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This Month

THE EDITOR'S PAGE, Bert L. Welch

LISTEN TO YOUR SPIRIT GUIDES,
Rev. Elvina Colburn

AMAZING PREDICTIONS,
Made in 1886

THE TRAGEDY OF SELF MURDER,
Rev. Enid S. Smith

ARE YOU A REAL FRIEND?
Alberta Hilands

THE LIFE HEREAFTER, Philip Hastings

LIFE IN TWO SPHERES, Chapter 3

HE EXPECTS YOU!, Betty Cisco

MATERIALIZATION IN WHITE
LIGHT, Mrs. Ehrhardt and Mrs.
Donnelly

A LESSON FROM A SIXPENCE,
By A Federation Healer

ED BODIN'S PAGE

NEWS FROM HERE AND THERE

JOHN SLATER, PIONEER,
Rev. Genevieve Woell

SPIRITUALISM VS. SPIRITISM,
Kenn McKinney

FROM GLOOM TO GLORY,
Wynne Cariveau

COMFORTING THE BEREFT,
Dr. V. C. Christianson

September, 1961

The EDITOR'S PAGE

We are living in times of definite change. The thinking, acting and living habits of the world are in a state of flux. Why these changes are so many and so varied it seems impossible to give a positive reason, or offer a reasonable explanation.

There is a sense of rebellion among some persons and groups, most noticeable among certain races and nations. Again, there are those who have failed to find the solace, help and comfort that they should derive from the teachings and instructions that have been handed down for ages past.

We recently viewed the mammoth spectacular on the cinema screen, *The Ten Commandments*, a marvelous portrayal of one of our favorite stories in the Bible, the freeing of the Hebrew people from the bondage and slavery of Egypt.

We have heard the old "saw" since we were a mere child that, "When the Devil was ill, a saint he would be; but when the Devil was well, a devil of a saint was he", and this seems to apply to the Hebrew people of Biblical times, for while the Hebrew children were held in slavery, a bondage which grew more onerous daily, they cried to Heaven for relief, meeting and planning constantly for some means of obtaining a seemingly impossible freedom. When the leader was found and their escape was assured, there was rejoicing and great happiness. A whole nation moved out en-masse.

While they were held in bondage, there was no sacrifice that they would not willingly have made to obtain release. Yet, their feet had hardly touched the ground beyond the parted waters of the Red Sea before they began crying and lamenting for the "flesh pots" of Egypt from which they had so recently pleaded to be delivered.

When Moses was called into the mountain to receive further instructions, the populace began crying for a God that was more willing to give material satisfaction. The promise of meeting any test or problem, so long as they were released from the slavery of the Egyptians, was forgotten and they clamored for the creation of a visible, tangible God, whom they could see and worship and before whom they could perform their dances and rituals. The call went out and the sacrifice of their golden treasure was brought in, melted, and the "Golden Calf" created from the treasures of all the people.

We understand that there is an Occult interpretation of every passage of Holy Writ, and there are many ways in which this story may be interpreted. One of the most reasonable is that it represents the experiences of man-kind as he seeks to arouse himself from the lethargy and hopelessness of an earthly

existence of slavery to self, and the search for things of eternal importance. Egypt has always been a symbol of darkness, and we remember a favorite expression of our mother when the night, a room or place was very dark. It was always described as being, "As Dark As Egypt".

If, from an Occult interpretation, the story of the journey of the Hebrews from Egypt parallels man's earth experience, then there seems little, if any change, from ancient times to his present day wandering and groping for something which even he, himself, apparently would not recognize if he came face to face with the eternal truth, for there are almost as many different ideas on any subject that has to do with man's progress here and now, the "tomorrow" of his progression, and the final attainment of his life experiencing, as there are people to promulgate them.

The success of any idea, plan or concept that has to do with the welfare of people, either individuals or nations, will never come into its fullest fruition without first a dream, then a plan, and finally the concentration of many minds on one thought, idea or plan. Spiritualism is not the one and only solution to all of man's problems, as they concern today as well as tomorrow. In fact, because men are men, with human limitations, solution to any problem must have more facets than a diamond, must be able to meet his individual problem, yet allow him to co-exist with others, whether they see things exactly as he or not.

Spiritualism does offer an abundant source of help and inspiration for problems that often seem beyond the ability of the individual to meet. Unlike many other teachings and concepts, it takes the doubt out of the answer as to whether man shall live again after the transition of so-called death, offering, as it does, in-disputable proof that he can and does, and that he shapes his own destiny, to a degree, while still traveling the path of earth life.

Referring back to the story of the exodus from Egypt by the Hebrews, we find the entire story filled at every turn with problems that seem impossible of solution. Always, there is some-one who "objects" to the manner in which the journey is being conducted. Others set themselves to be judge and jury, claiming the Divine right to decide how all the problems are to be solved, even in the face of Divine instruction to the contrary.

Today, we are faced with as

many or more self appointed "objectors", those who would shape the conduct of every phase of man's earthly life into a pattern of their own making.

This reminds us of the age old fable of the giant who conducted a traveller's rest by the side of the road. Having only one bed, it was offered to all who desired to make use of his inn. Unfortunately, the bed was of a size that did not fit the body of any of his guests. If they were too tall, he promptly lopped off their feet. If they were too short, he had an ingenious device with which he secured them to the bed, and attached a small windlass to their feet and stretched them until they fit.

While not equipped with such fabled instruments of torture, there are still far too many who try to use the force of coercion to bring about their own plans or ideas. And, this is contrary to God's Law. Spiritualism, itself, and Spiritualists in general, can and will do the world a great service if they will learn to live by what they teach.

Not to force their ideas upon others, but rather to fill their own lives with the spirit of love and understanding which was taught by the Master of Galilee. Thus, eradicating the scourge of jealousy which contaminates all who allow it expression, remembering that Jealousy of any person or thing is as clearly a statement of fear and inferiority as it would be if it were shouted from the housetops.

Most of the camps have completed their seasons, or they will have done so by the time you read this. Vacation time is practically over, and plans are in the making everywhere for the renewal of most of the activities of the various churches. Why not determine that this coming season we will all be about the Father's business and fully use the teachings of love and help that Spiritualism offers, leading our members and friends into the fulfillment of the *Promised Land* of love and peace.

THERE IS A MYSTERY IN HUMAN HEARTS

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There come a sense of utter loneliness.

—Author Unknown

Civilization is just a slow process of learning to be kind.

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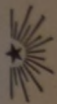
OUR COVER THIS MONTH

On a short trip up the coast of California, the editors of *Chimes* stopped at Carmel, the art city of Central California. Leaving Carmel, we took what is called "The Seventeen Mile Drive", around the point that includes the Monterey Peninsula. The drive leads through a veritable park of beautiful homes and unusual bits of exotic scenery. Among this scenery are a number of fantastically shaped skeletons of rare Monterey Pines. The cover picture is of the one called "The Witches Roost". Coming up from the beach there are bare foot tracks painted on the pavement of the road, crossing the street, and as you can see, the footprints walk up the tree, where the "Witch" is supposed to roost.

CHIMES photo.

We fall to rise, are baffled to fight better . . . sickness may afflict us, losses weaken us, disgrace and ruin overwhelm us. Though we be unable to overcome these ills, indeed, are overborne by them, we must prove the more the strength and valor of our spirits. Who knows when the battle is lost? By our endurance of the worst that life brings us we may emerge triumphant over fate and win the victory.

Help a man up the hill and find yourself nearer the top.



LISTEN TO YOUR SPIRIT GUIDES



by Rev. Elvina Colburn

"And He shall give His angels charge over thee to keep thee in all thy ways." These beautiful words from the 91st Psalm have a real meaning, for whether we believe it or not, we are constantly being helped by our unseen spirit friends. It is true we are not always conscious of their help when some sudden emergency arises, but those of us who understand Spiritualism realize afterwards that we have received spirit help.

"I cannot understand how I came through this and nothing worse happened," or words to that effect, we have frequently heard people say after they have been faced with some difficult or dangerous situation.

Years ago, when for a time I lived in Spokane, Washington, I had an experience I shall never forget. It happened in the early Fall, and the weather was so beautiful that three times a week I walked into the city, a distance of two miles from my home. I took the street car back, as it ran past the house. On this particular day, I left home about eleven-thirty and decided at first to take the street car to town and walk back, thus reversing my usual procedure. Out of the house, I changed my mind, and decided to walk as usual.

Something kept impressing me to change my mind again and take the street car, but I still kept on walking. Half a mile from home there was a piece of vacant ground covering about an acre. It was perfectly bare with the exception of a broken down shack in the centre. A footpath ran along the side of the shack and the street car track was just about twenty feet from it. By crossing this ground, I saved several blocks in my walk to town.

I had arrived within about a hundred feet from this place when I was again impressed to stop and take the street car. I stood thinking at the street car stop to make up my mind. In the distance, I heard the street car coming, and as they only ran every thirty minutes I had to make up my mind quickly. I seemed frozen to the ground and when the car arrived, I got on and rode into town.

As we passed the shack, I saw a man looking out of the door. I was able to see him plainly, and he looked dirty and as if he had been drinking. He was a very large person, wearing a black and green mackinaw. I thought no more about it and after arriving in town, had my lunch and decided to go to a matinee. When I came out, it was beginning to get dark. I heard a newsboy calling, "Extra! Extra!" so I bought a paper to see the

reason. Then, I read the story.

It must have happened shortly after I had boarded the street car.

A woman had been crossing the vacant lots and as she passed the shack, a man reached out and dragged her inside. She was brutally attacked. When he left, she crawled into the street and was found lying in the ditch, calling for help. I should say here, that this was a very quiet neighborhood and the houses were few and far between.

Had I not been impressed to take the street car and instead had walked past the shack, there is no doubt I would have been the victim!

Some years later, I had another experience, unusual in the way of again being protected.

I was visiting some friends in Pasadena, California, for a few weeks. Their home was in an exclusive residential section, situated on a long winding road, sheltered by large shade trees. Street lights

were far apart and all the houses stood far back from the sidewalk, and overlooking sloping lawns. There was hardly any traffic day or night.

An old friend, I had not seen for a long time, was staying in Los Angeles and had asked if I could come over and spend the day with her, as there was so much to talk about. As my host and hostess planned to be gone the next day, I told them of my plans and they were delighted and gave me a key to the house, as they would be gone until late the next night. They made me promise to be back early, as they could not meet me and no taxis were to be obtained in that part of the city.

I met my friend as arranged, and in the afternoon we went to a show. It was rather late when we came out and she wanted me to stay with her all night, but I was certain I could get back to Pasadena before dark, so we parted and I took the street car to Pasadena. Unfortunately, we had not gone very far before the car had to stop on account of a bad accident on the line. We were held up for a long time, and by then it was dark.

When I reached my destination, I felt nervous. The street car stopped close to some large trees surrounded by low bushes. The only light was some distance away and very dim.

The half mile walk ahead of me seemed endless and although I tried hard to shake it off, the feeling of danger persisted as I walked.

Then I heard a sound like a chain being dragged and as it drew nearer, a soft padding like someone running. About this time, I was ready to collapse from fright. Then, suddenly, a soft body pressed against me and a cold wet nose was pushed into my hand. I looked down and saw an immense police dog, and he was dragging a heavy chain. When we reached a street light, I saw he wore an expensive

(continued on page 24)

AMAZING PREDICTIONS, MADE IN 1886, DISCOVERED IN OLD HOME

Anonymous writer foresaw formation of League of Nations and World Court, invention of Airplanes and perfection of "Photophones".

St. Paul, Minn., Oct. 2. Making predictions on events to occur within the next 100 years is, in a sense, a task comparatively free of danger, since one would not be alive to hear taunts over errors.

But, to indite forecasts so accurate that more than half of them have come true within a half century, is nothing short of magic. And, such was the record of an anonymous writer in the St. Louis Newspaper in 1886.

In dismantling an old home here, the clipping, bearing the predictions of "E. P. P.", the otherwise anonymous St. Louis writer, came to light. It was from a newspaper published Feb. 19, 1886.

"I shall take the liberty of transporting you 100 years into the future. It is Jan. 1, 1986." And, here is what he predicted:

Formation of a League of Nations, which he called by that very name.
Formation of a World Court, for settlement of International disputes.
Machines in which men would fly with ease, carrying heavy weights and freight.

Perfection of the "Photophone", by means of which the world's news would be broadcast by sound and picture.

General knowledge of world events on the day they occur.

Reformation, rather than penalization of criminals.

Increase in the span of human life.

So much for the predictions which already have partially come true, at least 43 years after they were made. E.P.P. still has 57 years for his following predictions to materialize.

Roads to be given over to cultivation, having been made unnecessary by air transportation.

Abandonment of post offices, with aerial mail delivery by parachute at each person's door.

A new United States, stretching from Panama to Alaska, comprising 94 States.

Complete abolition of standing armies.

Congressional sessions only once in each ten years, and the passage of no laws which cannot immediately be repealed.

Houses built of paper, and equipped with aluminum and glass.

Powerful stations for the distribution of "Photophone" news.

Easy communication with other planets.

Education by individuals, rather than by platoons.

Extension of human life to an average span of 80 years; one out of every 200 persons to reach 125 years; one out of a thousand to reach 150; and in extraordinary cases, 200 or more years.

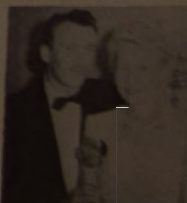
Evolutions of animals so that dogs may be made to think.

Elimination of vagabondage with everyone contributing to society.

Segregation of criminals, and sterilization of the unfit.

Ed Note: Mrs. Ida Weeden, of Fort Worth, Texas, sent us the fragile, yellowed newspaper clipping from which this item was reprinted. She recently discovered it in her Bible, and we feel readers may find it of interest, demonstrating, as it does, that not all prophecy is futile or untrue.

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The Tragedy Of Self Murder



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

In the book, *The Other Side Of Death*, C. W. Leadbeater,*** a life student and writer on the subject of the After Life, says: "No one must dare to die before his time comes. When it comes he may well rejoice, for he passes from labor to refreshment, from darkness into light, from limitation into freedom — this when the laws of God are kept."

We must remember that if murder is a crime, so is suicide, since the flesh-house is only lent to us by our Creator and we are responsible for it. Our physical life is a necessity, for at our present stage of advancement, there is much experience that we can attain only through the slower vibrations of the coarser, heavier matter of our physical world. None lives to himself alone, so our earth life is a necessity to us and a duty to our Creator and to our fellow man, a part of the plan of God. Who would want to be found robbing himself, his God, and his fellow man?

Too many men and women bring themselves to the belief that they can kill themselves and get out of trouble. *This is impossible.* They cannot kill their real selves, and trying to do so is cowardice or weakness! They only bring upon themselves a thousandfold more trouble and misery. It is only by fulfilling their duties in their "flesh-houses" that they can build the ethereal "houses" which alone offer opportunities to spirit.

