



Chimes

• LARGEST PSYCHIC MONTHLY •

MAY

1963

“ ... And Jesus said,
Who is my mother?
... and my brothers,
who are they ? ”



"... 'Behold, men recognize their mothers, fathers, sisters, brothers here in the flesh; but when the veil is rent and men walk in the realms of soul, the tender lines of love that bind the groups of fleshy kin in families will fade away.

"... 'Not that the love for anyone will be the less; but men will see in all the motherhood, the fatherhood, the sisterhood, the brotherhood of man. The family groups of earth will all be lost in universal love and fellowship divine.

"... 'Whoever lives the life and does the will of God is child of God and is my mother, father, sister, friend.' ..."

... from The Aquarian Gospel
by Levi
Chapter 106

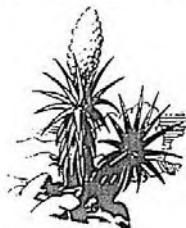
● OUR COVER ●



MAY

Spring in the Valley of the Sun brings an abundance of wild flowers, with hundreds of different cacti and plants like this beautiful yucca turning the desert into a natural garden.

Residents of Phoenix, Arizona can be proud of Chamber of Commerce views such as this.



The exquisite sculpture work shown on this month's frontespiece is that of Guillermo E. Tolentino, famed Philippine artist and a leading member of the Christian Spiritualist Movement in Manila. He also has been the author of much unusual material in the field of spiritual healing generously contributed to the pages of Chimes.



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Awarded first prize by the *Psychic News*, London, England, for the book that most influenced the reader

By PAUL UNWIN
England

I HAVE always had a slight interest in psychic matters, but it was not until I left school, exactly one year ago, that I was able to gain any real knowledge about Spiritualism.

During those next seven months, while working in the city, my outlook was revolutionized by this new revelation. When the time came to go to university, I knew that I had gained more



Silver Birch . . . from a psychic painting by Marcel Poncin

real knowledge than ever I had at school.

My real starting point was the *Trilogy* by Arthur Findlay, to whom the Spiritualist movement undoubtedly owes a great deal, but the book that has influenced me the most is, "*Teachings of Silver Birch*."

After starting a personal investigation into Spiritualism, my interest soon turned more towards its philosophy than its phenomena. It was not long before I was engrossed in many books . . . and, having read about "*Teachings of Silver Birch*" in *Psychic News*, I soon bought my own copy.

My first impression whilst reading the book was the utter simplicity of the guide's teachings. I had been brought up in the Church of England, and in my younger days I attended its services only to please my parents, for I had never really been satisfied with its teachings - - they seemed far too artificial.

The teachings of Silver Birch brought light into darkness and clarified much that previously I had found obscure. I was moved by the beauty of the language. As I read on, it seemed as if I were actually listening to the voice of authority, for the very words rang out in my mind as dignified tones.

One can perhaps give many reasons why a particular book has had a great

influence, but in my case the heart of the matter is its challenge. We must face the fact that we are living today in a basically materialistic world, and I regret to say that the outer luxuries do not make up for the inner discontent experienced by many people.

The orthodox religions are gradually dying. In this age of education, Spiritualism must make the biggest effort in its history to guide the world. It is the parents who should bring their children up to know who they are, and what is expected of them. That they have not done so in recent times is shown by the appalling rise in juvenile crime.

The effects of a materialistic outlook, especially in the case of children, should be appreciated; the decay of orthodox religions can be seen. Why

" THE COIN OF THE SPIRIT IS SERVICE "

. . . KEEP YOUR EYES ON THE ONE PURPOSE, AND THAT IS TO AWAKEN SOULS TO THE REALITY OF LIFE. THAT IS THE REASON - - THE MAIN REASON - - FOR ALL SPIRIT ACTIVITY. NOTHING ELSE MATTERS. . . "

then do people not accept Spiritualism? Is it through ignorance?

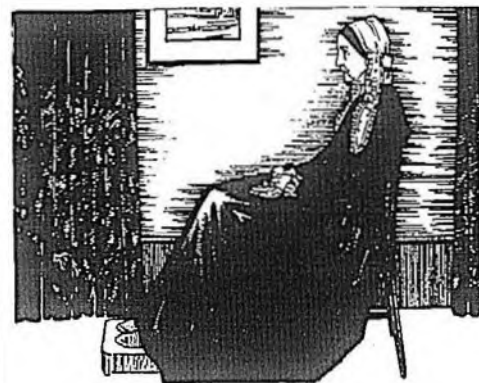
I believe that it is very easy for any person to satisfy himself about the probability of existence after death. Is it not then time for him to reconsider his outlook? Too many people are so intent on phenomena that they overlook the philosophy of Spiritualism.

If the average person thought he might soon be moving abroad, would he not be eager to find out how he can best prepare himself for life in the new country? Would he not accept any guidance that appealed to his common sense? That is all Silver Birch asks of anybody: that they apply their common sense to what he says.

I have tried to touch upon some of the profound issues which I consider that "*Teachings of Silver Birch*" raise and also explain. To earnest seekers of truth, to those who desire to improve themselves and not remain stagnant in their mundane affairs, I only wish that such a book might come into their hands. Any sincere person would emerge with greater wisdom and compassion after such holy communion.

In this century, with its shocking wars, nuclear weapons and abominable cruelties to both man and beast, the world is sorely in need of the wisdom of Silver Birch. I am sure he would

(concluded on page 12)



OPEN LETTER FROM A MOTHER
TO HER CHILDREN

My dear children:

When I go across the Great Divide - don't cry - for there is no death, just a parting of the ways. Think of me as grown up and gone away to make a new life for myself. Remember you each did just that when you grew up. My heart knows the feeling. I let you go.

Time was - when alone - that I wanted you near, if only for a little while, to feel your nearness. It wasn't possible at times. So my mind and heart had to be content with mail and phone calls. Now that I have gone on to my new adventure, I pray that you will think of me now and then, remembering I had many of the frailties that mortals have, but loving me for whatever good I brought into your lives.

Knowing my religious belief in the continuity of life after so-called death and in communication between this and the Spirit world, you know I am ever ready to help. Believe me, you have but to have your heart call mother, or talk to me from your mind or your heart, and .. God willing .. for your *highest good* .. I will help.

You may doubt, but I *know*, and in the name of Truth and Love - - if it is not nonsense you ask for, I will bring the proof you seek.

Gather together - say a prayer invoking all good. Be still - relax - dim the lights (complete darkness is not necessary.) Do not give up after a single try, for I will need strength and your love to overcome whatever doubts you may have.

My angel friends round about me stand. My Guardian Angel has me in an embrace. Smile, my dear ones. Forgive me if I have hurt you in any way. I go to take my rightful place in God's House.

God Bless You,

"Mother"

- - from Rev. Rose H.F. Strongin
San Francisco, California

Why Red Indians are spirit guides



Courtesy Santa Fe Railway, Don Erb Photographer

o By FREDERIC HARDING

Removing misconceptions about an honorable race

IF WE reflect upon and examine the history of the Red Man, we can begin to understand why communication through mediums is such a joy to these discarnate Indians. The first thing we begin to learn is that things of the spirit came very easily and naturally to these people while they were still in the flesh.

Before the white people landed and began spreading and crowding out the natives in America, many centuries had passed by while these copper-complexioned folk had the whole land to themselves. Millions of them passed their earthly lives in a way which brought them very close to nature. Then they passed on to the etheric spheres with a marvelous knowledge of the expressions of the Infinite.

One of their chief characteristics was a great love for their land and all it contained. They loved its superb beauty. They were content with its frugal but sufficient bounty of food, clothing and shelter, which they had to win for themselves in constant struggle . . . making them keen, alert and active.

They loved their chance to be alive, and thought it a blessing from the Almighty which they spoke of among themselves as "The Great Spirit." Until the white conquerors and missionaries ar-

rived, the Red People never thought of God as a Man who sat on a throne in some far-off heaven. They regarded the Infinite as a power with an intelligence whose might extended everywhere into all things. They had no creeds, no clergy, no mythological systems of deities. They worshipped one God, and they called this power in all living things . . . "Manitou," . . . or in their tongue . . . "The Great Spirit." God, to them, was unity. God could not be divided, not into three parts, nor into any other number.

Modern Spiritualism brings to us the same revelation as must have been brought, in America, centuries ago to these primitive inhabitants. God is one; God is infinite. The revelations to the Indians through their mediumistic Medicine Men agreed with ours of today through our mediums, for they believed that to the brave and worthy God proved the hereafter to be love.

"The Great Spirit!" . . . in all the religious history of the races of man-

kind, no name for Infinite Intelligence has been expressed which was better for truth, simplicity and forcefulness.

We white people did not treat the Indians very well. We broke faith with them, taught them evil ways, and took their possessions. We now live on that land which they used to love. We are many. But as a result of the centuries of time that Indians lived here before we came, their spirits are many too. We have little idea how many there are. They have forgiven us for what we did to them, or to their descendants.

Among us, they find individuals who attract them, who give their spirits congenial outlets. They attach themselves to these individuals, to guide, protect and strengthen them. So we get some idea why the Indians from the spirit side of life like to enter into mediumistic manifestations and why they like to join bands of guides. To be rightly understood, the moral and spiritual life of the Red Men must be divided into two periods. The first is the time before the coming of the whites, when the minds of the native Americans were attuned in a simple and genuine harmony with the Infinite Spirit in all things.

The second period dates from the Indians' contacts with the white people from across the great waters. It is of

the Indians of this latter period that nearly all our literature of Indian life has to tell. The stories show an increasingly debased type of people, different from the Indians' own stories of what their race used to be like.

In the first period, extending for centuries, was rooted and built up the the spiritual strength and harmony of their kind. It is this heritage of noble appreciation, of keen and clear wisdom of nature in all her moods and aspects, which gives to the incarnate Red Men their power and grace in our times. It was the white man's greed, his abuse of the earliest trust of the natives, his false trading, his loose moral code, (as well as the diseases of his race) his inconsistent religious life, and - - above all - - his "fire water," which gradually and inevitably corrupted, embittered and ruined the spiritual life of the Red People.

Of the countless thousands of free men and women, worshippers of the Great Spirit, who were in America before those tiny ships of Columbus arrived, there remain today but a few thousand survivors. They have little left of the spiritual legacy which should be theirs from those ancestors so close to nature. We should not judge the soul of the Indian, those we know through mediumship, by these relics of a formerly great race of mankind.

No . . . we must look back at the original natives as they were before their invaders spoiled them. When the Red People lived alone in America, they had some beautifully poetic ideas about what the Great Spirit wanted them to do with their earth lives, and what awaited them after leaving their earthly bodies. They were originally generous .. fair-dealing and spiritually humble.

Especially were they silent. One of their wise men declared that the fruits of silence were "self-control, true courage and endurance, patience, dignity and reverence."

In eating and in all bodily indulgence, they were temperate. They indulged in much hard exercise, especially at running and swimming. In their original days, they took frequent vapor baths, which they managed by pouring water on heated stones inside a wigwam.

They had a high regard for personal honor, for cleanliness of life, for ideals and for unflinching bravery. Even after familiarity with the loose and deceitful ways of white pioneers had spoiled their standards, these traits lasted. They used to hold annual ceremonies of a somewhat religious nature to impress upon the young men and women their obligation to personal honor. They felt deeply that material possessions held a menace to their prized freedom and to

their spiritual ideals. So they gave away everything they gained or won until there remained only such things as they could not do without.

Among the Red People, mean, selfish individuals were despised and were held up as bad examples to the children. Those rare members of their tribes who wanted to spend their lives on one spot of ground, farming and collecting domesticated animals, were regarded with contempt by the true Indian.

To the orphans and the aged, the whole tribe would be kind. Although a reputation for bravery in fighting would be eagerly sought, that same mighty warrior, when at home with his squaw and children and old parents, was gentle as he smoked a pipe by his wigwam. As they never locked up anything - having neither doors nor windows, nor strong-boxes - a proven thief among them was an object of life-long scorn. The great Seneca orator, Red Jacket, in his reply to a missionary named Cram, declared: "We have a religion which was given to our forefathers and has been handed down to us, their children. It teaches us to be thankful, to be united, and to love one another."

There is a certain familiar ring about these words, is there not? They are not bad for a so-called "pagan" supposed by the missionaries from Europe to be dwelling in dense spiritual darkness.

As children, the boys and girls were taught that their relationship with Manitou was strictly individual. The Indian nearly always worshipped alone, usually at sunrise or sunset. Apart from very rare occasions of ceremony, they did not worship in groups.

The Red Man went to Manitou in solitude because he recognized that the binding of his own spirit to the Great Spirit concerned no one else. He knew that he needed no spiritual intercessor with his God. He needed no human mediator to plead for him. He and Manitou were always face to face. In this, he was aware of a great Truth. Those white missionaries who, later on, called him "infidel" and "heathen" did not know this great truth that he knew. Among the Red People, no one meddled with another's religious life. They respected the intimacy of each man and woman with the Great Spirit. Among their many tribes and in all the wars into which their daring natures led them, the Indians never fought over religion. What a pitiful contrast to this fact is shown by the history of European races with their cruel struggles over creeds.

The Red Man had no temples, or shrines, or sanctuaries. Wherever he was, *that place was where God was*. The Great Spirit was ever near at hand - in all things at all times. Among them, nobody ever preached God, but nobody ever denied God.

When the Red Man lifted up his lean, bronzed arms to the rising sun, his rugged head thrown back, his keen eyes welcoming again the glow of day, a few muttered words of invocation coming spontaneously to his lips, he was tuning in closely with the Infinite.

When he studied, hour after hour, the ways and habits of every living . . . animal, bird, reptile, fish and insect, until he knew them all better than any other race in history, he was mentally vibrating as close to mother nature as it is possible. When he learned, by patient search, all about the trees, bushes, and flowers . . . and more especially about those barks, herbs, and roots which drove away sickness and were good for burns and sprains . . . he developed a lore of medicine.

This lore Indian healers were able to make stronger by their spiritual healing forces. For there were a great variety of wonderfully developed mediums among the Red People. The mental phases, especially prophecy, were common and often amazingly true. The physical phases were powerful and proved how the Great Spirit was in everything. For the collection and condensation of the ectoplasmic discharge needed for levitation, for direct voice, and for materialization there could not be imagined a better cabinet than was made by a wigwam with a narrow slit of an opening.

Is it any wonder that incarnate spirits who had lived such lives of intimacy with nature's truths, when passing out of the flesh, should make such able helpers in spirit communication, through mediumship? . . . especially when we remember that these people had absolutely no injurious counter-interests of business, cities, collective scheming or confinement indoors in artificial occupations.

The Indian could not bear to be housed in or confined to one place. He wanted to roam, to see this world which Manitou had made for his own spirit to enjoy while still in the flesh. And so, sacrificing as a wanderer the worldly benefits of accumulated possessions, the Red Man gained . . . despite hardships and privations . . . a rich spiritual harvest of power and understanding. So, to some extent, have done all open-air wanderers among mankind. Those who have lived where solitude and great open spaces were all about them, with the vast star-lit firma-

(concluded on page 34)

MANY OF US NEED TO LEARN
'HOW' TO DAYDREAM POSITIVELY
TO ACHIEVE CHERISHED GOALS

THE man or woman of power, the leader, is the one most in demand today. Opportunities for achievement, opportunities for advancement often seek a person out. The one who is "ready" often is fortune's favorite. Who knows . . . that person may be you.

Most people are not mind readers. You may have the finest ideas in the world . . . in your head . . . but unless you can get them across to your friends, loved ones, or business associates, what good are they? The same principle applies to your fondest daydreams. You must make people . . . and the world . . . listen to you. If you can learn how to harness your daydreams, then strike right out and put your ideas across to convince others, then you have power. People will look up to you, recognize you as an individual of consequence.

You are a daydreamer, but it is important you determine which type you are. Be certain you recognize the difference between simply wishing and taking positive action to try to gratify your wishes. You cause things to happen to yourself in this life - - where, what, when and how these things happen depend on your positive or negative attitude. The man who does not progress is going backward. The man who decides NOW to spend just a few minutes in daily meditation, to discover a way to make a long cherished daydream come true, separates himself from the crowd and often distinguishes himself as the leader, the important man, the successful man.

No one should allow the habit of daydreaming to run rampant. If you have become a chronic daydreamer, then the best thing to do is attack it positively, beat it down and put it under control. Psychiatrists tell us that a feeling of inferiority invariably is associated with excessive daydreaming, as excessive daydreaming oftentimes invites failure. Psychologists and psychiatrists inform us that frustration, too, stems from excessive daydreaming.

Know what you want in life, then pin point that goal specifically in your mind and strike out for it. There are many roads, as a general rule, that lead to the heart of a city. If you find your goal is too big an undertaking for you, then settle for a sensible attainment of your daydream. To hitch your daydream to a star is a beautiful thought, and sometimes it works out just as we plan and hope for it to be. But, far too often,

o By DR. M. W. TRAVIS
San Antonio, Texas



today's millions plan the leap to success and fortune in one giant jump. Rarely does it ever work out that way.

The chronic daydreamer is one who no sooner fails to bring one daydream

many of the fabulous success stories heralded in the press and on the air, many people really do make their daydreams come true in full or in part. This could include you, if you can



THE WORLD NEEDS 'YOUR LIGHT' AND 'YOUR GIFT'

WHAT ARE YOU DOING TO SHARE THEM ?

to pass but he has mentally fabricated dozens more and rushes from one to the other in a false world of make-believe.

