driving 134 miles to conduct the first spiritualist meeting this city ever has had, on May 16th a group of missionaries from the Open Door Spiritualist Church of Victoria, B.C., enjoyed a wonderful attendance and appreciation of all parts of the service. Mrs. Parrish of Courtenay handled the introductions of Revs. Elsie and George Tingley, Mildred McBratney, and Mrs. Dorothy Harris (S.N.U. Certificate, England.)

Each gave short lectures and demonstrations of clairvoyance, with Rev. Elsie Tingley rendering a solo, and a healing service concluding the program.

It is the desire of this church to establish groups in the small cities and towns throughout the country to spread the work of spiritualism. It looks like a good start is being made!

Elmore, Mrs. Martha M., Huntington, W. Va., passed March 23rd, 74 yrs., life-long Spiritualist, President of the Board, and ardent worker in the Clara Pritchard Memorial Church. Survived by her husband William E., and a host of dear friends Rev. Marie E. Doyle, officiating.

Holden, Ernest Ryerson and Marguerite Naus, Ephrata, Pa. Ernest passed June 1st and Marguerite June 4th, 69 yrs., and 74 yrs. respectively, double services having been held Rev. H. Gordon Burroughs, officiating.

Klein, Mrs. Gladys A., Toledo, Ohio, passed June 11th, 55 yrs. Ordained Minister of the Universal Spiritualist Assn., Camp Chesterfield, Indiana. Surviving are her husband, Albert, two daughters, Mesdames Myrla Bunting and Alberta Glitzen, son, Ronald, two brothers, two sisters, and four grandchildren. Rev. Austin Wallace officiating.

Norris, Rev. William, Muskegon Heights, Michigan Co-Pastor of the First National Spiritualist Church.

Rowe, Rev. Gertrude E., Lily Dale, N.Y., passed March 29th, 77 yrs. President of the Mediums Association, Lily Dale Assembly, and formerly President of the New Jersey State Spiritualist Association. Survived by one daughter, four grandchildren, five great grandchildren, and one sister. Memorial services were held at Lily Dale, New York.

Verdun, Mrs. Maizie, Tucson, Arizona, passed May 26th. Member of the United Fellowship Chapel. Survived by son, Willard, four grandchildren, and one great grandchild, Rev. Leona La Londe, officiating.

Wieland, Charles, Philadelphia, Pa., passed April 17th. Vice-President for 32 yrs. and Acting President at the time of passing for the Universal Spiritualist Brotherhood Church. Served in various offices for 27 yrs in the Pennsylvania State Spiritualist Association. Rev. Mahlon Simon, officiating.

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Napa, Calif.

The Spiritual Temple of Peace
and Love received its incorporated
state charter Sunday evening, May
6th. Presentation of the charter to
Rev. William Neumeister, Pastor,
was made by Rev. Edna Hogan of
Vallejo. Rev. Hogan is a member
of the Temple, as well as co-worker.
Rev. Neumeister resides in Sacra-
mento, having been Pastor of the
Temple for more than a year.

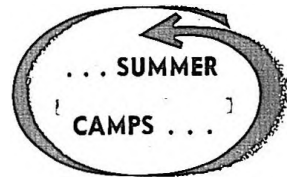
After the services were con-
cluded, delicious refreshments were
served - including a lovely white
cake baked by Rev. Neumeister's
wife, Hattie - it also being the
occasion of her birthday. Looks
like double congratulations are in
order!

At the moment, loving prayers
are being sent for Rev. Neumeister's
successful recovery from surgery
at the Oakland Veteran's Hospital.

TRAVELING AROUND

Rev. William H. Du Bois, na-
tionally known New Age Revival-
ist for the cause of Spirit, is ex-
pected at Camp Wonewoc, Wisc.,
August 5th through 16th. From
late August through September he
will also be serving the Mary A.
Tower Church, Seattle, Wash., of
which Rev. Mary B. Crisp is
Pastor, from September 27th
through October 1st. The New
Age Samaritan Church, Everett,
Wash., and the evening of the 27th
at The Theosophical Study Group
in Everett.

Rev. Du Bois, with headquarters
in New York City as Pastor-
Founder of the Mercy Chapel, has
been on tour most of this year and
last. In his travels he has gained
many new followers and made a
host of new friends.



- BRADY LAKE SPIRITUALIST CAMP, Brady Lake, Ohio. Opens June 24. Closes Sept 2. Write: Rev. Della Kingsbury, P.O. Box 67, Brady Lake, Ohio
- 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.
- FREEVILLE SPIRITUALIST ASSEMBLY, Freeville, N.Y. July 1 to Aug 31. Write to sec'y.
- HARMONY GROVE SPIRITUALIST ASSN., Escondido, Calif. Opens July 7. 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
- SPIRITUALIST CAMP (NSAC), Pine Grove, Niantic, Conn. Opens July 1. Closes Sept. 2. Write: Mrs. H. Williams, Cherry St., Pine Grove, Niantic, Conn.
- WESTERN WISCONSIN CAMP ASSN., Unity Park, Wonewoc, Wisc. Opens June 30. Closes Aug. 26. Write: Mrs. L. E. Kress, 1522 S 73rd St. W. Allis 14, Wisc.