The fate of the suicide is horrible in general. He has cut himself off from his own body, by using a mechanical means that affects the body, but which cannot touch the real man. He is then violently projected into the astral world, for he

has to live somewhere. There, the remorseless law, which acts for his good, compels him to wait until he can properly die. Naturally, he must wait, half-dead, the months or years which in the order of nature would have rolled over him before body and spirit would rightly have separated. He becomes a "shade", lives in Purgatory, so to



Dr. Enid Smith

speak, the lower astral realm, called a place of "desire and passion" or "Kama Loca". He exists in this astral realm entirely, eaten up by his own thoughts, continually repeating in vivid thoughts, the act by which he tried to stop his life's pilgrimage. At the same time, he sees the people and the place he left, but is not able to communicate with any one, except now and then thru some sensitive, who often is frightened by his visit. Often, he fills the minds of living persons who may be sensitive to his thoughts, with the picture of his own demise, sometimes leading them to commit upon themselves the act of which he was guilty. Nothing but evil and misery is accomplished by suicide.

Here is an illustration of what actually happens, related by Dr. Coulter, in *The Meeting Of The Spheres*. O.P. This is about a man who was self-centered and bound to have what he wanted regardless of the needs of others or of integrity. As what is done in secret is cried from the housetops, as the

Master Jesus tells us, so this man was caught in one of his own dishonest traps. In crowding others against the wall, he had forgotten that even in matters of money, there must be cooperation. He became a ruined man, and had to live as others he had ruined. Standing alone, with no friends, and with no money, his great temptation, he could not face the situation, so shot himself.

He was deliberate in taking his own life, as he had been in the matter of robbing others, which sometimes resulted in their deaths. But, he had not given sufficient thought nor obtained knowledge of what such an act would mean. He "died" and looked upon his body lying limply on the floor. His wife, children, and servants came in. Then the horror of the situation stunned him. For the first time in his life he was helpless, and regret began to tear at his soul.

Now his fate was facing him under conditions where money could not help, and all the tricks and all the tools he had used against others were now useless. He tried to speak to his wife and children, who had remained near the body, but could not make them hear. He thought of his parents and wondered what had become of them since their death. Soon, he found himself drifting away. Since he had destroyed the outer covering of his spirit, he had provided no other covering, so he could take no hold. His spirit drifted aimlessly about; he tried to find his way but could not. He was worried, and oh, so unhappy and miserable! Why had he killed himself, and why had he crushed all who came in his way? Reason might have told him there would come a day of reckoning.

After a time, this disillusioned suicide had to witness the misfortunes and sufferings of his family, for his wife and children had everything taken from them. He had had little time for them, for business took everything. Now, he had eternity, from which many hundreds of years would be required to wipe from his soul the suffering and hardship he had caused others to feel. Then too, he had neglected his own soul — fed it, if at all, on spiritual chaff.

Finally, he began to realize that he had a message to give, a help to render, a rent to pay for the physical house which he had shattered by a leaden bullet. He asked himself why he had lived, what he had learned, and what he had sent to the other world to build a body and a place of abode for him. Somehow, the thought was sent

to him that there are no banks in spirit, except one that was established in the Kingdom of Love, where all checks were drawn on account of love for good deeds. So, he started at the bottom of the ladder, with only a glimmer of light, and a hope here and there, in the dark years that he sensed were ahead of him. There are many like him, and many more men committing suicide than women, some giving the ratio as four to one.

Some women, especially the young, commit suicide because of unfortunate love affairs. The writer knows of a very young woman, many years ago, who condemned her physical form to destruction because the pressure exercised by society had been too much for her weak soul. She had not dared to face the world in her sorrow and disgrace, though she was willing to take her chances with God. She knew very little if anything about God and His laws, or that "He is no respecter of persons". She was caught tightly in the bondage of earth, but none remained to help her, so she gave up the struggle with her last thought, "God forgive me and help me."

She was very young and was about to become a mother, having loved unwisely. At first, she had tried to arrange a life for her child and herself with a sister, a brother, and then with some friends, but none of these were understanding enough to face with her what was called her disgrace. She knew nothing of the laws of the world beyond the grave, so considered only the pain of ending her physical existence. Having resolved upon death as the only thing open for her, she killed herself and her unborn child. This was ignorance, folly, cowardice, but the same thing was true of the man who had wrecked her beautiful life, leaving her to manage as best she could while he went his way, thinking nothing of the justice that would come later for his part in the matter. If they had read and considered and followed in spirit the case of Judah and Tamar in Genesis, it would have been better. Judah had a child by Tamar and was not a coward about acknowledging it and saying that, "She is more righteous than I." The child was apparently to be built in the image of God, whether born in wedlock or not, and thought was taken for the soul which had found expression in the flesh house, unfortunate as was the situation.

(continued on page 22)

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Are You A Real Friend?



by Alberta Hilands

*"Don't ask, has the world been a friend to me,
But, have I to the world been true?
Tis not what you get, but what you give,
That makes life worthwhile to you,
For through giving the world your very best,
Its best will come back to you."*

UNKNOWN

Long ago, Shakespeare, the inspired bard wrote, "There is nothing either good or bad, but thinking makes it so." This statement is true, and throws the responsibility exactly where it belongs — on each individual, himself.

The power to think is that "something" in man which places him above all other forms of life and gives him mastery — It is that which individualizes him and makes each one different from everyone else.

Two children, or even a dozen of them, can be reared together; separated from any outside influences; eating the same kind of food; subject to the same discipline and having the same parents, yet, as soon as they are established among other people, each one will show almost as wide a divergence in character as the children who have been reared apart from them, thus proving that there is a "something" in each human being that transcends the human consciousness — a "something" that individualizes him, under any circumstances.

Environment is merely a mirror in which we see ourselves reflected.

We are in our present environment, not because circumstances have compelled us to be, but because we have compelled circumstances through our use of an un-failing Law, and inharmony will continue to prevail as long as we have within our consciousness the germ which produced it.

Through our subconscious mind, we are always connected with the consciousness of Universal Mind, and our supply is only limited by our imperfect recognition of this Oneness. We can only know that which is within our own field of consciousness. Anything else does not exist for us. *That which we recognize becomes ours.* If we are burdened by conditions or things we do not want, or suffering from the lack of necessities, it is because we have misused our creative power and have recognized the things we do not want as realities.

Sometimes we are more kind to others in this respect than we are to ourselves, for we recognize the

fine things of life for them, and only the husks for ourselves. By the Law of Attraction we draw to ourselves whatever we allow our thoughts to dwell upon.

The mind that concentrates upon wealth sees it more clearly than it does anything else, not only for himself but for other people as well, and if he experiences lack in any form, he sees it only as a temporary inconvenience, while the one who has developed a poverty consciousness ignores the many evidences of abundance with which he is surrounded, and fills his horizon with pictures of the many things he does not want. Both are using the same power, and each has chosen how he will use it.

Before anything can become a permanent thing to us, it must become a reality through a quality developed in us through thinking. Man, being a magnet, is no greater at the present time than his place in life—he is just where he belongs. He has wonderful potentialities, but like the wealth hidden in the mountains, these possibilities are of little use to him until he has cleared away the dense matter that keeps them hidden from him.

Helping to build a consciousness of wealth and harmony is of much greater importance to the human race than the mere helping of individual cases.

There is no lack anywhere excepting in the minds of men. Nothing in the Universe recognizes a need of economy but man, and he recognizes it only at a certain stage of his development. If you see lack, you can look back of it and see the devastating hand of man. Through ignorance and conceit, man interferes with the Universal Plan and, through his interference, he engenders fear, both in his own mind and the minds of others and, as all thought is creative, unpleasant conditions naturally become manifest.

Recognize your oneness with Universal Mind and demand what you need for your development. This intensity of thought will awaken your latent Self, and if you hold firmly to the idea that you will be shown the way, you will eventually find it is operating. If your ideal has been imperfect, you will soon learn not to use your creative power so carelessly, or recklessly, in the future. *Create you must*, and experience will soon teach you how to impress this surrounding ether, or Substance, in the right manner and your inherent power will become a blessing instead of a curse.

Perhaps you are dominated by fear and think others have the power to rob you, but remember,

no one can hurt you but yourself.

It all depends upon your own consciousness. If it is right, no one will have the power or the desire to take anything away from you, but if you have accumulated things in the wrong way, your fears are well-grounded, for you will attract to yourself those who are of a like consciousness and, perhaps, even more powerful, mentally, than you are.

"Like attracts like." Never forget that. It is a keynote to your success in life.

A business that is founded upon true principles cannot fail, and the fact that such a large percentage of businesses do fail is proof that, underneath the surface has been a "dog eat dog" state of mind. We must not enlarge upon the misfortunes of others or we may realize a corresponding inharmony in our own affairs — we must always keep in mind that "recognition is creation". Since "there is nothing either good or bad but thinking makes it so" the creative Power within each one of us accepts the ideas in the conscious mind as orders and immediately begins executing them.

This does not mean, of course, that we should turn away from those who appear to be less fortunate than we are, those who do not understand the creative Law, but from our greater understanding, we should give encouragement along with material aid. The greatest help we can ever give anyone is to show them how to help themselves, as this will eventually free them from future needs. Many people are disheartened, and encouragement is their greatest need.

Use is the only real wealth and the dollar that becomes thin, through its contact with many hands, is the emblem of abundance. Possession is not true wealth, if it remains a possession, for the possession of material things, alone, can never bring real satisfaction. It is in the use you make of things that determines their true value and whether they will make you happy, or prove to be only a burden.

What you are you radiate, and people unconsciously feel this radiation, and just as unconsciously measure you and class you. You may talk and act in a convincing

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manner, and hold the attention of your hearers while doing so, but as soon as the spell of your eloquence is broken, they will sense your real self, and this will persist and determine your true status among thinking people. Children are especially keen in this respect.

Every tangible thing began in the thought-world of someone. This is where all conditions and things are created. It is said that less than two percent of the people in this wonderful country are responsible for the many inventions we are enjoying at the present time. Are you one of this two percent, or are you doing anything that is really helpful to anyone but yourself? *Are you a real friend?* When you have learned to discipline your unruly conscious mind, you will not need to worry over your place in life, or your financial condition — your constructive thinking will reach out and make all necessary contacts for you.

The secret of success, if there is a secret, lies in creating a consciousness of your oneness with your desire. Desire is the germ of achievement — the promise of fulfillment. You must make your ideal definite, but you must not limit it by material restrictions. When you enter your thought world, you are not alone, but are united with Universal Mind. This Mind knows all, and through this unity, unlimited and unforeseen possibilities will open up to you — if you have not hedged yourself round about by restrictions. You are intended to be an avenue through which Universal ideas are made manifest and this will be the case, unless you sever the connection yourself. Remember, you are important to your Creator and He

(concluded on page 24)

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The Life Hereafter

by Philip Hastings

Ed Note: We were much intrigued by the individual style of the communicator in this article and the clever manner in which Mr. Hastings reported the highlights of a sermon, the topic being one which is of great interest to readers.

There is a great awakening of interest in the world which will inevitably claim us after the grave. More and more people are becoming aware of the thousands of authentic and recorded communications between those "beyond the veil" and ourselves. However, when the question inevitably arises, "What is life beyond the grave really like?" the average man finds little of use to him, and he is driven into confusion by finding that the accounts that are available always differ in many important details.

This being the case, the lecture delivered on the evening of May 25, 1961 by a spirit lecturer through the mediumship of the Reverend Richard Zenor of Los Angeles is outstanding. Both because it is a scholarly, factual lecture about everyday life in the spirit world by one who had experienced death many years ago, and because of the wealth of interesting detail and description it contains.

A word about the lecturer is in order. He is known to his audience only as Doctor Navajo. He lectures twice weekly and precedes and introduces the Master Agasha. He speaks through Reverend Zenor, who is a full trance medium. His remarks have regrettably and of necessity been edited because of difficulties of length and subject matter. Also because his informally rhythmic speaking style needs editing occasionally, to cause it to read smoothly. Great lengths were taken,

however, not to change any of his meanings in their presentation.

Doctor Navajo was preceded on this evening by a young woman ("Margie"), who interestingly enough discussed the popular idea of an angel as a being with wings. She repeated that most spirits master the art of traveling over long distances by "gliding" from place to place, or apparently so. They dress in long flowing robes with wide sleeves. Occasionally someone at the bedside of a dying person would catch a glimpse of a radiant being apparently suspended in mid-air and with arms outstretched in



Rev. Richard Zenor of Los Angeles, Calif., thru whom Doctor Navajo spoke.

blessing or benediction, and this would give rise to the fiction of heavenly beings who wore wings and who flew through the air.

She soon terminated her talk, and gave way to Doctor Navajo, who then took possession of the medium, and who after his customary short greeting to his audience, began his discourse.

"Over a period of many months, I have taken the initiative to explain or describe many things relative to the (afterworld). For the most part, I believe that it has been interesting to the average person, who seems to have a vague conception of this subject. It is true that you can procure literature relative to astral flights, astral projection and the like, and be able to

project yourself to quite a distance. This can be done by mortals. There are books written to describe the various planes of consciousness, and they vary indeed. When they attempt to describe the various planes of consciousness, they go on to tell you that there are a hundred and seventy planes, or they might go on to tell you how many planes there are in the astral kingdom. But, it can be said that this information amounts to very little, and we simplify it in this manner. You have noticed, over a period of time, that we refrain from employing names to describe or to point out a particular degree of consciousness, or a particular plane, or whatever we have reference to.

"We do have perhaps two or three that we refer to from time to time. For example, we refer to the music consciousness by saying, 'the temple of El Don'. Now the temple of El Don is a very beautiful structure indeed and would be considered so if it were erected on the earth plane. And, those who are interested in music have often gone to this consciousness. (Throughout, the lecturer uses the term 'consciousness' to refer to a place or location in the astral world.) Now, the temple of El Don is not in the consciousness of immensity. (In an effort to simplify as much as possible, the lecturers refer to the plane beyond the astral as the consciousness of immensity.) This happens to be in the high astral. But, there again, as I have pointed out to you in the past, I am referring to a vast consciousness when I use the term 'astral'. Certainly, I am referring to a tremendous world when I say 'immensity', for it is immensity that embraces all that be, and ever had been, and ever shall be.

"The astral kingdom is so constituted by the human race. But, if we say this, we have to recognize the various forms of life that have existed on the earth plane and are now extinct, and we have to recognize that these extinct forms of life are still in existence in the astral kingdom or that they have become part of another form of life that is now on the earth plane. But, there again, this is a great study and takes time to comprehend completely. But, that which did exist on the earth plane at one time and is extinct today, did serve its purpose at the time it did exist. In fact, there may be said to be countless forms of life, when we dig a little more deeply into that subject.

"The astral kingdom and its many planes of consciousness is like a world within a world, and each is independent and does not interfere

with the world that is around and about it. In other words, it's a world within a world.

"Now, if each world is so constituted by the consciousness of the collective group, as Agasha refers to, then we must realize one thing — that this astral kingdom had been set up by a group of people who were desirous of that particular atmosphere, whether it be comparable to the Pacific Northwest, or whether it be comparable to whatever it be. We do know that we have climatic conditions in the astral world that could be said to be comparable to your weather conditions upon the earth.

"Now, if we were to ask the question, 'Do we have to contend with storms and the like, such as you have here upon the earth plane?' the answer would be 'No.' For there are not the elements that go on the rampage in the astral world in that respect. The atmosphere is that which is desired by the collective group.

"The Eskimo might feel more comfortable in a cold climate, for he is of the same temperament in the astral world, so that it would be natural for him to feel more comfortable in the atmosphere that he was accustomed to live in when upon the earth plane. In like manner, the South Sea Islander would desire a tropical climate, and so forth.