Rarely will you ever speak with a successful man or woman who would not give credit to some daydream they had harbored in their heart, mind and soul. The basic difference between that person and the unsuccessful person is that the successful individual got a well-rounded idea of what he wanted, nourished it deep in his subconscious, then proceeded with each available opportunity to carve out an opening for himself. Maybe it was just sweeping floors in some Investment Company offices, but he did get to talk with the men in-the-know. He learned valued data that eventually qualified him to set aside the broom and sit at a desk and work with papers and documents.

Many a daydream has ended in riches, recognition, fame and fortune - - or great spiritual fulfillment. Every man can be whatever men respect and admire in a man of leadership . . . in his daydreams. Every woman can be whatever women want most to be . . . in her daydreams. Surprisingly, like

make your INNER DESIRE powerful enough.

Almost all famous, successful, useful people would agree that the person who develops a positive attitude is the one who transforms a daydream into a reality. Perhaps you find yourself at this point in your life - - simply enduring a voyage on the rough seas of discouragement and fruitless efforts, bound by limited horizons. If you find yourself a meek servant to negative thinking and lack the necessary power to carve a place in this world for yourself, then slam the door on the past. Start now to change things. Oh Boy! What a surprize the negative thinker and doer has the moment he transforms his negative daydreaming to the positive. Ideas that are backed by grim determination, of positive intent, are the super-powered ones that have a way of leading to success.

The moment you change from a negative to a positive mental attitude, you cast off an iron weight called FEAR. There is no power strong enough to get anywhere if it is strapped down by man's worst enemy . . . fear. Everywhere

" SPEAKING IN MANY TONGUES . . . "

By I. EHRHARDT
Long Island, New York

Editor's Note:

Considerable shaking and shattering have been going on over recent revival of interest in the speaking of tongues - - a manifestation that rarely has intruded itself into the public worship of the older denominational churches - - one, however that always been known and practised within the ranks of Spiritualism.

It is viewed by orthodoxy, however, with mixed emotions for the claims and doubts are most disturbing to some - - while to others it heralds the coming of life-giving spirit admittedly badly needed within the Christian church.

Trinity Magazine, Protestant Episcopal quarterly, December 1962-63, cites several interesting accounts of these "spiritual baptisms" occurring in numbers at Yale and Princeton universities, as well as among great numbers of church members throughout the country.

Citing it as 'the wave of the future,' Trinity recalls that this was the "baptism of the Holy Spirit" that gave First Century Christians their power to convict, convince, and above all, to win. According to Billy Graham, you can "... give it any terminology you want, but we do not have the same dynamic power the early church had. They had the filling of the Holy Spirit."

Many gifts of the spirit have been given to us - - such as those described by the author of this article - - but our part in that 'wave of the future' will be determined by how we use these gifts for the upliftment and enlightenment of our fellow man and the expansion of our own soul powers.

WITH the accelerated progression of the Aquarian Age, more souls have been attracted to incarnation on the earth plane to help us to understand the true meaning of this life and the life hereafter.

Recently a medium, gifted in a special way, came to the U.S.A. from Germany . . . Mrs. Clara Schuff. In September, 1962 I had the opportunity to hear her lecture and see her demonstrations during her guest appearance at Rev. Martha K. Seidler's Center of Divine Guidance in New York City.

With wonderful counsel relating to soul unfoldment, the need to send forth into the ether positive thoughts, and

the value of daily meditation, her demonstration work began.

In the normal conditions of her life, Mrs. Schuff speaks French, German, and some English. In half-trance, she speaks and writes many languages of Africa, Asia and other parts of the world - - even languages no longer spoken today which have been authenticated by linguists and university authorities. However, they, as well as many scientists, not having studied occultism, are not able to understand that entities from the realm of spirit speak through this medium. Mrs. Schuff even writes ancient hieroglyphics, proven to be authentic. When she directs her attention to another country, as a spiritual antenna, in slight trance, she hears and feels what someone over there speaks.

In Panama, where she stayed some months ago, she was widely discussed in the newspapers. Chinese people in the audience proved the authenticity of her speaking Chinese at that time; she heard a song from Mexico, then repeated it; an Arabian song, one that had never been written but memorized from generation to generation, was beautifully sung; then she switched to modern Chile, then to Japan, and repeated in their languages what people there spoke to her; a funeral song from India then followed.

One of the sitters then showed her an ancient stone with a figure carved in it. Mrs. Schuff identified it as a religious item of the Incas, and was even able to repeat a prayer of the Inca chief who once owned this stone.

A month later, during a direct voice seance at Rev. William J. Donnelly's Golden Rule Spiritualist Church on Long Island, I enjoyed the rare experience of hearing a whole conversation in the Tibetan language between a lama of the Far East who came by astral projection and Mrs. Schuff. He called himself, "The Silent Master," blessing the audience with a wonderful prayer before leaving. An Indian Master then asked the medium some questions in Old Hindustan which she answered in the same language. Both languages were easily distinguishable from each other. One of the teachers from spirit gave a commentary on these demonstrations from spirit, complimenting the rare mediumship and receptive instrumentality of this medium.

If the fact of such work of the world of spirit would be acknowledged and accepted, mankind would be advanced tremendous strides in its spiritual development. ◀ ▶

we turn, we hear folks who spend more time worrying about pay raises, shorter working hours, bigger and better vacations, and little time spent forgetting the clock and learning new ways and means to do their job in a more efficient and worthy manner.

One of the famed concert pianists of history commanded throngs wherever he appeared. Yet, did he follow the usual pattern of living many find necessary today? No . . . I do not think so, for while others had to get all the fun out of life they could, and cut corners on the practice sessions, he spent his waking hours happily chained to the keyboard, mastering every technical difficulty of the pianistic field. He attended every concert available even if he had to usher to make the money to pay for his ticket. When the day came that he electrified the world with his giant command of the piano, no one cared how he got there - - because he HAD ARRIVED and the world embraced a new light among them.

The world needs your light too. Each earth soul has a place, and a gift to give to the world. Do not labor under the impression that only fame and riches glitter. The most empty feeling in the world is that which stems from a task into which you have not put your heart, not done your best to make it a job well done.

A great financier shocked an audience by informing them that he credited his world fame to the fact that he was fired on the first seven jobs he held. It took seven jobs - - and twenty-one months - - for him to realize that he had learned a great deal about many things, but had not taken sufficient time to master any one job. That distinguished gentleman acknowledged the truth that he had "wasted" too much time on what he termed *daydream indigestion*, and not enough time concentrating in a positive manner on just one daydream. The moment he realized that fact, his rise up the ladder of success was a certainty.

(to be continued)

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WILL YOU BE A

" CHOSEN ONE "

IN THE

N E W A G E ?

THE New Age is not what so many have made themselves believe. It is really a New "Era" instead of a New Age.

The earth, in its development, has passed through the usual stages of Eras, and - - if we are required to use names or words to bring what we are trying to say to your understanding - - then the best we can do at this moment is to say that civilization on earth . . . that is, those who go ahead and open new knowledge and ways of living . . . has just experienced what is termed the CHRIST-ian Era, and is now entering the SPIRIT-ual Era. This is one in which the harvest shall be reaped from observance of the Universal Laws throughout the other eleven Eras of the Zodiac.

During the Christian Era, which brought the awakening of the Christ within, mankind .. as well as all life on earth .. felt the effects of living with or against these Universal Laws.

● BY THE COUNSELOR

However, it is the Spiritual Era in which the crop will be harvested. From this crop we shall know the results of the behavior of mankind, and like all crops when harvested, the Reaper separates the good from the not-so-good and saves only the best seed to start the New Era of the Zodiac. This might be referred to as the New Root Race that is to inhabit the earth.

This reaping, sifting, and separating the sheep from the goats, or the wheat from the chaff, is not a sudden overnight job. It is a job that requires, in

your terms of time, about 2,000 years - - depending upon conditions, as this time is measured by conditions . . . not by seasons of the year.

It is rather amusing to us to observe how those who refer to themselves as New Agers look upon this change. They compare it with their experience and knowledge, and, because of this, look upon it as a change to come through disaster on a major scale. This is natural for them, because their experience has taught them that most of the changes on earth do come through such disasters, such as wars, earthquakes, fires and floods. But the real disaster is not the physical destruction caused by such disasters; the real disaster to mankind is that its political and religious dealings turn to mental and physical forces of greed and selfishness. These are the evils that retard and jeopardize spiritual progress.

Natural disasters, such as floods or earthquakes, destroy only physical things and serve primarily to awaken the spiritual in man. The majority of the New Agers put too much stress on the physical destruction of earth, and overlook the spiritual plans of the Deity. In other words, they dwell more upon the *destruction* of things instead of what the *results* of the destruction will accomplish.

On the inner plane of life, we are aware that many New Agers have given numerous prophecies of doom of which we know nothing. We do see many disasters occurring, however, because of the *forceful* thought creation of such disasters. The elements do not have the intelligence to create on their own initiative, but they are ever-ready to obey and follow the creative pattern furnished them to work through. All things created are instilled with a de-

sire to progress in one way or another; when a creative mind on earth builds or projects a "form," the elements are eager and ready to fill this form. If it be a form of fire, flood, storm, or earthquake, it too will be filled by the elements . . . and you know the results! They can only fill the form, or follow the pattern, that has been created for them. The New Agers have *forcibly* created the expected disaster, and it is little wonder that much more is not happening. If it were not for the few stronger, more forceful thoughts to hold them in check, there would be many, greater disasters in the making.

Following along this same pattern, as people hear of a contagious disease spreading, immediately they create an opening, and into this opening (or form) the disease element enters - - as, for example, in the case of the so-called Flu. A body of flesh opens the door, calls out to the germ, not only *expecting* it to take hold, but even projecting the healthy body to it, open and ready to receive it. In this way, the disease has little opposition, much encouragement and opportunity to take hold and spread itself as an epidemic.

We do not know of a Being who has been created in so many imaginary ways, who will appear in the skies as a shining God to redeem the earth and save those who are believers, free from sin. To be free from sin, to be a believer in a Deity, to live respectfully and do good deeds, this is no reason anyone should be a *chosen one*, saved from a world of corruption.

Has it ever occurred to you that such a one is only a soul as he *should be*, not a special chosen one. Such a one will be shown privileges because

(concluded on page 21)

IN ONE of John Galsworthy's novels, *The Saint's Progress*, there is a description given as follows: "A Belgian exile had painted the portrait of a saint. Musing over his own work, he says, 'I am painting him at the piano. When he is playing, his face is alive, but even then so far away. To me he is exactly like a beautiful church which knows that it is deserted.'" Pathetic, isn't it! for in these changing times the church can no longer hold its people. It stands in the dusk with its spires pointing to heaven, its bells still beautiful, but out of tune with the music of the streets.

Our churches are full of *soft saints*, lovely in disposition, upright in soul, but with minds of drifting fog, a haze of wishes and illusions. They will do anything for the Kingdom of God but *think*. The church needs *hard saints*, with fire, not around the head as in conventional pictures, but in the head . . . a continual state of disturbance. Making people *think* should be the business of the church. This keeps man awake and alive.

Think on the words of the Master Jesus, "*Know ye not that ye are the temple of the Living God?*" The soul is man's church. "*For as a man thinketh in his heart, so is he,*" the Master said. You can't keep Jesus in a church. Oh, he is there, to be sure, but enshrine Him, ritualize Him, cloister Him as you will, he will not stay exclusively in the church. He walks the meanest streets of life and leaves behind his touch of beauty. Wherever He is needed, He is there. We have forgotten that the only way to keep Him, is to go with Him.

Do our church services kindle the imagination of the people? Do they lift the people out of their dull monotony? In a vision once, I beheld a *living church*, the walls of which were of dedicated wills - - not brick and stone - - held together with the mortar of mutual dependence and a common commitment to the highest Truth yet revealed. The windows were not of stained glass, but of multi-colored dreams, hopes and aspirations through which came a vision of Infinite beauty that shone with the brilliance of a thousand suns. The towering pillars and the vaulted arches were not of stone, but of far-reaching arms lifted in prayers innumerable and intermingling. The long aisles were not carpeted with velvet runners, but with temptations trampled underfoot and good resolutions kept. The doors were wide open, in warm welcome to all humanity - - saints and sinners, rich and poor, black, brown, yellow and white. The altar was not of carved wood, but of penitent hearts ashamed of their sins, yet made strong with the sense of forgiveness. The pulpit was not a dais for the declaration of dogma, but a



. . . a place for saints or sinners . . .

o By CHESTER MAHAFFIE

San Jose, California

place of light and fire whence came forth flashes of Truth with the impact of power. The Bible was not a single volume held aloft on a lectern, but all life studied unashamedly, experienced deeply, comforted tenderly, and challenged constantly. I experienced the warmth of the *living church*, wherein all glowed with radiant vitality through the words, "*Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thy self.*"

Has the church become a house of worn-out Christians? A church is not an organization of good people; it is an organization of *sinners*. It is the only organization in human society that takes sinners into its membership just because they are sinners. It says week after week, "We have done those things which we ought not to have done, and left undone the things we should have done." No other organized body bears in its group consciousness the weight of not only its own members sins, but the sins of the whole order of society. This is the glory of the church - - its uniqueness in human society. It lives perpetually on the vitality and realism of its own repentance, its contrition and its plea for God's help and forgiveness. Let us not claim moral virtue for church members nor for the church. Let us glory rather in the fact that the church is a society of sinners who claim no virtue, but humbly rest their broken and burdened lives upon the Grace which God has eternally revealed through the Christ Spirit.

The ordinary man thinks of church as a group of people worshipping in a

building. By what the group is, the church is judged. Religion often becomes perverted into an effort for the restoration of forms. Our fathers have been churchmen for 1900 years or so, yet at every new proposal they always say "no." I believe in the church . . . though the church will never be perfect. It is made up of men, women, and little

What Is A Church ?

children struggling toward Truth and Light. I do not believe in the present church as much as I believe in the church to come. I believe the church can save its life only by losing itself in the Christ Spirit. The church is a means, a road, and the road needs mending. The church is an agency of Spirit, an instrument of the Eternal. It has changed through the passing years, and will continue to change. It will make mistakes; it will fail in dreadful crises only to emerge again to conquer when all seems lost. Let no man think that suddenly - in a minute - all is accomplished and the work is done.

The church was built to disturb the peace of man, but often it does not perform its duty for fear of disturbing the peace of the church. In this time of world disturbance, the church needs not only praying and planning, but a supreme effort to recover itself, to revitalize the spiritual life of believers and reaffirm the Truth that God is on its side. It needs a sharpened consciousness of the nearness of God, and a knowledge of the tremendous reality of God. The church is, as a whole, the continuation of the Christ personality - - His Spirit and ideals, His organ of expression. His creed was, "Follow me." For three hundred years after Christ, the church had no creed. Why has it now become so bound?

For many churches it is a constant struggle just to keep alive. The life of many is a series of suppers, charities, and entertainments to raise money for current expenses. A little handful of people meet each week to polish their halos and gossip about their neighbors. That church is not a power in the community . . . it is a problem. "*Why call me Lord, Lord - and not do the things which I command you?*"

Show me a perfect church, and I will join it - - some will say. Yet there are no perfect churches - - and if there were, you would not join any of them because they wouldn't have you. Such a church would cease to be perfect as soon as you joined it. As Henry Ward Beecher said, "A church is not a gallery for the exhibition of eminent Christians, but a

(concluded on page 24)

The Father & I

THERE "IS" HELP FOR THE ALCOHOLIC

Dear Editors:

Today I received a letter from a lady in Chicago, Illinois asking me to "pray for my husband, Harry - - - . He is an alcoholic."

I knew the time had come that I must tell the world of the wonderful experiences I have had. I am not doing so in a boastful manner, but only that other alcoholics might benefit from the God-given power that works through me to help alcoholics.

Please understand that I believe in medical care, psychiatry, hospitals, etc. I also believe in *Divine Healing*. As Jesus said, "If thou canst believe, all things are possible to him that believeth." St. Mark 9:23. The truth of this has been proven to me many times.

I am not a professional medium, although I believe in and follow most of the tenets of the Spiritualist faith. I do not attempt to convert or convince anyone of my beliefs. I am asking you, however, to try to believe the statements I make herein, for I shall not write an untruth or exaggerate the facts.

The fact is - - I have no power whatever, but I seem to find myself an open gateway between alcoholics on this plane of existence and our angel friends or spirit helpers on the next plane of existence . . . in whose reality I believe without any question. They are ready and anxious to help us. It is only necessary that we establish a connection with them through prayer.

In just the last few weeks I have received many letters, a few of which I shall quote from briefly, withholding the names of the writers out of respect for their privacy. From every state in the union came comments like these:

"I wrote to you concerning my husband and he hasn't taken a drink of liq-

Among the countless letters and manuscripts received by Chimes in the usual run of a day's business, some have a special instant appeal to the heart . . . deeply moving as they are as an expression of selfless service in filling a great need in human society. It is a privilege to share such a letter with readers of Chimes, and it is our heartfelt prayer that many will find in it the answer to their agonizing cry for help - - if not for themselves, perhaps for someone they have long yearned to help.

Following the publication of an article by 'Le Roy' in October, 1960, Chimes has forwarded a continuous flow of letters to this unknown, anonymous friend and co-worker, marveling that in all that time nothing further had appeared in print about or by him. Yet somehow people remembered the work he was doing and wrote to Chimes still hoping to reach him. If it was the inspiration of the Heaven world that Chimes be the instrument to present their offer of help at this time - - more sorely needed now than ever - - we are surely blessed to have been given such an opportunity to be of service.

In the silent prayer period each noon at Chimes in which spiritual healing is accepted for the affairs of all who are in need, the positive thought force being created by those who join in this communion is one the Messengers of Light can use and direct wherever needed. Can there be a more urgent need than among those who work for the release of human misery and bondage?

The Editors

uor since last December. May God bless you for your wonderful works."