Los Angeles, Calif.

Representing the Astara Founda-
tion, Dr. Robert Galen Chaney,
on July 26th, Guest Day for the
Woman's Club of the Founder's
Church of Religious Science, pre-
sented the verdicts of science and
religion on E.S.P. in discussing
"Sixth Sense - Threshold of the
Unknown." His speech was descri-
bed: "quality with vitality." Dr.
Chaney in the course of his public
lecturing has delivered more than
4,000 addresses, and is much ad-
mired for the quality of his work.

Left to Right:

(Top Row) Lynn Jackson, Hazel
Battchelder, and Rev. William
Wallace Rose

(Bottom Row) Ethel Eldridge, Rev.
Della Davis, Pastor, and Rae Satler



Lynn, Mass.

Annual Banquet and Get-Together of The First Spiritualist Church
was held May 9th in the Crystal Room of The Hotel Edison.

Speaking on the subject, "Everything Has Two Handles," Rev.
William Wallace Rose, D.D., Pastor Emeritus of The Universalist Church,
delivered a most interesting lecture. Rev. Rose is well known for his
daily column in the Lynn Daily Evening, as well as other leading news-
papers, entitled, "A Thought for Today."

Fourteen year old Lynn Jackson deservedly won the smiles and
plaudits of the gathering with her solo vocal renditions, accompanying
herself at the piano . . . a fitting climax to a wonderful evening of
fellowship.

SPIRITUALISM CAN . . .
(continued from page 13)

but it is not, for all goes by law and not by desire or will - - even God's. So we learn what God's laws are, and try to live by them, and try to teach others something about them. The glory of God shines down from level to level until it reaches man. And what a glory it is! If man would only learn to pause and reflect on this glory!

There is a warmth in God's laws which may not be understood when we think of the cold laws of mathematics and of reason. All those laws are true, but in the management of the universe - - of all things - - there is much more than reason and exactness. There is something *living* in it all which brings God to it, for God is a *living* force, not a mathematical abstraction. Man cannot exist without having this great source of life - - *love*. So love is the great connecting force between all His agents and man and God Himself. Without love one is very far removed from the influence of God, and progression is slow. When love enters into one's dealings with others, then this God force is at work and the results will be better than if love were left out.

How small man has made his god! He tries to keep him down to his level so that he can understand him. It is not necessary - - indeed, it is impossible - - to understand God. What one must do is to *feel* Him, to know that He exists and is working through you at all times, pulling you ever more strongly towards Him. Spiritualism can give the lessons in realizing God, and a true idea of what God is, as few other philosophies or religions can or do.

VIBRATIONS . . .
(continued from page 10)

false gaiety. But these things soon disappear, and only an empty shell with five physical senses remains, with discontentment within.

It is said, "Man cannot be exuberantly happy for a long period of time." This can be explained by saying what it really means, and that is, "Man cannot be exuberantly happy *materially* for a long period of time."

The best vibration to satisfy the searching soul is love and the inner beauty of everything around us that is eternal. Other soul-satisfying vibrations include the true creative work that each individual is happy doing, friends who are understanding of one's inner needs, and last but not least, an occasional change of the environment in which one lives, such as travel, indulging in different sports, or taking long walks.

Bear in mind ... the *Resurrected Soul*, and the vibrations that help keep it resurrected for this plane of life and for all eternity, are in the search for the *truth of life*. Love, kindness and beauty are the vibrations for the most *soul-satisfying feelings*.

Only when man recognizes all eternal beauty, can he enjoy material manifested beauty to the greatest heights, for in order to be materially happy permanently, basically one must be a contented soul with a free spirit.

=====
This time, like all times, is a very good one if we but know what to do with it. EMERSON

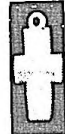
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what happened to drive the head-
hunters away that our lives might
be spared. When the savages were
about to enter and behead us, a
pillar of light was seen to encase
me.

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thee. to keep thee in all thy ways."

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HEADHUNTERS . . .

(continued from page 19)
and we made our way to the
kitchen near the door where they
had decided to enter. Icy cold, I
stood there expecting to have my
head severed from my body. Fin-
ally I found my voice. "I think they
have gone." My companion agreed,
went back to his bed, and was soon
snoring again. But - - there was no
sleep for me. I listened for the re-
turn of those savages all through-
out the night.

It was only during the summer
of 1961, some fifty years after this
event took place, that my White

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