

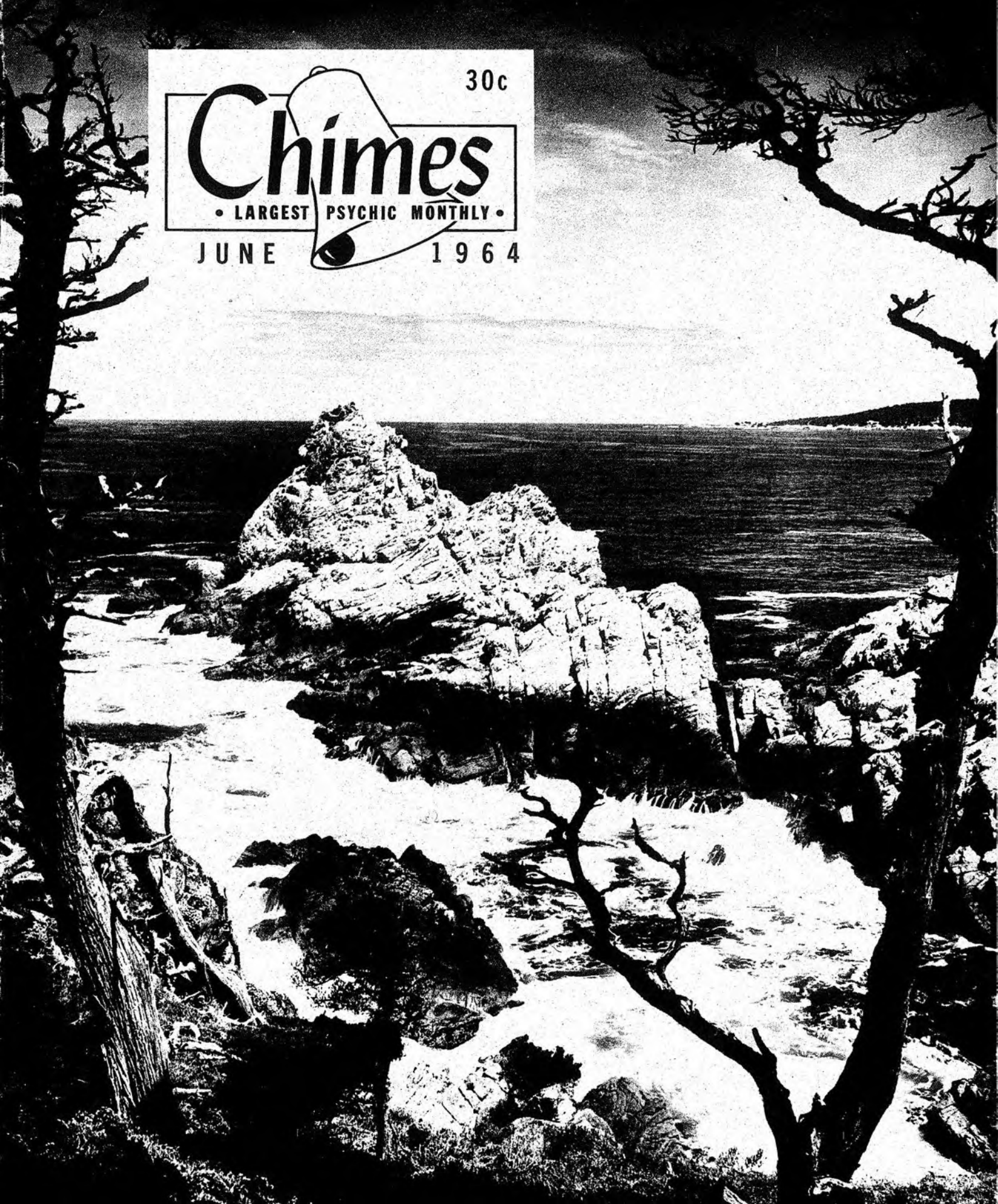
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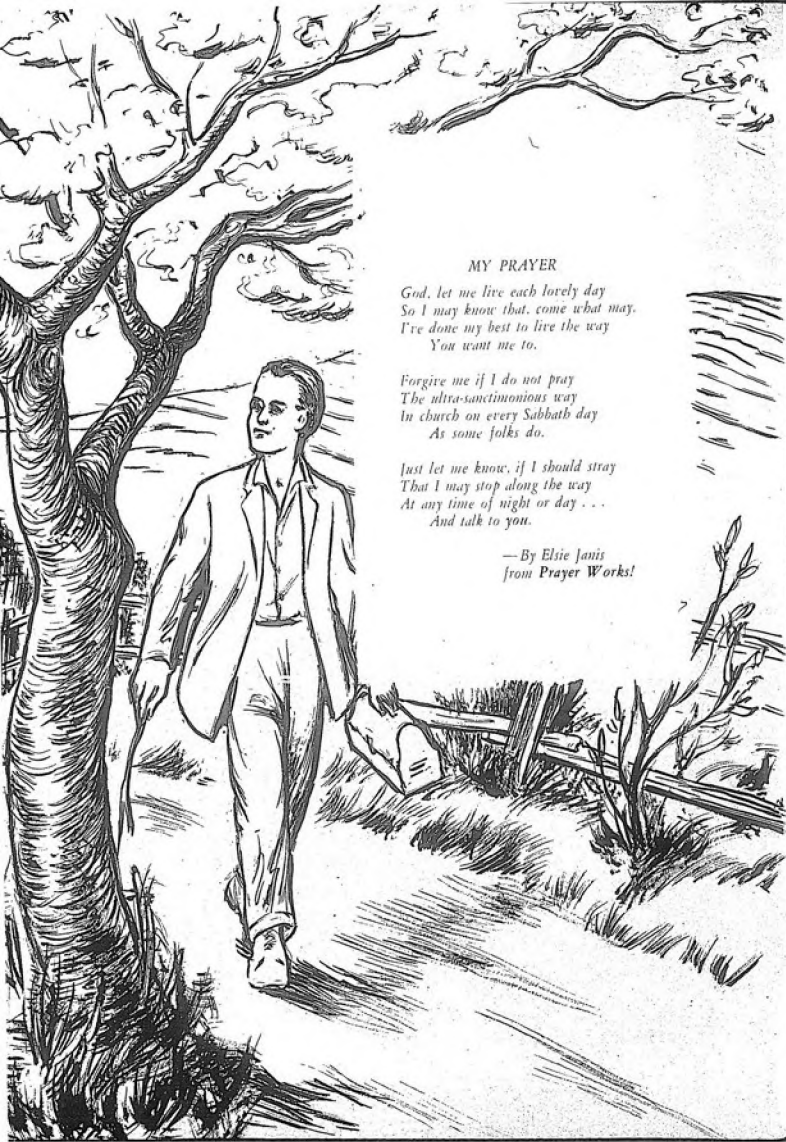
Chimes

• LARGEST PSYCHIC MONTHLY •

JUNE

1964





MY PRAYER

God, let me live each lovely day
So I may know that, come what may,
I've done my best to live the way
You want me to.

Forgive me if I do not pray
The ultra-scrupulous way
In church on every Sabbath day
As some folks do.

Just let me know, if I should stray
That I may stop along the way
At any time of night or day . . .
And talk to you.

—By Elsie Janis
from *Prayer Works!*

OUR COVER



Pinnacle Point, Pt. Lobos State
Park near Carmel, Monterey Union
Pacific Railroad, Don Lickay.

JUNE

INSPIRATION

- Secret consciousness
Holds the suspension of balance.
Right and wrong
Is the seesaw of desire.
As the mind functions to a point
Of important achievement
It is like a rose garden of divine creation
In its circle of truth.

—from *Inspired Moments*
by Evelyn A. Maher

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23rd year of continuous publication
... Edited with the inspiration of Spirit ...

CONTENTS

VOL. 23 JUNE, 1964 NO. 6

FEATURES:

- | | |
|--|----|
| LET US FILL THE HUNGRY HEARTS
Rev. Raymon Noegel | 5 |
| NOT ALL PARTING IS SWEET SORROW
Rev. William H. Du Bois | 6 |
| SECRETS OF INNER POWER
Roy Eugene Davis | 7 |
| WHAT IS OUR CAPACITY TO KNOW GOD?
Rev. Gertrude L. Holmgren | 9 |
| SPIRITUAL HEALING IN INDIA
Major T. E. Patterson | 11 |
| WHAT IS UNREASONABLE PSYCHIC INFLUENCE?
Manly P. Hall | 18 |
| HOW CAN THE POWER OF SOUND AFFECT YOU?
Bethwyn Taylor | 20 |
| CAN WE ELIMINATE THE FEAR OF DEATH?
Dr. George Le Roy Dale | 22 |

DEPARTMENTS:

- | | |
|------------------------------|----|
| TO THE EDITORS | 4 |
| VISITING WITH GRANDMA | 8 |
| PSYCHIC DIGEST | 10 |
| MARGIE . . . the Answer Girl | 13 |
| GEORGE BUTLER COMMENTS | 14 |
| ED BODIN'S COLUMN | 15 |
| ODE TO SPIRIT | 15 |
| SERMONETTE | 15 |
| LESSONS FOR STUDENTS | 16 |
| PSYCHIC EXPERIENCES | 17 |
| BOOK REVIEWS | 21 |
| THE BODY TELLS THE STORY | 22 |
| HEALING MINISTRY | 27 |
| DIRECTORY | 29 |
| ASSOCIATIONS | 35 |



TO THE EDITORS

"with blessings from,"

• We sure need a study group here in the Riverside, California area. Do you have any ideas as to how we can get one rolling, for there are, no doubt, a number of people, like myself, in the area who know next to nothing about self-unfoldment, and how to be prepared for what's around the corner from us, but who could use some help and advice. Would like to hear from any of these good people who would like to meet for this purpose once or twice a month. Thanks for any help you can give.

Allan Calhoun
Norco, California

(Be glad to forward any letters to Mr. Calhoun along these lines. In the past there have been churches in Riverside listed in the Chimes Directory, and will be again. However, informal study groups serve a little different purpose and should be encouraged, for anyone who is interested in spending a few minutes of his time with those who are interested in bettering themselves or searching for the deeper meaning of life here and hereafter deserves the opportunity these groups afford in their free discussion and informative explorations. It's a good place to begin, and the next step has a way of coming along at the right time.)

* * *

• I have studied the science of mind long enough to know that every word Mr. Wattles said in his book, "The Science of Getting Rich," is correct, if applied properly. I feel that not enough people have true faith, as we are taught to have faith, for no one bothers to teach us to visualize and to be thankful for the end sought before we receive it. Desire is to want something. Will is to command it. We have faith by visualizing, and by being grateful for it before we receive it. There are just such visions recorded all throughout the Bible. We must be willing to let God express Himself through us, therefore I highly recommend this book, "The Science of Getting Rich," as a means of learning more about how to do this.

Mrs. Wilfred H. Cochran
Harrison, Ohio

(An unsolicited testimonial, to be sure, but a good one, don't you think? This little paperback certainly has caused a lot of people to sit up and wonder what they have been missing all this time. It's only a \$2.15 postpaid from Chimes.)

* * *

• Thank you, dear friends at Chimes, for your prayers for my health, as well as for our

church. God has, indeed, been very good to us. I want you to know that every month when Chimes comes our people comment how they receive so much good from it. As we increase our congregation, you can be sure we will write you again increasing our order for more copies. We are also happy to note that ministers from all denominations are now contributing articles to Chimes which gives us a little different viewpoint—all very interesting. Thank you again, and blessings from.

Rev. Michelina Russo
San Francisco, California

(Something that should be most gratifying to those interested in the forward strides of the unfoldment of man's spiritual or psychic nature is the increasing attention and validation it is receiving in scientific, or what could be called "orthodox," circles. However, strangely enough, the habit of being on the defense, of becoming self-centered, becomes so ingrained among those who affiliate themselves with minority-persecuted-fringe-unorthodox-rebel groups that when someone speaks other than from their own ranks, he is often ignored or belittled, yet such spokesmen espouse the same cause, sometimes just calling it by another name. If we could forget the differences in semantics and concentrate instead on our agreement in revealing Truth, then our beloved science and philosophy would be rewedded as it was once long ago. Expressions of difference of opinion are, of course, fine, but in going one step beyond, let us remember that the inquiring minds of our time are fast revealing facts that confirm what the sages have always taught . . . that this is a spiritual universe, and that God is all there is. Thank you for providing an excuse to sound off. Rev. Russo.)

* * *

• In enclosing my renewal to your excellent publication, I would like to say that it is my understanding that the work of Spiritualism is developing from an area of demonstrating immortality and interesting phenomena to revelation of the very highest. Truly this seems to be the upward trend of all your efforts in Chimes. This was destined to take place, anywhere from 1844 to 2200. Blessings on your work.

Watson Connor
Kentfield, Calif.

(We must have gotten in under the wire to be able to help out this century. We would like to be among the ranks of those who are teaching "what to do" with the priceless knowledge of the world of Spirit all about us and how to reach always for something higher. A step at a time, with the help of God and those evolved Beings who direct our ways and impress our hearts and thoughts, "together" we will find those more glorious realms seeking us, just as we seek them.)

* * *

• Thank you for sending me your book catalog, and, of course, for wonderful Chimes. At twenty-three years of age I am gaining more and more knowledge, for which I am most grateful to you, and to God that he chose me, along with others, to learn these truths at an early age in life. Thank you again,

Marilyn Hussey
Fresno, California

(Such young people—often referred to as "old souls"—do have a glorious opportunity for soul growth in this present time. Today . . . and every day . . . that remains in the thirty-some

years of this century promise revelations thrilling to contemplate. Makes one think of that song, "Aren't you glad you're you?" Tough as it is at times, I'm glad . . . aren't you?)

* * *

• Time to renew my subscription to Chimes . . . the magazine chuck full of spiritual vitamins.

John E. Stone
St. Paul, Minnesota

(How'll you have yours?)

* * *

• I would like you to know that I sent a copy of the February Chimes to Mrs. Lyndon B. Johnson as I thought the message from Abraham Lincoln ("All Is Well," by Rev. Auda E. Crocker) would interest her and her husband, the President. I received a very nice letter back from her, very promptly, thanking me for my letter and for Chimes . . . and she underlined Chimes. Blessings to you from,

Mary Andrews
West New York, N.Y.

(Wouldn't it be nice if some kind-hearted, generous friend sent Mrs. Johnson, or the President, a gift subscription. Someone in Rev. Crocker's group ordered several hundred copies of the February Chimes for the express purpose of seeing that they were placed in the hands of those in high places that this message and this Truth might reach ever widening circles of interest. Looks like this New Age just isn't going to be held back by anything or anyone.)

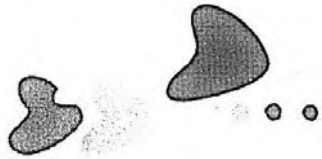
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• On a separate slip of paper I am sending my request for prayer, dear friends, for I dislike cutting up my Chimes. I take it to the monthly meeting I attend for review, and I pass it along to others to read, trying to acquaint as many as possible with it.