"Now, as to the country villages of which we have spoken in the past. You might have a great desire, when on the earth plane, to have a little country home, and that might have been your heart's desire. But, you were never in a position to acquire such a little site. So, you expire. It's not going to be there awaiting your arrival, necessarily, although, in some cases, it could be. But, you can have such a place in the astral kingdom.

"The average person is likely to go into the atmosphere of their relatives, such as their grandparents, or their father and mother, sisters or brothers, friends they have known among the earth plane. They encounter a goodly number of people, because it spreads rapidly in the particular division over here in which they have their dwelling, that he or she will be arriving soon in the astral world. And, they will be there for the meeting, in all probability.

"For example, let us assume that you are suffering a lingering illness. You slip out of the body before your demise for several weeks and visit with your loved ones. You have discussed your departure, so it is not new to your loved ones that

(continued on page 20)

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LIFE IN TWO SPHERES



by Hudson Tuttle

Chapter III

Ed Note: At the time we began the reprinting of portions of the small book which came into our hands, we had no idea whom the author was, since the cover had been destroyed, and no frontispages were available. Since the printing of the first two chapters however, we have had letters from two readers, Mrs. Roy Page, of Pottersville, Michigan, and Mrs. Ruth Carbiener, of Medford, Oregon, both of whom supplied the missing data. It appears that the book is by the well known writer, Hudson Tuttle, and was first printed in 1895. Later, it was reprinted by The Psychic Book Club of London, England. We are happy to pass along this information to readers.

THE UNHAPPY MARRIAGE

A stranger approached and paused near the portico of the Sage's home in spirit. Feeling the magnetic flow of invitation, he entered and seated himself near the Sage.

"Welcome" said the Sage, "even if you come with grief darkening your heart. You are free now from earth and its sorrows have passed away in part, and you ought not to allow recollections of the past to disturb your peace of mind."

"I am sad," the stranger replied, "when I think of what a Paradise earth might have been for me, had it not been for one false step, which made me forever miserable."

"Not forever," exclaimed the Sage, "for if you are not stained by a great crime, it will yet be well for you."

"I am not a criminal fearing justice, but rather a victim of false marriage," the stranger said. "I might be happy now, if I could forget my brothers and their ignorance and misery."

"Then," said the Sage, "it is your duty to go to earth and instruct them, for you cannot advance until you have fulfilled the demands thus made upon you."

"But, what shall I teach? I cannot approve the doctrine of free love as it is commonly understood, and yet I feel there should be freedom in love, for as soon as love is confined, it is love no more. But, if freedom is given, I fear the consequences."

"Earth is not yet prepared for the doctrine of which you speak," replied the Sage. "It will be right for them only when they become as the angels in purity. In the abstract it is true, but in its practical application in the world today, it is false."

"It is not the doctrine you should teach. Rather, go to earth and teach men the laws which govern the mind, that they may know how

to judge each other's characters, and not be deceived by appearances. Teach them that purity is worth all else."

"It is a great task and one I shrink from with fear and trembling, yet something that must be done, for my mind is lacerated and torn with a dreadful longing to help. God give me patience to grapple with the work successfully!"

"If you act as earnestly as you pray, you will be successful," replied the Sage. "But, why are you so troubled? Does it all result from your feelings of philanthropy and the love you bear the human race? If so, that alone will place you above us all!"

The young stranger looked thoughtful, then said, "I am selfish, I fear. Perhaps regret for what I might have enjoyed, causes my sorrow. I was a happy youth, educated at college, and enjoying all the facilities the latter afforded. Far off objectives and ambitions came forward to meet me as I advanced, until a glorious view spread before me which I felt would enable my life, and give me a position of honor among men. My heart yearned for congeniality, for sympathy of a kind I could not express, but of which I could only now and then catch a bashful glimpse."

"The cold selfishness of the world appalled me, and I wanted a cottage in the wild woods, far from the haunts of men, where I might employ the learning I possessed, and delve deeper and deeper into the secrets of nature. I desired a kindred mind to journey with me, to become one with my thoughts, one whom I might love with surpassing affection, and who would love me."

"While in this state of mind, I saw one who appeared to be the ideal of my dreams. How beautiful she appeared! No pencil, in the hands of writer or artist could portray her beauty, or so I thought. Oh! Why did not the angels who weep in heaven for the ignorance of man, come down, and by some means make me sensible of the gulf on whose brink I stood? With all my book learning, I was still ignorant. My knowledge was theoretical, not in the least adapted to the demands of life. It was useless to me when most needed, for it gave me a confidence in myself that it did not support. I knew nothing of the laws of life, nor of how I might arrive at a knowledge of another character. Why I loved her I did not know, for I was led on by the blind instinct of misdirected love, or rather an instinct wholly undirected. I had heard of affinity and the attraction of spirit, but

this served to involve me even more, for I supposed that if attracted, I should follow that attraction, and that it was instinct pointing out my proper companion.

"She loved me, or so pretended, and when I was near, to all appearances, she was an angel of goodness and love. How philanthropic she was . . . how she desired seclusion, how she hated selfishness, and how disgusted with the baser passions! I loved the ideal she portrayed, her apparent beauty, goodness and gentle affectionate spirit."

"Well, we united our destinies. But, how the bright vision faded away after marriage. Yet, we put on smiles, and were ever so polite, benevolent and unselfish when there were others present, just as one might a garment, which one could pack away once its usefulness was over. I hated her for her selfishness and affectation, and for the deception she had played upon me. She now wanted the show and splendor of the world, and wished for popularity. She told me plainly that she had sold herself to me for my wealth. May God blot from my mind the long, long years during which I suffered the penalty for my ignorance of the Laws of the mind. But, I pass these memories by now, since I am of the earth no longer."

"Now, I wish to live longer upon the earth, in order to tell humanity of these laws and to help them to avoid the mistake I made."

"Be calm and reason," said the Sage. "Misfortunes are necessary to undeveloped beings. If you were ignorant then, you can inform yourself now. If a few years have been lost, remedy the fault by deeper application. You are only one in millions who have suffered in a similar manner. In fact, you have given a perfect description of many earthly marriages, where each deceived the other into believing that they were what they were not, and where each found that by some jugglery the ones they loved had become but strangers, and not the one they loved."

"But," the Sage went on, "There is a remedy at hand, and that remedy is education. Laws are not often violated willfully, but through ignorance. Man must be taught the distinction between animal instinct and true love. Magnets have no surer attraction than souls, but that attraction must be understood, or

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it may of itself lead to ruin. Teach man that marriage is more than the means of gratifying animal instincts. It is an eternal relationship of two souls, and is fraught with vast and far reaching consequences, which even death cannot annul."

"But, what of the mistakes?"

"In the present transitional state, laws which are compromises and expediences are man's reliance. The pathway to all great truths is hedged with suffering, which in its own stern way is an educator. With knowledge comes light, which will lead out of darkness. Life is a discipline, wherein the dominant instincts are taught obedience to the eternal spiritual faculties."

"But, how am I to teach such lofty doctrines? I shall be scoffed at by those who would feel reproved."

"The Truth is superior to all conventionalities. Go to some sensitive mortal and write thru them. Your thoughts may be ridiculed today, but tomorrow they will be treasured, and future generations will be benefited, and so become your earthly monument, a living monument of Truth. We all have our work, and this is yours. Go and do your best, and the pain in your mind will ease as you help others to avoid the pangs you have suffered."

In this manner, another spirit soul was started on his way of progression, thru the services he rendered to others. It is in this way, both in spirit and upon earth, that real spiritual progression is made, for in both places, the way to growth is always and eternally thru giving unselfish and loving service.

And now, what of Leon and Hero? The possibility of holding communion with departed spirits, opened wide the fields of spirit (continued on page 19)

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HE EXPECTS YOU!



by Betty Jane Cisco

I was brought up in the Methodist faith, and though my parents knew of many strange occurrences which had happened in our home, no attempt was made by them to find out about Spiritualism, or to attend a seance.

During the last ten years of my father's earthly life, we had many discussions on the subject of contacting the so-called dead. Many times, I tried to talk dad into attending a seance in order to contact his parents, both of whom were in spirit. But, he always said, "No, let them rest. I don't want to bother them."

In January, 1957, Dad had his first heart attack, and the recovery was slow, he was much improved by May, when he received notice of the death of his favorite sister. He was stricken by the news and was unable to attend her funeral. This preyed on his mind, and no one seemed able to console him. In June, I went home for a visit, and one afternoon as we were riding, he said to me, "Honey, next year at this time I won't be here either. When the time comes, I want you to be strong and comfort your mother. I'm depending on you not to go to pieces." I was shocked by his words and tried to talk him out of such an idea, but he said, "No Betty, I know what I am talking about. You just wait and see, but don't tell anyone what I've just told you." We never mentioned the matter again.

Shortly before Christmas that year, my doctor discovered an ailment which necessitated two operations and a long period of time

for treatment. But, after a number of weeks, I was improved and went home again for a visit. Dad seemed well, and had even started back to work. During that visit, my father and I made a pact which was to change my entire life. We had been talking on our favorite subject, and Dad mentioned a friend of his, a Mr. W., who lived in a small town nearby, who was a retired medium. He said that Mr. W. had a book that he wanted Dad to read, and I urged him to get the book and read it. I wanted to read it also. Our discussion ended by our promising each other that when one of us passed on, the other would contact a medium as soon as possible, in order to reach the one in spirit. We shook hands to seal the bargain. I never dreamed that Dad would be the one to go first, as I was in rather bad shape myself, and the doctors had not been hopeful in their prognosis. But, it turned out that this evening was to be the last evening that I saw my father alive.

A month later he passed on. He had driven my two sisters to school, and was only one block from the school when he suffered a fatal attack. He managed to shut off the motor, and headed for the side of the road, where the car rolled into a tree and stopped. We later learned that his medium friend was standing only a short distance away, but did not try to go to his aid. Later, I found out why.

Remembering Dad's admonition, I tried to be strong and comfort my mother. Both my brother and I spent as much time at the funeral home as possible, and both sensed Dad's presence there.

The evening following the funeral, I noticed my younger brother was terribly upset and seemed frightened of something. When I asked him why, he asked if I thought he was going crazy, because he was seeing things. He said that just before dark, Mother had asked him to shut the door of the camping trailer, as she saw that it was open. When he went out to do so, he saw Dad sitting inside... He became frightened, slammed the door and ran for the house. The more he thought about it, the more he feared he was going crazy. But, I assured him that he was perfectly sane, and that he should be happy that Dad had managed to appear to him to show that he was still living.

Some three months passed, and I was daily becoming more conscious of the urge to see a medium. I knew of one, and went to her. My father was able to come thru with several personal messages, adding that I was to go to Mr. W.

for the book, and that Mr. W. would be expecting me. The next day, Jack drove me to Mr. W's home. No one was there. The next morning, I went again, and again no one was home. I drove down town before going back to mother's home, and noticed a group of elderly men standing in front of one of the stores. I had a great urge to stop, for altho I had never seen Mr. W., I felt that he was one of the men. I drove on by, but at the edge of town, decided to give it one more try, so drove toward Mr. W's home again.

Suddenly, just two blocks from his home, the steering wheel of the car was turned firmly, the car being turned to the curb. I slammed on the brakes and got out. There, walking down the sidewalk was one of the men I had seen down town! I said, "You're Mr. W., aren't you?" He said he was, and when I told him who I was, he replied that he had been expecting me, as Dad had come to him and asked him to let me have the book that he had wanted Dad to read! I was at his home for several hours and this wonderful old man answered many of the questions which had bothered me for a long, long time. He also gave me the book, "The Spiritualism of Nature", by Rev. H. L. Chapman, which brought further enlightenment.

Before I left, he explained why he had not rushed to my father's aid when he saw the car hit the tree. He said he was able to see a large group of spirit people waiting beside the tree. He saw dad get out and go to them, and witnessed the happiness that all expressed in that meeting. Then, I knew why dad had looked so happy as he lay in his casket, for the last thing he must have seen as he passed into spirit life was this group of loved ones, whom we all considered dead.

At last, he knew the truth of eternal life!

*If we give love and sympathy
Even to those who hate us
We fill them so with mystery
They know not how to rate us.*

—Helen King

**IF I CAN STOP
ONE HEART FROM BREAKING**

*If I can stop one heart from
breaking,*

*I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one lonely person
Into happiness again
I shall not live in vain.*

—Emily Dickenson

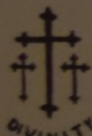
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Materialization In White Light



by Mrs. I. Ehrhardt and Mrs. Elinor Donnelly

From the notes of an eye witness to a physical phenomena seance with Wm. J. Donnelly

For more than a year, Dr. Hans Gerloff, noted German psychic research investigator, planned a trip to the United States to witness physical mediumship as demonstrated by American mediums. In particular, he wanted to see the work of the medium William J. Donnelly, of whom he had heard.

Now, he sat in the seance room of the Golden Rule Spiritualist Church, Inc., in East Rockaway, Long Island, N.Y., with four other observers, two of whom were interpreters. The church pastor and medium, Mr. Donnelly, was dressed from the skin out in clothes previously given to Dr. Gerloff for examination, and held by him until the meeting began. The medium was seated in the cabinet, which had also been thoroughly examined by Dr. Gerloff. The seance room was illuminated by two sixty watt white light bulbs.

Speaking in independent voice from within the cabinet, Crystal, one of the medium's guides, told the sitters to prepare for a demonstration of materialization in full white light. Some minutes passed, then slowly the curtains of the cabinet parted. In full regalia, the American Indian Chief, Running Bull, stepped from the cabinet, fully materialized. Every detail could be seen plainly in the artificial light, which was nearly as strong as daylight. The Chief was wearing beaded moccasins, red breechcloth, buckskin jacket, embellished with Indian symbols, and a sweeping feather war bonnet. He even had war paint on his face.

While Running Bull talked at length to the sitters, explaining the meaning of the symbols on his jacket, he allowed close examination of his clothes and person. He proposed to demonstrate Stigmata on his hands. He stepped back a bit from the observers, and gradually lifted his hands until the palms faced them. Blood was seen flowing from the wounds at the center of both palms. Dr. Gerloff was granted permission to take samples of the blood on a piece of cloth he had. After the Doctor wiped blood from the wounds onto the cloth, they could still be seen to be oozing blood. Running Bull backed closer to the cabinet, said an Indian prayer, and closed his hands. He then opened them again, holding his palms out toward the sitters. All traces of wounds and blood had vanished. He then presented gifts to each of the sitters. Dr. Gerloff received two small stones, a dia-

mond and a sapphire. The others were given pieces of jade, an uncut amethyst, and a gold nugget. Shortly after, Running Bull took his leave.

Continuing under test conditions, many other phases of mediumship were demonstrated in this three hour seance. Dr. Gerloff received an apport of locks of hair, one from a child and one from an elderly woman. A glass jar was sealed with



Rev. Wm. J. Donnelly
He was the Medium.

adhesive tape, then dipped in molten wax over the seal. A few minutes later, within the jar appeared a piece of lava from a recent eruption at Mt. Etna. This apport was removed, and into the empty jar Dr. Gerloff placed his wedding ring. The jar was sealed as before with tape and wax. In a few moments, the ring was on the table outside of the jar, the seal on the jar remaining intact.

Other manifestations included the scorching of a hand print onto a handkerchief by a spirit, while the sitter held the handkerchief in his own hands; the precipitation of a spirit face on a shirt worn by a sitter, hand shakes through the trumpet, slate writing, independent drawing, and other phenomena.