"My daughter stopped drinking completely after I wrote you, and I am so grateful. I never thought it could be done, but in the future I will have more faith."

"Both patients responded to your prayers. May God eternally bless you as a channel of His wisdom and mercy."

"I read your letter at an opportune time. I was in a tavern, ordered a drink and, after reading your letter, canceled the drink order and later ate a large meal - - the first for me in forty years, without a drink. Life now has meaning for me."

" - - - stopped drinking less than a month after I sent her name in to you. I wish I had pamphlets to send out about you, but have given your name to several people who are now successfully sober."

"My daughter left her husband in New Mexico and went to Detroit because she could no longer stand his drinking. After I wrote to you, he quit drinking, and they are together again and happy. God bless you."

"My first purpose in writing to you was that at times I was especially tired and, after taking one drink, I was no longer in control of myself. It seems I was determined to commit suicide. After writing to you, I no longer want a drink, although I never was an alcoholic. Now . . . I feel just great, and so free that I could sing all day. I have no idea what to do with all my energy. The days never seem long enough to do all I would like to do. Saying 'thank you and Thank God' seems so silly because it cannot begin to express how I feel."

These letters - - and so many more like them - - should be sufficient to make even the most skeptical realize

the great responsibility I am under. I must do all I can to make help available to all who want and need such help.

This story really begins on February 19, 1959. Although a successful professional man, I had been an alcoholic for over thirty-four years. Perhaps to a non-drinker it seems improbable, but I became an alcoholic at the age of 16. I took my first drink of whisky at that age, liked it, and wanted more and more. Even after my college education when I graduated in cap and gown, I was intoxicated.

You might wonder, perhaps, in what type of family I was raised. My family were God-fearing Christian people who never allowed alcohol in our home. I was never poor. I was raised on the "right side of the tracks" so-to-speak, and there never appeared to be a plausible reason for my becoming an alcoholic. I know now why it occurred, but will reserve the explanation for a later time.

At the age of 18, I married a wonderful girl, and we have raised a family of whom we are very proud. Incidentally - - none of our children became alcoholics, although we have always had several kinds of liquor around the house. Perhaps they didn't want to be like their dad. However, I would rather think it was the good influence of our guardian angels.

On this date I had mentioned, February 19, 1959, I had completed an unusually good business deal, and bought a new car at an extremely low price. Naturally, I went to my favorite bar to celebrate. I was drinking double whiskeys at that time, followed by a bottle of ale. I had had several such combinations, and had ordered one more round, although already too drunk even to think of driving a car.

It was then the power of God stepped in. I heard myself saying to the bartender, "Chuck, I don't want that drink. In fact, I will never be in your place again. I have taken my last drink."

The bartender smiled to himself, of course, for I was one of his best customers. He knew that besides the liquor I drank in his place, I always bought plenty to have at home so I would never be out. Even at two or three o'clock in the morning I can remember awakening to get up and take a drink or two.

To tell you the truth, my statement to the bartender surprised even me, and suddenly the smell of liquor became so completely obnoxious to me that I didn't want any part of that joint. I paid for the drinks and left them sitting there untouched.

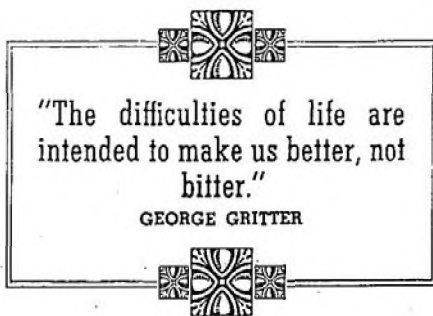
I have been asked about Alcoholics Anonymous. I have never been to one of their meetings, but I am sure they are doing a wonderful work. In my case, however, the 'desire' was gone comple-

tely, so it took no effort whatever on my part to stay away from that which had no appeal for me. I am grateful to God that I am absolutely free of desire for any type of alcoholic beverages.

A month after this occurred, I attended a seance conducted by Rev. Ralph Whitney, then visiting Florida. My long departed mother explained to the Circle "that I would never again like alcohol . . . that my life had been saved for a purpose . . . that should I pray for anyone in this condition, she and her friends in the world of spirit would work to rid them of their desire for drink." Thank God that she kept her word, for which I shall be forever grateful.

In October, 1960 a very short article I had written appeared in Chimes on one of the back pages. Much to my surprise, I received many letters asking for help. On many occasions I received "thank you" letters expressing appreciation to me and to the Spirit World for the help they had received.

Let me assure you, however, *it is not I* who helps them. On receipt of each letter I hold it in my hand, praying



for the writer. Normally I hold each letter about three times - - always at 1 a.m. From then on, God and His many spirit helpers take over to find the way to reach each person needing help.

It is not even necessary that one who is an alcoholic personally contact me. Many requests have been for a husband, a friend, a sister, or a neighbor. Often the person involved is not aware, or does not know, that prayer has been requested on his behalf. This, of course, eliminates the possibility of auto-suggestion or hypnotic suggestion.

In a later seance, also with Rev. Whitney, mother told me she had stopped me from drinking "to save my life." At the time I did not understand what she meant. However, a few months later I was in a hospital for uncontrollably high blood pressure. My doctor asked me, "Le Roy, do you drink?" I told him, "No, not any more." His reply surprised me, although perhaps it should not have. "Le Roy, if you were a drinking man, you would have died from this attack."

Apparently I was saved that I might be instrumental to help save others

just as I was saved. I feel that each of us on this plane of existence has a destiny to fulfill. I am trying to fulfill mine.

I am inviting all who are concerned with an alcoholic problem to write to me - - be it their own, a loved one's, or a friend's.

PLEASE DO NOT EXPECT AN ANSWER for I know from past experience that the volume of mail is such that I cannot possibly answer all or part of it.

Rest assured, however, that each letter will receive my personal attention. All that I ask is that those who do write, do so again letting me know of the 'patient's' improvement.

PLEASE SEND NO MONEY as postage is required for its return, and I do not accept it. God has blessed me in so many ways since I have been doing His work.

Should any feel so inclined, I would appreciate having them join me in prayer at 1 a.m., or at any hour best suited, for my so-called patients. As Jesus said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

May your prayer be that through me God will help our alcoholic friends, and in doing this, He will also help you.

Know that God, the Healer, must receive all the praise . . . all the glory . . . all the thanks.

Thank you, and may God bless you.

+++

Those who wish to write may address all mail to:

LE ROY WEISS
P.O. Box 698
Oviedo, Florida

PRIZE ESSAY . . .

(continued from page 4)

bring comfort to many ordinary people, remorse to many of those inclined to evil, and a change of outlook to those who are still unaware of the great message that Silver Birch brings:

"Until the soul is quickened and is aware of the higher, deeper, nobler and greater things of life, the individual is living in a mist."

(Many inspiring messages by this beloved spiritual teacher, Silver Birch, are to be found in his series of books available through the Chimes Book Department. Send for your Free Book Catalog from which the following partial list is taken: (paper) - \$1.35, *Teachings of Silver Birch*; (cloth) - \$2.60 each, *More Teachings of Silver Birch*, *Wisdom of Silver Birch*, *More Wisdom of Silver Birch*, *Silver Birch Speaks*, and *Silver Birch Speaks Again*. Add 4% sales tax to the above prices in California.)

WHAT DO YOU KNOW OF

TELEPATHY?

Telepathy, mind-reading, thought-reading, thought-transference . . . these are all terms meaning very much the same thing, namely, the ability to impress the mind of another person with a definite thought, or thoughts, without the usual avenues of sense.

The word "telepathy" is derived from two Greek words: TELE - at a distance, and PATHOS - feeling, and means "sensing at a distance." From this it has come to mean "thought-reading" in general, as we now understand it.

Apparently no scientific explanation has as yet been accepted. One explanation is that vibrations in the ether travel from brain to brain, very much like the messages in wireless telegraphy. This would seem the most likely explanation, although some scientists still insist that we have no actual proof that brain waves exist.

It is almost certainly true that telepathy takes place not between the conscious minds of two individuals, but by way of the sub-conscious. This fully explains to us why it is that frequently we receive telepathic messages at the moment we are falling asleep, or at least appear to do so. We may have received the message an hour or two before this, but its externalization was impossible until the ordinary consciousness ceased to be so active with the affairs of the day; then the subconscious mind had a chance to deliver its message - received some time before from some distant mind. This would be termed spontaneous telepathy.

Another type, induced telepathy, is one where a hypnotist completely controls the subject and sends his own thoughts to the mind of the subject.

Among the various kinds of telepathic messages are: VISUAL - such as pictures, figures, written or printed words; AUDITORY - spoken words;



EMOTIONAL - an experience of depression or excitement; and VOLITIONAL - where the subject is seized with the desire to perform a certain action.

Telepathic messages may originate either with the living or with those who have passed into the realms of spirit. As they are transmitted from the subconscious mind, they are often transmitted most effectually during sleep, trance, under the influence of some drug, in delirium, at the moment of death, etc. These messages are most easily received at such times, when the conscious mind is asleep, or in abeyance, and for this reason we have so-called "visions of the dying," ecstasy, trance speaking and revelation.

It is probably true that "spirits" converse with one another by means of telepathy, though they understand fully the thought of the other as though the sentence had been fully spoken.

By REV. LILLIAN DEE JOHNSON
Bradenton, Florida

Swedenborg tells us that this is the case, and that the telepathic thoughts sent out by a spirit appear to other spirits, or to mediums in trance, as clearly as spoken words. If spirits in the flesh can converse at times with one another by this means, it is only

natural to suppose that this is frequently the method of communication resorted to between embodied and disembodied spirits and all trance mediums know that this is, in fact, the case.

The following practical exercises will enable you to prove to your own satisfaction that telepathy exists, and that it can be reduced to a more or less simple process by continued practice.

Select a friend with whom you are in sympathy - - - physically, mentally and morally. One of you must be the sender or "transmitter," the other the receiver or "recipient." Let us suppose for a moment that you are the transmitter. The recipient should be seated in a comfortable chair at one end of a fairly large room, which must be freely ventilated. It is best that - at least during the early experiments - he should be blindfolded, or that he close his eyes, and sit with his back to you, pencil in hand and pad on knee. He should sit in a semi-darkened part of the room.

You should sit at a table facing his back with a pad of paper and pencil before you, have a bright light thrown on the paper, leaving the rest of the room in semi-darkness. Now draw upon the paper a symbol, perhaps a geometrical figure, such as a triangle, circle, square, etc. Look at this figure intently and endeavor to impress it on the recipient. You should not make each trial exceed one minute in length.

The attitude of mind which you hold during these experiments is very important. You should *will* that your recipient should see the picture presented to him, yet you should not strain yourself in the attempt. You should have complete confidence in the fact that he will get the impression you are sending him. Never allow yourself for a moment to be

(continued on page 14)

THE FIRST DISCIPLINE . . .

Concentration

When you begin your practice of concentration, the rapidity of progress depends entirely upon the full understanding of what the discipline means. A bad start, that is - an effort inspired by inadequate comprehension, will result in years of comparatively fruitless striving. So there should not be too much haste or too much eagerness. Success depends upon thoroughness of understanding. . . If the foundation is right, all that follows will flow in the proper course.

It may prove beneficial to consider your own personal proficiency in three basic capacities - - your capacity to think in terms of spiritual realities; to feel in terms of impersonal participation in a universal sharing of life; and to visualize in terms of seeing values through forms. . . At this stage of universal growth, usually one has a greater capacity in one of these qualifications than in the other two. Try sincerely to strengthen whichever of these qualities seems the weakest in yourself. Your spiritual consciousness must be compounded from a balance of these three powers of your soul.

It is also true that any tendency to introvert - - the degree to which we cut ourselves off from the flow of life in others - - damages our own sensitivity. All of the experiences of normal living contribute their part to our own soul power. If we restrict the flow of our own lives and narrow the sphere of our personal experience, we frustrate the universality of ourselves. This is a common mistake among metaphysicians. There is no virtue in aloofness: We are not greater or more dignified because we separate ourselves from others. Our true greatness lies in the nobility of discovering ourselves in the dreams and hopes and labors of our world.

All of which means that the true concentration may be said to come about of itself. If we fulfill the Law in living, the Law sets up its own motion within our consciousness. We will then concentrate naturally as forms occur naturally. We will release soul power as the tree releases its buds and branches. Concentration is natural to man, but only when man himself is natural.

Concentration is the next step in the unfoldment of the inner self. Man cannot cause concentration, but he can prevent it. Unfoldment, therefore, is not the forcing of the exercise, but the removal of the obstacles to a perfectly



PART II.

(conclusion)

natural and beautiful process in the consciousness itself.

We may become aware of all values at the same time. This is properly termed *spiritual perception*. To the artist the tree is form; to the woodcutter it is fuel. The musician hears the rustle of its leaves. In it the mystic sees growth. To the pilgrim the tree is shelter; to the farmer its fruit is life; to the squirrel that lives in its hollow trunk it is protection; to the physician who makes medicine from its bark it is healing; to the carpenter it is walls and roof. The tree is all this and more to the sage in meditation beneath its branches. It is felt and known in all of its innumerable qualities and attributes. It is spiritual experience; it is Law; it is God; it is Truth.

Most of all . . . it is realization. Truth brings to the wise man exactly what the wise man brings to Truth. Therefore Truth is a sort of mystic fable, a living legend, which he interprets according to himself. Each finds in Truth what he himself is; according to his own knowledge he understands.

If you can understand, you will do. Your action must flow from your understanding as from a fountain. YOU must find the way. But if you will meditate earnestly upon what has been implied, you will not go astray. Do not be afraid to admit insufficiency, but rather accept insufficiency as a challenge from reality to yourself, and without disappointment or regret - but with the deepest realization of universal wisdom - set yourself to the task of fitting your consciousness and your life into the universal plan. When the time comes and you are ready . . . YOU WILL KNOW. ◀◀

(Excerpts from "Self-Unfoldment by Disciplines of Realization," by Manly Palmer Hall which may be purchased from Chimes at \$3.85 post-paid, plus 15¢ sales tax in Calif.)

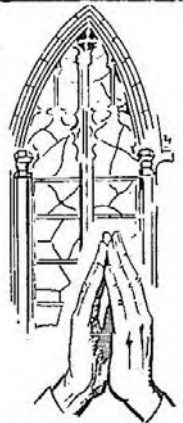
TELEPATHY . . .

(continued from page 13)

lieve that you will fail. Say to yourself that he has already succeeded in receiving it. Do not allow yourself to become flustered or worried or anxious. Imagine your thoughts traveling to him in a definite form, either in the shape of the object itself, or in the word, square, or circle, though in that case you must be careful that you do not unconsciously whisper the word so that he hears it. The recipient, on his part, should make his mind as blank as possible, and note down any pictures or impressions that come to him no matter how "wild" they may appear. Above all, you must not be discouraged by early non-successes, for these you must expect.

After you have succeeded with the the diagrams, you may wish to try more complicated pictures, such as playing cards, which are very good for this purpose, as the deck may be shuffled between each draw, and it is easy to calculate the percentage of guesses, since chance would always be 51 to 1 against the subject hitting upon the correct card by accident.

After you have succeeded thus far, you should try to increase the distance (concluded on page 16)



Won't you join us
in the Silence . . . ?

Each day at noon / / we at Chimes are devoting a few moments to silent prayer. Wherever you may be at noon / your time / let us spend these precious moments together in inner communion with God . . . knowing His nearness . . . accepting His healing presence in all our affairs, and in the knowledge of our greater faith, accepting It for all those who cry out who are of less faith. May light and love . . . harmony and peace . . . so fill our being, we are in truth a blessing to the world in which we live.

/ / The Editors

Spotlighting Churches & Groups

Los Angeles, Calif.

Twenty-one years ago on the first Sunday in March the Spiritual Church of Ataraxia held its first service, Rev. Pearl I. Barnes officiating as its Pastor.



The name of the church was chosen because of its Greek meaning . . . calmness of mind, freedom from passions and passionate disturbances by President, Mr. George Barnes.

Evolving from a Psychic Study Club that held meetings at the Barnes' home, soon it grew to such proportions that it outgrew its quarters, and had to be discontinued because it had become too much of a success. Its members, however, became charter members of the church later incorporated under California law. Thirteen of the charter members have passed into spirit; eleven are still with us. Having ordained three ministers and trained many students who became prominent workers and leaders, all have derived great joy in their service. Rev. Barnes and all channels of light in the church anticipate many more wonderful years of expanding service and growth.

Anaheim, Calif.

Impressive baptismal services were conducted recently at the Golden Hour Church by Rev. Nina J. Bacon, Pastor, and Rev. Willard Reber. Receiving baptismal blessings were Richard Lane, Edward Thornton Krause, and Albert Louis Krause. It was a happy occasion that brought together four generations of the family.



Standing, left to right, back row, are Richard Krause, Richard Lane, Rev. Willard Reber, Gladys Thornton (grandmother), Ed Thornton, Mary Krause (mother), and Martha Lane. Second row, Jean Browning, Rev. Nina J. Bacon. Seated, Sarah Barnett (great grandmother), baby Albert and Edward Krause.

Wheeling, W. Va.

Lyceum of the Way Memorial Temple observes its 50th Anniversary, Sat. & Sun., May 4th & 5th, with Mr. Robert G. of Binghamton, New York as guest speaker . . . Rev. Charles Alldredge, presiding Minister.

Announce Chimes
at your services and meetings

★ NEW MINISTERS ORDAINED ★

Edward Behm - Sacramento, Calif.
Naomi Cage - Los Angeles, Calif.
Oscar Cage - Los Angeles, Calif.
Willie Cooper - Los Angeles, Calif.
Katherine Davies - Los Angeles, Calif.
Wesley Fisher - Lawndale, Calif.