It was through Chimes that I learned about Spiritualism, which has, indeed, been a blessing to me. I join you each day at noon in prayer. It is good to remember that the joy and appreciation of our own blessings are increased in direct proportion to what we can do for others. "All things whatsoever ye ask in prayer, believing, ye shall receive." Whenever I am feeling depressed, I read and reread my Chimes, and I feel a source of comfort and strength in it. I think of Chimes as my Bible. My best to you and yours, and may you help others as you have helped me. Most sincerely,

Flo Young
Biloxi, Mississippi

(By all means, prayer requests may be sent to Chimes on a separate sheet of paper. The blank is in the magazine for convenience, if desired, and as a reminder that the Chimes Healing Ministry is with you every day in Spirit, never further away than your heart-felt prayer. If only you knew, dear friends, how exquisite the joy is in the spiritual realms, and in our hearts too, when a call can be answered and someone is lifted up just a little higher . . . and it is the togetherness of our prayers and loving thoughts that gives wings to those who have fallen. Never think for one moment your one silent blessing didn't help someone . . . or that one didn't help you.)



Let Us Fill the Hungry Hearts

RELIGION WAS NOT produced by proofs of God's existence, and will not be destroyed by the insufficiency of such proof to some minds. We must remember religion existed before argument; in fact, it is its preciousness that leads us to seek for all possible confirmations of the reality of God and His ministering angels.

Man, from the very dawn of his beginning has taught and accepted the belief in a Supreme Being. This universal belief in God is perhaps the greatest evidence that God is. Of all the peoples of the earth, none can be found lacking some concept of God. Granted such concepts may be crudely, even grotesquely stated and manifested, but the reality of the fact is no more invalidated by such crudeness than the existence of a father is invalidated by the crude attempts of a child to draw a picture of its father.

Even the scriptures begin with the sublime statement; "*In the beginning God.*" (Gen.1:1) There is no effort made to prove that God is. Everywhere and at all times it is a fact taken for granted. A God capable of proof would be no God at all. He is the self-existent One, and the source and sustainer of all life. There are, of course, those who claim not to believe in God. But often such people are not altogether honest with themselves. This reminds me of the words once spoken by an avowed atheist to a group of so-called non-believers: "I have gotten rid of the idea of a Supreme Being, and I thank God for it."

It is from this common belief in God that man has evolved the various religions of the world. Certainly if God planted the idea of Himself in the fabric of man's thought, He would, of necessity, have instituted means whereby man could arrive at some knowledge of Him. This is where religion enters the picture. Down through the ages God has chosen men and women to channel revelations of Himself

◦ By Rev. Raymon Noegel -
Tampa, Florida



and His purpose to the hungry hearts of the people of the Earth. In Bible days such chosen vessels were referred to as prophets and seers — men who were capable of giving some sign or demonstration of God's interest in man, men who produced the unusual and caused people to sit up and take notice, that caused their minds to be conscious of God's purpose for them while here on Earth. These great revelations produced through such demonstrations brought new hope and meaning into the lives of all who were prepared to receive them. From these believers sprang all known religions of today.

Unfortunately the prophets of yesterday were faced with much the same problem as our present day mediums. When some great truth was given, men sought to place their own interpretation on it. They would immediately formulate their dogmas and creeds around this definition they had arrived at, and thus choke off the flow of Divine revelation. On more than one occasion Jesus had to rebuke even His own disciples for misunderstanding His teachings and

demonstrations. When on the mount of transfiguration we read how Peter, James and John witnessed Jesus communicating with the departed spirits of Moses and Elijah, and right away — with no further knowledge than what they had seen — they were ready to establish three churches, one to the honor of Jesus, one for Moses, and one for Elijah. They were restrained from doing this and told to listen to Jesus who, in time, would reveal a greater and more encompassing plan and purpose for spiritual progression. Crystalization of religion invariably will quench the manifestation of revelation into the world.

Up until the last century man was confronted with the never-ending cycle of beginning a religion on the basis of some revealed truth . . . a religion soon to be inhibited by man-made laws that curtailed its usefulness. We see the evidence of this statement on every hand in large organizations void of any spiritual life. Paul described such groups in this way: ". . . having a form of Godliness, but denying the power thereof." (II Tim.3:5)

It was during the last century that God sent a deluge of revelation so far-reaching in its scope that no man or group of men could ever again cap the fountainhead of divine wisdom flowing from Heaven to Earth. From this great downpouring were born courageous men and women who would never again be satisfied with a mere partial revelation of God and His universe. To have once tasted of the spiritual manna of God brings to its recipient an unquenchable hunger for more. These men and women were and are ready at any cost to achieve the spiritual growth God intends for them to have. Let the critics howl and the skeptics deny what they will, these fearless pioneers of Truth have set their faces like a flint toward the mark for the prize of the high calling of God,

and no one can turn this great tide of revelation.

The inability of many who entered the Spiritualist religion to crystalize it with dogmas and creeds has resulted in their leaving the ranks to begin religions of their own - religions based on the principles of Spiritualism, but which deny that God's revelation is continually flowing through His instruments of Truth. While these off-shoots have accomplished much good with the Truth they gleaned, they are not meeting the sincere longings of their followers. This is highly evident by the exodus of their adherents, who yearly are streaming into Spiritualist churches all over the world, seeking greater enlightenment, *and finding it.*

It is only through the development of mediumship that our religion is kept alive and vital. It is the realization of every true Spiritualist that God has even more beautiful and majestic truths to be given to us when we are mentally and spiritually capacitated to receive them. To recognize this stirring fact, is constantly to transform ourselves by the renewing of our minds that we might prove what is that good and accept-will of God. There can be no stagnation in *genuine* Spiritualism. Its life flow is the evermoving tide of God's power in and through those who love Him and seek to know the riches of His grace.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1) Who are these witnesses who cheer us on in our race for spiritual attainment? *"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"* (Heb. 1:14)

Jesus said, *"Ye shall know the Truth and the Truth shall set you free."* This is our religion. The relationship we experience with God through His ministering angels is the greatest heritage God could give to the people of the Earth. What shall we do with it? There is something about this wonderful knowledge that compels us to share it with others, to tell it to all who are open-minded enough to listen, and thus hasten God's kingdom on Earth.

Not All Parting is Sweet Sorrow

o By Rev. William H. Du Bois
New York, N. Y.

TO PART FROM EVIL WAYS is not sweet sorrow; it is sweet joy. Particularly not in the category of sweet sorrow is parting from fear of the future. Fear of the future indicates a lack of faith in the all-wise provisions of our Heavenly Father, and it indicates only a remote connection with Him.

The future, like the past, may bring apparently difficult situations, but their adverse effects will be nullified by the love and mercy of God through Spirit at work within us. Look back and see if this has not been so in former difficulties. A God who can part the Red Seas of Trouble for us once can do it twice.

Think of man's intelligence, native, acquired, and illumined from on high. Is it not a wonderful magic wand to dispel groundless fears? Even those fears that are based on negative suggestions of thoughtless older folk while we are yet in the difficult years of youth. I can remember that for years I held back from attempting anything big because a dear aunt of mine had once remarked: "You are too easily discouraged." Then there was a good friend of mine who ordinarily would never have run afoul of the law except that his uncle, trying to scare him into walking the chalk line in his total behavior, one fine day announced to him: "If they want you, they'll get you." Here was implanted in the sub-conscious a needless fear of police activity that never would have taken root except for this unfortunate remark. The trouble is that we are all too prone to let others be lamps unto us, instead of following the good advice given to his monks by the Lord Buddha from his death bed: "Be a lamp unto yourselves." In other words, let us use the intelligence God gave us to draw from Universal Consciousness the means whereby we can overcome all problems. Knowing that we have

this vast power at our beck and call should cause fear to fear itself and "silently steal away."

Echoing Buddha's advice for one to be a "lamp unto himself," we have Judge Troward's words: "You must always be determined to do your own thinking." We do not want others to establish for us external things and conditions out of their thinking, unless, of course, they are as we would have thought of them ourselves, for God has devised this world as a very definite individual one.

All that we see about us is the result of thought, of the prime moving of Universal Mind, and of the reciprocal action of individual and Universal Mind. The big note of cheer is struck in the fact that we can control our own thinking, our rainbow-tinted birth-right. If you want to know what sweet sorrow truly is you will find it in one who has parted from the control of his own thinking.

The power of bringing external things out of the internal power of controlled thinking is an inexhaustible one. Many use it without knowing they possess it, and, sad to say, many knowing that they possess it and even how it works, fail to apply it. A steadfast use of this power, unconsciously or consciously, brings about the desired ends. What we habitually think gravitates to the World of Form. "Therefore", writes Troward, "when you believe a situation is beyond your control, *so it is.*"

Positive, sustained thinking in a given direction, together with seeing what is sought as already realized, brings fulfillment. This is so because of the interplay of Universal Intelligence with individual intelligence, the self-same waters intermingling. Although we may be little drops or globules of water, we are all part of the same vast ocean.

In connection with this observation, I feel moved to leave with you the following affirmation from the writings of Judge Troward: "The Life in me is inseparably connected with all the life that exists, and it is entirely devoted to my personal advancement."



• By Roy Eugene Davis
Garrett Park, Maryland

IS THERE A POWER that can be tapped that will work its way into every area of human experience and help us solve our problems, clear our thinking and enable us to possess the full, rich relationships we deserve? Thankfully, we know there is. Additional thousands feel there must be, and are seeking this contact.

Most of you have made your contact to some degree. To make contact with this power will solve all problems, and even show you the way to go in life. It will lead you into the deep silences and give you guidance so that you might come to know yourself . . . your true spiritual identity. It will clear the mystery from the mind and put things in proper perspective. It will bring you to the place where you learn to lose your desires, suspicions, fears and limitations . . . the wishes and vain imaginings, the struggles and the strains . . . so you can find yourself in the larger Life.

To renounce the effort-way to experiences does not renounce the methods by which experiences are brought into manifestation. We should learn the value of sustaining the proper imagery in mind so that it reflects as our environment. This is not a matter of will-power, but it is a matter of controlled attention, keeping the attention on what is desired and off that which is not wanted. Emerson said, "A man is what he thinks about all day long." We become what we contemplate. This is the secret of controlled life experience.

In most cases, the subconscious level of mind is loaded with memories of pain, fear and rejection. These patterns must be revised and erased if we are to be free of them. As long as you maintain mental pictures at any level, you have the possibility of a corresponding or matching situation in your environment. Dr. Penfield, a Canadian neurosurgeon, found that by stimulating certain brain centers of patients, he could enable them to re-live past experiences . . . proving that memories are re-

tained even after consciously we forget them.

THE CHALLENGE TO THINK STRAIGHT

One of our major challenges is to learn to think straight . . . to get rid of false ideas and erroneous concepts. Otherwise, if we don't, it is like trying to use an adding machine with the wrong button held down, even though in orderly fashion, the answer will be wrong. Human beings, failing to think clearly and use facts, draw wrong conclusions about life. This is why I suggest constant recalling of the basic facts of life.

What are these basic facts? The first is that consciousness is the only reality. There is nothing else. Everything we appear to see is merely consciousness appearing as that which we behold. Consciousness has taken on shading, coloring and form to appear as creation. Consciousness is being remolded constantly to fit our idea of it. It is fluid and flows before us to take the impress of our mind.

So, our world precedes us according to our sustained mental attitude. Literally we "go to prepare a place" for *ourselves* when we sustain the right attitude in mind. As human beings we are in tune on another level, whether we are aware of it or not. The One Life, working through us, sees to it that we are used as instruments through which It works Its own good will.

Eight years ago when I left California to go to the East Coast to lecture, I held in my mind's eye the picture of returning to California to a large, responsive audience. I stayed away for five years, lecturing in every major eastern and mid-western city, and writing three books. Then, I got the impression to return to California. Without doing anything about it, except check on lecture halls, suddenly I received a letter from the Hollywood Science of Mind Church which meets in Grauman's Chinese Theater, asking if I would consent to speak for their Sunday morning service two times in the coming summer. I agreed to do so. This invitation matched perfectly my own travel plans. While visiting Hollywood, speaking for this church, and doing some radio and television work there, I also met for the first time the Editors of Chimes. They agreed to advertise some of my books and did so later that year.

Six months later, while lecturing in Daytona Beach, Florida I met a lady who came up to me and told me that she was recently from Detroit. A friend of hers had given her a copy of Chimes with an excerpt of the book published in it. She had a problem or two and decided to use the technique suggested in the article to see if she could solve them. Within three weeks, ac-

Secrets of Inner Power

ording to her own testimony, she had solved the problem, sold her property in Michigan, moved to Florida, and was doing very nicely. The reason she came to the lecture that evening was that a friend brought her. She didn't know until I was introduced that I was the author of the article she had read in Chimes. So, an article published in California found its way to Michigan . . . to a woman who was not at that time a subscriber . . . who used the advice and changed her life . . . then moved to Florida where we were brought together by a friend who knew nothing of the situation. *Yes . . . I believe in guidance!* I believe that the Universal Intelligence is running things, and that when we are in tune and open to worthwhile experiences, we find our place in life and experience fulfillment.

Life is not static . . . it is dynamic! You should not stand still. You should be involved. You should be expanding, increasing in wisdom and stature. It is contrary to the law of nature to stand still.

"Look within," said Marcus Aurelius, "for within is the fountain of all good. Such a fountain, where springing waters cannot fail, do thou dig deeper and deeper."

Nature is lavish. All about us we see evidence of this. Look at the speed at which life forms multiply themselves. See how abundantly the plants grow and produce fruit. Where does it all come from? Is there any limit, any end, to it? Not at all. Why should this Creative Force be any less generous as It flows through you? This Power is everywhere. All the knowledge, all the power, all the good, is all about you *now* . . . no matter who you are or where you are . . . just awaiting your recognition. You have but to awaken to it . . . *and you can!*

* * *

(Roy Eugene Davis is author of the best-selling book, "Time, Space and Circumstance," as well as the newly published book, "Secrets of Inner Power." Both are available from Chimes; the former at \$3.10, and the latter at \$5.10, postpaid, plus 4¢ for California residents.)

Visiting with Grandma

Spiritualism in Our Everyday Living

• By Rev. Rose H. F. Strongin
San Francisco, California

COME WITH ME into Mr. X's bedroom where he is tossing and turning, trying to fall asleep.

Clairvoyantly and clairaudiently I perceive the thoughts thundering in his head like a herd of wild horses. All the activities of the day harass him. He thinks: "If I lie very still, I may fall asleep." Then he thinks of something he has read. "Silence . . . Be Still." His brain replies: "Who can be still with all the problems I have to solve. That's good enough talk for those whose paths are smooth." Mr. X continues to twist and turn. He sighs . . . God, where is my rest? God . . . his brain repeats. God . . . God . . . God . . . a new rhythm to his thoughts. "What about God?" says a voice from somewhere within him. The brain scoffs as to Him being a personal God, yet belonging to all. Rot!—that's for kids.

Back come the disturbing thoughts of "which is the best way to handle the situation? . . . what shall I do in case? . . . etc."

Once again, "Oh God . . ." a stillness, a blank darkness, then a thought—like a small light projects itself upon his consciousness. He thinks: "When I was a young man my father told me how to find sleep if ever I was troubled. What was it?" "Father," his brain calls into the darkness, as his heart says: "I wish you were here to help me."

"I am here!" Mr. X's body tenses and becomes still as he strains to listen. The voice continues. "I hear you, my son. The answer is the power of prayer. Use it to release your troubled brain."

"I am listening. Help me," Mr. X's brain responds. As he continues to listen, his tense body relaxes. His brain stops its whirling; his "mind" takes over. He finds himself repeating sincerely and earnestly the lessons his father taught him. A calm comes over him, and he drifts off into a peaceful sleep.

Mr. X's father had taught him thankfulness for the benefits of sleep, knowing that the relaxation of restful sleep is God's gift to man.

"Sleep restores to the mind the ability to think clearly once again, with a new slant

on the problems with which a tired mind cannot cope.