In the demonstration of trumpet in the white light, the medium's mouth was filled with milk, then taped across with adhesive tape by Dr. Gerloff. The medium stood in the full light, holding a trumpet toward the sitters at arms length. The voices of four or five different personalities were heard issuing from the trumpet, distinctly, and in succession. All voices were identified as belonging to spirit entities known to the various sitters.

During a test of automatic writing, Dr. Gerloff wrote a phrase in Latin on one side of a card, unseen by the medium. The card was then

placed face down before the medium, who wrote automatically on the reverse side of it. This writing proved to be an exact translation of the phrase in Latin written by Dr. Gerloff on the other side, but in ancient Chinese script. The medium knew neither Latin nor Chinese, and of course had not seen the original phrase. Later, several sheets of paper were covered with automatic writing in Chinese, Arabic, German, Spanish, Hebrew, and Egyptian hieroglyphics. One page contained symbols in a language not yet identified. The papers written in languages unknown to the linguists present will be submitted to experts for deciphering by Dr. Gerloff.

Later, materialization in red light was demonstrated. At one point, at the instruction of his guides, the medium was taken out of trance and stepped out of the cabinet to show himself beside the materialized figure of a small girl who was manifesting to the group.

Throughout the meeting, Dr. Gerloff made careful notes, to be used in lectures and articles he plans for the future. He has written and lectured extensively in the past on the mediumship of Einar Nielson, the noted Danish materialization medium.

During the three weeks of his stay in the United States, Dr. Gerloff, with his colleague from Mexico, Professor Tibon, visited a number of American universities having

(concluded on page 31)

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A Lesson From A Sixpence

by A Federation Healer

He could not have been more than eight years old, and he was quite alone as he stood some four or five steps ahead of me, half-way up the escalator at Baker Street Station. I could see that he was a trifle unscrubbed, and his thatch of mouse-coloured hair needed combing badly. His main outer garment was a thick, dark green jersey, which I thought looked too big for him.

As we ascended, he quickly became bored with the advertisement panels and began a tuneless whistle, at the same time gazing round and showing a great interest in all about him. For a moment he stared directly at me, his brown eyes full of mischief.

I gazed back at him in an expressionless manner which belied the interest I found myself taking in him, for it was rather unusual to find an unaccompanied youngster about three o'clock in the afternoon — right in the middle of school time — in such circumstances, and it was obvious from his whole attitude that scholarly pursuits were far from his thoughts. I noticed that as he turned round, his right fist was closed, and I wondered what he was holding — if anything.

His restlessness began to take a new form, consisting of stepping up one stair and then stepping back again. I could not understand why he did not work off his energy by bounding up the escalator; but as we were near the top anyway, I concluded that he probably wanted to get his money's worth, and thus had decided to stay put.

It was then that I discovered what he had been holding in his fist, for his skylarking suddenly caused him to open his palm (quite an involuntary act, no doubt), and

out jumped a sixpenny piece, to fall with a merry tinkle on to the moving stairs . . . and settle neatly, and mockingly, between two of the raised wooden slats.

Gone in a flash were the care-free antics, the idle distractions; gone was the bright face, for his small brow had now furrowed itself into a mask of concentration as, like a hawk in pursuit, he swooped after his money. His grubby fingers scabbled at the slats, but he completely failed to grip the coin, and I could almost feel the panic which seized him as the cruel-looking teeth of the grille under which the stairs were gliding now came menacingly into view.

As I watched him, his crouching figure now desperately poking at the sixpence, I tensed myself, ready to leap forward and grab him to pull his hands clear of the grille, now getting uncomfortably closer with each passing second. I moved up a step in readiness, observing that there was perhaps less than seven feet of staircase remaining.

After what seemed an age — it must have been all of four seconds since I made my move — the struggle in front of me suddenly ceased, for he had managed, at last, to secure a hold on his sixpence and now, straightening up, he shot an embarrassed glance at me, his face still pink from his exertions. Sharing his relief after the tension of the past few seconds, I gave him a quick wink of triumph. He grinned, turned, and jumped off the escalator, and firmly clutching his cherished tanner — as I am sure he would have called it! — he bounded out of the station and vanished into the sunshine.

As I continued on my way, I found much for reflection on that little staircase drama. My small travelling companion had had not a care in the whole world. He was happy and contented, and his restlessness only outlined his bubbling vitality and interest in all that went on around him. Life was fun . . . life was good . . . life was kind — although he was not aware of it until . . . he let go of his sixpence.

That which he had had so securely within his grasp, held there for so long that he had almost forgotten its presence, and which he had come to take for granted as being safe beyond all doubt, had, in one fleeting instant, been lost — temporarily, of course, but nevertheless lost.

And, the shock of its sudden departure had shattered his care-free world with the result that his energies, previously so widely dis-

persed, were suddenly channelled into one vital main-stream, one prime objective, to the total exclusion of all else; to retrieve that which had been lost.

This is a side of human nature we see more than anything else in matters of health.

As each day passes, life becomes more complex. From the moment our bedside alarms jangle us to consciousness, to the time we flop back into bed (after having been lured, against our wills, into yet another late night of television viewing), our minds are bombarded with a thousand and one things that go to make up the day — a day, like most other days, where everything is wanted immediately and everything must be done in a hurry.

We find that we have to rush here and rush there . . . those of us who have to travel to and from work have a special time of the day put aside for us: the "rush hour", with all its pushing and shoving, arguments and rudeness . . . that serene interlude where "do unto others as you would have done unto yourself" is superseded by "I'm all right, Jack!" To be first is to be everything!

Come home from your summer holidays in mid-September and bingo! — you find some stores putting Christmas cards on display. And "penny for the guy, Mister!" pierces the eardrums a bare fortnight later. Yes, the race is on and the pace is hot . . . the space race . . . the arms race . . . this race and that race, and so on. It is a great life, they say, *if you don't weaken.*

Let us just think about those words. The vast majority of us are born strong. By that, I do not necessarily mean that we are all moulded as Hercules, but strong in that, given our five senses and a normal bodily frame, encasing all the delicate machinery by which we eat, drink, breathe, move, and so on, we are adequately equipped to take our part in the hurly-burly of twentieth-century life.

From time to time, of course, a Colossus of courage like Helen Keller — struck deaf, dumb and blind at the age of nineteen months — will stride on to the scene, and before the whole world proceed to throttle such infirmities and fling them to the ground with a lion-heart contempt that leaves our own complaining words stifled with admiration and humility.

But, such people are the exceptions. I am referring to you, me, and those of us who have had the physical blessings of this life handed to us, let us say, like an ethereal

(continued on page 18)



Ed Bodin's Page



Ed Note: This month we present several questions, with answers, by Ed Bodin. Next month we will have an informative article from him on Ectoplasm, as viewed thru the eyes of a noted medical doctor. Watch for it!

Question: Is any other Christian denomination besides the Episcopal Church going in, extensively, for Spiritual Healing along Spiritualistic lines?

Answer: Yes. The Methodist Church is featuring Spiritual Healing. There is a monthly magazine called "He Is Able"—a journal dedicated to aid in the revival of the Ministry of Healing in Methodist churches holding healing services or other services incorporating the Laying On of Hands. "He Is Able" is published at 802 Cherry St., Chattanooga, Tenn. A by-line on the July, 1961 cover reads: "And He called the twelve together and gave them power and authority over all demons and to cure diseases, and He sent them out to preach and to heal. . . After this, the Lord appointed seventy others . . . and He said to them . . . Whenever you enter into a town— heal the sick in it and say to them, The Kingdom of God has come near to you."

This is another reason for my hope that organized Spiritualism will acknowledge the leadership of Christ the Healer, which would have an advantage over the limited orthodox Christian creeds which which cannot compete with free Spiritualism for universal healing of the multitudes.

Question: When did Spiritualism start?

Answer: It depends on what brand of Spiritualism you mean. Jewish Spiritualism started in the Garden of Eden with the mediumship of Adam, followed by the Old Testament prophets such as Noah, Abraham, Moses and Elijah who demonstrated righteous communication.

Christian Spiritualism is based on the birth, transfiguration and resurrection of Jesus Christ and has the greatest following. But, non-Christian Spiritualism or organized modern Spiritualism dates back to the Fox Sisters of 1848; as the plaque where the Fox Cottage stood in Lily Dale, reads in part: "Margaret and Katie Fox, age 9 and 11, received first proof of the continuity of life."

Both Jewish and Christian Spiritualism can challenge that state-

ment as to "first proof"; for rather it was the first publicity given Modern Spiritualism, because there were many mediums since Christ and before the Fox Sisters, who gave as much proof as the Fox girls.

The Lily Dale Spiritualist Temple, only a few yards from where the Fox Cottage stood, has a large mural depicting the manifestation of Christ to Mary Magdalene before the Tomb— which is quite a contrast to the Fox plaque of "first proof". Incidentally, the Fox Cottage burned down a few weeks after the Lily Dale Temple was dedicated, in 1955.

Question: Why are you so strong for the leadership of Christ in Spiritualism? What do you fear?

Answer: I can answer this in a few words. Ever since a revelation during the First World War, in France, I have been convinced that the forces of evil are out to destroy the forces of Christ on Earth. And, any mortal who scorns the leadership of Christ, gets a pat of evil whether he knows it or not. And, those pats can cause a bruise with ultimate cancer of the soul. I have seen too many cases to doubt it.

Question: Mr. Bodin: You made the statement that Spiritualism needs Christ devotion and protection. How do you account for so many so-called Christian ministers who go to jail, or who should go there?

Answer: I said "devotion to the Creedless Christ". There are many wolves who wear the mantle of some Christian creed; but such camouflage is not devotional protection, but promotional infection. And, such wolves may win a few pieces of silver, but they end up with the Judas rope of retribution.

CONTENT

*Content, content! within a quiet room
All warm and lit we meet; the outward gloom
Is like a folding arm about us pressed;
A space to love in, and a space to pray
We find; content, content!*

—Dora Greenwell

*Mother in gladness, Mother in sorrow,
Mother today, and Mother tomorrow,
With arms ever open to fold and caress you
O Mother of Mine, may God keep you and bless you.*

—W. Dayton Wedgefarth

THE FIVE DOLLAR BILL

by Rev. Y. Crouch

One morning as I was running the vacuum over my bedroom rug, I was turning over in my mind just how I could buy some much needed groceries when I had no money with which to do so. I prayed as I pushed the vacuum, thinking that God's Storehouse is never bare, and that good comes to those who love the Lord.

Having finished my sweeping and my prayer, I sat down at the dressing table to comb my hair, preparing to go to the store, still not knowing where the money was to come from. Somehow, I had a great feeling that it would come.

As I arose from the dressing table and turned to leave the room, my eyes were drawn to the floor which had just been swept clean. *There lay a five dollar bill!* In those days, five dollars would buy quite a lot of groceries and I picked up the money and went on my way, saying, "I thank Thee, Father, that this day you have given me my daily bread."

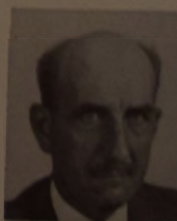
Since then, this part of the Lord's Prayer has helped me many times. Another statement has also been helpful. "The Lord is my shepherd, I shall not want." I do not question as to where the five dollar bill came from, but trust the Lord and argue not.

SELFISHNESS

*Death takes our loved ones—
We are bowed in grief. For whom?
Are we not selfish?
A mourner weeps for himself,
The dead know nought of sorrow.*

—Margaret E. Bruner

*They that sow in tears
shall reap in joy.*



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• NEWS FROM HERE AND THERE •



The Rev. Nina Ward Hughes is moving from Sarasota, Florida to her farm, mail address, Box 25, Middleton, Indiana, where her spiritual work will continue. The center will be known as God's Temple of Peace, where soul therapy and the higher divine laws will be taught. The house now on the property will be completely remodeled, and the Psychic Sanctuary, which was to have been erected in 1963, will instead start construction soon.

Rev. Edward Jannings and Rev. Hughes were married recently by the Rev. Nellie Cherry, of Tampa, Florida, and Rev. Jannings will assist Rev. Hughes with her work at the new center. They plan an extensive traveling itinerary during the fall and winter months.

On Sunday, June 25, 1961, Juanita May was ordained in the U.F.H. Seminary Chapel by Dr. J. R. May, S.S., who was assisted by the Rev. Billy R. Hill, Pastor of the Church of Eternal Love, Los Angeles, California. Dr. May is Pastor of the Church of Immutability Faith, Glendale, California.

The State Spiritualist Association of Minnesota, affiliated with the National Spiritualist Association, will hold their annual convention at the Second Spiritualist Church, 23rd and Lyndale Ave. No., Minneapolis, Minnesota, from September 15th thru 17th, 1961.

The guest speaker will be the Reverend Ralph Whitney, of Columbus, Ohio. There will be four meetings, one each evening at 7:30 p.m., and on Sunday afternoon at 3 o'clock. The public is cordially invited.

On Sunday, July 23rd, 1961, Rev. Blanche Handley, of Fort Worth, Texas, was guest minister at the First Temple of Spiritual Truth, Lincoln, Nebraska, of which the Rev. Lionel P. Everman is pastor. A fine crowd was in attendance, and enjoyed both the service and the ice cream social which followed. In addition to Rev. Handley and Rev. Everman, Message Bearers included Mrs. Ruby Grosart of Fremont, Nebraska, Mrs. Lena Hayes and Mrs. Marie Everman, both of Lincoln.



Above, teachers, from left to right: Rev. Floyd Humble, Rev. Ivy M. Hoover, Velma Sayles, Orpha Reed, Rev. Warren M. Smith, Rev. Ella J. Hillier, Leta Hand, Rev. Ruth L. Walling and Rev. Ethel Holzman.

Below, students and teachers attending the banquet.

The 13th annual Institute of the Spiritualist Episcopal Church was held in Lansing, Michigan, June 19th thru 23rd, 1961. The large registration was placed in classes, under the direction of the registrar, Mrs. Dorothy Bawiec.

A 15 minute period of meditation was observed each morning in the Chapel, which set the high vibrations for the day. Each morning, a surprise treat was given in the Chapel, each day being different. These consisted of: Pictures of a conducted tour of Egypt, by R. R. Van Hoosears of Lansing; card writing in the light, by Rev. Lenore DeRay of Jackson; blindfold billet reading by Rev. Warren M. Smith of Coldwater; psychometry, clairaudience, and prevision, ably demonstrated by several mediums; and a unique and interesting Forum, with Class Instructors answering the questions of students.

During the Institute, a group of eight teachers conducted classes in 15 subjects. Each night various types of seances were held, at which phenomena of various types were demonstrated. A banquet was held Friday evening, at which time certificates of attendance were given to students by the Presiding Clergyman, Rev. Ruth L. Walling, of Eaton Rapids. The address of the evening was given by the Rev. Floyd Humble, of Gardena, Calif.

As a result of the great interest shown at these meetings, the Missionary At Large for the S.E.C. national organization is making plans to go to far away places to bring the Institute to those who were unable to share in the annual meetings. Those who are interested in having classes in their state are asked to write to the Dean, Rev. Ivy M. Hoover, 727 N. Capitol Ave., Lansing 6, Mich.

Completing an inspirational and message program at the Fraternal Spiritualist Church, Inc. Temple, San Diego, Calif. (June 25-July 11), Rev. William Du Bois, New York City, New York, continues his itinerary up the West Coast thru Los Angeles and San Francisco to Oregon and Washington.