Ordained by Rev. Frances A. Bond
Gardena, Calif.

Ruth Hanna - San Diego Calif.

Ordained by James Bradford
San Diego, Calif.

Sacramento, Calif.

Guest speaker March 24th at the Church of the Open Door was Rev. E. C. Fitch of Chicago, Illinois who gave an inspiring sermon on Spiritualism to an overflowing congregation while Pastor, S. Mansfield Baker was absent due to illness. Rev. Baker experienced a miraculous spiritual healing at that time, baffling doctors and nurses. He is now well on the road to recovery and will soon be in the church pulpit again. During his absence, loyal workers assisting him were Revs. Percy Naylor, Clara Chamberlain, and James Wilson.

Rev. Baker wishes to thank the many friends who prayed for his recovery.

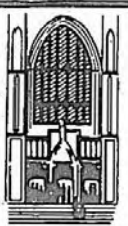
Los Angeles, Calif.

Party time will be fund raising time May 4th, Saturday evening, at St. Paul's Church of Spirit Communion, 9410 So. Vermont Ave., for new facilities to be used at the Star of Jesus Church, Rosamond, Calif. Those interested in purchasing house lots at the Rosamond church location, see Rev. Frances A. Bond, Pastor of St. Paul's Church.

NEW CHURCHES

and GROUPS

Listed with Chimes



CALIFORNIA

Los Angeles - U.C.M. No. 519
4505 So. Vermont Avenue,
Rev. Belva T. King, Pastor

Mojave - THE TEMPLE OF SPIRITUAL PEACE, I.O.O.F. Hall, 'K' Street, across from the Post Office, Rev. Paul C. Henry, Pastor

Oakland THE CATHEDRAL OF GOD, No. 229, 2267 Telegraph Avenue, Rev. Harriette Leifeste, Pastor

ILLINOIS

Belleville - BELLEVILLE SPIRITUALIST CHURCH, No. 8 Public Square, Rev. Hazel E. O'Flaherty, Pastor

In Remembrance



Collins, Melvin & Addie Lucille, Wichita, Kans. Passed March 30th. Ages 62 & 54, respectively. Members of The People's Spiritualist Church. Rev. Marie Brew officiating.

Jefts, Mrs. Lena Barnes, Camp Silver Belle, Ephrata, Pa. Passed March 15th. 81 years of age. Well known Spiritualist teacher, leader, lecturer, writer, and Camp Officer.

Krahn, Rev. Walter F., Milwaukee, Wisc. Passed March 13th. Pastor of the Christian Unity Spiritual Science Church.

Mulford, Rev. Darrell S., Burbank, Calif. Passed February 24th. I.G.A.S. member.

Whelan, Ida May, National City, Calif. Passed February 21st. 94 years of age. Healer, worker, oldest member of First Christian Spiritualist Church. Rev. Georgie L. Hunter officiating.

Willis, Charles M., Elmo, Mont. Passed January 3rd. Member First Christian Spiritualist Church, National City, Calif. Revs. Mouzon A. & Dolores Speer officiating.

Psychic

Experiences

"A CHRISTMAS APPORT"

by
Mrs. Elizabeth L. Conarroe
Bradenton, Florida

December 12th and 13th, 1962 were unusual and critical days for Florida. By night the temperature had dropped to anywhere from 8 to 18 degrees all over the state. People were amazed and alarmed at the havoc wrought during those two freezing days and nights.

Oranges hung like golden balls on a Christmas tree, with the leaves dry, dead and brown on the ground beneath. Branches on beautiful Royal Palm trees hung straight down, like limp and lifeless arms. There were strange and grotesque sights all over the state. It was as though a giant had flown through with a mammoth torch - - touching and killing a plant or shrub here, yet leaving the plant beside it green and untouched.

My little flower girl is an Indian guide who calls herself "Daisy-Narcissus." She has come to me many times in class. Once I saw her in a materialization seance. She was so bright and talkative, told me how she missed me when I did not get to class, that she loved me, and that she knew that narcissus was my favorite flower.

On the morning of the 13th, my brother surveyed every inch of his large yard. All the geraniums in his rock garden were limp and frozen, with not a sign of green life anywhere.

On the morning of the 14th, after two nights of freezing temperature, he went out again to look with sadness at his shrubbery now turned brown, and his prized plantings, withered and dead. Walking again toward his rock garden, he could hardly believe the sight that met his eyes. There, standing firm and fresh, were three stems of fragrant narcissus, each holding about twelve dewy white flowerets. Although he has a family of his own to whom he might have given these lovely flowers, he said he felt strongly impressed to bring them directly to me. When I caught sight of them, I exclaimed with joy and surprise, "Narcissus! - where did you get them?" He said, "I found them in my rock garden - - but the funny part of it is, they were not there yesterday."

I phoned my friend, Rev. Lillian Dee Johnson, a Spiritualist minister here, to

tell her about it, and she was delighted. She said, "I'm sure that if you will look around in your yard now very carefully you will find some daisies." So I went outside and looked around my yard. My many little Spruce and Pine trees had not been touched by the cold, but there . . . peeping up under one little tree . . . were two bright star-like crimson daisies just as fresh and spring-like as the narcissus.

Lovingly I tended the precious bouquet sent to me by my tiny guide, and, although the flowers did not last until Christmas as I had hoped, still - - the incident filled my heart with happiness and gave the beautiful Christmas season even more meaning. ◀◀

"WHY LEAVE HOME FOR HEALING?"

by
Edith S. Marsh
Alhambra, California

A friend took me to an Oral Roberts Crusade in Pittsburgh, Pennsylvania a while back. There were thousands of people in the tent. When asked to rise, I did so along with all the rest of the people. Each person was directed to put his arms on the shoulders of persons on either side, and pray with Mr. Roberts. Suddenly I felt a flash - like electricity - then was able to sit down properly for the first time in months. That night I could lie flat on my back, which I could not have done the previous night.

I knew I had made a "point of contact" as one of Jesus' followers. I felt that now I would *not have to be touched to be healed* - - and have found this to be so.

My eyes had been bothering me, so a friend and I decided to sit for healing at home. We also asked mentally whether healing for ruptures might come through. A few nights later, while I slept, I received a healing from the world of Spirit, for when I awoke in the morning, it was minus the annoying ruptures. I was shown that *it was my faith*, not someone else's touch, *that made me whole*.

"Ask and ye shall receive." Knowing now that nothing is impossible, I would not want to ask for something I was not one hundred per cent sure I wanted. ◀◀

"A BAG FULL OF TOOLS"

by
Mrs. E. Williamson
Glendale, California

When living in New York City many years ago, my son borrowed a car from a friend to take my husband, my daughter, and me over to West Point. This was on a Sunday evening. Coming back, the car suddenly stopped. My son got out to examine it, and was able to locate the trouble, but said he would need a monkey wrench to fix it. On looking in the tool box in the car, he could find no wrench or any other kind of tool.

There we were - - a long ways from anywhere - - helpless to get home that night.

"Mother," my son said, ". . . now is the time for you to practise your religion."

With all my soul I asked God for a monkey wrench, or a tool of some kind, believing in some way it would be supplied.

Deciding to walk up the road a short ways, he noticed a bag lying to one side. Upon opening it, he discovered THREE monkey wrenches in it! In a half hour the car was fixed and we reached home in safety.

Never have I had such a direct answer to prayer as this. ◀◀

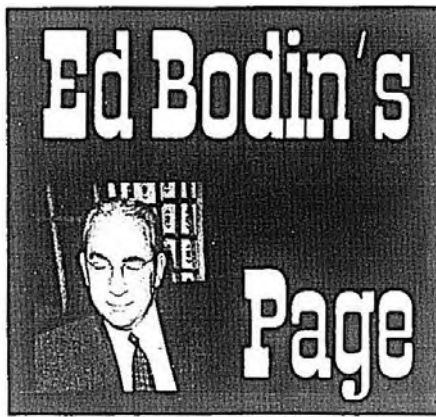
TELEPATHY . . .

(continued from page 14)

between you, until you can perform the same feats though miles apart.

These simple experiments will prove to you, and to the skeptic, the existence of telepathy. They will render you more sensitive to the reception of messages from distant living minds, and also messages from the discarnate. In this way you will cultivate your sensitiveness to messages of this character, and this will be beneficial to you. ◀◀

(The foregoing excerpts were taken from Rev. Johnson's Home Study Course, lesson entitled "Survey of Psychic Phenomena." She may be reached at 1828 First Ave., East, Bradenton, Florida.)



THE HEALING POWER OF SPIRIT TRUTH

There is some Spirit Truth in every type of religious or metaphysical consciousness . . . but beliefs or theories must be based on natural and spiritual laws if satisfactory results are to be obtained.

The Christian Science practitioner has healed because he has tuned in with the healing energy of God's Divine Light. So has the Spiritualist practitioner - although the Christian Scientist does not believe in the spiritualist process. Still both have touched upon Spirit Truth which considers faith and the absence of fear. This includes the orthodox Christian who prays direct to God with faith and is healed.

The percentage of successes, however, will indicate the nearness to Spirit Truth; once we find the common denominator of successful healing and soul happiness, the badge of recognition automatically will be applied by a grateful public. *"By their fruits ye shall know them."*

In physical healing, however, we cannot place all the emphasis on spirit help - for, as one revelation has put it - we must "render unto flesh its mortal needs, and unto Spirit that which is its due." In other words, we cannot abuse the body and expect Spirit to heal it automatically. The gospel warning, according to St. Paul, reads as follows: "Know ye not that your body is a temple of the Holy Spirit?" Man is admonished to keep it clean as far as he can do so by proper eating and wise living. Before we can expect Nature or Spirit to remedy an infection, we should do all in our mortal power to remove the splinter causing it. Affliction beyond the mortal ken is substance for supplication, as in the case of the cripple whom Paul healed, or of the sick and infirm who called to the Nazarene for compassion.

So many people seem to lack happiness . . . not due to misfortune or insufficient funds, (for we find unhappiness among the rich and the healthy) but to their ignorance of psychic values. So few people I have met have peace of

mind. They seem disturbed by constant apprehension, anxiety and fear. They just seem to dread this, or worry about that, as if they were tossed within a field of force energized by discord.

Not all this discord and restlessness is caused by sins of commission, but often by neglect. These people are not happy in being alive, because they don't understand the laws of the psychic life. They adopt a certain pose of vanity or acquire a complex of self-consciousness. They live to impress others, not to find an inner tranquility, and, often take themselves too seriously.

During World War I I first began to observe this. I remember, as an American soldier in France, how pitiable a human being seemed to be after all. One little piece of lead or steel . . . smaller than a pill . . . could reduce all the egotism of a General or a 'Shave-tail' to just a memory associated with a hunk of clay.

I could not help but recall the conceit of a certain college professor I had known, and all the self-esteem of his scientific associates who believed they knew the secret of life. I thought also of my former boss who really believed the world would deteriorate without his leadership.

One by one, as I crouched in the mud, visions of these mortals of self-magnitude passed through my mind. I wondered whether or not they would feel so important if they were there beside me. There was only one thing to do: look up with a worm's-eye view of the stars, and promise myself that if ever I got out of this hell with any degree of sanity, I would forever smile with gratitude and never sneer with self-importance. I would just be glad to be alive. I had learned the value of a sense of humor and a good perspective.

The last war changed few people. Today, as never before in the history of mankind, have stimulants and sedatives had such a sale. People can't tolerate physical and mental normalcy, nor being alone with their thoughts. They have lost the enthusiasm of their childhood, the natural stimulation of life itself, and the joy of normal slumber. They must quicken their pulses in work or play, then try to slow down their pulses in order to sleep.

Such unnatural means demand a toll. Sooner or later the nerves crack, and the body is old long before the appointed time. No artificial stimulation or temporary joy of emotional excitement can compete with peace of mind. The only constructive stimulant in the world is faith in God; the only righteous sedative is a clear conscience. In order to have faith and a clear conscience, one must be free of greed, and have love in his heart: a love for God

Sermonette

"HOW TO BLESS"

By DR. JOSEPH MURPHY

Los Angeles, California



You bless the other person when you feel and know that the Presence of God is working in him, through him, and around him. The Presence of God is the presence of harmony, peace, joy, abundance, and good will.

If you wish to bless your child, surround the child with love, peace, and harmony. Claim that the beauty, wisdom, and joy of God are now being resurrected and expressed in the child. Know in your heart that God is being expressed fully in your child, and the child will grow in grace, wisdom, beauty, and understanding.

Bless your wife by having a deep conviction that the currents of God's love, light, truth, and beauty are released through her now and forever. There is but one mind and the Godlike waves which flow through your patterns of thought will be felt by her.

You bless your husband by knowing that he is God's man, and that God loves him and cares for him. Claim, feel, and know that the Infinite Life of God is flowing through him as harmony, peace, success, right action, and prosperity. Rejoice that he is expressing more and more of God's love every day.

Bless your business by realizing Divine activity is taking place now and that Divine Order governs, rules, and prospers the business. You bless when you realize that there is only power which is God, and God's power is with your thoughts of good. Bless the so-called enemy, and all things will work together for good for you. <<

(For more words of wisdom and inspiration by Dr. Murphy, send for CHIMES' Free Book Catalog containing a complete listing of his books.)

and one's neighbor as demonstrated by the serene character of the Nazarene.

The Nazarene, as a human being, knew the value of the Ten Commandments. He knew they were backed by natural law which brought penalty for neglect. *He knew the secret of perfect peace.* <<

(The foregoing excerpts were taken from *First Century Healing* by Ed Bodin which may be purchased from Chimes at \$2.10 postpaid, plus 8¢ sales tax in Calif.)

The Art of Dowsing

Editorial Note:

As more individuals in all walks of life, as more centers of psychic research like Duke University, keep the channels of open-mindedness free for the flow of new ideas, new viewpoints, much that is today ridiculed, feared, rejected and condemned will come to be as much a vital part of our daily living as our automobiles, jet planes, telephones, radio, and TV that were once fantastic, hairbrained pipedreams that belonged to the future.

THE folk-lore of New York State and our nation abounds with references to water-witching, divining, or dowsing, meaning the fine art of locating water with a forked stick. Some call it by one name, some by another, but by any name - it's controversial.

In spite of millions of published words ridiculing dowsing as a farce, unscientific, a hoax, etc., millions of people still believe a forked stick in the hands of one of America's estimated 25,000 practising dowzers will find water.

Traditionally, the dowser in action holds the forked stick in an upright position by grasping one end of the fork in each hand, palms up and thumbs out. Some hold it at head level, others at waist level or in between. Some dowzers say it must be willow or "witch-hazel," some say apple or peach, while still others claim it must come from a tree that has stoned fruit. The dowser usually walks back and forth over the ground until the stick turns down in his hands. Sometimes the downward pull is sufficiently strong to twist the bark beneath the dowser's grip, or even break the stick. At this point beneath the surface the well driller is supposed to find water.

I was a skeptic. I could see no connection between any underground water and a stick in a person's hand. Pooh poohing the whole idea, and just to settle an argument one day, I broke off a willow fork and tried it. To my amazement it worked! At least the willow stick went down every time I walked over a certain spot. I was willing to leave it there and just ponder the question: "Why does the stick go down?" . . . and not try to say water was down there. But another day, while dowsing near an old house, an apple branch twisted so hard in my grasp that it broke the skin of my hand. Moving a

Norman Evans, author, of this article, is a remarkable man. Dairy farmer, part time student at Cornell University, lay minister, ex-justice of the peace, active participant in community affairs, accomplished bow hunter, lifelong conservationist, charter member of the State Fish and Wildlife Management Act program, and writer—these are some of the accomplishments and attributes wrapped up in the person of the author, to which has been added—dowsing, an ability to find water with a great variety of indicators. Nor is that all, as you will see.—Editor

rotting pile of lumber at the spot, we discovered an old dug well full of water.

Now my curiosity really was aroused! Soon thereafter, at a public hearing on a local water problem, I asked the water engineer in charge of the meeting what he thought of using a forked stick to find water. I got the laugh from the crowd that I expected, but was startled to have the engineer tell me that he always used two bent pieces of welding rod, one held in each hand, to locate lost water mains. I learned later that these are called "angle rods" by British dowzers.

When I returned to Cornell University on a part time basis I tried to find some answers to my dowsing questions. Some professors laughed, some looked over their shoulders before talking with me, and some gave me a lot of their time.

The classic theory is that there is some sort of "electrical" force or radiation from underground water that affects the dowser's subconscious ner-

vous system causing an unconscious muscular contraction, forcing the stick, held in an unstable equilibrium, to "react" or go down. Even though the stick sometimes reacts in ways I find impossible to duplicate with conscious effort, I believe that some sort of antagonistic muscle movement may be responsible.

One of the present scientific theories holds that electrical currents originating in the molten core of the earth are the motivating force of the earth's magnetic poles. Might there not be some association here with the "force" found in an underground vein of water? But even if we assume such an association, why can some people get a reaction from a forked stick while most cannot? In a recent publication, a German biophysicist advanced the theory that individuals whose nervous systems have a high electrical capacity combined with a low electrical resistance are potential dowzers. This may explain personal variations in dowsing ability.

Using the forked stick, many dowzers are able not only to locate water, but to predict the depth beneath the surface at which the underground water will be found. Several methods are used, but the most common one is to measure the distance between the spot where the dowser first feels the stick begin to pull down and the spot where the reaction is greatest. This horizontal distance should equal the vertical distance from the surface down to the water. Clay layers may distort the reading, and there is some variation in the sensitivity of different tree species used to supply the forked stick, but a dowser can interpolate this with experience. To check this distance, some dowzers stand over the spot of strongest reaction, hold the stick in an upright position again, and walk rapidly backward until the stick bobs down, presumably equaling the first distance measured.