For the soul troubled by bad dreams and evil phantasies, but striving to retain purity of thoughts and feelings, prayer is two-fold in purpose. We ask for protection for the physical and the spiritual self.

Protection against our fears is a clear conscience, brought about by harmony between mind and soul, knowing that His will is needed.

We are of His spirit, yet individually expressed into life. Thus we tend to see Him according to our own divine spark.

Prayers used to still the body and quiet the soul can be created by every individual. However, there are some wonderful affirmations that the sages of the ages have recommended to us. For example, there is the affirmation that Jesus used: "I shall love God with all my heart and all my soul and with all my might." When spoken in reverence, with devotion, and the correct attitude of concentration, it is a protective measure against wrong thinking.

There is also the prayer: "Blessed art Thou, O Lord our God, King of the Universe, Who brings sleep unto my eyes, and my eyelids close in slumber. May it be Thy will, O Lord my God, that I may sleep in peace, and awaken again in peace. Let not my thoughts trouble me, nor evil dreams or evil fancies disturb me, but let my rest be blessed by Thee. Let not my sleep be the sleep of death, but a respite from which I will awaken into the light of the world once again to be able to cope with the tasks that confront me in my daily activities."

Remember . . . the thoughts we ponder over in our waking hours produce dreams and phantasies during sleep.

Another prayer effective for the sincere seeker of inner peace and rest is to invoke the protection of the archangels, saying: "In the name of the Lord, the God of Israel, may Michael be at my right hand, Gabriel at my left, before me Uriel, behind me Raphael, and above me the Divine Presence of God."

To those of us who know our band of angels who are guarding us close to this

Earth plane, we may also call upon them, invoking their aid to assist us. Doing this will bring peace to our mind and soul, and a great calm to our body, sleep will overtake us, and our rest will be tranquil.

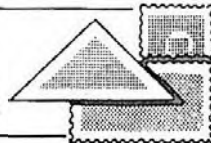
For those wishing to know a little more about the duties of the angels surrounding the Divine throne, I might say that to His right is Michael—performer of miracles; to His left is Gabriel—messenger of His Omnipotence; in front is Uriel—carrying the Divine light; and finally is Raphael—healer of the sick. Man places himself, through His Grace, in the center of the circle of His angels, with the Divine Presence about his head. Those who are in awe of God know with certainty that His angels are around and about us, ready at any time to deliver us from danger.

Meditate upon my written words, dear ones. Remember to give thanks to Him upon awakening, and go forth upon your day with a purified, active mind and peace of soul.

God bless all of you,

YOUR NANNA ROSE.

SPIRITUAL STORIES BEHIND STAMPS



(Stamp from the Russian Zone of
Germany)



Johann Wolfgang von Goethe
1749 - 1832

"The soul of man is like water;
From Heaven it cometh,
To Heaven it riseth . . .
And then returneth to earth,
Forever alternating."

—from *Song of the Spirits
Over the Waters*

In a letter to I. Flak, he said: "I am certain that I have been here as I am now, a thousand times before, and I hope to return a thousand times."

Stamps from the collection of Mrs. Ann
Bell, Toronto, Ontario, Canada

What Is Our Capacity To Know God?

As we evolve in our spiritual understanding, so does our capacity to receive from the spiritual plane increase . . .

• By Rev. Gertrude L. Holmgren
Holly Hill, Florida

IN W. STANTON MOSES' interesting and informative book, "Spirit Teachings," we find his control, Imperator, often repeating the idea that "God's revelation is correlative with man's spiritual development, and He is revealed in proportion to man's capacity."

Here we have the key to the perplexing question as to why there are so many contrary reports coming through different human mediums. The universally loved guide, Silver Birch, gives us some idea of the way the Invisibles work with mediums, when he says this: "We take the knowledge already existing in the mind, refine and spiritualize it, and build upon it as a foundation, only rejecting that which is noxious and untrue." From that we must assume that the condition and state of mind of the medium has much to do with the quality of whatever comes through from higher realms of living, just as the quality and condition of a radio will determine whether one has good or poor reception.

The Master Jesus taught that we must seek *first* the kingdom of Heaven. Christ knew the importance of purifying the human channel through which God could speak to the people. Seeking God *first* in all our ways results in opening up many channels of influence, for the Light of Christ permeates our world, and that Light reaches us through innumerable links connecting in one vast chain of influence. For this reason, prayers which go out to the Father may be answered by one of His messengers, even as cries of the Israelites in bondage to Egypt were heard and answered through those instruments God could use to guide the people.

In the early days of our world's history, man pictured a God who was a man in every respect. He took the highest ideal of humanity, and added to it certain qualities; the result he called Deity. This is what man is still doing, with the result that his ideas of God are limited and clouded with mortal mist. In view of this, we can understand why the Old Testament is filled with accounts of slaughter and vengeance, and much that is unpleasant to read. The knowl-

edge of God being progressive, acting as it does from an Infinite Source, man gradually is losing some of his fancied ideas about his Creator, and his conceptions are undergoing continued change. Thus we see why in Biblical times God used as His messengers those who could teach the truth needed in that particular age. The Bible records reveal the experiences of many who were instruments of the Father's guidance for mankind. Prophets of old were chosen because of their particular make-up, suited to the task of teaching and guiding the people into better ways of living. Paul was a "chosen vessel."

Lena Barnes Jeffs, in writing of biblical mysteries, says this: "We believe that some of the so-called miracles of the Bible were meant to be symbolical, while others were brought about by the action of a law not then understood by the people. We must also realize that the priests of this early age believed that the more mysterious and incomprehensible the rites of the church were, the more interested the people became, and thus they strengthened their hold over them. This is still true in our present day and age, for there are many who would rather believe the religion that is incomprehensible to them than to believe in one that is logical and in harmony with nature's laws."

When we consider how the walls of Jericho fell when the people shouted and the priests blew on the trumpets, and how today certain tones of a singer will break a glass, we know there must be some law back of these things which operates when conditions are right to bring them about. Thus it is today with human mediums who act as channels for the invisible Spirit world to communicate with this earth plane. When conditions are right, certain phenomena take place, and the result is good. Without proper conditions, there is a noticeable lowering of the quality of phenomena which comes through at the time, or there are no phenomena at all.

According to the Spirit guide, Silver Birch, experience with his own medium demonstrated that revelation from God comes in proportion to man's capacity to receive it. He tells us . . . "I am sometimes limited by your language, and by my in-

strument. If we fail to agree, then it is either because the souls in your world are not yet evolved to an understanding of greater truths, or because I cannot express all that is within my soul which is greater than your earthly language allows me to interpret." Then, as if to make his point still clearer, he continues: "No limits can be set to the great Infinite Spirit, to the wisdom, to the inspiration, to the truth that can be showered upon your world. There are no restrictions to the mighty power of Spirit waiting to fill your world, when your instruments can provide the right channels for us to use."

All this clearly indicates that revelation from God comes in proportion to our capacity to receive it. As we become increasingly aware of our relationship to God, we have a better comprehension of His laws and how to use them. No longer do we permit ourselves to be deceived or limited by external appearances, for we shift our attention to the inner man. No longer do we regard our lives from the human standpoint, for that would limit our capacity to receive more of divine wisdom which only awaits our recognition and acceptance. Even as an iceberg exposes only one seventh of its entire size, the greater part being hidden from view, we know that individual earth experience itself is but one small part of our whole life in God.

Jesus said: "*There is nothing covered that shall not be revealed, and hid that shall not be known.*" Therefore, let us continue our quest for increased understanding of God, confident our search for Infinite Truth will bring us nearer that day predicted in Hebrews, when . . . "they shall teach every man his neighbor, and every man his brother, saying, 'Know the Lord, for ALL SHALL KNOW ME FROM THE LEAST TO THE GREATEST.'"

(Two wonderful books are mentioned in Rev. Holmgren's article with which every student should be familiar. Both may be purchased from Chimes. *Spirit Teachings* at \$4.90, and *Teachings of Silver Birch* (in paperback) at \$1.40. California residents add 4% sales tax.)

● U.F.O.'S OVER BRAZIL.

Lecturer and researcher in the field of U.F.O. phenomena, Dr. Joseph Hansell of Albuquerque, New Mexico addressed an Inglewood, California group, reports *Understanding* bulletin, claiming that in his travels he has found proof, as well as legend, of unusual people, and active civilizations where great lighted ships and other unusual phenomenal lights in the sky, as well as aerial ships of unusual design, have been observed frequently and plainly. He also told of how Brasilia, the new and somewhat fabulous capital of Brazil, experienced a grand display of aerial phenomena during the days of its initial celebration as a new type "city of the future." Dr. Hansell states that a great space ship appeared over the city in full view of thousands of people who attended the great fete . . . something you wouldn't hear much about in this country.

● GREEK KING A SPIRITUALIST

King Paul of the Hellenes, who died in March, was a convinced Spiritualist because of his many seances with Estelle Roberts, British medium, states the *Psychic News* of England. His brother, King George II, also a Spiritualist, was responsible for taking him to Miss Roberts during the years when both brothers were exiled. Her Spirit guide, Red Cloud, is said to have predicted George's return to the throne—which did occur—and for eleven years sent messages to him in the official diplomatic bag. Both brothers told Miss Roberts, says the News, that they had no real obstacle in accepting Spiritualism, because they realized the psychic nature of the famed Delphic Oracle of their beloved country, Greece. The pseudonym used by King Paul when he visited the British medium was "Mr. Constantine," which is the name of his son who now has succeeded him. However, the fact that he was a Spiritualist could not be concealed even in his own country . . . one where the orthodox church is very strong. King Paul was a great-grandson of Britain's most famous royal Spiritualist, Queen Victoria, who had frequent seances at Buckingham Palace.

● PSYCHIC BOOM RAGING

Science Publications, in a reprint from the Santa Ana, California Register by Norma Lee Browning, reports that a "psychic boom is on." Describing the rising prominence of Peter Hurkos, Jean Dixon, Ted Serios, Gerard Croiset, and the work of Dr. Joseph B. Rhine of Duke University, she says, "you're simply not on the



beam if you don't have ESP or PSI," and that it is "far more fashionable now to be psychic than psychotic . . . and that people are taking their problems to psychics instead of psychoanalysts." In describing its place in our time, she tells us: "Each age has had its fads, but it was left to the Space Age, a period of reason, enlightenment, scientific miracles . . . and the Beatles . . . to usher in the Golden Age of PSI. There are even rumors floating around," she states, "to the effect that the United States government is spending taxpayers money for research in table-tipping and levitation for the training of astronauts." Her summary of the situation is that "in the current universal enthrallment with the world beyond—or within—the five senses has reached cosmic proportions." She sees Russia's experiments in telepathy as having sparked what may turn out to be the PSI-happiest heyday of all time. With all the advances being made, however, what puzzles Miss Browning is why such psychics—if they are as good as they claim—don't clean up in the stock market. Obviously she is among the great majority who don't yet realize what man's higher potentials are *supposed* to be used for.

● THE GHOST OF BRAZORIA COUNTY

Leslie Rich, writing for the *Ford Times*, gives an interesting account of the Brazoria County, Texas famous one-ghost welcoming committee, old Brit Bailey, who has been haunting visitors and residents for almost one hundred thirty years. Describing their celebrity as having been a well-to-do but disreputable planter of the frontier days, it seems that, after his passing, his presence began to become known after a storm uprooted the trees marking the site of his grave, one in which he was buried standing up, facing west, with his gun by his side . . . his deathbed instructions for burial. In the early days after his death, Brit was known to return in human form to make things uncomfortable for the new owners of his plantation. Beginning in the nineteenth century, however, he was detected only through the light which was thought to represent the lantern that accompanied him in his grave. Bailey has been known to have shaken up many a strong frontiersman, driven livestock to stampede, led determined horsemen on

wild, futile chases through the woods, astounded and confused many a motorist streaking down the highway, and has been accused of causing one of the worst oil well blowups of the decade. It would be a shame to miss the experience of seeing Bailey's Light, says the author, and even suggests the possibility that someone—during a trip through the heavy-scented woods and prairies of Brazoria County—*will even see Old Brit himself again!*

● HEALERS WAGE BATTLE

A vigorous campaign for the freedom of healers throughout Brazil and other South American countries currently is being waged, writes Phenomonist in *The Greater World*, English publication. Despite testimony, photographic, and first-hand evidence given by a panel of nineteen doctors investigating materializations, spirit operations, and dramatic healing cures that have occurred for years in more than thirty Spiritualist hospitals in Brazil, Roman Catholic authorities still rule that spiritual healing—when not done under medical supervision—is illegal. Brazil's outstanding healer, Jose Arigo, Roman Catholic, civil servant, and father of six, has made headlines throughout South America and Europe for his trance operations, with doctors from all parts of the world, as well as a group of sixty doctors and professors from the University of Sao Paulo having studied him and invited him to demonstrate at their university. In 1958, accused of treating patients without being a qualified practitioner, he was arrested and sentenced, but received a pardon from President Kubitschek. Facing a similar charge again now, Arigo's fight has set off a campaign throughout the entire Southern Hemisphere to champion the rights of all who would engage in spiritual healing.

● HOW MUCH DO WE CHANGE?

"Uninformed piety habitually exacts too much from death," says the Rev. Charles A. Hall in his article, *Salute to Death*, from *Tomorrow* magazine. "It demands that it should be the revealer of mysteries, the solver of problems, the settler of doubts. Death no more introduces the atheist to the vision of God than the hypocritical religionist to the ways of sincerity. Our life is continued in a practical work-a-day world under human conditions similar to those we at present experience. There, as here, the vision of God depends upon the state of our spiritual culture; the discovery of secrets follows intellectual discipline and earnest research, and happiness depends upon loving and faithful obedience to the laws of life." Still a do-it-yourself project.



SPIRITUAL HEALING IN

• By Major T. E. Patterson
 Editor of "Yours Fraternally,"
 I.S.F. Journal
 Faversham, Kent, England

India

THE NASIKVALA CIRCLE is one of the foremost healing groups in India. It had its beginnings in 1938 after Dr. Fram D. Nasikvala attended a seance with the express purpose of "exposing the charlatans who were believed to be deceiving the credulous." It was the forerunner of the Healing Circle of Bombay.

It is well to remember that India is the birthplace of Hinduism, a religion which goes back over 3,000 years. It is essentially a religion of the Indian. Hinduism attaches a greater importance to a true spiritual life than it does to any dogma or doctrine. It is an essential condition of true Hinduism that all must respect and revere the good men of all beliefs, whether they be atheists, Moslems, Jews or Gentiles. It is a profound theory of toleration and good will towards all other human beings.

"There is no duty or law that is higher than Truth." That is a well known concept of Hindu philosophy, and there is little wonder that we can find now in India the prerequisites for a glorious rebirth making spiritual healing an acceptable therapy. Whatever the Christian world may think of Hinduism, there is one basic factor quite certain; it has never erred about the nature of God. It is just as easy for Hinduism to accept the divine origin of healing as it is for the Christian to accept the Hindu "absolute Being of God." There is a degree of synonymy between these convictions.

The basic philosophy of modern spiritual healing, with its firm belief in help from our spirit friends, was first taken to India by Mr. V. D. Rishi and his wife. Mr. Rishi is the President of the Spiritual Centre of Bombay. He commenced his pioneer work with the certain knowledge that "the dead are alive," and that this belief "is somewhere and in some way ingrained among the Hindus." This declaration was

made in 1956 by Mr. K. S. D. Aiyer, Secretary of the Spiritual Centre of Coimbatore, S. India.