His services in San Diego were well received. Rev. Hazel Thirkield, Pastor of the Temple, stated: "We are pleased with the work of Rev. Du Bois and thankful to have him here. He is a fine inspirational lecturer and an excellent message bearer. We hope he will be with us again, as he has entrenched himself in many hearts."

Rev. Du Bois' itinerary includes services at the New Era Camp, Canby, Oregon, August 1 to 13; Camp Edgewood, Tacoma, Washington, August 15 to 27; The Spiritualist Temple Of Christ at Gray's Harbor, Aberdeen, Washington, of which Rev. Gay Alwood is President, September 6 to 12; and The Mary A. Tower Memorial Spiritualist Church, Seattle, Washington, Rev. Mary B. Crisp, Pastor, September 15 to 25.

In a recent sermon in San Diego, Rev. Du Bois said: "The cause we espouse is the cause of man's emancipation from superstition and fear, and the evocation of his best powers in individual right and efficient action. The sceptre we seek is not an empty sceptre, but a sceptre symbolizing the supremacy of individual initiative and accomplishment in creative objectivity in step with spiritual motivation. Man comes more and more into the path of the True Light by continuing to demonstrate the living connection between the earth plane and the world of spirit."

YOUR PRAYERS ARE REQUESTED

Mrs. Dorothy Nedderman, who has worked closely with the editors of *Chimes*, in the mailing department, for the past fourteen years, is in the hospital as the result of a fall which fractured her pelvis and broke her left wrist. The doctors expect her to be in the hospital for several weeks, after which she will be confined to a wheel chair for several more weeks.

Understanding our work, and believing in the power of prayer, she expressed a desire for healing prayers in her behalf. Those who would also like to lighten her hours of inactivity by sending friendly get-well cards, may do so by writing her: Mrs. Dorothy Nedderman, 412 S. Maple Ave., Brea, Calif. The editors of *Chimes* will appreciate any help given her, as Mrs. Nedderman is one of the most loyal and capable workers it has ever been our pleasure to employ.

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On July 7th, 1961, the Rev. Evan Shea, President of the Spiritual Science Church of Nevada, Inc., opened a branch church in San Jose, California, a goodly crowd attending the opening services at Hotel St. Claire.

The First Spiritual Science Church of Santa Cruz, California, of which Rev. Shea is pastor, will celebrate the Golden Anniversary of the pastor's debut as a medium during September. Rev. Shea started his spiritual work in 1911, in New York City as assistant to the late Rev. Catherine Clements, then pastor of the White Rose Spiritualist Church. Several parties and a bazaar are planned during the celebration.

The U.H.F. Convocation, held May 15th thru 17th, 1961, in San Antonio, Texas, was a complete success, and the many organizations who united with the U.H.F. helped to make it so. Special thanks go to the Gunter Hotel staff, for their efficient service, the Chamber of Commerce, and Radio Station KMAC, who gave the Convocation complete radio coverage during the three days, also 5 minute interviews on the air by Rev. C. A. Williams, Rev. V. R. Cummins, and members of the A.S.A. Bill Schomette and his musicians gave fine entertainment for the dance which followed the banquet.

On June 25th, 1961, Dr. George M. Lamsa, noted Bible authority, author and lecturer, was guest speaker in the Universal Soul Science Temple, San Antonio, Texas. Dr. Lamsa, best known for his translation of the Bible from the Ancient Peshitta, told how his people actually, today, speak the pure Aramaic which Jesus spoke. Isolated for centuries in the Sea of Islam, the language and Ancient Peshitta were preserved, pure and unchanged, until the present time. Dr. Lamsa is a most entertaining and worth-while speaker, and will serve the Temple again when he returns to San Antonio in the Fall.

PASSED

Caton, Wm. H., June 28, 1961, Victoria, B.C., Canada. Member of Board of Directors of Open Door Spiritualist Church of Victoria. Service July 4th. Rev's. George and Elsie Tingley, Officiants.

Shaw, Maude Ethel, June 11, 1961, Norfolk, Virginia. Charter member of the Memorial Spiritualist Church of Norfolk.

Ouderkirk, Rev. Mary R. May 15, 1961, Syracuse, N.Y. Member, Universal Church of the Master. Services May 19th. Rev. Kathryn Daines, Officiant.

Badman, Rev. Carol, July 4, 1961, Moravia, N. Y. Co-Pastor of First Spiritual and Divine Science Church of Cortland. Services July 7th. Rev. Kathryn Daines and Rev. Howard Sampson, Officiants.

Alexander, Rev. Claude, July 12, 1961, Tulsa, Okla. President of First Unity Spiritualist Church for 5 years. Rev. Orpha C. Bealieu, Officiant.

A LEADER PASSES

The Rev. Frances P. Stevenson, pastor of the Church of Metaphysical Science, NSAC., Miami, Florida, passed into the world of spirit July 1, 1961. Mrs. Stevenson had been a Spiritualist minister for over thirty years. Most of her ministry had been in New Jersey, where Arthur Ford ordained her in 1932. In 1954, she was ordained by the NSAC, thru sanction, and became minister of the only NSAC church in the Miami area. During her ministry, the church was cleared of debt, air conditioned, and membership and attendance showed a healthy and steady growth.

Four days before her transition, according to the doctor and nurse in attendance, she suddenly sat up with a smile and seemed to be talking to someone whom the others could not see. . . she said, "now we can be together again". She then lapsed into coma, from which she never returned. On July 5th, her body was cremated and in the evening Arthur Ford conducted a memorial service. She had left instructions for this, and it was a cheerful and truly Spiritualistic service. The chapel was crowded to overflowing with her devoted friends and students.

The Rev. Dr. Ina M. Emmons, Missionary at Large for the National Spiritual Alliance, of Keene, N. H., was guest minister for the morning service in the Cathedral Of The Pines, in Rindge, N.H., on July 9th, 1961. The audience of nearly 200 persons listened attentively to the sermon given by Rev. Emmons, and enjoyed the solo and organ music of Mr. Richard Pedaway, director of music in New Haven, Conn. The Cathedral Of The Pines is a National Shrine, devoted to the people of all nations.

The National Spiritual Alliance of the U.S.A. opened its summer camp on July 2nd, in their beautiful Temple at Lake Pleasant, Mass., the Rev. Ina Emmons, guest minister for the day.

The afternoon service was highlighted by the ordination of Mattie M. Smith, of Hartford, Conn., the Rev. Emmons officiating. Rev's. Raymond Gardener and Ruby L. Jones, attending. Mrs. Eva Leadbetter, of Hartford, was also presented with credentials by Rev. Emmons.

Miss Ila Smith, 15 year old daughter of Rev. Smith, pleased the audience with several outstanding communications. Following the services, Rev. Ruby Jones and her group served a turkey dinner to all guests.

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Left to right: Mr. and Mrs. Alan Rowe and Mrs. Irene Boyd, all of Long Beach, California, who recently were ordained into the Ministry of Spiritualism by the Rev. Carol Elizabeth Maurer, of Laguna Beach, California. Rev. Maurer is Pastor of the Chapel of Joan Of Arc, Laguna Beach.

The Sun Spiritualist Camp Ass'n., Inc., Tonopah, Arizona, will open the fourth successful season on Sunday, October 29th, to the last Sunday in May, 1962. Noted speakers and mediums to be serving during the season.

During the past summer, a large cross has been erected at the camp entrance, through the donations given at the last Mother's Day service in memory of all mothers. A second large cross has been erected on the site of what is to be a beautiful "Garden of Prayer". We hope more people will visit this season to see the progress being made, and help with the wonderful work done through the advice of Spirit.

Mediums and speakers passing through this area are cordially invited to contact the secretary, Susan Hoge.

Our beloved Sun Spiritualist Camp is recognized as a Divine Healing Center, with services held in the lovely Healing Shrine built for that purpose. Many healers aid in helping those in need of healing. Programs are available upon request.

*Count your garden by the flowers,
Never by the leaves that fall.
Count your days by golden hours;
Don't remember clouds at all.
Count your nights by stars, not
shadows;
Count your life with smiles, not
tears.
And with joy on every birthday
Count your age by friends, not
years.*

—Unknown

PLANNED SPIRIT PHOTO

by Basil W. Dennis

Forty-five years ago, my wife, Mrs. Elizabeth Dennis, who passed on over a year ago, was a student-medium in Columbus, Ohio; and the enclosed photo is one taken of her and by her — showing her immediate family in spirit at the time. The method used, in addition to her mediumship gift, was probably responsible for her obtaining perfect likenesses of her Spirit relatives.

She sat perfectly still in the dark-room before the open slide exposure of her dry-plate camera for one hour and then pressed the flash-light button. She then carried the plate to a commercial developing establishment and the result was the good likenesses of her father (somewhat dim), mother, brother and sisters.

One of the sisters, who passed on after the taking of the picture, was added by Spirit while the mounted picture was stored in the Bible. It shows (somewhat dimly) over the other faces.

Mrs. Dennis never tried afterward, to develop this phase of mediumship, for she was busy with other phases of the work, but she regarded this photo as one of her many proofs of survival.



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John Slater, Pioneer

by Rev. Genevieve Woelfl, N.S.T.

Philadelphia, Pennsylvania was the birthplace of many great and noble achievements for the freedom of our progressive country, America. It also gave to the Spiritualist Movement one of its most illustrious pioneer champions, who labored long and assiduously for religious freedom in its all-encompassing expression.

It was here on September 24, 1867, just 94 years ago, that John Slater was born of Irish parents. His Baptist Mother was Mary Killen and his Catholic Father was named Michael.

At the age of four, John Slater first experienced communication with the spirit-world. He saw and talked with his little play-mate, Mary Powers, whose funeral he had attended with his parents but a few hours earlier.

During the ensuing years, he witnessed countless manifestations of spirit. Despite his parent's lack of sympathy for his beliefs and the sneers, jibes, and insults to him for sponsoring the then struggling Movement of Spiritualism, John Slater resolved, at twenty-one, to leave his family and to devote his entire time to serving Spiritualism.

It had been the kind words of encouragement from Mrs. Leah Fox Underhill upon whom he called with his friend, Mrs. Elizabeth Holmes, one of Spiritualism's early workers in Brooklyn, New York, which helped John to make the decision. Indeed, while the interview continued, loud raps, corroborating

all that Mrs. Underhill was saying, came from all sides of the room. These almost sent the pictures hanging on the walls to the floor with their tremendous power.

Mr. Slater had been told that he had been "born to do the work of the spirit-world". As he left Mrs. Underhill, who was standing as one Inspired, he said to his friend, Mrs. Holmes: "I shall put my shoulder to the wheel; I shall go on and do the work and I shall always remember Mrs. Underhill and be, as she advised,—a *Man*." Thus—he set out to travel under foretold "spirit-



John Slater, the well known Spiritualist Worker.

protection" always—the many miles over land and sea.

In 1889, San Francisco beckoned him. Then, it was the Hawaiian Islands, where Honolulu received him most graciously.

San Francisco, California was to be known as his home, for he settled in that beautiful city by the Golden Gate upon his marriage to Eugenie Browell in 1890.

Mr. Slater's wonderful work for the promulgation of Spiritualism was carried on in many places, giving him little time to spend at home, where he intensely enjoyed good-reading, the Opera, Movies, Baseball and Boxing, all of which helped him to relax mentally.

John Slater's outstanding Sealed-Billet-Mediumship and his noted Trance-lectures made him a renowned public worker for over fifty years.

His *spirit-control* was his Uncle William Killen, a brother of his Mother.

His first Spiritualist Camp work was at Lake Pleasant, Mass., thereafter he seldom missed a Season at Camp Lily Dale in New York State. Its beauty enthralled him, and here he greeted his dear old friends and made new ones; here he held Classes and on Sunday afternoons a blind friend played Mr. Slater's favorite music: "Berceuse" from the Opera "Jocelyn" just before he addressed the some 2000 people oc-

cupying all sitting and standing space.

Perhaps his most remarkable Mediumship lay in his Greetings from spirit people to loved ones here, which had to be authenticated later through investigation of records by those receiving the Messages, and they always were. This was undeniable proof of intelligent communication with the spirit-world and the Continuity of Life.

One day, at Camp Lily Dale, he overheard laughing and jesting about Spiritualism and he saw a group of young people standing near by as he glanced up. He called to one boy, about twenty years old, saying: "Young man there, standing next to the young lady in the yellow dress, — please be sure to keep away from the lake". When this boy later went rowing, his boat capsized, and many hours later, his material body was taken from the reeds and rushes near the shore. Had he known that he was receiving spirit-guidance for his own protection, surely he would have heeded the warning.

Mr. John Slater, Jr., of Santa Clara, California, tells of his careful training by his wise Father, who taught that all actions are seen from the spirit-side by dear Helpers and Guides. Young Slater decided that he would check this for himself, so he buried a potato next to the back stoop steps of their San Francisco home. His Father, away on a trip, wrote to ask why his son had put a potato in the ground. His son never again doubted the closeness of the spirit-entities nor their power.

His Father took him to the California State Spiritualists' Association Convention in the nineteen-twenties. Here he saw a Medium who was entranced by a Fire-Worshipper of Ancient Persia, who spoke through her in that language. She gathered handfuls of Flames from a punch-bowl-sized container of inflammable substance, burning

(continued on page 25)



Rev. Genevieve Woelfl, N.S.T. Minister.

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Spiritualism vs. Spiritism

by Kenn McKinney

Whenever a controversy arises, concerning the fidelity of mediumship, it seems that it might be well for us to examine *ourselves* and determine whether we are true Spiritualists or just ordinary Spiritists.

"Our Beautiful Spiritualism", as it is often called, is *truly* the most beautiful of all religions. Yes, it is a religion. More than just a religion. It is a way of life. It teaches us how to live, for to-day, for to-morrow, for all the to-morrows. It is not concerned with teaching us how to die. If we sincerely do our best to follow its teachings, we have no need to even waste a moment considering that incident in life to which we refer as death.

We are taught by Spiritualism that our lives, as lived to-day, prepare our place in the world of Spirit. So it is merely up to us to live each day to the best of our ability, and we need have no qualms about our life in Spirit. When we live each day without hurting in any way, by word or deed, anyone, including ourselves, and live each day with the thought and action of helping others, we are living *Spiritualism*.

If we live our days concerned mainly with running to seances, looking for spirit manifestations and trying to force specific spirits to contact us, we are living *Spiritism*. Many of us are far more concerned with contacting spirits than we are with being kind and helpful to our neighbors.

It is very unfortunate that many of us try to date the beginning of Spiritualism with the adventures of the Fox sisters. Spiritualism is eons older than that. Far too many of us permit the history of the Fox sisters to lead us to believe that raps and knocks are a very important part of Spiritualism. They are not important at all, *except* that they add to our personal proof of the continuity of life past the incident we call death.

The seances, the table tipping, etc., may be *needed* by Spiritists to bolster their belief that life does continue. The true Spiritualist accepts the phenomena, is interested by it, but does *not* require it. He believes that life continues in the Spirit World just as firmly as he believes in God in one form or another. The Spiritualist also respects those in the Spirit World. He does not demand that they drop whatever they may be doing and come to him at the snap of a finger just because he has paid \$3.00 in material money to a material medium.