Some dowzers are unable to use a forked stick but operate successfully with the angle rods. Roughly 50 percent of those who try can use them.



The author shows the crossing effect produced by welding rods

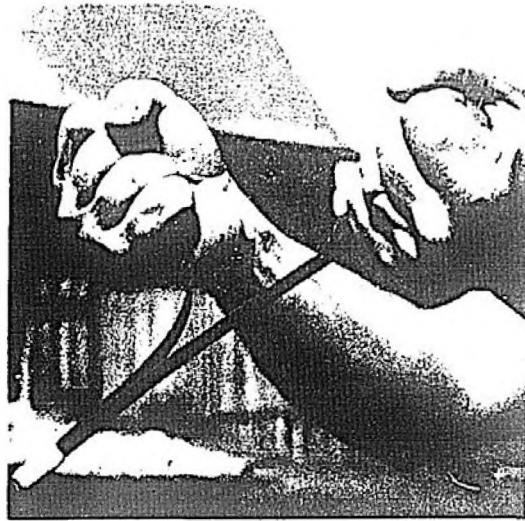


This youngster uses the traditional green forked branch

Tony Taormina, District Game Manager for the Conservation Department, has used them for years, and once solved a water problem for a team of Cornell University biologists. A wildlife pond had been built on old farmland, but it persisted in leaking, although no one could determine why. Tony marked a couple of spots with his angle rods and these areas were dug up with a back hoe. They found old blind ditches, constructed no one knew how many years before, which were draining off the water.

My brother, Harold Evans, Jr., of Riverhead, Long Island, is another angle rod user. In his hands, the rod, when held over a pipe or water, will swing apart, but over a plain metal object they will swing in and cross. We worked together one time to locate a copper pipe that had been buried more than 25 years. I used my usual forked stick while he worked the rods. We agreed on a given spot, but sometimes his rods crossed while at other times they separated. To clear up the mystery, we got a shovel, dug an 18 inch hole and found the pipe directly in the center, while just over it was an old ox-yoke ring. It explained, to our satisfaction, why his reactions varied.

Forked sticks and angle rods do not exhaust the list of dowsing indicators, by any means. While I hate to use it

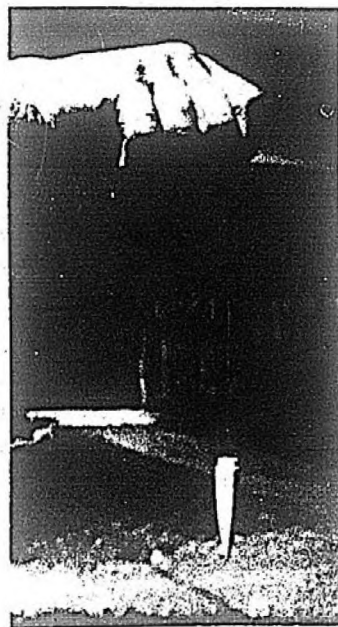


Two strips of whalebone twist strongly

- I can take a coathanger, straighten out the hook, squeeze the triangle to form a Y, and use it like a forked stick. It takes a stronger attraction to make it work well; then it may twist the skin so severely that it forms blood blisters. On one occasion, it pulled down with such force that the wires began to unwrap at the point!

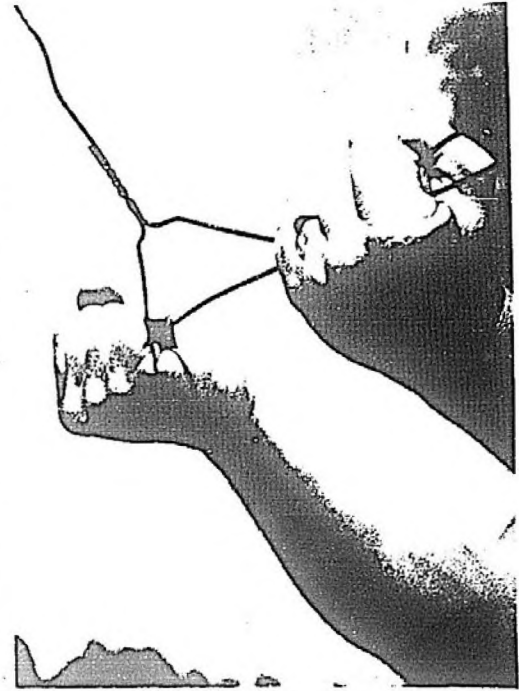
Nor do these exhaust the possibilities. Usually I have in my pocket a whalebone rod purchased in England which looks like two strays from Grandmother's corset. This contraption is tied together at the ends, the other ends sprung apart and held like a forked stick. Some are even using a rod similarly rigged, but made from two pieces of 3/16th inch round nylon rod. My brother, Harold, cannot use a forked stick, but has found that two pieces of flexible throttle cable held together with tire tape is a workable substitute.

No account of dowsing would be complete without mention of pendulums,



The author says this plumb bob, as used in France, not only detects water, but helps answer questions

widely used by British and French dowsers. With this system, a piece of non-conductor-like glass or wood is tied on a thread which, in turn, is attached to a short piece of round stick. By changing the length of string while holding the pendulum over an object, and at the same time letting it swing back and forth until the movement changes to gyration at a certain string length, the pendulum is adjusted to that object. Richard Johnson, an Electrical Engineer at Cornell, found that he could pick out the object he was "tuned" to even when it was placed with other objects under a blanket. I cannot match his record with objects, but for me the



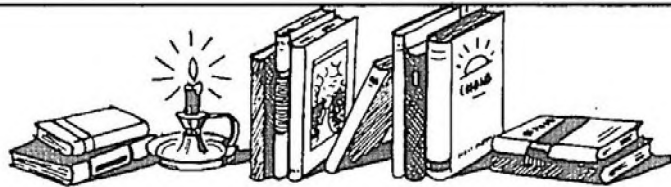
A coat hanger will do, for the expert

pendulum has an uncanny knack of picking the right answers to questions put to me by other persons. I always "tune it" to the person asking the question, then repeat the question mentally while holding the oscillating pendulum. A yes answer is indicated by a change from oscillation to gyration in pendulum motion. It's like *amplified telepathy*.

In fact, the theories mentioned earlier cannot explain everything that happens with a forked stick. Many things seem to be caused by what is broadly termed "extra sensory perception" or ESP.

For instance . . . the "map-dowsing" as reported by Kenneth Roberts in "Henry Gross and His Dowsing Rod," and ridiculed by many detractors, is something that actually works. The first time I tried it I didn't dare tell anyone what I was doing. I had a man at Cornell, who had drilled four dry wells on his farm in western New York,

(continued on page 22)



BOOK REVIEWS

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CHIMES

P. O. Box 308, Brea, Calif.

"HOW TO ATTRACT MONEY"

by
Dr. Joseph Murphy

(p) \$1.10 postpaid, plus
4c sales tax in Calif.

God wants you to be happy, prosperous, and successful. It is your right to be rich. You are here to lead the abundant life, and be happy, radiant, and free. You should, therefore, have all the money you need to lead a full, happy, prosperous life.

Dispelling superstitious beliefs about money, thoughts that it is evil, and all false values we have attached to it, Dr. Murphy demonstrates how spiritual power is the means to the Royal Road to Riches of all kinds. Wealth - being a state of consciousness - the man who abides in the consciousness of God's eternal supply is the man who is never worried about the economic situation. This can be developed and demonstrated in every life. Dispelling all sense of limitation, being faithful to our chosen goal or ideal, our capacity to choose can release all the riches of Heaven to us. *It can be done!* We have only to believe it is already done, and, accepting it, act as if it were so - - giving thanks to the Source from which it came. Simple . . . isn't it!

"THE CHRIST LIGHT"

by
Genevieve Landaker

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A contributor to Chimes of much spiritual enlightenment over a period of years, readers now have the opportunity to share in book form what has become the life work of Genevieve Landaker . . . the direct word-by-word interpretation of the secret Biblical code.

Carefully concealed for its own protection, the author reveals it to be a code easily proven, once it is understood. From Genesis to Revelations, it unfolds man's search for Truth, for his true home, and for God. In it the story of our Lord becomes the story of

each man's search. Those who receive 'The Christ Light' are out of the mortal dream; they do not ask for a sign from Heaven of His personal second coming, for they are the sign from Heaven, living proof that the Christ Light has never left the earth.

Marked to be a "rebel book for a rebel reader," it sounds the challenge for our era . . . how we, too, may do His mighty works in the knowledge of this interpretation of the secret teachings and scientific explanations of His use of Natural Law.

"THE POWER OF POSITIVE THINKING"

by
Norman Vincent Peale

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Now - the first time for any of Dr. Peale's incomparable books - this great inspirational bestseller of over two million cloth cover copies, translated into twelve languages, finally has arrived in its paperback edition bringing the message of how a *positive attitude of mind* can change a life of despair into one of fearless confidence, radiant faith and constructive, effective living. It may never be known how many lives already have been transformed by the spiritual experience shared with Dr. Peale in learning of the simple positive philosophy he formulated from the teachings of Jesus. Now a rigorously tested, well established certain method of successful living, it has focused the attention of our world on principles of Truth and Metaphysics no other has been able to equal. Unless you have been out of touch with the world, you must have been aware of the tremendous impact of this book . . . but have you actually read it? If you have not, let nothing stop you now! Even to reread it is to feel your spirit take wings, know your heart has been deeply touched, and experience the joy of fresh inspiration. Think what 70¢ can do to transform some life! . . . your own, perhaps, or one yours might touch.

"THE PRACTICAL WATER CURE"

by
Yogi Ramacharaka

(p) \$1.60 postpaid, plus
6c sales tax in Calif.

Water, with its marvelous restorative force, is Nature's great remedy. It lies at the very foundations of our subconscious life, and manifests in our conscious wants. And the important part played by water in the composition and influence on our physical bodies is no less remarkable. Yet how many of us make intelligent use of water in our daily lives? Taken internally, it can act upon the body as a tonic, appetizer, stimulant, sedative, cleanser, and antiseptic. Applied externally as packs, fomentations, compresses and in bathing its uses as a healing agent are, indeed, most numerous. Simplicity is its greatest virtue . . . open and free to all. Yet civilization has led us away from Nature's great simplicity - - and we have rejected her best gifts to man - - water, air, and sunshine. But, whether others do or do not, you may learn for yourself what magnificent physical and spiritual benefits its use can add to your well being. Ten valuable chapters explain in detail a Hindu-Yogi system of water cure than can be your *friend and helper*.

"SECRET PLACES OF THE LION"

by
George Hunt Williamson

(c) \$4.10 postpaid, plus
16c sales tax in Calif.

What and where are the secret places of the lion? When will the "mysteries" be revealed and the secret places of the lion be no more? Understanding the ancient symbolism of the word *lion*, in its positive sense, it signifies divine truth in power. That is why Christ is called 'the lion of the tribe of Judah,' and why ancient initiates were called 'lions.' It is the purpose of the author to show that the race spirit ensouled itself into race leaders of the dim past who constitute what is known as the "Goodly Company" to assist man in his climb from beasthood to Godhood, as well as to show that as different personalities down through the ages they have been custodians of legacies . . . fantastic historical treasures . . . hidden in secret chambers under some of the wonders of the world. Priceless accounts of the struggles and intrigues of this planet are now coming to light and the secret places of the lion are being opened in the vibrations of a new age. A true account that could not be more fascinating were it pure fiction.

NEW AGE . . .

(continued from page 9)

of having earned them, for, after all, he is only as he should be originally . . . nothing special. As far as being a chosen one is concerned, this does not mean one is chosen because he is so much better than any other in the face of the Creator. No . . . indeed! One is chosen because he is useful, because he has become developed, capable of serving in a greater cause. One is chosen to do a task for which others do not qualify. Just because you are good, kind, and not evil is not a sign you are qualified to be a chosen one for some special undertaking. It is not because you are good, or because you do not lie, steal, or do evil that you enter into God's Kingdom as a chosen one. You are chosen for what you DO - not for what you do not do. If what you DO is God's Will, a benefit to creation, then you might be considered a chosen one.

We do not see what would be called space ships arriving as a convoy to pick up the chosen ones to save them from disaster. Where could we use these chosen ones after this was done? The only place they can be used is where they can be of the greatest service . . . on earth. That is where they are now . . . each in his right place, serving in the way that is best for him. Why remove them from the one place they can do untold good at this time?

If the New Agers who consider themselves chosen ones truly are such, they would try to DO something to prevent the disasters they predict, instead of expecting to be lifted out and away from it all because they are the only ones worthy of such salvation. < <

SPIRITUAL STORIES BEHIND STAMPS



THE STAMP OF SAAR - - a reproduction of the famous etching done by Durer in 1508 at Vienna, Albertine.

First of the stamps illustrated in the Easter presentation of The Lord's Prayer, these hands have become world famous, symbolic of one at prayer, no matter what the faith.

It was taken from the apostle who, in the Heeler Alter, was kneeling at the right hand edge of the picture - - gaz-

(concluded on page 24)

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DOWSING . . .

(continued from page 19)

draw me a sketch. Later I asked him if the road that ran by his farm broke up every spring a little north of the buildings on the left side of the road. He immediately wanted to know if I had just been up there, because it did. When I told him that that spot in the road was the closest main source of water to his buildings, he remembered with amazement seeing the water pour out there in the spring before they raised the road. I have successfully used this method many times since, although I lose some "semi-believers" at this point.

Another weird method is used by a South African dowser who apparently finds it hard to walk. He holds the dowsing stick while a small boy runs around for him. When the boy goes over a reaction spot, the man's stick goes down. I couldn't believe this either, so I tried it with my brother on hand as a witness, and an accommodating boy to run around. Trial area was my front yard, so to make the test a valid challenge, I turned around and closed my eyes. Sure enough . . . when the boy crossed a spot where I had previously gotten a reaction, my stick went down.

Dowsers find "things" too, but this ability to find lost or hidden objects pretty nearly has to be fitted into an ESP hypothesis. On one occasion, I found a diamond ring that had been lost for two years. This took three minutes, and I was nearly as shocked as the lady who had lost the ring. Recently I took a half dollar and, before leaving the room, asked that it be placed under the edge of a rug. When I stepped back into the room with about 25 men seated or standing about the edge of the room, I pointed out the location of my half dollar under the rug as well as every man in the room who was carrying a half dollar. If these things are triggered by ESP, and dowsing reactions are caused by unconscious muscular reaction, then we have to try to bring the theories together. I suggest to the psychologists that ESP may someday be understood in bio-electrophysical terms.

Primitive people often do things that cannot be explained except as ESP. We moderns communicate by radio, TV, letters, fast travel, etc., but have lost much of our ability to communicate by ESP. Perhaps the dowsing rod is an extension, an amplifier of what is left of our atrophied "sixth sense."

Scientists in the United States are reluctant to do anything but negative research on the subject because of the oft-used name of "water-witching," and the fear that it will mar their reputation. They often express themselves in unscientific language, which boils down to: "I see" - - "I do not understand" - - "therefore it cannot be!" Yet Einstein

once wrote: "to consider new questions and new possibilities in old problems, but from new points of view, requires powers of imagination and marks the true advances in science."

I am confident that if more of our scientists would look at dowsing objectively, without prejudice, the explanation could be found. It is to be hoped they will. It's time to remove "water-witching" from the realm of the occult and present it to mankind as a useful tool. ◀◀

The Conservationist, official bi-monthly publication of the State of New York Conservation Department, August-September 1962 issue, provided the source from which the foregoing excerpts were taken. Mrs. Grace L. Blakeman of Fulton, New York forwarded this material to Chimes in the hope that others might share the interesting viewpoints of the author.

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◦ By REV. EDWARD A. SEGBRECHT

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IN THESE days that try men's souls, the atmosphere is filled with thoughts projected into the ether, portraying a search for "togetherness" by people all over the world. People, by nature, desire to be together, to "belong" either to one person, to a family, or to a group that is of their own beliefs.

We who labor for Spiritualism often wonder why this is not also so with us. Benjamin Franklin said: "My friends . . . now is the time to 'hang together' or we will 'hang separately.'" Oh . . . for the wisdom expressed by Mr. Franklin! Would to God, we, as Spiritualist leaders might shelve our differences and band together. As intelligent people we know the value of the idea that "in numbers there is strength" - - yet we heed it not. Jesus the Christ admonished us to be of an "even mind," but it seems our desire is to learn about life the *hard way*.

Is it so difficult for the leaders in Spiritualism to negotiate for "one complete union?" Let those who are in positions of "trust," rather than in those of authority, recognize our responsibilities and take steps at once for this prime and all-important purpose. It can be done! Shall we TRY? ◀◀

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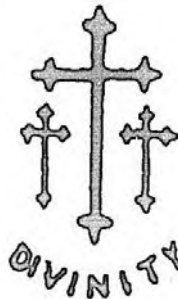
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WHAT IS A CHURCH . . .

(continued from page 10)

school for the education of imperfect ones."

Our business is not to do something for the church, but to do something with it. The church does not need more popular preaching, but more *unpopular* preaching. Churches do not need to be big in size, but *big in purpose*. In comparing churches of today with the early churches, "daring" is not found to be one of their virtues. Remember when Joan of Arc was facing the stake and said: "Yes, I am alone on earth. But do not think you can frighten me by telling me I am alone. France is alone, and God is alone." Loneliness is God's strength, and loneliness is my strength too. In His strength I will dare - and dare - and dare.