Dr. Nasikvala originally was an expert magician and was well acquainted with the tricks of the "make belief trade." He attended his first circle with the belief that at these circles the same tricks would be employed. We are informed by the Secretary, however, that the doctor was the one who "stayed to pray." He was convinced of the genuineness of the spirit manifestations and immediately became an active member of the "group." So commenced the healing, research and spiritual activities of the Bombay Healing Circle.

It was not until 1949 that Dr. Nasikvala himself commenced to give spiritual healing, and by 1950 the Circle was so developed that it was able to hold special healing sessions twice weekly. By 1956 over six hundred patients had found relief through healing. Dr. Nasikvala was assisted by Miss Sheroo Peddar who gradually developed into a remarkable healer. Miss Peddar successfully treated many patients with physical conditions which had not responded to medical treatment.

The news of healing successes spread rapidly, and by 1952 another healing sanctuary was opened at Bangalore. The new sanctuary, together with the Bombay Healing Circle, and the Coimbatore Healing Circle conducted by Mr. K. S. D. Aiyer, became the three main centers for healing which all had come into existence within a few years.

It is worthwhile to record a few facts concerning the healing guides in spirit who are beloved by all associated with the

healing movement in India. The first was a powerful guide who originally was known as Silver Birch, and later became known by the revered name of Ashoka, a great Indian ruler. (He is NOT the Silver Birch associated with the mediumship of Maurice Barbanell of England.) Rishi Ram Ram also is a beloved guide who has the special distinction of being associated with both the Bombay Circle and the Circle at Coimbatore.

Rishi Ram Ram, in his life on this earth, was a physician to the Court of Ashoka, and it will be readily understood why he has taken on his lifetime profession in the realm of Spirit to heal the suffering on this physical plane. We cannot accept the continuity of Spirit without a full realization of a life of eternal usefulness. *The very basis of spiritual healing is a sure knowledge that by the grace of God the two worlds can become attuned for preventative and curative healing purposes.*

The gift of healing is now, slowly but surely, being developed in India on a much larger scale. Many who possess a high degree of love and compassion for their fellow man have turned their attention to spiritual endeavors in order to bring easement of pain and comfort of mind to those who suffer from bodily ills and the stress of modern life. They have found a ready response from Spirit.

As in all countries, healing has its uneven development in India. It is a natural law associated with cause and effect. Many of the unknown healers in India are playing their part in bringing enlightenment to those who, due to the influence of Western materialism during the hundred years of military occupation, had developed a Godless philosophy. The reality of our existence as Spirit and the continuity of life

THE HIDDEN SECRET

to all supply.

WHATEVER WE MAY desire to accomplish, no thing is more important than to possess that rare faculty called resourcefulness. To be able to draw upon the limitless for thought, ideas, plans, methods, wisdom, power, inspiration, in brief — everything that one may require to take advantage of every opportunity — to be able to do this is to be able to reach the highest goal that mind may have in view.

Faith enables the mind to do this; faith opens all the doors to everything that mind may desire to secure; faith opens the mind to that immense

inner world from which everything may be received.

It is being demonstrated more fully every day that all things pertaining to the life of man come from the within . . . not only great things, but all things. From the within comes all wisdom, and the mind that has awakened the largest measure of the within has the greatest wisdom.

The same is true of power; we do not receive power from what we eat or drink, nor from the air we breathe; power comes from an inner world. Therefore, he who would become strong in body, mind and soul must awaken more and more of the great within.

That rare insight . . . that something that leads and guides with a super-human understanding . . . that also comes from the illuminated within, and develops as consciousness gains a higher realization of the inner world. By entering this superior

Every form of health and wholeness, and all perfect conditions of mind or body have their origin in the within; therefore, he who would banish all the ills of life must — through faith — unfold the perfect life from that limitless, inner world.

Whatever we may require for attainment, advancement, or the enlargement of life, we may secure from the great within; and since faith is the royal path to this marvelous realm, we understand again why all things are possible to him who has faith.

(More of this inspiring message given by Christian D. Larson may be found in his little paperback book, THE HIDDEN SECRET. This may be purchased from Chimes, \$1.15 postpaid, plus 4c sales in Calif., as well as a large array of other more comprehensive books from his pen.)

"Father, I thank Thee that Thou dost remember me even when I remember Thee not. I am humbly grateful for Thine unceasing gifts. Bless me, that I live in constant remembrance of Thee."

— Paramahansa Yogananda

When the intellect is perfectly understood, there is no argument as to intuition being the higher power for knowledge of Man.

THE HIGHER POWER MUST COME

Truth comes to us as the Law of Life sees fit to unfold it. All that is not Truth must come to naught, regardless of man's will. The highest must come forth to meet the demands of the coming race or the unfolding mind of the present generation.

The highest truth of the parent cannot be high enough for its offspring twenty years later. The highest healing the earth affords will be none too high to protect the more ethereal ones that come to earth through regenerated parents. The child is an embodiment of the parents' highest thoughts that are not yet understood. The child will speak them when it is able to understand its own power.

Intellect, therefore, is a reflection of intuition . . . just as the moon is a reflection of the sun. Without the sun there would be no moon or stars. Without the inner there would be no outer man. The child of a thinker, therefore, must bring forth news from the Mind-realm that will astound the parents.

Right now the "head" is the leading avenue for learning in the schools. This is the seat of the intellect. Mind will be the future development, and the Soul of Man will unfold the secrets embodied within himself. No book is so great as Man.

Thought—or inspiration—is the product of Mind, Soul, Spirit. We are step by step getting nearer the center—which is Life . . . Life in all its fullness. Our bodies come from Life, Principle, Truth, God. Intellect must be held in subjection to this enchanting power. Limited man must let himself become the majestic Being which he truly is.

The child must become a man, and we must know our Self as Mind or Spirit. We cannot stand still, for a mighty, though loving Force must express itself through us. We must know our Self as Mind or Spirit, or we soon perish as the human ego.

In an hour that we think not, the human or flesh mind fails us, and we go out like a candle . . . unless we know our Soul as one with Inspiration or Life.

—From *Illuminated Lessons and Treatments in the Science of Life*
by Anna V. Harper Rutherford

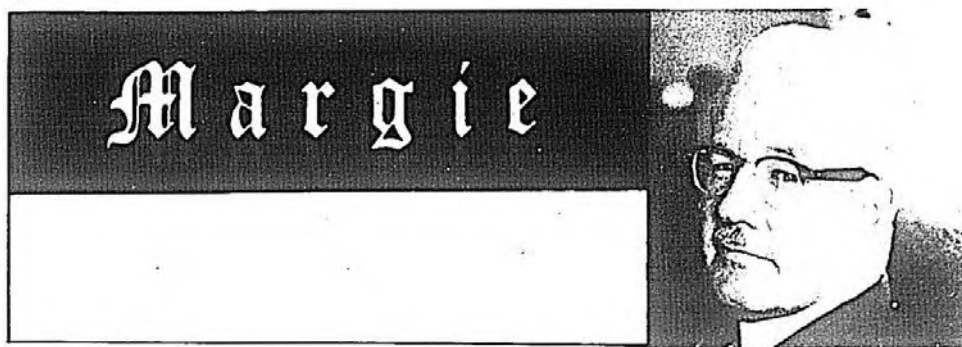
after death is being made abundantly clear by the spiritual healing of the incurables and the restoration of mental balance.

After "wandering from place to place in a condition of morbid despondency, bordering on lunacy," a man was healed by one who had only recently commenced the healing practice. He responded promptly by "making changes in his way of life and social conduct." It was an amazing healing cure which received no publicity; even the healer considered the incident as "not worthy of a second thought." The healer considered the results as "just what should be expected," but was no less thankful for Spirit help.

A case of severe stomach disorder was healed with the same promptitude and, although the pain had been intense for a period, it was alleviated by a touch of the healer's hand and completely removed on the second healing. Again, the healer was unknown apart from amongst her small circle of friends. Many cases could be quoted of a like character and there is every indication that healing mediumship is spreading rapidly in India.

Compared with its population of nearly 400 million, spiritual healing in India is infinitesimal in volume. Under the able leadership of such highly spiritual men as Mr. Rishi, Mr. Aiyer and Dr. Nasikvala, and supported by the many who desire to render service to mankind, the healing movement in India is sure to go forward with increasing strength and volume. The universality of the divine power ultimately will carry its influence to all corners of our planet.

(Chimes is happy to present MARGIE from the unseen realms of life to answer questions on life and death. Through the trance mediumship of Rev. Richard Zenor of the Agasha Temple of Wisdom, Los Angeles, California, Philip Hastings conducts interviews presenting your questions to Margie, as well as many evolved souls in the realm of the Spirit world, who bring us otherwise unobtainable and invaluable knowledge, as well as inspiration . . . a most unusual educational opportunity which it is our privilege to share with readers. It will be appreciated if questions directed to Margie are kept impersonal in nature, as she is not counseling privately in this work, but bringing knowledge that all may share.)



o By Philip Hastings Los Angeles, California

LET US START OFF with a question pertaining to the very nature of Spiritualism itself, and some of the things that perplex newcomers.

o *Regarding Spirit communication, (asks a reader) my mother, who has been raised in the strict orthodox Jewish fashion, violently rejects Spirit communication, it being a terrible sin to disturb the Spirits. I wavered this aside, since my mother has other ideas which I consider outmoded. But in reading the book, "A Dweller on Two Planets," I came across the very same thing. The author says:*

The sect known as Spiritualists are in error when they speak of Spirit communication and regard it as they do. For no ego returns out of Devachan except it be forced, and this is harmful, and vastly unjust to the ego. The astral soul and animal principle may thus return, but the I AM, never. For the latter there is no past earth state . . . for it has no consciousness of anything earthly, or of anything occurring on this earth. We can go to them, but they cannot come to us.

This all confuses me, yet I very much want to do the right thing. I have had a few very interesting experiences with a medium, but I do not want to continue if this would harm anyone who has passed on.

This is a misconception if I have ever heard one. I'll try not to make the story too long, and be as brief as I possibly can in giving the answer. First, as to her concern that we do not call back the so-called dead. The so-called dead are all round about us, and necessarily so, as we can understand when we go into the subject more deeply. It is that the Spirit returns, and once it does, it tells us that we live again, and what we have encountered.

For show me, and truly, a man who was a good father, who does not want to return to let his wife and children know that he still lives. He will be a good father until the end, although he be out of the flesh.

He may find it very difficult to communicate with his wife and children, but he must understand that communication is very proper. To communicate with Spirit is as natural as the air you breathe.

On the other hand, the quality of the instrumentality sought for the manifestation, or communication, varies, and can be determined by the individual as a session is being carried on.

Now some people say you must not call back the dead. You don't call back the dead! Nor is it true that a medium can call anyone back from the Spirit world to communicate. This is a false statement. A medium does not bring your loved ones to you, but rather you bring your loved ones with you to the seance room. Your sympathetic relationship becomes manifest and known to you.

It is said that we are not to disturb the dead. We do not disturb the dead. Rather it can be said that oftentimes the dead disturb the living, for various reasons. In stepping out of the physical body into the world of Spirit—a dimension removed from the dimension of humanity—we must understand one thing . . . that it is natural for the Spirit to speak. It is just as natural for the Spirit to come back and appear as the same identical individual that he was before he left the flesh. He, or she, can be a progressive, or a non-progressive entity, just as he chooses.

So therefore it cannot be said that the ego or soul cannot come back to communicate. This would be rather silly . . . foolish . . . asinine . . . in these days when we have so much proof in society and in science that will well authenticate all these manifestations when catalogued and presented in the right and proper manner. The Spirits manifest because they want to let the people know that they still live. Oftentimes people do not seek the Spirit, but the Spirit seeks them, and they have the apparitions, materializations, etherializations,

premonitions and various other phenomena they did not ask for, but were given by Spirit. This is proof to you that you do not necessarily call back the dead. They come because they want to let you know that they still live.

o *Margie, what is the difference between a psychic and a medium?*

A psychic is one who is able to tune in on the psychic realm, a realm so constituted by the mind of the individual. Through the actions of the individual, he has produced a result that is seen in the psychic atmosphere that is peculiar to him. This therefore casts a shadow of his thought, which is a result. These things are seen by psychics. A psychic is a clairvoyant. A clairvoyant has "second sight," or what we call the "sixth sense." This was a common thing at one time in our evolution, but has been lying dormant because we no longer depend on it.

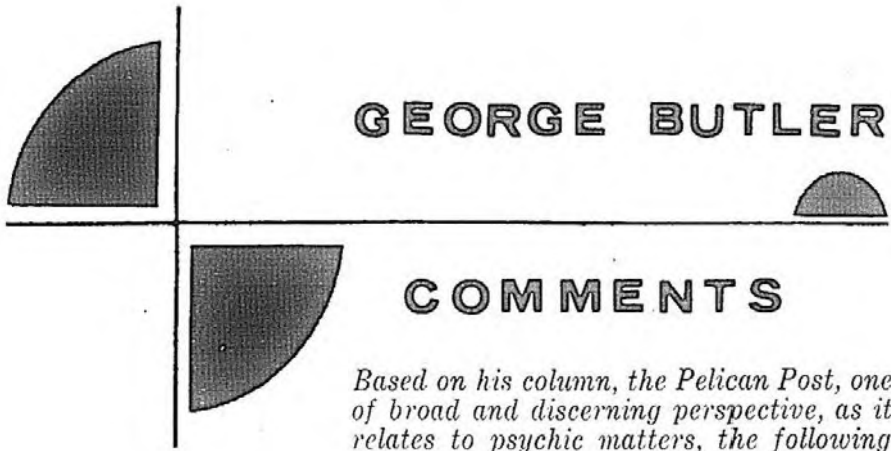
On the other hand, a medium is one who is worked upon or played upon by Spirits, be they good or bad.

o *Can anyone who attempts to unfold his mediumistic powers become a medium?*

Absolutely not. Only a very small percentage of those who are desirous of becoming mediums ever fully develop or achieve their desire. This is the unfortunate thing you find among professional mediums today, assuming they themselves are fully developed. They hold classes for unfoldment to have mediumship, but very few ever develop it. This is a great disappointment to those whom the medium's guides often have unduly encouraged to sit for development, indicating that they would become a trumpet medium or have physical mediumship. A very small percentage, in proportion to those who sit for development, ever get it.

o *Margie, what quality characterizes the successful psychic?*

To begin with, the faculty of clairvoy-
(Continued on Page 21)



GEORGE BUTLER

COMMENTS

Based on his column, the Pelican Post, one of broad and discerning perspective, as it relates to psychic matters, the following excerpts appear with the permission of George Butler, author and staff writer for the Herald, Bradenton, Florida.

ARE PSYCHIC WARNINGS SO RARE?

STRANGE WARNINGS have been given—just in the nick of time—to save many persons from disaster. There are countless cases in psychic literature of individuals who owed their lives to some mysterious warning.

For example, movie actor James Cagney once wrote in a film magazine that his life was saved because of a spirit warning from his dead father.

Cagney and his wife, Billie, were driving to San Francisco at speeds up to 85 miles an hour—they wanted to arrive in that city at a certain time. As the car raced along, he had nothing particularly in mind but reaching his destination and having a good dinner.

Suddenly, he heard a voice in his car say, "Take it easy, kid."

He took his foot off the accelerator and glanced at his wife, thinking at first that she had spoken. But she appeared puzzled and asked if he had heard another person's voice.

Cagney admitted he had, but he stepped on the gas again. As the speedometer needle again hit 85, Cagney heard the mysterious voice shout, "Take it easy, kid."