To expect to call in a specific

spirit whenever you wish is being slightly more than naive. It just does not work that way. I have asked, in a seance, to converse with my parents, both of whom have been in spirit for many years. The first and only time I made the request, my mother spoke after several minutes of waiting, and assured me that she was happy, busy and would be with me *if and when* I needed help that she could provide. The spirits then informed me that my father was on a high plane and was so busy that he could not be interrupted just then. Less than two weeks later, my father materialized in my car on a dusky, quiet street, with no medium within forty miles. At a seance now, I do not ask to contact anyone. I accept gladly and gratefully any spirit who comes, and there never is a scarcity, and I talk with many I would otherwise miss. I feel that we make a mistake when we try to run the Spirit planes from the earth plane. If the Spiritists would follow a less definite procedure, perhaps they would be happier with the results.

True Psychic Phenomena is not to be condemned. But, to stress it above the wonderful, usable, everyday teachings of Spiritualism is to pass up a meal for an entertainment. Genuine Psychic Manifestations have been known to occur when we least expect them. If we sit and wait for them, we are apt to be reminded of the old adage — "The watched pot never boils". To merely believe that they *will* happen *at the proper time*, and let it go at that, will bring more results than trying to stipulate to the Spirit World what they should do and when.

It is quite possible that many people miss many spirit manifestations because of their complicated and hurried lives. When our minds are cluttered and confused with a multitude of subjects and problems every waking moment, we are actually muffling the receptivity of our minds to possible visible or audible manifestations. Thus, we frequently think that the simpler the life we lead, the more contact we have with the spirit world, and this seems to be largely true. While we may not know, we are led to believe that the American Indians in their natural state had more spirit communion than we, who call ourselves highly civilized. If this is true, we must admit that it was because of the absence of confusion and mental stress. It could not be because of formal education, nor could it be because of their great moral purity. They were, by our standards, cruel to their enemies,

crafty in their dealings, and cruelty even entered their tribal and family lives.

To return to the original subject matter, let us say that a *Spiritualist* is able to keep his mind serene and orderly, and is usually in a receptive mood and worries not about further proof of the after life. On the other hand, the *Spiritist* is unsure, is questing, and perhaps wasting time and effort in struggling to bolster an unsure belief. A little time spent in the study of real *Spiritualism* would be rewarding to an astonishing degree. Those who do not study their religion, fail to get the most out of it, and are missing far more satisfaction and far more help than a seance can provide. Let us try to help *ourselves* and take some of the pressure off some of our mediums. Perhaps we expect too much of our mediums and, perhaps, sometimes they make too great an effort to please us. So let us be good *Spiritualists* and help ourselves and others — Let us not expect the spirits to do everything for us. They will help us, but we must try to help *ourselves* and we must develop ourselves and be *deserving* of their efforts.

*It is in loving, not in being loved
The heart finds its quest;
It is in giving, not in getting
Our lives are blest.*

—Author Unknown

*Would you have your songs
endure?
Build on the human heart.*

—A. L. Alexander

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FROM GLOOM TO GLORY



As Transcribed by Wynne Carriveau,
Given By The Ascended Master, Saint Germain

A SHORT AUTOBIOGRAPHY

Saint Germain was often referred to as the "Wonderman" of the Eighteenth Century. He did not, however, come from the famous family of Saint Germain, his real name being Sanctus Germanus, which means "holy brother". Comte de Saint Germain was only one of many names he used while on earth. He also had many nom de plumes such as, Comte Bellemare, Prince Rakoczy, Graf Tzarogy, Chevalier and others.

Saint Germain, then as now, was a champion of freedom-loving peoples. He inspired, in all men, a desire for liberty, and it was these men who formed the nucleus of patriotic movements created to lift mankind out of the tragic and tyrannical oppressions so prevalent at that time. Being a personal friend of Benjamin Franklin, General Washington, and Lafayette, he had a part in bringing about liberty and freedom for America.

In age, he seemed to be about forty, and he never seemed to grow old. His bearing and personality was one of noble birth and gentle breeding. He moved graciously, being completely poised and self confident at all times, and was always the gentleman. Quite unusual and unique was an incident in his life which is recorded in history. When the Countess de Gergy met Saint Germain, in the court at Versailles, she was astonished and completely amazed, and the following conversation took place. "I saw you fifty years ago at Venice, when I was Ambassador, and I remember seeing you look even as you look now, except that you seem to have grown younger. At that time you called yourself the Marquis Balletti."

An interesting happening took place, during which his valet was referred to. Saint Germain was telling a story, relating to an experience of his in the distant past, and failing to remember a certain detail, he turned to his valet and said, "Roger, am I correct in this?" His valet replied, "Monsieur le Comte forgets I have only been with him for five hundred years. I could, therefore, not possibly have been present on that occasion. It must have been my predecessor."

As well as being a master linguist, with perfect command of several languages, including Sanscrit, Chinese, Arabic, Greek and Latin, he was also an accomplished musician and artist. His musical compositions are in the British Museum, dated 1740-1760. It was

he who inspired Johann Strauss, Chopin, and Tchaikowsky.

His personal habits were most unusual. There is no record of anyone having witnessed his partaking of food at any time. He drank no liquor, and when offered refreshments, he refused them. Those who enjoyed his company, were usually so engrossed in his brilliant conversation that no notice was taken of the fact that he never ate.

Saint Germain was an alchemist of very great fame, as well as a mystic. He founded many secret orders and societies, including the Masons and Rosicrucian Order.

This great and magnificent Saint, is once more lending his great love of humanity, in an endeavor to light the way for those of us who still dwell here on earth, that we may live as God intended in peace, love, and harmony forever.

Ed Note: The following is said to be a direct message from the Master Saint Germain, spoken and recorded on tape by the writer, Wynne Carriveau, and later transcribed and sent to Chimes. The message follows:

"People of earth must learn to harness the power of their minds. Learn to understand the great power potential of thought. Learn to know the method of creating thought forms which can be animated by the Angelic Hosts, giving them added power to bring about a condition of peace, love, and harmony on earth today. It can be done, and it will be done.

"Know that the power of love is greater than the power of hate, and that glory and achievement is meant for every human soul. You who are the dwellers on earth today will become great in power and attainment, and through the use of visualized and constructive prayer you can change this broken-down world from gloom to glory.

"When you send out affirmations for peace on earth, close your eyes, and actually see the world change. Charge these thought-forms with love. It is just as important that you affirm in prayer a divine love for every living soul on earth, as it is that you are praying for a condition of peace, love, and harmony.

"See happy people and see them in their homes, at work, and at play. See them loving one another, as Jesus taught that we should. See happy faces everywhere. Create in your mind a picture of love

and happiness everywhere — God In Action! Lift your mind to God and send forth with great power, your visualized prayers, which will have the power to create a virtual heaven on earth. Unite in this great crusade, which is the only way the children of earth will ever come into their rightful inheritance. Last, but surely not least, these visualized prayers must be charged with an abundance of love, for in so doing, you are seeing God In Action. It is only as you love that you can best serve your fellow travelers here upon this plane of earth.

"You must live love. Love everything, your family, friends, work, home, and the whole world, and everything in it, for it is God's world. God is Love, and love is understanding. Your enemies? Understand them, and in so doing, you are loving them, for understanding is the greatest attribute of love.

"It is love, God In Action, that will change this old world from Gloom to Glory."

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 Church
 services
 Sun. 2 p.m.
 Messages
 Following
 Services

Rev. Lula Taber
 Sunday Materializations 4 p.m.

Sept. 3—Loved Ones Materialization
 10—Apport Circle
 17—Loved Ones Materialization
 24—Trumpet

Rev. Taber will be serving in California
 all during the summer.

Phone TU 86-3422

Rev. Lula Taber is again in residence in
 San Bernardino, and will personally serve
 the Church at the Sunday meetings.

SIXPENCE . . .

(continued from page 10)

sixpence, pressed so firmly, so se-
 curely, into our palms that, in the
 process of growing up and event-
 ually joining in the general furore
 of living, such things have long
 since been relegated to our sub-
 conscious minds. In other words,
 we have simply come to take our
 blessings for granted.

At this moment, someone I know
 is doing a jigsaw puzzle. Not a
 simple 200-piece puzzle with large,
 obvious shapes in brutal colours
 and a picture on the lid of the box
 as a guide, but a 3,000-piece (yes,
 three thousand!) giant, consisting
 of small, intricately cut-out shapes
 with large areas of the most elusive
 and delicate tonal shading. There
 is no reference whatsoever in the
 form of a finished picture.

All he knows about it is that the
 completed puzzle will measure
 something like four feet wide and
 three feet deep, and should depict
 a painting of a lady's portrait. He
 knows, too, that there are two
 significant pieces of the puzzle
 which are of immense help to him,
 for one piece has one eye on it,
 and the other piece, the other eye.

Now then; let us suppose — just
 suppose — that he has succeeded
 in putting together two thousand,
 nine hundred and ninety-nine
 pieces. (He is, incidentally, very
 weak by now!). The puzzle, then,
 is complete — bar one piece which
 happens to be the lady's left eye...

He looks for the missing piece,

casually at first, but then with in-
 creasing concern; but search where
 he will, he cannot find it. It could
 not have been lost, he reasons, be-
 cause he was the one who first
 opened the box the puzzle came in,
 and he was most careful to ensure
 that it was all tipped out on to the
 huge board he had had made spe-
 cially to accomodate it. No, it could
 not possibly have been lost . . . and
 no one could be fiendish enough
 to take a piece just for a joke: such
 a thing was unthinkable!

But, slowly and surely, he is
 forced to accept the fact that the
 puzzle must have been packed *one
 piece short*. Incredible, absolutely
 incredible — but true! Who ever
 heard of a puzzle being packed one
 piece short . . . and an eye at that!
 Now who could possibly blame him
 for taking it for granted that it
 would be all there before he even
 started to put it together? No one.

Is this not like life? Surely it is
 not too much of an exaggeration
 to say that, in a way, we are all
 just like puzzles? We are made up
 of odd-shaped pieces which, by
 themselves, are without both mean-
 ing and function; but when one
 portion is linked up with another
 and then another, a picture gradu-
 ally emerges until finally . . . well,
 there we are — complete! Now, do
 we not take our "completeness"
 for granted?

Suppose we were to suddenly
 "lose a piece" of ourselves — just
 like our little friend on the escalator
 lost his sixpence. What a shock it
 would be! We would realize in that
 one moment what we had been tak-
 ing for granted all these years, that
 God's gifts to us — our "complete"
 bodies and senses — are wonderful
 and precious, and that without any
 part of them we are lost, and very
 hurt.

Sometimes life will "put on a
 show" for us; it might be a comedy,
 it might be a tragedy, but whatever
 form it takes it brings us to the full
 awareness of such gifts, the very
 gifts *without which* we could not
 do all our rushing and tearing, our
 fuming and fretting, our laughing
 and crying!

We have all heard of the great
 prima donna who throws a fit of
 temperament and refuses to sing
 because some trifling thing has dis-
 pleased her, and by behaving thus
 seeks to impress her majesty upon
 all around her. It makes one feel
 inclined to tap her gently on the
 shoulder as she pulsates with emo-
 tion, and whisper in her regal ear:
 "Madam, just remember that you
 appear not by the kind permission
 of your manager, but by the grace
 of God — for it was He who gave
 you your magnificent voice . . ."

Again, picture this: we get
 caught in a sudden downpour, and
 with a curse, rush nimbly to the
 shelter of a crowded doorway and
 squeeze ourselves in. We are out
 of it. We are "all right, Jack." But

there . . . look! In the middle of the
 road . . . is a lone, bent figure, old
 and frail, no longer sprightly. Gnarled hands hold a stick for
 support, and the shaky legs move
 as fast as they dare to take their
 owner out of the merciless torrent.

The sanctuary of cover is event-
 ually reached, but not before the
 seeker is miserably drenched . . .
 and not before a tinge of shame
 has brushed over those who saw the
 need but did nothing to help, each
 hoping that his neighbor would
 make the first move.

So let us remember that we —
 the "complete" ones — have a great
 responsibility towards those (yes,
 even unto the tiniest creature!) who
 are less fortunate than ourselves, a
 duty to help where we can and how
 we can. One day it may be our
 turn to "get caught in the rain",
 and we may not be able to move
 so fast, hear so well, or see so
 clearly, for, as with every facet of
 God's creation, changes must take
 place and we, too, are bound by
 those laws which govern the Uni-
 verse . . . the very laws which, in-
 cidentally, encompass the changes
 we see take place daily through
 spiritual healing.

Therefore, the next time we are
 harassed and rushed off our feet,
 and feel that life is getting us down,
 let us take a spiritual tranquilizer
 and call to mind this simple, but
 majestic thought:

"Be still, and know that I am
 God . . ."

— and in being still, let us hold a
 closed hand before us . . . just for
 a second or two . . . and then
 slowly, deliberately, open our fin-
 gers just enough for us to see within
 the depths of our palm the glint
 of a phantom sixpence. Then let
 us close our fingers quickly and
 tightly . . . so very, very tightly
 . . . and thank God for His bounty.

Reprinted from *The Spiritual
 Healer*, published at Burrows Lea,
 Shere, Surrey, England.

THE CLOUD OF WITNESSES

We often pass over this phrase
 as inconsequential, when in reality
 it is one of the most vital in human
 experience. Guardian angels, be
 they ever so humble, are common.
 Look back over your own life to
 moments of protection, unexpected
 chivalry, ready help. If we could
 see these invisible ministers, we
 should be lifted up above the com-
 mon round of every day, and never
 doubt again the eternal verities,
 which remain the same whether we
 know them consciously or not.

Once upon a time, a soul was
 lonely in Heaven, so to give her
 work, she was sent to guard a
 youth in a great city. Now, it hap-
 pened that this person had fine
 possibilities, but one weakness.
 This weakness was the flaw in an

(concluded on page 31)

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Comforting The Bereft

by Dr. V. C. Christianson

The veil which separates the men on the earth from those on the other side is a thin one, and too few have drawn it aside. For that reason, there is still much sorrow when a loved one dies or is killed. No matter how much religion comes to the aid of the bereaved, it leaves a great deal to be wished for. The mourners believe, yet they do not know — and there is the great tragedy, for it is so easy to know that the death of the body does not mean the death of the individual.

This is one of the most important means by which Spiritualists can win many to a belief in personal immortality. For, if a man can prove to another that his loved one is not only living, but is living in a much finer place than that which he left, the black clouds of sorrow can be lifted from the parent's or sweetheart's heart. There is no argument quite so great when talking about this to a person, as the fact that the one he has lost is not lost, but lives on and may be talked with and even seen, though he has left his physical body. And, this can be proved if even the most orthodox person will give the Spiritualist the slightest chance to prove this point.

It is not natural that men on earth should not know about and converse freely with those in another world. There is no law of God forbidding it. Only man has made such laws in order to protect his own religious concoctions. And, so it is man himself who has shut himself off from his most valuable heritage. How much suffering he has endured simply because he has been shut off from the next world, which is all about him if he could but learn how to get in touch with it! We, in spirit, are doing nothing to keep man from knowing about us. We want him to know us and our world.

Death, in your sense, is merely the cessation of the working of the physical body, and the escape of the soul from the functionless clay. Then, he is really free, so why do those who love him mourn over his freedom? He would never go back to earth if he could help it, for he knows it is a narrow house which limits all his faculties.