Take out of the churches the formality, ritual and creed and get some hard saints to preach and teach the Truth that people want - - then watch the church come back into its own! Church should be like a college where one goes to gain knowledge. While it is true that absolute Truth cannot be taught - - for no one knows absolute Truth - - yet we search and try the Truths that are given to us. As we find them to be true in our lives, we can accept them for our use until greater understanding and higher revelations are given to us. Remember . . Truth never changes; it is our understanding of Truth that changes. Because of this, we grow in wisdom.

I don't say 'give up the church,' but get tough with these soft saint-like preachers that hide Truth to save the peace of the church. Jesus said, "My peace I bring unto you," and He meant the *peace of man*, not the peace of the church.

Salvation is individual. No priest, preacher, church or holy book can save you. They all might help - - but YOU are your own salvation by your every thought and deed. *You make yourself a saint or a sinner.* ◀◀

STAMP STORY . . .

(continued from page 21)

ing up reverently at the Queen of Heaven. The expressive power of these hands joined in prayer has always been admired and praised as one of Durer's most famous. Every detail is modeled with the finest strokes, so the effect approaches that of a pen drawing.

Albrecht Durer was born at Nuremberg in 1471 and died there in 1528. He did engraving on wood and on copper, became famous for his religious paintings - and was well known as a writer.

Also by Durer is a New Zealand stamp depicting the story of Christmas. - - From the stamp collection of Mrs. Ann Bell, Peterborough, Ont., Can.



OUR LORD'S TRIUMPH

By GENEVIEVE LANDAKER
Nevada City, California

A FEW years ago the New Age commenced at the precise moment the Christly Rays successfully encompassed earth, spelling eventual doom to every type and form of mortal error.

In the ascendancy of the Light over darkness, mortals of every age and race and creed and clime were given in dreams, visions of the earth in ruins, an orange sun burning luridly and ominously above the total demolition of form and things. Then - - a soft, warm lovely white brilliance shone 'round about,' and those who wandered amazed through the ruins were thunderstruck with awe and elation, and rejoiced exceedingly. The experience, whether dream or vision, was universal.

It was *the turning point*. Our Lord was in full command. It meant that the disillusioned despairing mortal who turned, even blindly, to God was given immediate aid, and, with the mortal's personal cooperation and dedication in the application of Spiritual Truth, was led by our Lord's Ministering Angels into salvation via the Light (Divine Mind) that flows into earth through Christ. For the Christly Rays blessed earth with a Power, Presence, and Intelligence available as never before . . . a *ready source* that healed, supplied, and protected God's children.

No longer were spiritual truths to remain hush-hush, held from the hungry ones through centuries of prejudice, superstition and selfishness. Even the most orthodox of churches sensed this change, and many formed spiritual groups and study classes seeking spiritual answers.

Since that triumphant event, Truth has surged into the world of earth; each day many newly awakened mortals are restored into Eternal Life. The highest teachings are given to the prepared ones - those who resolutely purify mental processes and discipline the human nature. The laws of Heaven beam to earth in the Christly Rays, penetrating sensual darkness these days not in any one place, not for any particular group, but for everyone qualified to absorb Truth. As Truth spreads, error is driven lower, held in a closely confined region where it threshes and rages in self-destruction, and thus is more easily discerned and mentally rejected by Christ's followers.

Only Spiritual Science can bridge the chasm that exists between the awakened and the unawakened man. It is the particular responsibility of our movement to open its doors and windows and permit the Light to shine forth

(concluded on page 34)

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FRIENDLY CHURCH OF CHRIST, 1551 N. Milwaukee Ave. Services Sun. 3 & 8 p.m. Tues. & Fri. 8 p.m. Bishop Harold Kingenmaier.

GOLDEN RULE CHURCH OF CHRIST, 549 N. Cicero Ave. Services Sun. 3 & 7 p.m., Wed. 7:30 p.m. Fri. Class 7:30 p.m. Messages & healing daily 5-8 p.m. Rev. Anna Zalokar, Pastor. ES 9-3349.

INVISIBLE SCIENCE CHURCH, 5138 Kenwood Ave. Services Mon. & Wed. 8 p.m. Rev. Minerva J. Adams, Pastor, Geo. C. Adams, President. MI 3-2861.

THE TEMPLE OF METAPHYSICAL & SPIRITUAL TEACHINGS INC. 6814 St. Lawrence Ave. Mon. & Th. Class 8 p.m. Service 4th Sun. 4 p.m. at 5120 S. Parkway. Rev. Rose J. Anderson, Pastor. MU 4-6914.

SILENT PRAYER SANCTUARY, 3602 W. McLean Ave. Services Sun. 10 a.m. Tues. Healing 9:30 Wed. 8 p.m. Rev. Sophia Schaffer, Pastor. AL 2-6417.

SPIRITUALIST TEMPLE OF IMMORTALITY, 1790 W. 51st St. Services Sun. 8 p.m. Sat. Circle 8 p.m. Open House 2nd & last Th. Rev. Harry Erickson, Pastor. MU 5-1262. Rev. Anna Smid Asst. Pastor. HE 4-9370.

SPIRITUAL SCIENCE CHURCH NO. 3, 1715 W. 64th St. Services Sun. 2:30 & 7:30 p.m. Wed. 2 & 7:30 p.m. Fri. 7:30 p.m. Rev. John Skinner, Pastor.

SPIRITUAL SCIENCE CHURCH NO. 7, 3039 E. 91st St. Services Sun. 7:30 p.m. Healing & messages all services. Rev. Mildred Pekul, Pastor.

SPIRITUAL SCIENCE CHURCH NO. 22, 32 W. Randolph St. Parlor A-1, 9th Fl. Services Sun. 10:30 a.m. Rev. T. Alvin Colon, Pastor. Rev. Jack Lester Henderson, Co-Pastor.

ST. PAUL'S SPIRITUAL CHURCH, 724 N. Cicero Ave. Services Sun. 7:30 p.m. Healing Wed. & Fri. 7:30-8:30 p.m. Rev. Louise Quinn, Pastor. ES 9-6434.

THE TEMPLE OF METAPHYSICAL & SPIRITUAL TEACHINGS INC. 6814 St. Lawrence Ave. 1st Fl. Services 4th Sun. 3:30 p.m. Mon. Class 8:30 p.m. Rev. Rose J. Anderson, Pastor. MU 4-6914.

TEMPLE OF THE COSMIC RAYS, 944 N. Damen Ave. Services Sun. 3 & 8 p.m. Wed. 8 p.m., Astrology & readings Sun. 5 p.m. & Tues. 8 p.m. Movies 2nd Mon. 8 p.m. Rev. H. Swanson, Pastor.

DANVILLE

DANVILLE SPIRITUALIST CHURCH, 1113 E. Seminary St. Services Sun. 7:30 p.m. Rev. Clay E. Campbell, Pastor. Rev. Dorothy Swangle, Co-Pastor. 1002 Giddings. HI 6-1940.

DECATUR

1st SPIRITUALIST CHURCH OF TRUTH, 993 N. Edward. Services Wed. & Sun. 7:30 p.m. Ladies Aid 2nd Tues. of mo. Rev. Grace W. Brown, Pastor.

ELGIN

THE 1st SPIRITUALIST CHURCH, 77 Villa St. IOOF Hall, Services Sun. 7 p.m. Everett Beach, Pres.

EAST ST. LOUIS

UNITED SPIRITUALIST CHURCH, 51st & Ohio Ave. Services Sun. 7:30 p.m., Wed. 7:30 a.m. Rev. Ottilie S. Dyroff, Pastor. 633 N. 87th St.

JOLIET

1st SPIRITUALIST CHURCH OF JOLIET, Glenwood Pl. & Jasper St. Services Sun. 2:30 p.m. Social alternate Fri's. 8 p.m. Rev. Myrtle M. Sperry, Pastor. 244 Nebraska St., Frankfort 5157.

LE ROY

J. T. & E. J. CRUMBAUGH SPIRITUALIST CHURCH, 102 S. Pearl. Services Sun. 2 p.m. Dinner, pictures, recording. Mediumship Class. Mr. Daryl N. Winters, Pastor. 962-2066.

PEORIA

1st UNIVERSAL SPIRITUALIST CHURCH, USA, GAR Hall, 416 Hamilton Blvd. Services Sun. 7:30 p.m. Rev. Virgil Keith, Pastor. Yvonne Amerman, Secy, R.R. No. 2, Eureka.

If your church or group is not listed in this Directory, write for information

STREATOR

UNIVERSAL SPIRITUALIST CHURCH, 523 Frech St. Services Sun. 2 p.m. Rev. Rosemary Keith, Pastor. Ph. 21608.

INDIANA**CHESTERFIELD**

CHESTERFIELD SPIRITUALIST CAMP, Book Shop, Marion Nevison, Edith Stillwell, Pres., Helen Riffle, Secy.

ELKHART

CLARK MEMORIAL PSYCHIC CHURCH, 316 Division St. Services Sun. & Th. Healing 7:15, 3rd Sun. Services 3 & 7:15 p.m., Dinner 5:30 p.m. ESP all services. Rev. Ruth Sutterby, Pastor & Pres., 116 1/2 S. Main St. JA 4-0053.

GARY

1st SPIRITUALIST CHURCH OF GARY, INC., NSAC, 2430 W. 11th Ave. Services Sun. 2:30 p.m. Wed. 7:30 p.m. John Kiadarin, Asst. Pastor, Edward Miko, Pres.

HAMMOND

1st PROGRESSIVE SPIRITUAL CHURCH, 229 Ogden St. Services Sun. 7 p.m. Rev. Myrtle Wright, Pastor. Effie Duncan, Secy.

1st SPIRITUALIST CHURCH, INC. 471 E. State Odd Fellows Hall. Services Sun. Healing 7 p.m. Worship 7:30 p.m. Rev. Emma M. Paul, Pres. & Pastor, TE 6-5564. Anne Kocur, Secy.

INDIANAPOLIS

PROGRESSIVE SPIRITUALIST CHURCH, St. Claire St. & Park Ave. Services Sun. & Tues. 7:30 p.m. Edith E. Wade, Pres.

PSYCHIC SCIENCE SPIRITUALIST CHURCH, 1415 Central Ave. Services Sun. Lyceum 10 a.m. Worship 7:30 p.m. Tues 2-4 p.m. Messages Th. 7:30 p.m., Glenna Clark, Pres.

SPIRITUALIST CENTER CHURCH, 2014 E. 10th St. Services Sun. 7:30 p.m. Wed. 2:30 & 7:30 p.m. Grace Driskel, Secy.

MIDDLETOWN

SCHOOL OF DIVINE LAW, So. 8th St. 1 mile south of Middletown. Services to be announced. Consult. by appt. Rev. Neenah. 354-2427.

FERU

1st PSYCHIC SCIENCE CHURCH, 62 S. Miami Services Sun. 7 p.m. Rev. Russell Copp, Pastor

SOUTH BEND

FELLOWSHIP SPIRITUAL HAVEN, 1305 E. Sorin St. Services Sun. Healing 6:30 p.m. Worship 7 p.m. 2nd Sun. mo. 3:30 p.m. bake sale, 5 p.m. supper. Rev. Alice Gentry, Pastor, LUSA

TERRE HAUTE

GOLDEN HOUR UNIVERSAL SPIRITUALIST CHURCH, INC. 820 Lafayette St. Services Sun. 7:30 p.m., Tues. 8 p.m. messages. Last Sat. mo. dinner, consults. & circle. Rev. Irene Murphy, Pastor. HA 8306.

PSYCHIC SCIENCE CHURCH, YMCA, McFall Rm., 6th & Poplar. Services Sun. 7:30 p.m. 2nd Sun. mo. 2:30 & 7:30 p.m. Potluck dinner noon & 5:30 p.m. Rev. Nellie Rodgers, Pastor.

IOWA**CLINTON**

1st SPIRITUALIST CHURCH OF CLINTON, 409 S. 3rd St. Services Sun. 2:30 p.m. Rev. H. Louise Miller, Pastor. Elmer L. Oxley, Pres. Oxley, Pres., Grace L. Struve, Secy.

LOUISIANA**NEW ORLEANS**

CHRIST CHURCH OF FAITH, HOPE & LOVE, 4428 Canastota St. Service Sat. 2 p.m. Song service, messages, 4 healing. Rev. Fred C. Frankford, Pastor, Rev. M. Willard, Asst. L. P. Healy, Secy.

1st CHURCH OF DIVINE FELLOWSHIP OF SPIRITUALISM, 823 Spain St. Services Sun. & Wed. 8 p.m. Rev. Estella Dell, Pastor. WH 7-4107, Rev. Harry L. Noblett, Assoc., 282-0391.

MASSACHUSETTS**AMESBURY**

1st SPIRITUALIST CHURCH, IOOF Hall, Water St. Services Sun. 3:30 p.m. Mrs. Martha Dorr, Pres., Mrs. Ethel Grant, Secy.

BOSTON

ST. ADAM'S SPIRITUALIST CHURCH UCM, 329 Massachusetts Ave. Services Sun. 3 & 8 p.m., Tues. & Fri. 8 p.m. Rev. Dora Todd, Pastor. HI 7-2513.

STAR LIGHT-HOUSE, 41 Huntington Ave. Services Sun. 2 p.m., Fri. 7:30 p.m. Rev. Auda E. Crocker, Pastor.

LYNN

1st SPIRITUALIST CHURCH OF LYNN, 210 Chestnut St. Services Sun. 3 & 7 p.m. 1st & Th. 7:30 p.m., Rev. Della Davis, Pastor, Ethel Eldridge, Secy., 16 Brookline.

NEW BEDFORD

1st SPIRITUAL HARMONY CHURCH - 1656 Purchase St. Service Sun. 2 p.m. Bible lectures, 3 p.m. Healing & messages. George Medeiros, President.

WEST GLOUCESTER

MASSASOIT SPIRITUALIST CAMP, UCM., 19 Lincoln St. Services Sun. 3 & 7 p.m. Rev. Vivian L. Harvey, Pastor (617) 283-3294.

MICHIGAN**BATTLE CREEK**

CHURCH OF SPIRITUAL TRUTH, 25 West Fountain St. Services Sun. 11 a.m. Family Day 2nd Sun. with lunch & afternoon service or seance. Rev. William R. Aldred, Pastor, Sterling Newton, President.

LIGHT OF UNDERSTANDING SPIRITUAL CHURCH, 526 Hubbard St. Services 1st & 3rd Sun. 7:15 p.m., 2nd & 4th Sun. 3:30 p.m. & 7:15 p.m. with coop supper 5 p.m. Rev. Drusilla Shelton, Pastor, Rev. Robt. Shelton, Co-Pastor.

MEMORIAL SPIRITUALIST CHURCH, 85 W. Bidwell St., IOOF Temple. Services Sun. 11 a.m. Healing & Messages. Harold Sayer, Secy. WO 2-9144.

THE SPIRITUALIST CHURCH OF DIVINITY, IOOF Temple, 36 South Ave. Services Sun. 7 p.m. Birthday supper & meetings 2nd, 4th, & 5th Sun. Glenn R. Brenner, Pres. Rudy Malers, Vice-Pres.

BAY CITY

CONGREGATION OF SPIRITUAL UNITY CHURCH, 215 S. Linn St., IOOF Hall. Services Sun. Healing 7 p.m., Worship 7:30 p.m. Rev. J.A. Hunt, Pastor. Jessie L. Hertel, Secy.

DAVISON

CHURCH OF SPIRITUAL LIGHT, 8267 E. Atherton Rd. Services Sun. 7:15 p.m. Rev. Ethel Knapp, Pastor. Rev. Nellie M. Haubrich, Treasurer. OL 3-5013.

DETROIT

ALL SOULS MEMORIAL CHURCH, IGAS Hotel Tuller, Gothic Room. Services Sun. 7 p.m. Healing, 7:15 p.m. Worship. Rev. Constance Newby, Pastor. UN 1-3346.

1st PSYCHIC CHURCH OF BRIGHTMOOR, 21729 Fenkell. Services Sun. 7:30 p.m. Class Tues. 8 p.m. Rev. Carroll Ware, Pastor. Rev. Katherine K. Cation, Secy. KE 2-0636.

TRINITY SPIRITUAL CHURCH, 2501 Copeln Ave. at Vernor Hwy. E. Services 7:45 p.m. Class Wed. 7:30 p.m. Mable Allison, Pres., Violet Williams, Secy.

FERNDALE

METROPOLITAN SPIRITUALIST CHURCH OF GREATER DETROIT, MSSAC, Ferndale Women's Club Bldg., 1256 W. 9 Mi. Rd. Services Sun. 2:30 & 7:30 p.m., 5 p.m. dinner 2nd Sun. mo. Rev. Margaret Mc Daniel, Pastor. JU 8-2723.

FLINT

THE 1st SPIRITUALIST CHURCH, 118 E. Belvedere Ave. Services Sun. 7:30 p.m. Rev. Pearl V. Reinhardt, Pastor. 412 Mc Creery St., CE 9-1022.

SPIRITUALIST EPISCOPAL CHURCH, 2901 No. Ave. A. Service Sun. 7:30 p.m. Wed. 7 p.m. Healing, 7:30 p.m. service. Rev. Martha Sefer, President. TE 5-6961.

GRAND RAPIDS

SPIRITUAL LIGHTHOUSE OF TRUTH CHURCH, 126 Sheldon St., S.F. Macahees Bldg. Services Sun. 3:30 & 7 p.m. Rev. V. F. Kelley, Pastor. GL 5-7513.

UNIVERSALIST CHURCH OF GOOD WILL, 802 Wealthy, S.E. Services Sun. 7 p.m., Wed. 8 p.m. Rev. Emma Farrington, Pastor. GL 1-0128. Rev. Rev. Mable Buck, Asst. Pastor. CH 5-2769.