Amazed, Cagney told his wife he recognized the voice as that of his dead father. She replied that she had recognized it also.

Cagney related that he was driving slowly, heeding the spirit warning, when he saw—lying across the road ahead—a house trailer that evidently had broken loose from a car a short time before.

The movie star saw the obstruction in time to avoid a collision—something he could not have done had his speed been 85 miles per hour.

A more famous instance concerns Britain's beloved Queen Victoria and how she

was saved by a quirk of fate.

She was on a train speeding through a thick fog. The queen was anxious to return to Buckingham Palace at the earliest possible moment, for affairs of state had taken a turn for the worse.

The engineer was driving the train as fast as he could, consistent with safety, but it was a dangerous trip at best. Patches of fog cropped up in glare of the headlight—fog which replaced the drizzling rain that marked most of the trip.

Back in her coach, Queen Victoria was holding an emergency session with two of her advisors who had brought her news of the latest development in Parliament.

Suddenly, the engineer was startled to see ahead of him in the fog a black figure waving its arms frantically in the white funnel of light from the train's headlight.

He slammed on the brakes and brought the train to a shrieking halt. What was wrong? The queen's armed guards checked their guns and took their positions. A steel shutter dropped into place at the window of her coach. Every precaution to prevent an ambush took place in seconds.

The trainmen scrambled down to determine the nature of the emergency. Who was flagging them so frantically—and why? The signaler had vanished . . .

The conductor walked ahead a couple of hundred yards and discovered the danger—a railroad bridge had collapsed into a

swollen stream. Death had waited for the queen's train about six hundred feet from where it had screeched to a halt.

No trace was found of the strange figure in black who had prevented the disaster . . . until a member of the train crew was startled to see a moving black shadow in the headlight beam.

He climbed up to check the headlight itself and found the answer—or part of it. A giant moth was flattened out over the headlamp, its outstretched wings still moving feebly with the last of its strength.

The flapping of the moth's wings had cast the shadow that alerted the engineer and stopped the train on the brink of disaster.

It can still be seen in a London museum—the moth that saved the queen.

A weird story of three young men being saved from death in mysterious fashion was reported in a Scotland newspaper on April 16, 1961.

The trio told the Glasgow Sunday Mail they were driving home to Hamilton from a village dance when they saw a "tall, ghostly figure" appear in middle of the lonely country road. Its arms were outstretched, as if signalling the car to stop.

The driver, Edward McDonald, explained that he and his two companions had tried a shortcut home and lost their way. As the road was too narrow to permit the car to turn—and trees were on either side of the road—they were forced to go on.

McDonald said he had just slowed down when a huge phantom figure appeared in front of the headlights. He noted the lights seemed to shine through the figure.

Terrified, McDonald tried to drive through the figure, but it glided alongside the car. Then, the car engine stalled mysteriously and the driver braked to a stop. The figure then "seemed to melt away."

The three young men peered out the car windows and saw the reason for the ghostly warning . . . if they had traveled another two yards, the vehicle would have plunged down a 150-foot ravine into the Clyde River.

Many have received such mysterious warnings of impending danger. One wonders if they served to make the recipient become more aware that there is a world beyond our five physical senses, one even more real than might at first be suspected.

WATCH FOR THAT DATE!

Chimes is happy to announce the inauguration of a new method of mailing designed to improve service to its subscribers. One of the features that should prove helpful to subscribers, as well as the Chimes staff, is inclusion of the expiration date on the last line following the mailing address. After delivery of that issue, the subscription will expire. Subscribers who wish to be assured of enjoying uninterrupted service should forward renewal payments to Chimes well in advance of the expiration date indicated. Be sure to watch for that date!

Ed Bodin's COLUMN

BELOW IS A COPY of the pastel chalk painting of White Eagle of the White Brotherhood done by Mrs. Winifred D. Hynds of Chesterfield, Indiana, verified by the Spirit guide, White Eagle, of well-known medium, Rev. Clifford Bias of New York City.

Mrs. Hynds has the spirit assistance of her son, Buddy, who has grown in Spirit since his leaving the Earth plane at the age of five years. Her husband is Dr. Durward S. Hynds, Spiritual healer and foot specialist. Mrs. Hynds claims to get inspiration from trees which emanate healing power such as believed by the Druids of thirty centuries ago.



• White Eagle .



PRAYER WHEN DRIVING AN AUTOMOBILE

Dear Lord—this is Your car. I dedicate it to Thee. Put Your hands on the steering wheel along with mine and ride Thou with me through the busy streets and highways. Protect this car and its occupants from all danger and accident. Give us safe and pleasant journeying. Keep us from getting angry at other drivers, for anger causes accidents. Help us to be polite and observe the rules of the road, for in doing so, we contribute to safety. Let our driving be a pleasure and not a strain. May this automobile be used to Thy glory at all times. Amen.

—from the booklet *Prayers for Every Need*. Foundation for Christian Living, Pawling, N.Y.

A QUIET WORD

*A quiet word sometimes awakes and sings.
A word we had not thought to fly its
length
Sometimes soars far on faith-uplifted
wings.
In its own gentleness it finds a strength
To banish doubt and gloom and lift despair
From some heart needing just that word
somewhere.*

*So let us keep our faith in little things:
A quiet word sometimes awakes and
sings.
—by Evantha Caldwell*



OUR BELIEF

*How beautiful our belief
Let it shine forth in
Every thought, word and deed
So others will ask what
Brought this to our being: then we
Can with great relief
Expound our pet philosophy, in
Simple, honest style
That all who hear will listen and
Linger a while in our vibrations
So the Spirit folk may hear and fill
Our mouths with wisdom
To banish the listener's fear.
Most folks have fear of life
And death, some churches help the score—
Except our own, which teaches that
Love unlocks the door.*

—by Edith S. Marsh

Dedicated to David B. Vogler, a dear Chimes friend and co-worker, who passed to Spirit in April of this year.

THE CURTAIN FALLS

*There comes a time for all of us
When we must say good-bye
But faith and hope and love and trust
Can never, never die;
Although the curtain falls at last
Is that a cause to grieve?
The future's fairer than the past
If only we believe
And trust in God's eternal care—
So when the Master calls
Let's say that life is still more fair
Although the curtain falls.*

TEN HOURS . . . OR TEN MILLION YEARS?

• By Daniel Boone Herring



*O this is the dawn of a perfect day
A day that's just begun
The Indwelling Presence whispers low—
"THOU ART MY BELOVED SON."*

*O the sweetness of this Inner Word,
O the joy, the peace it gives,
'Tis my Indwelling, Risen Lord
And I know my redeemer lives.*

*So away with clouds of fear and doubt
For the day has just begun
And joy-songs ring within my heart
FOR THE FATHER AND I ARE ONE.*

AT NIGHT, when we are about to go to sleep, we are to remember that as far as we are concerned we are about to die; for to us, the universe will be blotted out, and our own sense of awareness (which is life) will be blotted out. We have no way of telling whether it will be ten hours or ten million years hence when we awake. But we shall awake . . . and when we do we shall be renewed, and the awakening shall be our resurrection from the dead.

This is the time when Jesus said: "Father, unto Thee I commend my spirit."

So, at night when you are about to go to sleep it is wise and good to let the mind dwell upon the cosmic unity and upon the cosmic fact that you are one with God, and so the mental process of thought which is permitting the idea of this unity to flow through your mind is good.

I use these words . . . my own formula (not an affirmation) . . . to do this: "I am unified with the one infinite life and wholeness."

This mental practice is casting the burden upon the indwelling "I Am," which is God; and while you are thus "dead" the sum of all you are as "me" and "I Am" will order themselves according to the pattern of the Christ.

(You will find more fresh and inspiring material in *Arise and Walk* by Daniel Boone Herring.

It may be purchased from Chimes at \$2.65 postpaid, plus 10c sales tax for California residents.)

LESSONS FOR STUDENTS . . .

HOW SELF-PROJECTION MAY BE ACCOMPLISHED

RECALLING FROM our last discussion that "thoughts are things" . . . that they have a definite shape and color the more advanced student can see clearly as any object, it begins to make sense why it behooves us to project the type of thought-self of which we would not be ashamed.

The reader doubtless will recall the case of "Dr. Jekyll and Mr. Hyde" by Robert Louis Stevenson, (a most important case for all students to study). Here, as we know, the original individual finally became two. Dr. Jekyll developed another self, calling himself Mr. Hyde. Dr. Jekyll was kindly, helpful and sympathetic; Hyde was evil, malicious and wholly repulsive.

These two selves were developed in the original person, and the split between them became greater and greater as the months went by. Finally Mr. Hyde assumed complete supremacy and Dr. Jekyll vanished forever. In this case it was not a mere change of personality which could be accounted for on any psychological grounds; it was an actual identical transformation. Apparently there were two separate bodies which were transformed one into the other.

Suppose now, that the good self, Dr. Jekyll, also the bad self, Mr. Hyde, existed as separate, mental beings, each with the power of self-projection. They would each create, by their own thoughts, a separate body, and this being would resemble, in outward appearance, the thoughts which created it. Cases of this character might, therefore, exist, and might conceivably be explained on scientific principles.

We must be careful, then, of the character of the thought-self which we build up, for if this resembles outwardly its inner structure, we may (many of us) come to resemble monstrosities rather than human beings, at some stage of our development, when the plane is reached where thoughts predominate and shape the expression of the self.

PRACTICAL INSTRUCTIONS FOR SELF-PROJECTION

This inner, etheric body, which is expelled to a distance by the power of will, in cases of self-projection, may be released and projected by the student after a certain amount of practice. He should go about this cautiously, feeling his way, as it were, but proceeding more or less along the following lines:

Place yourself in a perfectly composed attitude, either on a couch or in a large chair. Close the eyes and breathe deeply for a few minutes, all the time holding the mind on a central point of concentration. Travel over your body in thought, and at each point or spot dwelt upon by you, *will* that your etheric body becomes detached or loosened from its connection with the physical body. As you begin to gain control of this process, you may hear or rather "sense" a process of separation taking place, resembling a "click," and inwardly feeling like the disconnection of an electric current. When this has been completed at one point, travel to another. Do not try too many on any one occasion, and always be sure to restore by an effort of will the original connected condition before you terminate the experiment.

After you have gone round your body in this way, and have succeeded in disconnecting it more or less completely, you should then call up before you, in space, a certain distant locality, such as the room of a friend, and, throwing the whole force of your being into a single determined effort of will, force yourself mentally to leave your body and travel to the locality before you. If you feel that you are losing consciousness, or that everything is "going black" before you, discontinue the experiment at once and return to your physical body. If you can keep your self-consciousness active, you may safely travel to any distance — feeling assured that you will be able to re-

The optimist is right . . . and the pessimist is right. The one differs from the other as light from dark . . . yet both are right. Each is right from his own particular point of view, and this point of view is the determining factor in the life of each.

WHICH IS RIGHT FOR YOU?

The optimist has the power of seeing things in their entirety and in their right relations. The pessimist looks from a limited and a one-sided point of view. The one has his understanding illumined by wisdom. The understanding of the other is darkened by ignorance. Each is building his world from within, and the result of the building is determined by the point of view of each.

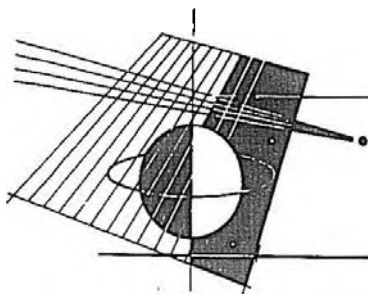
The optimist, by his superior wisdom and insight, is making his own heaven, and in the degree that he makes his own heaven, is he helping to make one for all the world besides? The pessimist, by virtue of his limitations, is making his own hell, and in the degree that he makes his own hell, is he helping to make one for all mankind?

You and I have the predominating characteristics of an optimist, or the predominating characteristics of a pessimist. Hour by hour we are making our own heaven or our own hell, and in the degree that we are making the one or the other for ourselves, are we not helping to make it for all the world besides?

—from *The Tree of Life*
by Christó T. Stoikas

turn whenever you want to and reanimate your own physical frame. All this, of course, takes time and persistence of development, and cannot be acquired in a few days. The student should advance cautiously, never allowing himself to lose consciousness at any stage of the proceedings. When he has acquired this power, he will have in his possession a wonderful knowledge, and a means of acquiring information and spiritual insight which others, who have not developed it, are totally unable to comprehend.

(The foregoing are excerpts from *Your Psychic Powers and How To Develop Them* by Carrington which may be purchased from Chimes, \$4.15 postpaid.)



Psychic Experiences

MY SON'S WARNING OF THE ALASKAN QUAKE

• By Dorothy C. Holifield
Minneapolis, Minnesota

It had been Christmas eve since hearing from my son, Larric, by phone at that time when he was in Washington, D. C. As he travels a lot, in February I heard from him next via airmail from Houston, Texas. At the time I wondered . . . where shall I hear from him next?

Beginning seven weeks before Alaska's earthquake of March 28th, I started to receive warnings of some type. After staying up to watch the late, late show on TV one Saturday, having said my nightly prayers and read my Bible, I prepared for sleep. Just as I snuggled up to my pillow, I heard a very hard knock at our door. Thinking that I had awakened my husband as I had retired so late, I asked him if he would see what was at the door. Before getting up, he turned over in bed to listen for another knock . . . but there was none. So we decided that it might have been a warning that his father had passed over, having been quite ill. Just as we had adjusted ourselves to settle down to a good night's sleep, the telephone rang loud and clear. I answered it on the first ring as it was by my side of the bed, and I was facing it. When I picked it up, the line was dead . . . no answer. So we assumed by that time that our angelic spirit friends were just preparing us for news of the passing by telephone or telegraphic notification. Then the exact same thing happened every night for seven consecutive weeks, always between 2:30 and 3:30 in the morning . . . one loud knock, and one ring on the telephone. By that time we had given up wondering what it was all about. When the twenty-first day came along, I had given no more thought to the knocks and the rings, and was going about my usual housework when I happened to look out one of the windows. Directly across the street, standing on a sidewalk, was a boy that looked like my son. Living near a park, I thought it might be one of the children who played there, and dismissed the impression of the likeness from my mind. I turned back to my work, and in doing so, there flashed across my mind the thought

that it *was* my son, but that it was his spirit body standing out there. Quickly I went back to the window and looked to see if he was still standing there, and sure enough, he was. There were no others in sight, so I just stood there watching the boy to see what he would do. I must have stood there a half hour just watching him, and as he made no move to cross the street and come home, I thought he must be trying to out-wait me, trying to show me what strength and power he could maintain, since he was very good in many phases of spiritual unfoldment. Then I thought . . . maybe he's lonely and just needed to see me. So I went to the front door and stood there in full view. For a long time he didn't move a muscle. When he did, he made a quarter turn, a half turn, then a turn in the military manner, returning to his original position, only this time he held his two hands together as though he were cradling something in them, with his head slightly bowed and his eyes looking upward. About that time I became real concerned as to his physical welfare, and I called out to him to ask if there were anything he wanted. But I received no answer or gesture in reply, so I called out again, and asked that he come across the street if I could help him in any way. I must have scared him off with that, for suddenly he turned to the north and walked away, looking back at me for as long as he was able until disappearing midst the bushes and the house next door. After that I didn't see anything further of him.

Being a Spiritualist by faith and religion, I knew my spirit friends were trying to tell me something by the knocks and the rings, as well as with the appearance of my boy, but I couldn't be sure of what it was. My thought was that possibly he had been in an accident and had returned to me in his etheric body, though it never entered my mind that he had passed on. In talking with a few friends who share my beliefs, they concurred with what my own appraisal of the phenomenon had been.