This is what Spiritualists must teach other men — that death is a quick transition from one state to another, and, is in itself, so wonderful that it is not to be dreaded. Many Spiritualists long for the transition as something which will be a great reward for having lived on this earth — or else something which will make up for the sufferings endured on this

planet. No soul wishes to return to his earth body after he has been away from it long enough to dissolve any psychic connections with it, for the spirit world offers so much more than can be offered there, since earth lives are times of temptation and development on the lowest planes. For that reason, we forgive many of the shortcomings of men, since we know that they are hard beset and do not have the knowledge and experience we have had. We also sinned when we were in bodies, and it is not the sinning but the result of sinning — so to speak — which matters. Since only the soul is immortal, all actions in the flesh are, in time, atoned for and washed away, and are of no more consequence. But, many of these actions have influenced the development of the soul, and that is the only way in which they count.

We cannot say enough about how wonderful life is over here. All the churches can say is that a son will see his mother in heaven — sometime later. We can make him hear her now — and even see her. We do not urge Spiritualists to believe in anything; we strive hard to let them grow in understanding by producing facts and proofs, not mere words. So, we are the comforters of the bereft, for we are the ones who can show the real life of man, its great happiness, and its continual flowing upwards toward God.

LIFE IN TWO SPHERES . . .

(continued from page 7)

life for investigation. As the more earthly spirits reside nearest the earth and are eager to gain recognition, it is not strange that wild theories about spirit beings are promulgated or ludicrous facts attested to. Each such spirit wishes to hold communication with its friends, and hence strives to impress those friends to grant the conditions necessary for them to communicate. This subject, bringing great joy to many, as has often been perverted, for there prevails an almost total ignorance regarding spiritual laws, and, coupled with this, a blind zeal in believing the spirits infallible. A dense mass of crude spiritual element directly surrounds the earth, and thru this much appears distorted. This accounts for many of the misconceptions so prevalent.

"We will go to earth," exclaimed the Sage, "and for a while witness the errors of our brothers, inform ourselves of their present ideas, and then endeavor to teach them aright." So saying, they departed from their spirit home.

It was evening when they arrived on earth. The silvery-orbed moon had just risen from behind the eastern curtain of trees, and the sky was ablaze with glittering stars.

"Oh, how beautiful," exclaimed Hero. "I am on earth again, and seem an inhabitant of these lower spheres once more."

"Yes, nature is beautiful, but man is corrupt because he is not true to that nature," the Sage sorrowfully replied.

Near by, a "circle" had convened to witness the manifestations made by some of those who dwell on the other side. This was a miscellaneous collection, many of whom had come entirely from curiosity, and all were in a fever of expectation. Two or three mediums were there, unfortunately not really capable, nor well trained. Yet, through these channels the crowd expected to receive wisdom worthy of the Gods.

Over these, assembled a group of spirits, full of fun and mischief, though they had no really bad intentions. Questions were asked and answered by the moving of a table. The ignorant group of spirits, it was supposed, knew all the answers! To all questions, the spirits replied as best they could, and generally after repeated blunderings, succeeded in stumbling upon the truth. This very much pleased the spirits! They were having a gala time! They loved fun, and could not help giving mirth provoking answers at times. One of the circle insisted that a spirit should tell him where his pocket knife was. . . another how many dollars he had in his pocket. And a decrepid old man said, "if they'll tell me how many children my grandfather had, I'll believe." Another said, "If this is

(continued on page 21)

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THE LIFE HEREAFTER . . .

(continued from page 6)

you are coming, for the reason that they have been watching you very carefully, coming to your bedside, and then when you're out of the physical body and talk to them over here, you may, in all probability, say: 'Now, I don't think it will be very long.'

"And, they'll reply: 'I don't think it will be very long either. So, perhaps it'll be another day or two and you'll be over.' Now that is the way some people talk, and yet they are not people who have thought in this direction.

"So, the interesting thing about these conversations is that the average person has so many, many interesting experiences just before he takes his last breath. A few hours before, they have experiences and often tell these experiences to their relatives. They tell the relative that they had seen Mother, or that they had seen some particular person. Of course, people in the home say that they are out of their head. That's about all they can say, because they don't know anything about the spirit world in the way this particular patient does, although a patient may think that he is dreaming. But, it is an actual experience.

"Now, you don't have to be an occultist to have these experiences, because this applies to many upon

the earth plane. But, each and every individual has a different experience upon entering or being ushered into the astral world. It could be said, or perhaps I am exaggerating a little, that no two persons have the same experience. It may be similar, yes, but not in reality do they have the same experience. This is because your backgrounds are different, academically. You are of different parentages. And, you've had a different path among your fellow men.

"Now, the question has arisen in the minds of many — do all who live in the physical body go into a state of oblivion, at least for a period of days? Or do they go to a rest home? Or where do they take them to a rest home? Or is it an automatic process? Now, whether we repair to a rest home: That's just an expression we use; 'rest home', for lack of a better one, I suppose. We have names for them over here, but there again, I refrain from giving names. But, we call them rest homes. Well now, does everyone who be freed from the physical body go to a rest home, and the answer is 'No, not necessarily.'

"Who takes them to the rest home? Well, if a person has not a teacher, then relatives have anticipated the arrival of that particular person and will see that they are taken to a rest home. Then, they go into a state of oblivion for perhaps two days. It varies. And, after the period, whatever it is, they open their astral eyes, which are comparable to their physical ones. And, there they see their loved ones, and it's a great and very joyful reunion. And, it's just like you not having seen your friends and relatives for a long time and then being reunited with them. And, you're so very happy.

"But, now you take some people who come over here, and they go through that automatic process, and they're cared for until they open their astral eyes, and they think they're dreaming. They look at their mother, or their father, or their loved ones and they think, 'Well, if I'm dreaming, this must be a very vivid dream.' And, it may mean that the relatives may have to try to convince that being that he or she is out of the physical body. And, many of them flatly refuse to believe it.

"I have seen them awaken in a state like that and carry on something frightfully, just as if they were having a case of hysteria. And, the first thing that they think of when they know they are out of the physical body may be their children, or their financial affairs, or their fortune on the earth plane, or any number of things that come into their mind.

"If you ask a spirit who is a well-thinking spirit what he is doing, you can understand that the answer will be that there is this sort of

work going on every day. We can always find plenty to do in the astral world. You ask a relative what he is doing over here, and he might well say, 'Well, I'm going to school, and as a matter of fact I'm learning a great deal.' Then you ask, 'Don't you do anything else than go to school?' He replies, 'Well, yes, I do a lot of things here, much the same as I would do on the earth plane. I go to classes, and I'm learning, and I'm understanding many, many things.' But you can always find something to do, let's put it this way, in the spirit world.

"The many, many statements made relative to the astral world may be very confusing, and I say this in all sincerity, and not to make light of any person who had attempted to describe the astral world. Because we're all going to describe it differently. By the same token, if we go to New York and we come back, we tell the Californians what we had seen in New York, and each of us has a particular picture. The same thing applies to the particular division of the spirit world each one is in.

"Now then, what constitutes a division? Well, first we have to refer to regions, and we refer to regions as if they separated the various degrees of consciousness, each so constituted by its own collective group. And, in your group, you'll be among your own caliber.

"In other words, if you are in a Swiss colony, or if you lived in a particular group of Hollanders, why that's where you will be, and you will speak the particular language employed when you were upon the earth plane. You certainly wouldn't learn English immediately. You'd speak Dutch. Or you'd speak German. Or Swedish. The only reason a person who had lived in Sweden all his life would come back and speak a few words of English is because they're associating with people who had learned English and spoke it, and they picked it up over here in the astral world, pretty much as you would pick up various words in languages as you mix with the various races on the earth.

"And so, if you compare it to the material world, you will get a pretty good idea of what the astral world is like. Now, of course, I refer to the astral world. But, remember that when you say 'astral world', you are referring to a vast consciousness. You'll always gravitate to your level, and be among your caliber, just the same as water shall seek its own level. And, you're not going to have to remain in that particular consciousness. That will depend on your taking the initiative, and aspiring to the higher, and your gravitating to a higher plane of consciousness.

"And then, when you do, you're around people you hadn't seen before, and that you hadn't known up-

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on the earth plane. That is, in all probability. And, you're in an atmosphere that is a little more to your liking. It appeals to you, and you remain there for a time.

"And then, if you desire to go to another plane of consciousness, or another community, or whatever you want to call it, then it's up to you to take the initiative. Well, what do you do then, after you leave? Do you leave your parents? Do you move in with your brothers and sisters? Or your father and mother? You probably lived apart from them on the earth plane for forty years. Why should you live with them? There are plenty of places, plenty of room, you might say, in the astral world, so you will not want — there's no shortage of dwellings, you understand. But, you are not going to move into a dwelling just because you like that particular dwelling. We have to earn the right to live in the atmosphere that we want to live in, and what do we have to do? Well, we have to serve! We do not have to serve in a manner that — 'Well now, if I do this, I can have this.' You don't exist like that in the astral world. It is through your efforts as you serve humanity, and as you help to create whatever it be of a creative nature.

"You may help in many ways to create whatever it is that you are supposed to create or you can create. And, if you didn't create anything on the earth plane and had not the ability to carry out such activity, there isn't any reason in the world why you should suddenly create something in the astral world. You are not any more talented in the astral world than you were on the earth plane.

"It is plain, however, that you are 'sharper' in the astral plane, for the reason that your mind is clearer. You are not 'contaminated'. You are not held down by pressure, or by headaches, or because you can't think properly. You have a sense of freedom, a sense of lightness in the astral world, that you certainly did not experience when you were moving that physical body around. It's very difficult to describe the sensation that you're likely to have, and I know we can't describe our feelings that we had when we came over here for the first time. We can give you some ideas. But, we cannot do justice to the subject.

"Well, we're skimming the surface for the moment, in this matter. We find that we now have an entirely different picture of the astral world, and we'll come to enjoy the astral relationship, for the astral is a continuation of your 'dense phase' of spirit existence. (Doctor Navajo here re-iterates what he has often said, that we are at present, spirits, but that we are in a dense phase of our spirit expression.) Some of these things are so disturbing to the mortal mind be-

cause — well, because you just can't understand them.

"And yet, let us contemplate what those who are authorities on the earth plane have said relative to the after-life. They give you a vague description of a particular consciousness, or they give you something else equally vague, and then we're left dangling. We have to surmise, or we have to imagine what their particular heaven or their particular hell is like. And, there is one common characteristic about each of these descriptions. They all differ.

"When we contemplate all these differing accounts, let us realize that you are just the same person in the other world as you were on the earth plane. And, you will remain that way until you take the initiative to change your circumstances. There's no reason for anyone thinking that they are going to be higher, because they are out of the physical body. No one should think that they are going to escape punishment because they're in the spirit world, or the astral world. You're in a different dimension, and a different division. That is true. And, in each dimension, there are degrees. A degree is so constituted by, and again I repeat, the collective group. You are among your own kind. Your own caliber.

"We all realize that this subject is so vague in the minds of the mortal. Isn't that right? And, it is. And, so many questions arise. That's why it is so difficult for anyone just to drop out of one world consciousness, and drop into this world, and expect, immediately, to understand everything. They have had to prepare themselves for such an awakening."

LIFE IN TWO SPHERES . . .

(continued from page 19)

my father's spirit, won't you tell me who stole my oxen?" "Yes," was the prompt reply, "Your brother John sold them and kept the money."

This was true, for the spirit was reading the man's mind, though the father to whom he addressed the question was far from there.

"Enough of this circle," said Leon!

"There are thousands of such circles now on earth, answered the Philosopher. Wretched indeed is the perverted taste which prompts such gatherings, such questions, such curiosity. Now, let us visit another kind of circle.

5 LACK OF MONEY 5

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The next circle was composed of believers who were all strong in their preconceived ideas. They met, not to abandon, but to strengthen these old beliefs, and had attracted a spirit who wished to instruct them, but who was too passive in not desiring to infringe upon their feelings. A Methodist present, asked questions, and from the answers drew the inference that Methodism was all right. A Baptist also, from the answers he received, concluded that his creed was the thing the world demanded. The two conclusions disagreed, and so both wondered if perhaps they might be communicating with Satan! This grieved the spirit, for he was not, as had been the others, given to mirth or the making of fun.

"Care nothing for the affront," the Sage advised him, "but leave them and go with us." As he spoke, the Sage extended his hand, and all departed.

The Sage now led the way to a circle composed of ten members, all having the highest aspirations for truth, and a deep understanding of spiritual laws. A large concourse of the highest order of minds had been attracted, who were disposed to reveal to these seekers all the truth they possibly could. There was no wish here to inquire after stolen goods, or any earthly affairs, for the circle was sufficiently de-

(continued on page 23)

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Gardena, California**SELF MURDER . . .**

(continued from page 4)

A time of suffering and confusion followed for the young suicide. There had been no preparation for her life on the other side. Finally, her own mother came to her in her distress, and they talked together in understanding, for the girl now realized her full responsibility in cutting off, not only her own earthly life, but that of another which had been denied even the opportunity for expression. No house was waiting for her, so she was told that she must return to the physical plane to work. The report later came that she lived life there to the full time and did not work in vain. It was a pity that this young person had not had some training which would have prevented her act. Even today, so much is needed that would give such people an idea about the Laws of God and of Nature. A little thought and study would show anyone that there is a purpose in this world for everybody and everything — that nothing occurs by chance, that science can even predict hundreds of years ahead, such facts and events as the positions of the planets, the seasons, the eclipses. History has also proved that prophets, such as Michael Nostradamus, living in 1503, could predict with

100% accuracy, events with details, names, places, two to three hundred years in advance of their fulfillment. Some predictions of his are 500 years ahead of the time in which he lived, and there is no reason to doubt their truth. We live in an orderly universe. Only man has been responsible for seeming confusion.

The eyes of the Universe are upon us all, and upon every detail of our lives with nothing hidden. "As we sow, so shall we reap." As the Master Jesus said, "The hairs of your head are numbered — and not a sparrow falleth to the ground without your Father's will." May each one tempted to harm the body God has lent him, talk over his plans with the Almighty as to a better way of conduct, remembering all the planning, hardship, suffering that it takes to be born, to get through the period of childhood and to learn all that concerns the use of the body and the constant preparation for the next life, so that it be happy and not miserable. We have what we earn and no more. Let one also think of his family, his friends, and his associates, and how thoughtless, heartless, foolish it is to destroy one's life, which never solves problems, but only makes everything inexpressibly worse.

W. Q. Judge, in a book called *Is Suicide Sin*, speaks of self murder, saying "Suicide, like any other murder, is a sin because it is a sudden disturbance of the harmony of the world. It is a sin because it defeats Nature. Nature exists for the sake of the soul and for no other reason. It has the design, so to speak, of giving the soul experience and self-consciousness. These can only be obtained by means of a body through which the soul comes in contact with Nature, and violently to sever the connection before the natural time, defeats the aim of Nature, for the present, compelling her to restore the equilibrium, by her own slow process, in order to begin again the task unfinished."