KALAMAZOO

CHRISTIAN SPIRITUALIST CHAPEL, 827 N. Church St. Services Sun. 3 & 7 p.m. Dr. Beth Roche, Pres. FI 4-2961.

LANSING

LANSING SPIRITUALIST EPISCOPAL CHURCH 700 S. Holmes St. Services Sun. School 10 a.m. Worship 7:30 p.m. Healing & worship Wed. 7:30 p.m. Mon. 7:30 p.m. Rev. Edith S. Hiller, Pastor. LV 5-2355.

MUSKOGON

1st UNIVERSAL SPIRITUALIST, Blue Room, Occidental Hotel. Services Sun. Healing 7 p.m., Worship 7:30 p.m. Phenomena seances by appt. Rev. William R. Aldred, Pastor.

THE TEMPLE OF SPIRITUAL LIGHT, 1464 8th St. Services Sun. 2:30 p.m., Sun. School 3:15 p.m. Readings 5 p.m. Supper 7:30 p.m. Th. Social 7:30 p.m. Rev. James Sabin, Pastor.

MUSKOGON HEIGHTS

1st NAT'L SPIRITUALIST CHURCH, 2101 Jefferson St. Services Sun. 10 a.m. worship & messages. Revs. Thelma Sidock & Lewis Webb, Co-Pastors.

OWOSSO

1st SPIRITUALIST EPISCOPAL CHURCH, 610 Clinton St. Services Sun. 7:30 p.m. Mrs. Mabel Leader, Pres. RI 3-3625.

PONTIAC

CHURCH OF SPIRITUAL FELLOWSHIP, 2024 Pontiac Rd. Services Sun. 7:30 p.m. Forum & messages 2nd Th. Silver tea 4th Th. Mrs. Helen Tolfree, Pres. OR 3-1688, Vita Wings, Secy. FE 2-6201.

ROSEVILLE

CHURCH OF HARMONY, 17359 Roseville Blvd. Services Sun. 7:30 p.m. Rev. Shirlela De Brezon, Pastor. IC429 Meier Rd.

SUNFIELD

HAVEN OF PEACE SPIRITUAL CHURCH, 5684 W. St. Joe Hwy. Services Sun. 11 a.m. Lecture, healing & messages. Laurel Mathews, Secy. 7431

MINNESOTA**MINNEAPOLIS**

OUR SPIRITUAL SHRINE CHURCH, 2409 Chicago Ave. Services Sun. 7:30 p.m. Rev. Lourendo Cotter, Pastor. FE 2-4060.

2nd SPIRITUALIST CHURCH, 23rd & Lyndale N. Consult. Th. 1-4 p.m. Services Sun. 3:30 p.m. Forum 7:30 p.m. Lecture & messages. Howard C. Lemire, Pres. JA 2-9210.

THE SPIRITUALIST EPISCOPAL CHURCH, 3248 S. Park Ave. Services Sun. 3 & 7:30 p.m. Consult. & healing. Rev. Clara S. Johnson, Pastor. TA 3-7915.

ST. PAUL

SPIRITUAL SCIENCE CHURCH, 496 Endicott Bldg., 4th Fl. Robert St. Entrance between 4th & 5th. Service Sun. 11:15 a.m. Mrs. Ray Haberkorn, Secy. CA 6-4815.

MISSOURI**KANSAS CITY**

ETHELAINÉ CHAPEL, SPL, NO. 2, 4317 State Line. Services Sun. 7:30 p.m. Rev. Wm. Robt. Yerlan, Pastor. WE 1-9651.

SCIENCE OF PROGRESSIVE LIFE ASSN. NO. 64, United Christians. 506 W. 16th St. Services Sun. & Wed. 7:30 p.m. Rev. Leta Goff, Pastor. WE 1-2983.

ST. LOUIS

BURKETT SPIRITUALIST CHURCH, INC. 2653 Natural Bridge St. Sun. Lyceum 9:30 a.m.

Devotional 10:30 a.m. Rev. Dorothy M. Buss, Pastor, 1856 Switzer Ave.

CHURCH OF THE THREE ROSES, 3754 So. Spring Ave. Services Sun. 1:30 & 7:30 p.m., Th. 1:30 & 7:30 p.m. Healing by appt. Unfoldment class. Rev. Angela Helfrich & Dr. Joseph Helfrich, Pastors. PR 3-0810.

THE CHURCH OF HARMONY, 2604-A Cherokee St. Rm. 5. Services Sun. 2:30 & 7:45 p.m., Th. 1-4 & 7:45 p.m. Healing & consult. Rev. L. Kube, Pastor, Rev. Florence Birkner De Neut, Asst. Pastor. PR 2-3536.

MYSTIC MIND SCIENCE CHURCH & INSTITUTE 5862 Delmar. Services Sun. 10 a.m., Wed. 2 & 8 p.m. Healing & ESP all services. Rev. Bernice G. Bennett, Pastor. FO 1-7137.

NEBRASKA**LINCOLN**

1st TEMPLE OF SPIRITUAL TRUTH, IGAS, 6029 Ballard St. Services Sun. 7:30 p.m. Rev. Marie Everman, Pres. HE 2-3486. 1145 E St. Lydia Harris, Secy.

NEVADA**LAS VEGAS**

1st SPIRITUAL SCIENCE CHURCH, 3519 Thom Blvd. Services 1st & 3rd. Fri. 8 p.m. Lecture, healing, guidance at the Church of Universology Bldg. Rev. Evan Shea, Pastor.

NEW JERSEY**EDISON**

SPIRITUAL GUIDANCE CHAPEL, 43 Parker Rd. Message Service Tues. 8 p.m. Organ Prelude 7:45 p.m. Rev. William Lemkul, Pastor. Rev. Alice Lemkul, organist LI 8-6219.

LONG BRANCH

TRINITY CHURCH OF PSYCHIC SCIENCE, 111 Washington St. Services Sun. 8 p.m., Th. Healing 8 p.m. Rev. Mary R. Wood, Pastor. Rev. Beatrice Steelman, Asst. Betty P. Johnson, Secy.

PATERSON

THE 1st SPIRITUALISTS CHURCH, 142 Carroll St. Services Sun. 10:30 a.m. & 7 p.m. Wed. 1 & 7 p.m. Develop. class Mon. eve & Tues. afternoon (members). Sunflower Social Club 4th Fri. Rev. Emily M. Hewitt, Pastor. LA 5-1546.

TRENTON

SPIRITUALIST FRIENDLY CHURCH, 700 Liberty St. Services Sun. 8 p.m. Rev. Adah Ross Crew Pastor 3-0234.

UNION CITY

SPIRITUAL CHURCH OF DIVINE GUIDANCE, 3703 New York Ave. Services Sun. 7:30 p.m. Tue. & Th. 1:30 p.m. Fri. Healing 8 p.m. Social 4th Fri. of mo. Rev. Ann P. Ruqar, Pastor.

SPIRITUAL CHURCH OF DIVINE HEALING, 1000 New York Ave. Services Sun. 7 p.m., Tues. 1:30 p.m., Tues. & Th. 8 p.m., Fri. 1:30 & 8 p.m. Rev. Fred Boeck. Healing all services. Rev. Elsie E. Richter, Pastor. UN 4-0393.

WEST ENGLEWOOD

JOHN'S 1st MEMORIAL SPIRITUAL CHURCH; 27 W. Forest Ave. Services Sun. & Wed messages. 8 p.m., Tues. 2 p.m. Rev. Louise Gallo, Pastor. TE 7-6335.

WEST NEW YORK

ETHEL'S MEMORIAL CHAPEL, 448 63rd St. Services Sun. 7:30 p.m., Tues. & Th. 1:30 p.m. Fri. 8 p.m. Social 2nd Fri. ea. mo. Rev. C. Kellenberger, Pastor UN 5-8299.

NEW MEXICO**ALBUQUERQUE**

1st SPIRITUALIST CHURCH OF LIGHT, NSAC., 131 Alcazar St., N.E. Services Sun. 10 a.m. Mrs. M. H. Sylvester, Pres. AL 5-3854.

NEW YORK**ALBANY**

1st SPIRITUALIST CHURCH, 460 Western Ave. Services Wed. & Sun. 7:30 p.m. Rev. Claire White, Pastor.

BATAVIA

CHURCH OF UNITY SCIENCE, 5569 E. Main Rd. Rt. 3. Services Sun. 2:30 p.m. Worship & messages. Mediums Day 1st Sun. 3:30 p.m. Dinner 5 p.m. Healing all services. Rev. Ethel L. Ames, Pastor. 343-5176.

BINGHAMTON

TEMPLE OF TRUTH CHURCH, 114 Park Ave Services Sun. 2 p.m. Wed. Mass healing 7 p.m. Class closed in winter. Life Lighters 2nd Sat. p.m. Rev. Mae M. York, Pastor. Rev. Clarence Lamb, Asst. Rev. Bertha Japher, Lic. Pastor.

BRONX

THE FRANCISCAN ORDER OF GOOD WILL & HARMONY, 1991 Arthur Ave. Services Sun. Mon. & Wed. 7:30 p.m. Class Th. 8 p.m. Rev. Angela J. Sessa, Pastor. L. Sessa, Pres. TR 8-9134.

BROOKLYN

TEMPLE OF DIVINE GUIDANCE, 332 E. 54th St. Services Sat. 7:30 p.m. Music, Bible, lecture & healing. Consult. thru automatic writing. Discussion period. Rev. Bertha Fischer, D.D., Pastor. Write or phone HY 8-5507.

BUFFALO

JOHN CARLSON MEMORIAL SPIRITUAL CHURCH, 1045 Elmwood Ave. Services Sun. 7 p.m. Mediums Day 3rd Sun. 3 & 7 p.m. Classes Mon. & Tues. 8 p.m. Rev. Edith S. Wendling, Pastor. Rev. M. Luther, Asst. TF 6-0750.

CENTER OF PSYCHIC SCIENCE CHURCH, 695 Elmwood Ave. Services Sun. Healing 2:15 p.m., Worship 2:30 p.m. Rev. William Graham Turner, Pastor. Mary L. Peck, Assoc. Pastor. TT 2-2476.

NAZARENE UNITY SCIENCE CHURCH, 343 E. North St. cor Grape. Services Sun. 7:30 p.m. Messages. Wed. 1 & 7 p.m. Class Tues. 8 p.m. 2nd Sun. 3 & 7:30 p.m. Mediums Day. Consult. by appt. Dr. R. A. Henry, Pastor. TT 3-4307.

SPIRITUALIST CHURCH OF INTERNAL BROTHERHOOD, 1980 Bailey Ave. Services Sun. 7:45 p.m. 1st Sun. 3:30 & 7:45 p.m. Wed. 2:30 p.m. Rev. D. Mona Berry, NST, Pastor. TT 4-7467.

UNITY SPIRITUALIST CHURCH, 2160 Fillmore at Leroy Ave. Services Sun. 7:45 p.m. Mediums Day 1st Sun. 3:30-7:45 p.m. Dinner 5:30 p.m. Rev. Edward R. Joseph, Pastor. TT 5-3489.

UNIVERSAL HARMONY CHURCH, UCM NO. 113, 178 Olympic Ave. Services Sun. 7 p.m. Fellowship Day 2nd Sun. 3 & 7 p.m. Healing all services. Rev. Rosaline K. Glasser, Pastor. Rev. Hazel B. Ossman, Asst. TX 5-6223.

CORTLAND

1st SPIRITUAL & DIVINE SCIENCE CHURCH, 97 Owega St. Services Sun. 11 a.m. Wed. 8 p.m. healing & messages. Healers Revs. Howard Sampson, Melessa Miller, Mabel Smith. Rev. Kathryn Daines, Pastor.

JASPER

GOLDEN ERA WIGWAM SPIRITUALIST CAMP, GAS. Services 2 p.m. 4th Sun. Mediums Day, dinner 4 p.m. Mrs. Ruth Gerould, Pastor, Mrs. Mildred Jones, Asst. Pastor, Ruth Lorrow, Secy.

ROCHESTER

PLYMOUTH SPIRITUALIST CHURCH, Plymouth & Flint St. Services Sun. 3:30 p.m. & 7:30 p.m. Dinner 5:30 p.m. Rev. Eleanor Gutzmer, Pastor. Dorothy Callahan, Secy.

SPIRITUAL CHURCH OF DIVINE LOVE, 35 Richmond St. Services Sun. 11 a.m., Wed. 8 p.m. 2nd Sun. Mediums Day. Rev. George P. Wood, Pastor, Rev. Nadien Wood, Asst. Pastor, Rev. Phyllis A. Key, Organist.

SYRACUSE

1st SPIRITUALIST CHURCH, 535 Oakwood Ave. Services Sun. 3 p.m. Wed. 7:30 p.m. Margaret H. Tice, Pastor & Pres. HO 8-5638. M. Frances Morse, Secy.

WAYSIDE SPIRITUALIST CHURCH, 220 E. Washington St. Services Sun. 7:30 p.m. Rev. Earl Young, Pastor. Rev. Luania Caley, Pastor. Emer. Rev. Gertrude Brown, Secy. 668-3165 or 479-5235.

UTICA

CHRISTIAN SPIRITUALIST CHURCH, Maher Bldg 504 Seneca St. Services Sun. 7:30 p.m. 2nd Sun. 3 p.m. Supper 5 p.m. Rev. Mabel R. Hammel, Pastor. Rena Farle, Secy. RA 4-7081.

LONG ISLAND, N. Y.**HOLLIS**

CHAPEL OF SPIRITUAL TRUTH, Services 1st, 3rd & 5th Sun. 3 p.m. Rev. Henrietta L. Cox, Pastor. OL 7-9497.

Bethpage

GOLDEN RULE SPIRITUALIST CHURCH, INC. 5 Woolsey Ave. Classes in Bethpage, New York City & Shelton, Conn. by written appt. only. Address Rev. Wm. J. Donnelly, Pastor, RFD 2, Oxford, Conn. Ellnor Bond Donnelly, Co-Pastor.

SOUTH OZONE PARK

HELEN MEMORIAL SPIRITUALIST CHURCH, 143-16 Sutter Ave. Services Sun. 8 p.m. Tues. 2-8 p.m. Rev. Grace E. Wagner, Pastor.

WEST HEMPSTEAD

SPIRITUAL CHURCH OF MAGDALENA, 559 Henry St. Sun. & Wed. 8 p.m. Wed. 2 p.m., Th. 10 a.m. Rev. Marion G. Miller, Pastor IV 1-3404.

NEW YORK CITY

CATHEDRAL OF FAITH, 41 W. 73rd St. Ser- vices Sun. healing & worship 6:15 p.m. Mes- sage services Sun. 7:30 p.m., Wed. & Sat. 1 p.m. & Wed. 6 p.m. Bishop Richard Renardo, Pastor. TR 3-0994.

CATHEDRAL OF GOD, INC. 53 W. 82nd St. up stoop, front. Message services Tues. & Th. 7:30 p.m. Sat. 3:30 p.m. Rev. V. Barbara Lesnowich, Pastor. AP 7-0338.

CENTER OF DIVINE GUIDANCE, 118 W. 57th St., Studio 229, Great Northern Hotel. Services Sun. 7 p.m. Th. 10 a.m. & 7 p.m. Fri. 2 p.m. Classes Wed. 2 p.m. Fri. 8 p.m. Rev. Martha Seldler, Pastor. CI 5-4915 or GE 9-5368.

CHRIST'S SPIRITUALIST CHURCH, IAS, 152 W. 42nd St., Suite 708, Services Sun. & Fri. 7 p.m. 2nd Th. & Sat. 2 & 7 p.m. Class Mon. 7 p.m. Rev. Geo. Williams, Pastor.

CHURCH OF THE PURPLE HEALING RAY, 152 W. 42nd St. Rm. 708. Classes Wed. 8 p.m. Rev. Virginia O. Myott, Pastor. GE 4-3327.

1st CHURCH OF SPIRITUAL VISION, 100 W. 72nd St., Rm. 301. Services Sun. 6 p.m. Messages Tues. & Fri. 6-9 p.m. Th. & Sat. 1-3 p.m. Classes Rev. Angela V.C. Wanderer, Pastor. TR 3-8525.

1st UNIVERSAL SPIRITUALIST CHURCH, Hotel Wellington, Laurelton Rm., 7th Ave. & 55th St. Services Sun. 8 p.m., Rev. Clifford Blas, Pastor.

4th SPIRITUAL SCIENCE CHURCH, INC. Studio 1010, Carnegie Hall. 56th St. & 7th Ave. Services 4th Sun. 3-5 p.m. Rev. Benjamin E. Powell, Pastor. UN 5-1478.

LITTLE CEDAR CHURCH, 100 W. 72nd St., Rm. 401. Services Sun. Tues. Fri. 7 p.m. Wed. 1:30 p.m. Rev. Beulah H. Brown, Pastor. EN 2-7693 or TR 3-7880.

SPIRITUAL SCIENCE MOTHER CHURCH, INC. Studio 1010, Carnegie Hall, 56th St. & 7th Ave. Services Sun. 7:30 p.m. sermon & messages. Tues. & Fri. 5:30 p.m. & Wed. 2 p.m. messages. Rev. Glenn Argoe, Pastor. CO 5-2952.

THE TEMPLE OF THE NEW DAWN, INC. 211 W. 57th St. Services Sun. 3 p.m. Lecture, healing, messages, music. Rev. Nesta Kerin Crain, Dorris Herzog, John Besante, Ann Kozak

UNITED SPIRITUALISTS' CHURCH, 213 W. 53rd St., Rm. 402. Services Sun. 2:30 p.m. healing & messages. Sun. Tues. Wed. Fri. 7:30-9 p.m. Wed. & Sat. 1-3 p.m. Sylvia Brooke, Martha Feldstein & Margaret Hinds, Ministers CI 5-4566.