Then what should the 5:30 p.m. news-

cast bring but news of the Alaskan earthquake! It had been about 4 p.m., Minneapolis time, that I had seen my son clearly, though I had no inkling whatever where he was at that time. Immediately I thought he must have been in that quake, so I called a friend in this work, and she agreed with me. She suggested that if I did not receive any news of him within three days to submit his name to missing persons to see if they could locate him. However, there was no need to do this, for in the meantime my son telephoned, and as I wasn't home, talked to my daughter. He wanted to let us know that he was okay in case we worried about him. Where did he call from? Alaska, of course. He had not been in the area where the worst damage had been done, but he had been quite badly shaken up. How long had he been there? Seven weeks right to the day from the time my warnings began and the quake occurred.

Because I enjoy reading Chimes so much, and the experiences others have reported along these lines, I thought others might enjoy reading one of mine. As I truly derive much benefit from my Chimes each month, I look forward eagerly to its arrival and feel so grateful to all the contributors who have made it interesting and worthwhile.

BOUND TO THE EARTH

• By Rev. Nioba Thelma Pinkston
Bakersfield, California

When I was a very small girl I had this dream . . . or was it a dream?

I was with Jesus, and we were standing on the ground a few feet apart. Then Jesus said to me: "I must go now." I asked Him if I could go with Him. He said, "If you can make it, come." He started upward, and I started too, but my feet became entangled in the telephone wires, and I watched Him until He was out of sight.

Through the years this vision has always been fresh in my mind. I wondered why I had been stopped from going with Him. Recently I was told in the inner ear . . . "Now—you see why you had to wait. The telephone wires are instruments of communication. Your feet were held for this purpose, and you have brought the Divine Message to all the earth. Many have come to Jesus by your ministry and love. God has chosen you for this work, and now He says, 'Well done, faithful one, you shall soon rest from your labors.'" I thank God for the privilege and blessing of serving in His work.

A PROBLEM THAT we hear a great deal about these days is the unreasonable psychic influence of one person over another.

We know definitely that psychic influence can exist, and we know also that in the vibratory life of man, this influence seemingly can be transferred from one person to another. We can send negative or destructive thoughts to each other, or be the recipient of negative or destructive thoughts of other people.

However, this situation has been greatly exaggerated in the public mind. The fact is that nature has given us, from the beginning, the instruments necessary to protect against such a situation. The moment man was individualized as a self-conscious being, nature had to provide the means for the preservation of self-consciousness. The moment the individual's destiny was placed in his own hands by the development of his own powers and faculties, nature had to assure that this power could be preserved and that the individual could not be subjectively deprived of this authority by deceit. Nature, therefore, does not offer any machinery by means of which one person can truly take over the life of anyone else. What appears to be this process, is usually a series of psychological circumstances, but these psychological circumstances also have their vibratory equivalents, because every psychological mood is itself a rate of vibration, and every psychological image, including a dream image, is also a vibratory entity; and every vibratory entity comes into existence around a core or center of conditioned energy.

Let us assume for a moment, then, that a situation arises in which it would seem that one person is attempting to control, dominate, or overwhelm another. Usually such domination has to originate in a comparative difference in the energy strength of two persons. The dominant individual seems to be more aggressive, more positive, more active in terms of vibration. The dominated person is more receptive, more negative, and more easily influenced. This in itself does not necessarily mean that domination is inevitable, but it means that the weaker person has poorer fortifications with which to defend himself against attack. Actually, it does not require as much strength to defend a situation as to assail it. In other words, if you have a couple of hundred faithful soldiers inside the castle, you can hold it for a long time against an enemy of maybe ten, fifty, or a hundred thousand. It has been known to happen that a castle has been defended successfully against an opposing army of a hundred times its own strength, because the defender has every advantage of location and

is in the best position to protect his own goods. The assailant must always, to a measure, come out into the open, go across dangerous terrain, or find some way to breach the walls—all of this under the fire of the defender.

In a psychic situation you have the same condition in substance. It does not require as much strength to protect the person as it does to assail him. The real problem that arises is the same as in the military situation, as explained by von Klauswitz, and that is that if the opposing army can intimidate the defender, this is one way to destroy him. Therefore, the opposing army may send a messenger to state its strength and say that it is not possible for the defender to defeat it, and hope in this way to avoid the entire conflict and take the city. This is a common occurrence in thinking also, taking the form, in mental or psychic malpractice, that some individual claiming to be able to practice it issues his ultimatum and starts to terrify negative people. The moment we become afraid of anything, our defenses begin to crumble. Almost immediately our vibratory energy is reduced. Fear causes that which we fear to come upon us. Therefore, the first thing we have to do if we want to impose on someone else is to frighten that person; and the most common way we can get into trouble is to allow ourselves to become frightened.

In psychic problems, there is always a fear factor due to the unknown. It has not occurred to us that the unknown is actually one name for God. We always tend to associate it with mystery or terror. Actually, we are living in a universe of immutable laws, whether we know them or not, and the unknown is just as lawful as the known; but we have to believe this, and somebody else has to shatter our belief in order to hurt us. So the person who thinks that he might be in danger of psychic malpractice of some kind must have certain attitudes. *First*, he must believe that this malpractice is possible. *Second*, he must believe that the particular adversary at the moment is capable of doing it. These are not the same thing, by the way. And the *third* important point is that this belief must weaken the individual to the degree that he is no longer able to orient his own thinking and emotions. If he is no longer able to have faith in those values which are real, he opens himself to this influence.

When a person opens himself to this influence, what really happens? Nature does not normally permit this condition that we commonly call psychic malpractice, and in my own experience, this problem has nearly always summed itself up in a very simple pattern. The individual who would

What is Unreasonable Psychic Influence?

like to be so strong and dominating as to work malpractice on another, is most likely incapable of anything but a bad idea. Instead of being a black magician who can raise spirits at the crossroads at midnight, he is just a foolish little individual who has read two or three books on black magic and is out to conquer the universe. In almost every instance, the so-called evil agent is pitifully ignorant and weak himself. He is very stupid or he would not want to do it in the first place. Having started from a wrong premise, actually he has very little energy with which to vitalize his project. This, however, may not be known to the victim. The victim, seeing this image of terror rising before him, immediately begins to abdicate leadership over his own life. In a little while, imagination steps in and endows the sorcerer with every power conceivable, until the victim actually bewitches himself. He creates an image of his adversary within his own consciousness, endows this adversary with every attribute of Svengali and Dracula, and proceeds to be frightened out of his wits. He then sets up a whole series of psychic processes within his own nature, resulting in the appearance of all kinds of apparently phenomenal conditions. He has visions and dreams. He feels presences. He is continually disturbed and annoyed, and is quite convinced that the other person is a great success at plaguing him.

Such persecution is possible only because it consists of a subjective domination by a pattern set up within the victim, a subconscious situation in which the victim has gradually built up a negative controlling factor. It is the exact reverse of what might be termed the development of religious insight. Whereas religious insight continually builds up a constructive or idealistic pattern to life, the so-called black-magic attitude is forever building up a negative pattern, gradually creating a personification or embodiment of evil within the subconscious of the person. This, once reaching a certain degree, becomes a psychologically obsessing situation, and it is almost impossible to tell this person that he is not the victim of somebody else—especially if he has evidence that the other person wants to do it. The combination is almost beyond calculation.

It is also quite possible that the psychic pattern of an individual may reach us sub-

• By Manly P. Hall
Los Angeles, California

consciously, that this individual's thoughts or feelings may gradually and slowly work into us, but this operation in itself is not too serious or too important unless we have nothing with which to meet the invasion. If the individual has a reasonably strong character, if he knows what he believes and his thoughts are clear, the pressures of other people around him may reach but will not markedly alter him. He will immediately draw upon his own resources to counteract the situation. In other words, he has his own psychic self-defenses by means of which he is immune to practically any negative or evil force that can reach him.

In various fields of psychotherapy, there are persons whose energy fields have been so carefully and really remarkably trained that these people can do extensive and valuable healing work. They can voluntarily release certain parts of their own energy fields to help others in trouble temporarily. This field of therapy should not, however, be regarded as hypnotic. There is no hypnotic factor actually. It is simply the possibility of a psychic transfusion—much in the same way that we may have a physical transfusion of blood—but this transfusion is not permanent. It can only assist the individual by sharing energy. We also have a tendency, unconsciously or subconsciously, to share energy with those whom we love and respect, or with causes for which we have great enthusiasm. We can unite energies in various ways, and such a union of energy is behind the idea of public prayer. We know that Mesmer, working with the healing problem, would have groups of persons form chains and unite their energies to help someone ill.

These types of energy exchanges do exist and can have constructive value, but for the most part, the individual's energy field is up to himself to take care of. It is up to him to protect it in every possible way, realizing that it is his protection not only against physical problems, but also against the invasion of the mass mind, which to us today is particularly important. We have a highly disturbed world—a world of people whose thoughts are of varying degrees of intensity, but who, in desperation, find tremendous intensification of their psychic energies. This desperation is not true strength; it is a kind of strange toxic pressure. In a world in which maybe two or three billion persons are greatly disturbed

at one time, where the securities and values of life become undermined more rapidly than we are able to build defenses within ourselves, it is true that sometimes the individual is very close to drowning in a common sea of negative energy.

Nature tells us that this is not necessary. Like most of the results of laziness, indifference, or carelessness, it is simply one of the more common symptoms of things. The individual today must therefore realize that unless his energies move from himself to form a *circle* or *aura* around him, he will find a constant inflowing of pressures from situations around him. He must either be strong as a unit within a situation, or the situation will likely seem to drown him. It will not actually do so, but he will pass through all the discomforts and misfortunes of feeling that this is occurring. So it is very important, wherever world disturbances or world pressures exist, for the individual to preserve and maintain, so far as is possible, the source of his own psychic strength. It is necessary for him to do what has always been done in this area—namely, to *confront all negation with a positive value*. Unless he does so, he cannot defend himself adequately. He will be demoralized, and the more he is demoralized, the more he will be receptive to common trouble. He becomes a participant in a general negation, and the more he permits his own nature to become negative, the more fearful he becomes, the more disgruntled and anxious he becomes, and the more likely he is to impair his own energy fields.

If we want to stay as well as possible, we have to preserve the vibratory integrity of our own lives, and we must do this in the same way, perhaps, that we keep a good television set in order. If it gives us trouble, we have to do something about it. If a tube burns out, we have to put in a new one, and we have to make sure that it tunes in properly, that the images are clear, and that we are getting the program that was intended. If we do not like the program, we also have the glorious privilege of turning it off—a privilege that we do not exercise as generously as we should. This is also true of ourselves. If we find ourselves getting into a mood, if outside pressures seem to be moving into us in an unfortunate or dangerous way, if it looks as though we are headed directly into trouble, we always have the glorious possibility of turning the situation off. It is not inevitable that any individual has to be demoralized by the fears of others. It is not inevitable that we have to expect the worst because someone else does. It is not inevitable that we have to sit around and more or less terrify ourselves by a constant nega-

tive approach to world affairs, to news, to local conditions, or to the delinquencies of our politicians.

A problem involving psychic energy does arise when fatigue enters in. Whenever this symptom of the inability to meet situations and circumstances arises, the individual may be frustrated rather than exhausted. He may be locked within a pattern that is not giving him opportunity for psychic integration. Every one of these energy problems finally reveals that nature is in a benevolent conspiracy to provide us with all the energy necessary for what we need to do, what we should do, and what will contribute to our proper growth; but finding us doing things that are not good—failing to make decisions that should be made, failing to correct situations that must be corrected—nature then seems to withdraw energy and create a fatigue syndrome. The individual becomes tired. He loses the dynamic desire to do the thing that he should not do. If he has no other outlets, he is blocked. If, however, he transforms his own patterns of life, even to a small degree, calling upon new energy resources, he is often greatly surprised at the benevolent results that follow.

Above all other psychic factors, we must realize that the individual is created as a complete energy unit. For various reasons, things can happen to this energy unit, just as the body can be afflicted by accidents, but nature itself is exceedingly watchful and careful and does everything possible to restore damage if it is at all possible. Nature, however, does demand that this energy field be used properly. It demands that the individual shall live in accordance with the laws governing the constructive expression of energy. If he will do this, nature will support him to the very last, and probably extend his life more than might otherwise be expected.

In every case we have to realize that clear, constructive, creative thinking, thinking in terms of solving rather than excusing, thinking which in itself injures no one, thinking that is free from vengeance or hate or any negative implication—this type of thinking is the greatest protector of mental energy. It prevents the individual from gradually losing control of his mental faculties. It prevents the appearance of violent and destructive prejudices.

If the individual will truly follow the principles of right character—if he will keep his philosophy, his faith, and his ideals clear—one of the inevitable results is the abundance of the magnetic field in his own personality. If he is at peace with himself, if he is in a sympathetic under-

(concluded on page 34)

How Can the Power of Sound Affect You?

7

THERE ARE MANY laws in life that man does not understand. If he did understand, he would not do many of the things that he now does.

Have you not noticed how you react to sound, or sound affects you? If you study the process of physiological events taking place when you hear, it is no less complicated than that occurring when you see. It is most interesting to trace how sound waves in the air become converted into the vibrations of the eardrums, then into movements of levers in the middle-ear, then into waves of fluid in the inner ear, and finally into neural impulses in the phonoreceptor elements from which the neural impulses reach the brain.

From all this you will see that it is vibrations that play the important role, and everytime you speak you set in motion these vibrations which we call sound. These sounds are picked up as symbols for words, and in this manner we are able to communicate with one another.

In a way it would be true to say that we feel, as well as hear, sounds. If you are listening to someone speaking in a foreign language, you can be affected by the sound of the voice even if you do not understand a word they are saying. So it is not only the spoken word that can hurt or delight us, but all sounds. Take, for example, a dog barking at night, or perhaps when you are feeling particularly sensitive. Doesn't the noise seem as if it is actually hurting you? In fact you may even say, "I will go mad in a minute if that dog does not stop." If you had extra-sensory perception and could see these vibrations you would find that the 'yap, yap' of a high-pitched bark actually forms in the atmosphere as it shoots forth well defined sharp-pointed projectiles which strike with a severe shock upon the fine astral (feeling) bodies of those in their neighborhood. This is the reason for the extreme nervous irritation which this constantly repeated sound often produces in sensitive persons.

It is the sharp-edged sounds that seem to affect us the most, because we do not react so strongly to the more rounded

• By Bethwyn Taylor, Australia

sounds, such as the deep bay of the bloodhound which throws off beads like ostrich-eggs or footballs. These being slower in motion are far less calculated to injure. A flock of sheep frequently surrounds itself with a many-pointed yet amorphous cloud of sound which is by no means unlike the dust-cloud which it raises as it moves along. The cooing of a pair of doves throws off a constant succession of graceful curve-like forms which resemble the letter 'S' reversed.

Some people may wonder what we mean when we talk about the astral or feeling bodies. Perhaps you can see by the analogy of what the scientists today call the "Van Allen" radiation belt that surrounds the earth, and how atomic explosions cause holes to be torn in it. We have a similar radiation belt, or zone, around us. Some call it the human aura, and in a like manner indentations can be made in it too. Fortunately this aura is made of fluid-like etheric substance and can restore the shattered parts, without permanent damage, but every act of restoration depletes us of some of our vital life force. Bombardments of sound that come from other people and objects really affect our radiation belt, particularly if they are harsh, sharp or heavy, and many people are suffering from this nervous depletion without being aware of it.