He continues to remind us that since the processes of Nature must go on through the soul that permitted the murder, much more pain and suffering must follow. The disturbing of the general harmony is a greater sin than most people realize. They consider themselves alone, as separate, as not connected with others. They forget "for whom the bell tolls," when anybody dies. Whether it tolls for clog or king, it tolls for us, as the poet Donne would remind us. A subtle, actual and powerful band links all together, and the instant one of all these millions disturbs the link, the whole mass feels it by reaction through soul and mind, and can only return to a normal state through a painful adjustment. Thus, each murderer of self or of another, imposes on

humanity an unadjustable burden. From this injustice, he cannot escape, for the death of his body does not cut him off from the rest — it only places him, deprived of Nature's instruments, in the clutch of laws that are powerful and implacable, ceaseless in their operation and compulsory in their demands. How true the words of C. W. Leadbeater, "No one must dare to die before his time comes!"

Truly, the suffering is great! One suicide we know of keeps saying, "I have tried and tried to die, but it seems that every time I come to life again, and I have to go over and over it again! There is no death. Oh, when will my agony be at an end?"

Yes, from every point of view, suicide is the utmost of folly. It solves no problems, merely postpones the solution, and adds untold misery in the delay. The person is often in the outer darkness with others like himself in despair, weeping, groaning in anguish and torment. He is a "half-way" person, an "un-dead", with the door both to heaven and earth closed against him for as long as he would naturally have lived on earth.

Dr. Carl Wickland, in his book, *Thirty Years Among The Dead, o.p.*, reports that a large number of unaccountable suicides are due to the obsessing or possessing influence of earth bound spirits. Some of these get pleasure in tormenting their victims; others, who have ended their physical existence as suicides, find themselves still alive, and having no knowledge of the spiritual world, labor under the delusion that their self-destruction attempts have failed, and so continue their efforts. He further explains that when these unfortunate intelligences come in contact with mortal sensitives, they mistake physical bodies for their own, and impress the sensitives with morbid thoughts which urge them on to deeds of self-destruction. The good Doctor, who has dealt with so many of these cases, says, "The fate of the suicide is invariably one of the deepest misery, his rash act holding him in the earth sphere until such time as his physical body would have had a natural ending."

Of course, those who drink, and who otherwise destroy the temples of their spirits with smoke and dope are an easy prey to obsession. There is no difficulty in influencing drinkers to commit suicide, and thousands of them are found dead by their own hand.

Dr. Wickland, who dealt with numerous obsession and suicide cases, tells of an instance when a circle was being carried on to help those in the outer darkness who were brought in. There was a spirit, a woman, who with painful contortions and weeping wretchedly was brought for help. It cried to the

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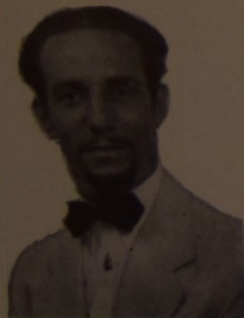
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Doctor, "Get me something to drink — bring me champagne." But, he answered, "You are a spirit, have lost your body, are using the body of my wife, you are in California, and you have no further use for champagne and won't get any more of it. Try to be reasonable and find a better condition in the spirit life." But, the spirit continued to demand champagne. When this failed, she said, "Give me a cigarette then." But the Doctor said, "You will not get any more cigarettes. Your salvation now is to realize your condition."

It was then that the spirit excitedly pointed to an entity on its side of life that had a horrible face, crying, "It's horrible, it's horrible! Don't let it come near me — That man — he haunts me!" The Doctor instructed the spirit to be calm, that this was a psychic circle where spirits of evil, ignorance, and darkness could be helped. "Be calm, believe what I tell you, then we can help you."

When the spirit said that it was not with its own people and asked where it was, it was told "California". Then the Doctor continued to say, "According to reports, you were in Paris and had been out one evening, after which you returned to your apartment and committed suicide."

"And, there's the fellow who made me do it — that man standing over there!" shouted the spirit — "The one who makes such horrible faces — he bothered me all the time."

"You must have been a psychic," was the answer. "But, he will not trouble you any more. You were obsessed."

"I have suffered so much. Nobody knows how I have suffered! Don't let me die. I feel so sick, but I want to live."

The Doctor told her that nobody dies, only the physical body is lost, and that she had lost her physical body and from now on she was going to begin to live in the spirit world. "You are now a spirit yourself, and wish somebody had told you of these things before, but you would not have listened to anything about spirits when you had your body." Then, the Doctor explained that there were intelligent spirits present who were serving those in the outer darkness because of their foolishness, selfishness, and wrong use of life. Then, he added, "There is one here who will take you where you can sleep and rest, and the man you fear will not bother you any more."

The suicide replied, "I will go, and good bye."

When the natural death hour arrives and the restraining magnetic ties with earth are finally severed, the suicide feels a sense of freedom, feels the lightness and the buoyancy of the newly dead, and

goes on to repair and remedy the delayed solution of his problem.

People often ask how they can help suicides in their misery. Certainly good wishes, prayers, uplifting emotions and the calm power of thought will all greatly assist those who live in a world of thought and feeling. It is usually necessary to have a physical body to aid suicides, as usually they cannot be helped by the fully "dead". When we leave our bodies at night we can most always reach these victims.

On our part, this has to be done with great care and only by those of excellent character, free from evil habits and temptations, for there is danger of obsession otherwise. If those in the lower astral, earthbound, have bad habits, they will get their satisfaction by obsessing others and causing them to take on their evil ways. But, by sending the suicide a prayer, a blessing, a kind and elevating thought, in some cases, great good is done, and this goodwill is often stored in his aura, ready to discharge its helpful benediction at the natural hour of death, and so helps to carry him into the spirit world with less of a handicap. Some of these suicides, in time, become missionaries to guard others against crimes like theirs, and to express their feelings regarding self-murder, in the words of John Philip Sousa, the musician, when he said, "Suicide is a crime against God and man. I know of no position in which a man could be placed that would justify him in taking his own life. Nearly, if not all suicides, doubtless commit the crime under the stress of mental aberration."

And, all can say, "There is no escape from responsibility, the sweet embrace of the wet clay" is delusion. It is far better to accept the inevitable, fulfill every duty and try to improve all opportunities.

*** *The Other Side Of Death*, Leadbeater, \$6.10 — 24c tax in Calif. Order from Chimes, Brea, Calif.

Dedication to a purpose that never wavers — resolution — this is the basic principle in the life of every truly great character. He that resolves upon any great and good end has, by that very resolution, clothed himself with power and scaled the chief barrier to it.

Is there any worse fate that can befall a man in this world, Than to live and grow old alone, unloving and unloved?

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LIFE IN TWO SPHERES . . .

(continued from page 21)

veloped to understand that man's business on earth is to look after the things of earth, and *exert his own faculties*; and that the business of the departed is in relation to their own spheres of life, and that if they undertook to reveal all crimes, and give everyone premonitions of coming danger, man would resign all his affairs into their charge, and sink into indolence. In short, in such an event the spirit world would have time to do nothing else than look after this lower world! This circle understood that the spirit's mission was to teach great and lofty truths, and afterward to go to their own homes above.

"Rest now," said the Sage, "for here there is harmony. I would like to instruct this circle, so that its members may go home wiser than they came."

Throwing aside his robe, he threw his magnetic force on the medium, and proceeded, thru him, to speak on the coming of the spiritual age, and the means whereby its harvest of ideas and truths might be used for the greatest benefit. Ceasing to speak, he continued to convey his thoughts by means of a vision impressed on the mind of the medium, later allowing the latter to describe what he saw in his own words.

Next month we will continue with the Vision projected by the Sage.

*Blessed is he who has found his work,
let him ask no other blessedness.*
—Carlyle

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LISTEN TO GUIDES . . .

(continued from page 3)

collar and was well groomed. He was a beautiful animal, evidently someone's pet that had broken loose. I took hold of his chain and he walked quietly beside me, always pressing his great body against my side, and not once did he try to pull away.

After we reached the house, I patted him and thanked him for his company, but he waited until I was inside. Then, I looked out of the window. He was standing still, as if listening. After a few minutes, he walked quietly away, probably back to his home.

The street car, following the one on which I had been, stopped at the same corner where I had got off, and a woman passenger got off alone. Late in the night, her cries for help attracted some motorists and they found her lying in the bushes close to the track. She had been robbed and attacked by a man who they said must have been lurking in the bushes. As this happened after the next street car after mine stopped there, I could easily have been the victim. *How else could these escapes be explained if not through spirit help?*

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Another experience my husband and I had was with our trailer. We had been away for the week-end and were returning home one Sunday afternoon. My husband always keeps the car in perfect condition and nothing had ever gone wrong, although we had traveled thousands of miles, pulling the trailer, which weighs about three thousand pounds.

We were going up a steep grade when the car suddenly stopped.

Investigation revealed the fact that the fuel pump had ceased to function. It seemed hopeless to try and continue. The nearest garage was several miles away and Sunday was a bad day to try and get help.

We tried everything, but the car would not move. If we could have reached the top of the grade, we could have coasted all the way back home, but that half mile pull was impossible.

Then I said, "Why not say a prayer and call on our Indian guides to help us." We said a prayer and then called on our Indians to help us if they possibly could. John turned the starter key and what seemed impossible, happened. The car started to move slowly, then gained more power until we reached the top of the grade, when again the engine died.

We coasted easily all the way home. Then, my husband took out the fuel pump and discovered that it was absolutely worn out. *Without our unseen helpers, we never could have reached the top of that grade!*

Referring to the two women who were attacked, the question arises, "Why were they not warned as I was?" For all we know, they might have been, but perhaps they did not listen or understand.

And, this is where Spiritualism, if understood, helps us. We know whence these warnings come, and as we progress, we learn to listen and obey.

REAL FRIEND . . .

(continued from page 5)

has no favorites. Do your part and He will do His.

Your conscious or objective mind is filled, principally with impressions gleaned through the five senses and it is not always to be relied upon. In fact, I sometimes think it is more unreliable than reliable, for how often have we formed conclusions from something we have seen or heard and learned afterwards that our conclusions were erroneous. Sometimes, we have been so disgusted that we have vowed that we would never again jump to a conclusion, but as the conscious mind is quite unstable, we find ourselves guilty of such mistakes, over and over. There is a remedy for this and it is through our subconscious mind.

I read of a man who had kept tab, to a certain extent, upon the things he worried about, and he said, covering a period of years, only about eight percent had happened, and none of them were nearly as bad as he had thought they would be. I have often wondered if more than eight percent of the conclusions we form have been correct. No wonder we find much to worry about!

All impressions that reach the subconsciousness do not always come through the conscious mind. This has been proven by the fact that children have received and accepted instruction when they were asleep, and these same experiments have been successfully used on adults also! It is a very destructive thing for a sleeping child to be near a blaring radio, for the subconscious mind never sleeps and it is likely to receive impressions that come forth to the child's detriment in later life.

When we realize these things, we are able to form new habits by substituting that which we desire for that which has become inharmonious, and often a menace. We also realize that we alone are responsible for all that life has meant to us. It is so much easier to blame conditions upon someone else, so it is somewhat of a shock to learn that the responsibility has always rested upon ourselves, and it always will.

Most people are unconscious of this wonderful, hidden area of their minds and continually pour into it all kinds of ideas that must come forth into form — often in heart-breaking conditions. Since the conscious mind is all that most people are aware of, the greater part remains unexplored and undirected. It is like having a gold mine under your dwelling while you live on bread and water with scarcely clothes enough to cover your nakedness.

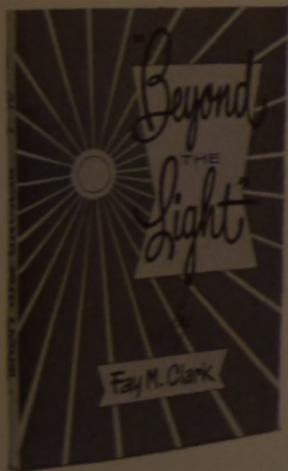
It is impossible to try to make clear what we can expect when we have tapped this wonderful power and learned to listen to its guidance. The life of a shepherd in Wyoming, in the early nineties, was a lonely one and a man had plenty of time to think. One herder had been saving his money with the intention of buying a small band of sheep, and one day when a camp-tender came to his camp, he informed him that he had to go to town without delay. When the camp-tender tried to postpone the trip, he insisted he must go, if he had to walk. He explained that he had had a very vivid dream in which the bank in which his savings were deposited had failed. The tender took charge of the sheep and the herder went to town and drew out his money. Two days later, the bank closed its doors and the president left for parts unknown. This man invested his mon-

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ey as he had planned, and became one of the best known sheepmen in Wyoming — all because he listened to the Inner Voice.

A friend who had become convinced of the necessity of controlling her thoughts and words and who was a rather fluent talker was trying to convince her family of what she had learned. After she had finished talking, her young son looked at her, speculatively, for a few moments and then said, "That sounds all right, Mom, but it's going to be pretty hard on you." I think we all find it is pretty hard on us.

If we wished to go North we would center our attention upon that part of the country and start in that direction, instead of thinking of the South and heading that way. Yet, people long and pray for health and think they are putting forth every effort to free themselves from disease while, in reality, they are creating that from which they long to be freed. They are headed the disease-way instead of the health-way. Nine years of personal experience has proven this to me. It is hard to keep one's thoughts away from pain while enduring it, but anyone can keep from discussing it, and in their free moments, form a habit of picturing themselves as they want to be, healthy and happy.

What is true of health is true of wealth — you must develop a wealth consciousness, if you are ever to be free from lack. Try dividing what you have with someone — no matter how little it seems to be, it will make someone happy. Remember, the widow's mite has gone down in history, while greater gifts have been forgotten. One woman told me whenever she needed anything, she looked around to see what she could give to someone else, and the thing she wanted soon materialized.

Since I have known many sheepherders and realized how lonely their lives were, here is another story of one who solved his problem in a rather interesting way. He had several large, general catalogues and every evening after his sheep were bedded and he and his dog had had their supper, he got out his catalogue and made out orders. He ordered the best of everything, for it did not matter how large the bills became, or whether he would have had any use for the articles or not, they were used to build his fire in the morning and the next night the process was repeated. The developing of a prosperous consciousness only cost him the price of the paper on which the orders were written.

It is needless to say that he not only assuaged his loneliness, but his expanded consciousness outgrew his limitations, and he soon entered a field for which he was well-fitted.

When you see anyone with a pencil and paper, engrossed in figuring, you can be assured that his air-castles are beginning to take a more definite form — He is developing a consciousness that will work to his advantage — He is awakening to his possibilities.

We must see, mentally, the things we desire for ourselves before we can attract them to us, and if we form the habit of using a pencil and paper to objectify our desires, the impression is presented to our subconscious mind in a more impressive form and results more quickly assume a tangible form.

Every business man knows that as soon as he begins to divide his attention, he begins to divide his business — the most of it going to more concentrated minds. Life is not haphazard, for the Power that rules your affairs rules the entire Universe. All is an orderly sequence and we get out of it all that we have put into it. If we do not like our present experiences, we do not need to go far to find a remedy, for it is right within ourselves. It will not be easy, but neither is living haphazardly easy, and we will always get all we are entitled to. You are here for a purpose and if you are doing your part as you should, you have no need for this advice, but if you are not happy, try being a real friend to yourself as well as to others.

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And be the doorway blest; its nooks, its sun,
Its rooms, its chambers every one.*

JOHN SLATER . . .

(continued from page 14)

brightly, and covered her face, her hair and her neck, smearing the flames all over her head. Two thousand people witnessed this amazing Phenomenon and saw the Medium emerge from this entrancement without a burn or sear of any nature, yet, she had literally bathed her head in Fire.

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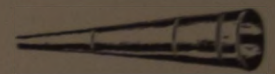
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