UNIVERSAL TEMPLE OF SPIRITUAL TRUTH, Inc. 2415 Morris Ave. Bronx. Apt. 3G. St. Fl. Services Mon. 1:30 p.m. Tues. & Th. 7:15 p.m. Dev. Classes. Rev. Zara Lakes, Pastor. CY 5-8776 or CY 8-8287.

OHIO**AKRON**

ST. PAUL'S SPIRITUALIST CHURCH, 60 N. Arlington St. Services Sun. healing & lecture 7 p.m. Wed. messages 7 p.m. Lecturer & medium Rev. Clara Stull. SH 5-3555. Geo. Pledger, President, Thelma Young, Secy.

ASHTABULA

FRIENDS TEMPLE OF SPIRITUAL TRUTH, 1555 Laird Dr. Services Sun. & Wed. healing 7 p.m. lecture & messages 7:45 p.m. Rev. E. A. Higley, Pastor. Mrs. Gertrude Sheppard, Secy.

CINCINNATI

TEMPLE OF THE OPEN DOOR, 1268 Coolidge St. Mt. Washington. Leaving Govt. Sq. bus 24 to Coolidge. Services 2nd, 3rd, 4th Sun. 2:30 p.m. Healing & messages. Rev. Gertrude E. Mills, Pastor. BE 1-7195.

CLEVELAND

UNIVERSAL CHURCH OF TRUTH, 2066 W. 59th St. Services Sun. prayer for sick 6:30 p.m. Worship 7:45 p.m. Rev. Myrtle Sizer, Pastor. Rev. Don Redmond, Asst. Pastor.

THE WHITE TEMPLE OF SPIRITUALIST FAITH 1885 Fulton Rd. Services Sun. 3 & 7:45 p.m. Fri. 8 p.m. Revs. I.L. Peterson & Shirley M. Grampa, Co-Pastors. WO 1-6180.

CLEVELAND HEIGHTS

SPIRITUALIST TEMPLE OF TRUTH, 3540 Bainbridge Rd. Services Tues. 7:30 p.m. Classes following. Juliet G. Goldberg, Pastor. YE-2-3532. Josephine Hudac, Treas. 663-7161. Esther Hills, Secy. AC 6-9078.

COLUMBUS

CHRISTIAN SPIRITUAL CHURCH, 2233 Sum- mit St. & E. Oakland Ave. Services Sun. & Wed. 7:30 p.m. Worship, healing, messages. Rev. Inez Dreibeibis, Pastor. 262-3918. Mary Walpole, Secy.

THE 1st SPIRITUALIST CATHEDRAL, 6th & State Sts. Services Sun. & Th. 7:30 p.m. Dr. William B. Owens, Pastor CA 8-1112, CL 3-3210.

SPIRITUALIST CHURCH OF SPIRIT REVELA- TION, 241 W. Hubbard Ave. Services Sun. & Wed. 7:30 p.m. Messages 4th Fri. 8 p.m. Rev. Elizabeth M. Lannon, Pastor & Secy.

TEMPLE OF PSYCHIC PROPHECY, 2495 N. 4th St. Services Sun. & Wed. 7:45 p.m. Jr. & Sr. Sun. School Sun. 9:30 p.m. Rev. Nancy A. Robinson, Pastor. AM 8-9125.

DAYTON

CENTRAL SPIRITUALIST CHURCH, Haynes & Hulbert Sts. Services Sun. Lyceum 9:30 a.m. Worship 7:45 p.m. Rev. Vernon Smith, Pastor. AX 8-4523. Mr. Frank Holland, 256-2810.

THE UNIVERSAL TEMPLE OF TRUTH FOUNDATION, 1419 Deerland St. Services Sun. 2:30 & 7:30 p.m. Wed. 2:30 p.m. Classes Th. 1:30 & Fri. 8 p.m. Dr. Gladys Nell Steffen Tharp, Pastor. CL 4-2033.

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MANSFIELD

PHILADELPHIA SPIRITUALIST TEMPLE OF THE GOLDEN DAWN, 352 Springmill St. Services Sun. 7:45 p.m. Wed. Class 7:45 p.m. Rev. Ida B. Bates, Pastor. 525-0915.

MASSILLON

THE 1st SPIRITUALIST CHURCH, 224 North Ave., N.E. Services Sun. 7:45 p.m. Message Circle 1st & 3rd Fri. Rev. Mary Church, Pastor. HY 9-5542.

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CHRISTIAN SPIRITUALIST CHURCH, 1222 Erie St. Cecil Engle, Pastor. CH 1-3949.

1st SPIRITUALIST CHURCH OF TOLEDO, 636 Western Ave. at Field. Services Sun. & Tues. 7:30 p.m. Rev. Fred L. Felix, Pastor. Sylvia Haynes, Secy. CH 6-5389.

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1st SPIRITUALIST TEMPLE, 323 W. La Clede Ave. Services healing 2:30 p.m. worship 3 p.m. 2nd Wed. messages. Rev. Gilbert Foster, Pastor Lic. 451 E. La Clede Ave. ST 8-9298, ST 8-9134.

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CENTRAL SPIRITUALIST CHURCH, NSAC, 1005 N. Harvey. Services Sun. & Wed. 7:30 p.m. Wed. messages 7:45 p.m. Carrie H. Hewett, Pastor, CE 5-4147 Lester C. Scoles, Pres. SU 9-8076.

SPIRITUAL LIFE SCIENCE CHURCH, 316 S.W. 22nd St. Services Sun. School 10:30 a.m. Services 8 p.m. Rev. Florence Helstand, Pastor. Lorene Cowger, Secy. ME 2-3488.

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1st UNITY SPIRITUAL SCIENCE, 711 S. Cheyenne. Services Sun. & Wed. 8 p.m. Rev. Orpha C. Beaulieu, Pastor LU 4-7725. Rev. Lena Williams, Asst. Pastor & Secy., CH 7-2871, Kelleyville.

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1st SPIRITUAL RELIGIOUS ASSN. OF CLACKA- MUS CO., INC. New Era Camp, Rt. 1, Box 575. Services Sun. 11 a.m. Rev. Rachel Nunamaker Pres. A. O. Soderholm, Secy. 485 Bryan St. Woodburn. UK 2-1291.

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CONCORD SPIRITUALIST CHAPEL, NSA, 560 - 2nd Ave. Services 7:30 p.m. Rev. Elvina Colburn, Pastor. 855-1847.

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LITTLE WHITE CHURCH IN THE GARDEN, 819 N. Central. Services Sun. 8 p.m. Rev. Roy G. Miller, Pastor. SP 2-5577.

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SPIRIT GUIDED FRIENDS, Christian Spir- itualists Temple, 5729 S.E. Boise. Services Sun. & Wed. 8 p.m. Healing all services. Rev. Jean Krause, Pastor, Dulcie Jackson, Secy. 771-8986.

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THE 1st SPIRITUALIST CHURCH of Harris- burg, 607 N. 2nd St. Knights of Malta Hall. Services Sun. 2 p.m. Rev. John F. Kreisa, Pastor. CE 4-2936.

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1st ASSN. OF SPIRITUALISTS, Master St. W. of Broad. Services Sun. Lyceum 2:30 p.m. Worship 3:30 p.m. Healing, lecture & messages 7 p.m. Dinner 5 p.m. Revs. Melvin & Dorothy Smith, Co-Pastors. Mary Mooney, Secy.

THE 4th SPIRITUALIST CHURCH, 165 E. Al- banus St. Services Sun. 3 & 7:30 p.m., Tues. & Fri. 8 pm. Rev. Harry Brunning, Pastor GL 7-3375

2nd SPIRITUALIST CHURCH, 423 S. Broad St. Services Sun. healing, lecture, messages 7 p.m. Wed. messages 8 p.m. Rev. Alda Neige, Pastor. Rev. Augusta Taylor, Co-Pastor.

UNIVERSAL SPIRITUAL BROTHERHOOD CHURCH, Rising Sun. & Park Ave. Services Sun. 2:30 p.m. Wed. 8 p.m. Social 2nd Sat. Rev. Reba Fasnacht, Pastor. Rev. Mahlon Simon, Pres.

PITTSBURGH

1st SPIRITUALIST CHURCH, 256 Boquet St. Services Sun. 7:30 p.m. Th. 2 & 8 p.m. Mrs. Sarah Taylor, Pres. HI 1-0131 or MU 2-3878.

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1st SPIRITUALIST CHURCH OF DALLAS, 5334 Forney Rd. Services Sun. 7:45 p.m. Class Mon. 8 p.m. Jas. F. Bradley, Pastor. DA 7-3625. Elmer L. Atkins, Asst. Pastor, Fort Worth, MA 4-2368.

EL PASO

OPEN DOOR TRUTH CENTER, 2821 Idalia. Ser- vices Sun. 7:15 p.m. Fri. Messages 7:30 p.m. Rev. Kathryn Baker, Pastor. LO 6-4326.

FORT WORTH

3rd SPIRITUAL CHRISTIAN CHURCH, 1126 5th Ave. Services Sun. 8 p.m. Th. Develop. Class 8 p.m. Rev. Blanche Hanley, Pastor ED 6-0975

HOUSTON

DIVINE LIGHT, UCM, 3505 Graustark. Services Sun. 2:30 & 7:30 p.m. Th. 7:30 p.m. Rev. Grace Fisher, Pastor. JA 3-5244.

1st SPIRITUALIST CHURCH, 3523 Beauchamp St. Services Sun. 10:30 a.m. & 7:15 p.m., Wed. 8 p.m. 1st Sun. 2 p.m. & 3rd Wed. trumpet services & classes. Earl J. Rowater, Pastor, Anna B. Bloch, Secy. UN 4-0474.

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1st SPIRITUALIST CHURCH, Girard & D Sts. Services Sun. Healing 10:30 a.m. Worship 11 a.m. Wed. 7:30 p.m., Ruth Poole, Pres., 2014 D St. Della Carlson, Secy., 2715 Alabama St.

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THE CHURCH OF SPIRITUAL UNITY, 3013 Arcade Bldg. Services Sun. Lyceum 1:45 p.m. Worship 2 p.m. Rev. Bertha D. Raudabaugh, Pastor, L.E. Weber, Pres., Marie Lechner, Secy.

MARY A. TOWER MEMORIAL SPIRITUALIST CHURCH, 916 E. James St. Services Sun. & Wed. 7:30 p.m. Messages Sun. 6:30 p.m. Lyceum Sun. 11 a.m. Fri. 8 p.m. Ray Champie, Secy.

UNIVERSAL SPIRITUALIST LIBRARY, 3009 Arcade Bldg. Books & periodicals for sale, mediums in attendance. Ada B. Johnson, Pres. SU 3-0449. Genevieve Siedler, Secy. LA 3-9220.

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PROGRESSIVE SPIRITUAL CHURCH, 1114 S. 48th St. Services Sun. School & worship 10 a.m. Wed. 7:30 p.m., Rev. Sylvia King, Pastor. BR 2-7301, Rev. Edna Booth, Asst. Pastor.

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SPIRITUAL SCIENCE CHURCH, U.S.A., Huntington Hotel, Sun Room. Services Sun. 7:30 p.m. Messages by Mrs. Mary Allen. Rev. R. H. Ball, Pastor. 522-3082.

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THE 1st SPIRITUALIST ASSN., Way Memorial Temple, Broadway & Maryland Sts. Services Sun. Lyceum 9:30 & Worship 10:45 a.m. Wed. Messages 8 p.m. Rev. Charles Alldredge, Pastor. 232-5795.

WISCONSIN**BEAVER DAM**

CHRIST UNITY SCIENCE CHURCH, Inc. 925 S. Spring St. Services Sun. School 9:30 a.m. Worship 10 a.m. Th. Service & Messages 7:30 p.m. Consults. daily. Rev. Hattie Hoppa, Pastor.

KENOSHA

CHRIST'S HEALING SHRINE, 6333 Sheridan Rd. Services Sun. 10 a.m. Wed. 2 p.m. Th. 7:30 p.m. Rev. Marnie Koski, Pastor OL 7-6863.

MADISON

CHURCH OF DIVINE SPIRIT, GAR Hall, 118 Monona Ave. Services Sun. 7:30 p.m. Rev. Adele Walker, D. D. Pastor. AL 6-8195.

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1st PSYCHIC SCIENCE CHURCH, 3319 No. 24th St. Services Sun. 10:30 a.m. Edward Urban, Pres. Mrs. Pauline Benson, Secy., 2953 N. 9th St.

THE PILGRIM PSYCHIC SCIENCES CHURCH, 1239 S. 15th St. Services Sun. 10 a.m. Wed. 7:30 p.m. Frieda Baumann, Secy. 70 3-1083.

TEMPLE OF SPIRITUAL VISION, Woodman Club Woodmen Clubhouse, 734 N. 26 St. Rev. Anita M. Kuchler, Pastor. Church center 1416 N. 14th St.

TRUE SPIRITUAL CHURCH, INC., 3313 W. North Ave. Services Sun. 7:30 p.m. Wed. 2 p.m. Rev. L. Nesbitt, Pastor. UP 1-0416.

WEST ALLIS

1st SPIRITUAL SCIENCE CHURCH OF DIVINE HEALING, 2219 S. 55th St. Services Sun. 3 p.m. Consult. by appt. Rev. Dr. Valeria P. Horvath, D.D. Pastor LI 3-8058.

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THE CITY TEMPLE OF SPIRITUALISM, 9315 - 103rd Ave. Services Sun. Healing 10:30 a.m. Worship 7:30 p.m. Fri. Messages 8 p.m. Rev. J. Gargett, Pastor. 433-6114.

BRITISH COLUMBIA:**NEW WESTMINSTER**

1st SPIRITUALIST OF NEW WESTMINSTER, 67A - 6th St. Services Sun. 7:30 p.m. Rev. Geo. Pyper, Pastor. WO 1-5725.

VANCOUVER

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1st UNITED SPIRITUALIST CHURCH, 2380 Pine St. Services Sun. School 11:30 a.m., Worship 11:30 a.m. & 7:30 p.m. George Green, Pres. Mrs. E. Green, Secy. 736-6045.

THE INTL. SPIRITUALIST ALLIANCE, INC. & THE INTL. SPIRITUALIST REVIEW, 1842 William St. 255-5600. Rev. Gaulton Bishop, Pres., Rev. Dr. John Horning, Editor. Psychic Science Study Group, 3381 Findlay St. 874-7943.

VICTORIA

OPEN DOOR SPIRITUALIST CHURCH, 1600 Cook St. Services Sun. 7:30 p.m. Th. Healing &

messages. Revs. Elsie M. & Geo. M. Tingley, Co-Pastors. EV 4-2397. Rev. Mildred A. McBratney, Asst. Pastor

MANITOBA:**WINNIPEG**

WINNIPEG SPIRITUALIST CHURCH, IOOF TEMPLE, Kennedy St. Services Sun. 11 a.m. & 7 p.m. Rev. Evan Clarke, Pres.

ONTARIO:**TORONTO**

BRITTEN MEMORIAL SPIRITUALIST CHURCH, 104 Clifton St. Services Sun. 3 p.m. Healing & messages, 7 p.m. Divine Service. Wed. 8 p.m. Seance. Th. 2:30 p.m. Healing & messages. Rev. Mae Potts, Pastor. LE 1-1968.

RED INDIANS . . .

(continued from page 6)

ments overhead, always have drawn close to the Infinite. The men on old sailing vessels on long voyages became sensitive to spirit influences. The shepherds of all times and all races have become canny in their isolation. On the desert, the Arabs became aware that they were not alone on that terrific expanse of sand, but that they were in touch with another - although invisible - world. So did the Red People in their immense forests and upon their enormous prairies. This is the background by which we should judge these well-known friends in the next spheres of life.

The Indians scorned death. They had not the least dread of it. They knew its real nature. All they sought was to end this earth life honorably, and above all else, unafraid. Their faith in the spirit world knew no bounds.

We have the knowledge they had. It is a knowledge as old as time, always waiting for open minds to allow it to enter and to be at home. It is the knowledge that the Great Spirit is in all, that it is all, that there is nothing enduring but spirit, and that spirit knows no beginning, thus can know no end. (Reprint from *Two Worlds*, January 1963)

OUR LORD'S TRIUMPH . . .

(continued from page 25)

to all mankind. In the future, the organization that endures into subsequent generations will be the one that adequately and scientifically apprises its followers of the *personal resurrection* needed for salvation.

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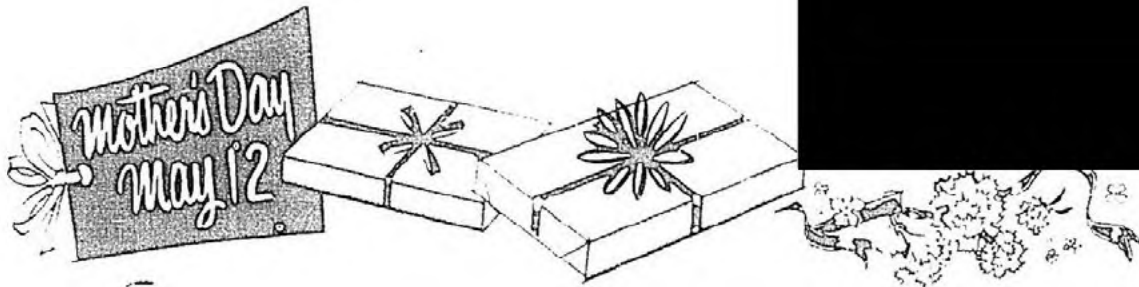
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