The tones of the human voice also produce their results—results which often endure long after the sounds which made them have died away. An angry ejaculation throws itself forth like a scarlet spear, and many a woman surrounds herself with an intricate network of hard, brown-gray metallic lines by the stream of silly meaningless chatter which she ceaselessly babbles forth. Such a network permits the passage of the vibration only at its own low level; it is an almost perfect barrier against the impact of any of the higher and more beautiful thoughts and feelings.

Another instructive comparison is that

between the forms produced by different kinds of laughter. The happy laughter of a child bubbles forth in rosy curves, making a sort of scalloped balloon shape of mirth. The ceaseless guffaw of the empty-minded causes an explosive effect in an irregular mass. The sneering laugh throws out a shapeless projectile of dull red color usually flecked with brownish-green and bristling with thorny-looking points. The constantly repeated loud laughter of the self-conscious ones creates a very unpleasant result, surrounding them with what in appearance and color resembles the surface of a pool of boiling water. The nervous giggles of a school girl often involve her in an unpleasant seaweed-like tangle of lines of brown and dull yellow; while the jolly-hearted, kindly laugh of genuine amusement usually billows out in rounded domes of gold and green.

It must not be forgotten, however, that there is the more beautiful side to sound also, as we all know who love to listen to music. Let me quote now from a brilliant clairvoyant, the late C. W. Leadbeater, whom I had the pleasure of meeting when I was a girl.

"Let us take, for example, the hidden side of the playing of a voluntary upon a church organ. This has its effect in the physical world upon those of the worshippers who have an ear for music—who have educated themselves to understand it, have no technical knowledge of the subject, yet are conscious of a very decided effect which it produces upon them. The clairvoyant student is in no way surprised at this, for he sees that each piece of music, as it is performed upon the organ, builds up gradually an enormous edifice in the etheric, astral and mental matter, extending away above the organ and far through the roof of the church like a kind of cattedalated mountain range, all composed of glorious flash-colors, coruscating and blazing in a most marvelous manner, like the Aurora Borealis in the Arctic regions. The nature of this differs very much in the case of the

(concluded on page 25)

BOOK REVIEWS

◦ HUNZA HEALTH SECRETS

By Renee Taylor

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How would you like to visit Hunza-Land—the land of Shangri-La—where men and women live to be 100 years old, staying youthful and active as long as they live, where a diet of certain natural foods has produced a nation of healthful, vigorous, joyful people? In this unusual book, world-traveler Renee Taylor takes you on an amazing voyage of discovery into the remote Himalaya Mountains to seek out the miraculous 2,000-year-old health secrets of the Hunzakuts. You'll see how this incredible race has evolved a way of living, thinking, and eating far superior to modern civilization . . . why there is no poverty, no crime, jails, police, or juvenile delinquency. To your surprise, you'll discover that the foods these people eat—foods that keep them strong and trim, with good-looking figures—are available to you right now, what they are, as well as recipes for using them. You'll also learn of the Hunza methods for attaining complete control over mind and body, a Hunza nerve control method to dissolve stress and tension in less than a minute, as well as many other Hunza secrets. This true life adventure of one of the few women ever to visit this "earthly paradise" proves once again that "truth is stranger than fiction."

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In taking stock of what the author has to say of his book, we learn: "I have seen so many wrecked and broken lives, where, had the people possessed even a slight knowledge of their own dispositions, they might have been saved, that I have felt it a duty to publish in a cheap and simple form the indications of character and tendencies which may be easily learned by a

study of these 'periods of birth.' I believe that any aid that may help towards the observation of character is not only useful, but even essential if one wishes to keep abreast and succeed in this age of ever-increasing competition. Those people who have some means at their command to learn their own characters and the dispositions of others must certainly be thrice armed in the battle of life, and consequently more successful than the people who know nothing of such things." And thus we learn of one more way in which to find and understand our place in the cosmos.

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Here are some of the dynamic laws of prosperity—hidden laws of nature—that Catherine Ponder has found and demonstrated that give us control over the little known and mysterious forces that dominate our life and fortune. THE LAW OF "RADIATE AND ATTRACT" that gives you the magnetic power to pull the treasures of life within your reach; THE LAW OF "VACUUM" that starts a constant river of blessings and riches flowing through your life; THE LAW OF "IMAGING" that creates whatever object or goal you desire . . . through the power of Symbolic Dominance; THE LAW OF "POSITIVE COMMAND" that gives you utter authority and mastery over the good things that you wish to enjoy in your life; THE THOUGHT-LAW OF "INCREASE" that brings under your firm control the Universal Force of Supply-and-Demand; THE LAW OF "LOVE AND WILL" which causes wonderful miracles of prosperity and joy to shower into your life and home; THE MAGNIFICENT LAW OF "PRAYER" that dissolves bitterness, brings protection, produces inner serenity. Set into motion in any life, these mighty forces can bring anyone the golden life of happiness and security that is their birthright.

◦ HERE ARE YOUR ANSWERS

By Flower A. Newhouse
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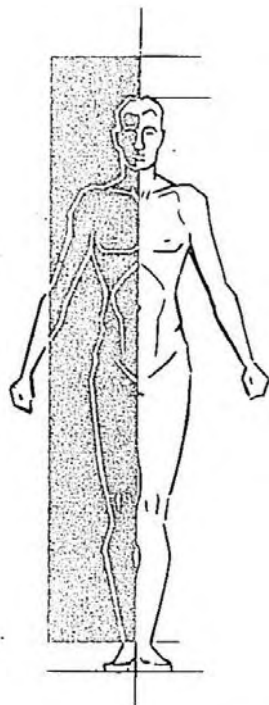
What are the inner causes of suffering and disease? Have we lived before? Why are some prayers unanswered? Are angels a reality? Are the teachings of Buddha for the western people? This is a sample of the hundreds of questions and answers compiled in this new book by the well-known Christian mystic, Rev. Flower A. Newhouse, co-founder and President of The Christward Ministry and the Questhaven Retreat at Escondido, California. Author of six other works on the inner aspects of life, Rev. Newhouse's books bring much spiritual comfort, guidance, understanding, and a soul-satisfying interpretation of the principles taught by Christ. For the truth seeker who may be uncertain of himself and his place in the scheme of things, this book offers much encouragement, insight, and inspiration. Scanning the subject matter, one may find profound, but thought-provoking answers on the topics of auras, the life after death, dreams, health and healing, the higher beings, special holiday meanings, spiritual initiation, karma, prayer, reincarnation, and programs for self-development.

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By Gordon Ambrose

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Dr. Ambrose is an acknowledged expert on the subject of medical hypnosis and its application to curative medicine, having written this particular little book, so he states, as an introduction to the solution of the many problems of childhood by hypnotherapy. It is especially directed to the student and general practitioner, as well as to those who specialize in child psychiatry, the psychiatric social worker, probation officer, speech therapist, and all who have the mental well-being of the child as their especial care. As Dr. Ambrose states, a speed-up in psychiatric methods is needed. Hypnotherapy offers a technique which will richly repay those who study the subject and who value the application of a therapy permitting the treatment of neuroses in children by qualified practitioners. It should be regarded as one more powerful ally in the fight against illness and disease, keeping in mind when using it, as Dr. Ambrose reminds us with the words of Aristotle, that "wisdom does not depend upon knowledge alone, but also upon intuition."



The Body Tells The Story

... OF WHAT YOU THINK

• By Dr. Cushing Smith
Detroit, Michigan

WHY DO WE GET FAT?

FAT IS NATURE'S protective blanket against heat and cold, since one of its components will not freeze at 32° and others will not decompose at 107°, the critical temperature of fever in the body.

Too much fat, called obesity, therefore, may indicate a desire for too much coddling in one form or another; while abnormal leanness may represent undue independence of any form of wise protection. To overlook these mental proclivities and place all one's faith in physical diet is merely to subject oneself to dieting for the rest of his days, since the underlying mental habits continue to add bodily bulk or to subtract it.

Nowadays the problem usually is how to keep fat down rather than to add more to the body. Fat is unformed, resulting frequently from lazy thought, which does not analyze, plan or prepare systematically. Excess fat is a burden to the body, frequently representing the carrying of unnecessary mental burdens of worry and anxiety, or applying unnecessary seriousness to simple situations. Conscientious persons are more likely to have problems of obesity than those who dodge responsibility and yet are not actually lazy in temperament. In the former case a slight meal may increase body weight, while in the latter a banquet every day will have little effect, unless the fear of getting fat takes over. Setting a standard of weight for certain heights is puerile, since the beauty of form, outline and color of the body depends not on poundage, but on spiritual thinking.

Treatment

Obesity is not part of the law of God, nor can the material concept of the body weigh heavily with Him. The body, or temple as it is known by Him, is sightly

and beautiful because that is true of all His creations. To put my body on the scales and weigh it is only to measure the pull of the earth's attractions upon my consciousness; in other words, the degree to which I am attracted toward matter and away from Spirit, God. The earthward gravitation of the senses is what I need to watch, rather than my diet, since God's sense of gravity draws me more and more to Him. It is written: "The body is more than a mere furnace to be fed proper fuel."

I intend to watch fatty thinking, sloth, laziness, self-indulgence and overconscientiousness as much as I do fatty foods. I can manifest physical beauty and proportion, knowing that both of these come from the Divine Principle, Love. As I put down unlovely traits of disposition I shall get rid of unlovely fat in my body. And that I intend to do — to fast from indulgence in false beliefs and desires, rather than merely to fast by avoiding certain foods.

God's sense of fat must be good; therefore, I can manifest just the right degree of it to externalize the beautiful form, outline, color and grace of my body. I shall eventually evidence the fact that as God's child I am not carrying unnecessary burdens, mentally or physically.

(Read Dr. Smith's self-revealing book, *I Can Heal Myself, and I Will*. Purchase from Chimes, \$5.15, postpaid, plus 20c Calif. sales tax.)

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Question: Although I have lived for many years and have read all kinds of explanations about the "hereafter," I still quake with fear whenever I think of what may happen to me in years to come. Can this fear be eliminated?

the question is asked . . .

**CAN WE ELIMINATE
THE FEAR OF DEATH?**

• By Dr. George LeRoy Dale
Unity School of Christianity
Lee's Summit, Missouri

Answer: No one knows how many years of mortal life he will go through, although he usually hopes that they will be many. Some persons believe that they can expect to live for threescore years and ten, because the Bible says that is man's span of life. Others work diligently in controlling body habits, hoping to extend their years beyond one hundred. Some believe it is possible to refine flesh cells until the cells become spiritual, undying substance, and thereby live as long as they desire. Some metaphysical students believe that it is possible for the mortal to "put on immortality" through eliminating human desires; others believe that man, created by God as an eternal, immortal being with an eternal, immortal, spiritual body, can live in any place of life he desires, being superior to earth, air, fire, and water.

Many persons have written books expressing their personal opinions about life hereafter. Many religions have come into being on earth, purporting to teach what should or should not be done to have a life of harmony and peace here or hereafter.

Jesus Christ instructed His hearers about life in the invisible realm, as well as the necessity of each person's learning more of Truth while living in a body of flesh here in this world.

"Flesh and blood cannot inherit the kingdom of God." This is a statement that often is ignored and seldom explained by metaphysical teachers.

Each person who is sincerely interested in having revealed to him the truth about life and death can learn from the Spirit within himself what is true if he will follow Hosea's instructions to Israel: "Take with you words, and return unto Jehovah."

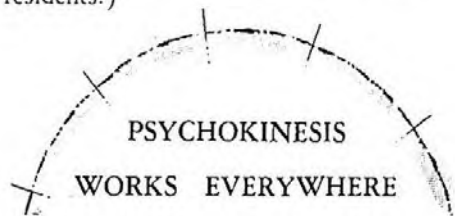
As a favorite Truth writer, Zelia M. Walters, has put it: "Of one thing we feel

sure: God is a God of love, and there are no fires of hell or eternal punishment for man to experience. So there is nothing to fear in this respect . . . In faith let us leave this search for a description of what will be. Jesus bade us be concerned with the call of today. The morrow is in God's loving care."

A prayer like the following will bring satisfaction and confidence to the soul:

The same mind that is in Christ Jesus is in me. All I need to know is clearly revealed to my consciousness, and I rejoice in my continuous eternal ongoing through any world in which I am living or shall live. I let God's will be done in me; I am fearless and free and always at peace within myself.

(Read Dr. Dale's helpful little book, "Special Methods for Attaining Spiritual Mastery," for many of the answers to the perplexities of life, inspiring affirmations and songs to lift the Spirit. \$2.15 postpaid from Chimes, plus 8c sales tax for Calif. residents.)



YOU HAVE OFTEN felt the power of psychokinesis at work in various environments into which you have entered. They either radiated harmony or unpleasantness to you. Those people most active in an environment directly influence the physical objects therein with their thoughts and words of harmony or discord, and you can feel and see the result.

Charles Fillmore (founder of Unity) has described how you may rightly use the power of psychokinesis for good:

Blessing the substance increases its flow. If your money supply is low or your purse empty, take it in your hands and bless it. See it filled with the living substance ready to become manifest. As you prepare meals, bless the food with the thought of spiritual substance. When you dress, bless your garments and realize that you are being constantly clothed in God's substance. The more conscious you become of the presence of the living substance, the more it will manifest itself for you, and the richer will be the common good of all.

The friend who sincerely prays for you is a friend who would sacrifice most for you in case of need.

—Russell Conwell

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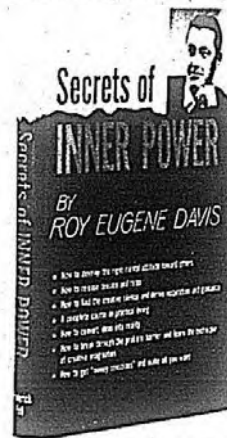
act instead of being acted upon . . . and, you learn to live consciously in the ocean of "mind-substance." When you do this, opportunity will present itself—business associates will be forthcoming—doors will open—all in response to your unspoken demand! You will learn to establish a new "self-image" and literally command recognition and success in any undertaking!

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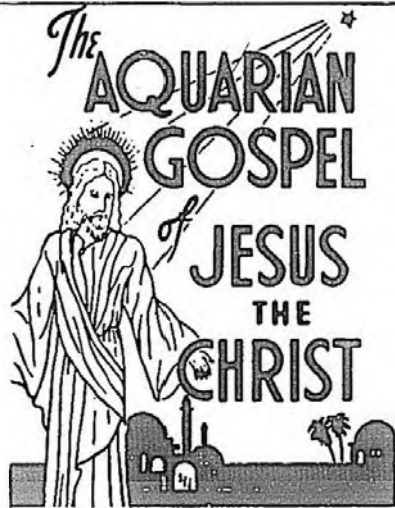
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MARGIE . . .

(continued from page 13)

ance, or the psychic faculty is one that exists within each one of us. In practically all cases, however, it is lying dormant because it has never been used. The successful psychic is a person who tells only what he sees. Nothing more. The natural tendency is, especially in the beginning, for a person with this ability to elaborate or to be carried away, even to the point where what he sees becomes meaningless. If he can refrain from overdramatizing, or being overcolorful, the person receiving the message will understand the message carried in the impression.

◦ Is it necessary for a medium to be in a darkened room for physical phenomena to unfold? Is it necessary to have a circle of three people or more?

It is necessary, especially at the beginning of one's unfoldment, to have at least three to sit if it is desired to produce physical phenomena, such as the moving of physical objects, rapping, or the levitation of a trumpet. The question was asked, is it necessary to be in total darkness. This is preferred by the entities of the astral world, since light dissipates their energy and they have to build it up. Since they have to draw from the vibrations of the sitters, this concentrated energy must be utilized to the fullest extent in producing sound, or in activating the voice box, or in doing whatever they are supposed to do for the occasion. If there is any light leaking into the room, the Spirits often will seal it off themselves for the reason that it dissipates their energy. Yes, it is necessary to begin one's mediumship in total darkness.

However, after one is full-fledged, so to speak, it is possible for levitation of the trumpet to be done in subdued light, or even in bright sunlight. Materialization, however, requires a red light, which is usually controlled by the Spirits themselves, who may lower it or make it brighter. Red seems to help keep the ectoplasm together, so that they may have more power.

(Margie and Philip would love to have you drop them a note sending them questions that have perplexed you. They consider it their privilege to be of service to aspiring souls on the Earth plane, as well as in the realms of Spirit.)

When you inwardly feel what you say, you give spiritual power to your words; what you say will surely come to pass.

—Christian D. Larson

(continued from page 20)

different composers. An overture by Wagner always makes a magnificent whole with splendid splashes of vivid colors, as though he builds with a mountain of flame of stones; one of Bach's figures builds up a mighty ordered form, bold yet precise, rugged but symmetrical, with parallel rivulets of silver or gold or ruby running through it, marking the successive appearances of motif; one of Mendelssohn's Lieder Ohne Worto makes a lovely airy erection, a sort of castle of filigree work in frosted silver. (C. W. Leadbeater, *The Hidden Side of Things*, Page 197, \$4.15 from Chimes.)

Now let us see what support we have for all this in our world today. Our medical leaders are saying that the noise of the large cities is having detrimental effects on people. Doctors tell many patients that they must be quiet. You see they have empirical knowledge of the effects of noise on the nervous system; they may not know how or why, but at least they see the results. It is the metaphysician or occultist that desires to go beyond this and find the true reason.

It often makes me wonder how the shop assistants can put up with the constant repetition of the Christmas music, especially when they are so busy. Of course, like everything else, it all depends on the sensitiveness of the person concerned. I guess many of the girls become immune to it, in which case it would have no effect on them. Then, too, some music is stimulating; I believe in factories there is greater output when music is tuned on while they work. We all know how an army, tired and exhausted, can march that extra mile while the band is playing. Not only does the regular beat of the undulations tend to strengthen the astral bodies of the soldiers, thus training them to move more strongly and in unison, but the very forms which are created themselves radiate strength and courage and martial ardor, so that a body of men, which before seemed hopelessly disorganized by fatigue, may in this way be pulled together again and endowed with a considerable accession of strength.

So you see how important sound or noise is in our life. Like so many other things it can be used to build up and beautify, or it can break down and destroy. Surely it is up to each one of us to watch what we say, how we laugh, and see that we are using constructively this wonderful power. If you know how to live in solitude and silence for a few hours each day, you will know what it is to be relaxed and happy.

(Reprinted from
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If you could look over our shoulders and share with us some of these poignant letters, you would see how from all walks of life, from all parts of the world, and from all age groups bruised hearts, perplexed minds, and wracked bodies cry out for peace, for understanding, and for release from torment. You could then begin to understand that which gives our day's labors the deepest meaning and our hearts the greatest joy is the time we spend with the Father, with our host of unseen friends and helpers in the world of Spirit, in sweet communion, in prayer and thanksgiving for the healing of all conditions, and for the perfect well-being of all who are concerned with us in this labor of love.

In whatever way you are impressed to contribute something of yourself to help carry on this Ministry, and to help with its expansion, be assured that with God — with Spirit — every single effort contributes to the good, to the upliftment of the whole, and though in this life it may not always be for us to know what progression is taking place, just as sure as GOD IS . . . untold good IS being accomplished as a result of your effort. With God there are no problems, and our every prayer contains within itself the answer to our every need. Together, daily . . . with Spirit . . . let us continue to build and beam the consciousness of KNOWING this Truth that sets all souls free from the bondage of fear, darkness and ignorance. Let there be light . . . and let it be sent forth from thee and me now unto all eternity.

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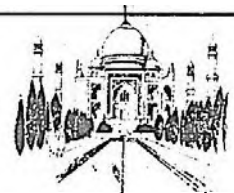
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HARMONY CHAPEL, NSAC, 1522 W. Encanto Blvd. Services Sun. 11 a.m. & 7:30 p.m. Wed. 7:30 p.m. Rev. Edwin W. Ford, Pastor. 277-3587.

UNIVERSITY OF LIFE CHURCH, INC., 5600 So. 6th St. Services Sun. 10:30 a.m. Lyceum, 11:15 a.m. Worship, 7-7:45 p.m. Healing, 8 p.m. Worship, Wed. 8 p.m. Rev. Richard Ireland, Pastor. 279-2894. Rev. Ronald Nichols, Associate Pastor.

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SUN SPIRITUALIST CAMP ASSN. INC. NSAC Star Rt. Service Sun. 2 p.m. Healing, lecture, messages. Mrs. Barbara Kurtz, Corresp. Secy.

TUCSON

UNIVERSITY OF LIFE CHURCH, INC., 1159 E. Mabel St. (Unity Bldg.) Services Sun. 7 p.m. Open Forum, 8 p.m. Worship, Unfoldment Class Th. 8 p.m. Rev. Ronald Nichols, Pastor, Church of the New Age. 326-9894.

ARKANSAS

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BROTHERHOOD SPIRITUALIST, 1407-9th St. Services Sun. 7:30 p.m. Th. 2 & 7:30 p.m. Rev. Pearl E. H. Manning, Pastor.

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CHAPEL OF DEVOTION & NEW AGE TEACHINGS, 1512 Ramona Rd. Service Sun. 7:30 p.m. Rev. Gladys Campbell, Pastor. AT 4-7101.

ANAHEIM

CHURCH OF THE PROPHETS, 825 S. Olive St. Service Sun. 7 p.m. Rev. John C. Coughenour, Pastor. KI 2-3497 or KE 5-0730.

BRANSCOMB

PEACEFUL VALLEY RETREAT, Society of Soul Survival and Communication. P.O. Box 232. Service Sun. 12 noon. Rev. Nora Higgins, Pastor. Phone for info. re: other services, healing, circles, cabins & camping. 707-984-7133.

BURLINGAME

CHAPEL OF TRUTH, Burlingame Woman's Club, 241 Park Rd. Service Fri. 8 p.m. Rev. Guita Prineas, Pastor.

REV. MARY FORD WARREN, U.C.M. 1108 Peninsula Ave. Development groups Tues. & Fri. 7:30 p.m. Private conferences by appt. 343-1092.

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HARMONY GROVE HEALING TEMPLE, Harmony Grove Spiritualist Camp Assn., Rt. 3, Box 179. Service Sun. 11 a.m. Lecture & messages.

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THE KINGHAMS, 1422 N. College Ave., Revs. Emma E. & J. R. Kingham. 264-3145.

GARDENA

CHRIST CHURCH OF DIVINE GUIDANCE, 1552 W. 166th St. Sun. & Th. 7:30 p.m. Service, healing, messages. Rev. Elsie G. Gibson, Pastor.

1st SPIRITUALIST EPISCOPAL CHURCH, 16422 S. Vermont Ave., Sun. School 9:45 a.m. Worship 10:45 a.m. Healing 8 p.m. Rev. Floyd Humble, Pastor. DA 3-4652.

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THE CHAPEL OF IMMUTABLE FAITH, UHF. 1369 E. Colorado Blvd. Services Sun. & Wed. 8 p.m. Class Sat. 10-12 & 2-4 p.m. Dr. J. R. May, Pastor, Rev. Juanita May, Secy. 243-4103.

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• DIRECTORY •

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HANFORD

CHURCH OF REVELATION, INC., 216 E. 11th St. Class Tues. 8 p.m. Healing & messages Th. 8 p.m. Rev. Winifred Ruth Mikesell, Pastor

HOLLYWOOD

CHURCH OF APPLIED PSYCHOLOGY, INC. For locations, write Irvick Publishing House, P.O. Box 1191, Hollywood, Calif. 90028, Attn. Dr. Will Irvick, Pastor. Services & classes 7:30 p.m. Sun. Tues. Wed. Th. & Fri.

SPIRITUALIST SCIENCE CHURCH, 5230 Hollywood Blvd. Services Sun. 7:30 p.m. Wed. 2 & 8 p.m., Fri. 7 p.m. Rev. Mae M. Taylor, Pastor NO 2-8544. Ann Boddy, Secy. 1844 N. Berendo.

NORTH HOLLYWOOD

THE SPIRITUAL CHURCH OF JESUS CHRIST, 11662 Chandler Blvd. Priv. consult., healing & classes. Rev. Mildred B. Gillette. PO 6-7715 or PO 1-9170.

MUNTINGTON PARK

THE CENTER OF SPIRITUAL LIGHT, UCM 248, 2545 Walnut St. Service Fri. 7:30 p.m. Rev. Mildred C. Dyer, Pastor. LU 5-5500.

CHURCH OF THE HEALING SHRINE, UCM 322, Ebell Club, 2502 Clarendon Ave. Service Sun. 7:30 p.m. Worship, healing & message service. Revs. Hazel & Dewey Wear, Pastors. Dr. J. M. Rhodes, Healing.

SPIRITUAL SCIENCE CHURCH NO. 1, Ebell Club, 2502 Clarendon Ave. Service Sun. 2 p.m. Different speakers ea. Sun. Healing & messages. PL 3-6116.

SPIRITUAL SCIENCE CHURCH NO. 48, Home Chapel, 2664 Live Oak St. Services Sun. & Wed. 7:45 p.m. Messages all services. 1st & 3rd Wed. Ladies Aid 10 a.m. Rev. Victoria M. Freutel, Pastor. 585-7555.

JAMUL

LOTUS RETREAT, Lyons Valley Road, P.O. Box 61. Services Sun. 11 a.m. & 2 p.m. Rev. William G. Dickensen, Pastor. HO 3-8911.

JOSHUA TREE

CHRISTIAN CHURCH OF FELLOWSHIP, Star Rt. 1, Box 124, 3 1/2 mi. east of Joshua Tree, 3/4 mi. so. of 29 Palms Hwy. Services Sun. 10:45 a.m. Wed. 7:30 p.m. Prayer & Healing Service. Fri. 7:30 p.m. Open Forum & messages. Revs. Floyd R. Gates and Richard W. Berry, Co-Pastors.

LANCASTER

CENTER OF RADIANT COSMIC LIGHT, 44741 N. Beech. Open forum-Tues. 8 p.m. Rev. Ethel Lodwick, Spiritual Counselor. WH 2-2341 or 2-6332.

LAWDALE

THE HOUSE OF PRAYER, UCM Nos. 91 & 92, 4445 W. Compton Blvd., Circle Wed. & Fri. 8 p.m. Open daily & nightly. Classes available. Consults. by appt. Revs. Hallie L. Shepherd & Gladys Grauman, Co-Pastors. OS 5-7059.

SPIRITUAL TEMPLE OF DIVINE LOVE, 14701 Burin St., Lawndale Civic Center Auditorium. Service Sun. 2:15 p.m. Healing & Messages. Rev. Billie Rice, Pastor. FR 2-3523.

LONG BEACH

THE CHAPEL OF PEACE, 667 Redondo Ave. Services Sun. 7:30 p.m. Wed. 1:30 p.m. & Th. 7:30 p.m. (all messages) Rev. Nina Van Heyningen, Pastor. Rev. Mary E. Hutchinson, Assoc. Pastor. 436-0727.

CHURCH OF SPIRITUAL POWER, 1809 E. 7th St. Services Sun. & Th. 8 p.m. Rev. Edna B. McGuire, Pastor. HE 6-2903.

JOSHUA TEMPLE, 426 Rose Ave. Services Wed. & Sun. 7:30 p.m. Rev. Stephan Paul Douglas, Pastor. Rev. Nona Moore, Assoc. Pastor.

MILLS CHAPEL, Spiritual Science, 401 E. 6th St. Service Sun. 7:30 p.m. Lecture & messages. Consult. by appt. Rev. Chloe Burch, Pastor. HE 2-8196.

TEMPLE OF CHRISTIAN PHILOSOPHY, 1105 Raymond Ave. Services Sun. 2 p.m. Message Circle Th. 2 p.m. 1st Sun. mo. Holy Communion 11 a.m. Rev. Lola Reddig, Pastor. GE 8-2316.

UNIVERSAL MEMORIAL SPIRITUAL CHURCH, 208 Linden Ave., Linden Hall. Service Sun. 7:30 p.m. Rev. Laura Crocker Black, Pastor. 423-1332.

LBS ANGELES

AGASHA TEMPLE OF WISDOM, INC., 460 N. Western Ave. Service Sun. 8 p.m. Rev. Richard Zenor, Pastor-Founder. HO 4-6252.

ASTARA FOUNDATION, 261 S. Mariposa St. Services Sun. 11 a.m. & 2:30 p.m. Drs. Robert & Earlyne Chaney, Pastors. Information and classes. DU 7-7187.

CENTER OF INNER VISION, 1103 W. 104th St. Services & messages Wed. 7:45 p.m. Circle 1st Mon. Candle lit service 2nd Sun. Study class. Consult. by appt. Rev. Dorothy Russell Johnson, Pastor. PL 4-9458.

CENTRAL SPIRITUALIST CHURCH, 1707 S. Vermont Ave. Service Sun. 2:30 p.m. Rev. Paul Wilson, Pastor. Rev. Katharine F. Tobey, Secy. 731-0369.

CHRISTIAN CHURCH OF FAITH, 531 N. Western Ave. Services Sun. & Wed. 7:30 p.m. Rev. Betty Thon, Pastor. CI 1-0816—Glendale.

CHRISTIAN PSYCHICAL INSTITUTE, 5018 S. Western Ave. Services Sun. & Wed. 2 & 7:30 p.m. Lecture & messages. Classes in Trumpet & Spiritual Astrology. Daily consults. Rev. Estelita Barnes, Pastor. AX 3-2668.

CHURCH OF DIVINE GUIDANCE, 4927 Hubbard St. Services Sun. 11 a.m. & 8 p.m. Service & messages Tues. 2 p.m. & Th. 7:45 p.m. Rev. Violet Charles, Pastor AN 9-8655 or AN 1-9558.

CHURCH OF DIVINE HEALING, Rm. 201, 159 S. Western Ave. Services Sun. 7:30 p.m. All message service. Tues. 2 p.m. Consult & healing by appt. Rev. Pearl Kerwin, Pastor. DU 9-6227.

CHURCH OF DIVINE WISDOM, 675 S. Crenshaw Blvd. Services Services Sun. 7:45 p.m. All Message Th. 7:45 p.m. by Rev. Burtie Lilly Candler, Pastor. Asst. Pastors Revs. Cliff Bowne, Don Cooper, Mel Traver, & Kittie White. 939-9750.

CHURCH OF JESUS CHRIST, 1719 W. 50th St. Service Sun. 8 p.m. Wed. noon lunch, Services 2 & 8 p.m. Rev. Evelyn Allinger, Pastor. Consult. by appt. PL 8-7072 or PL 1-6359.

CHURCH OF JESUS CHRIST, 1719 W. 50th St. Services Sun. 11 a.m. Fri. 7:30 p.m. Rev. Mary A. Davis, Pastor. Rev. Naomi Moore, Asst. Pastor. AX 1-4570.

CHURCH OF PSYCHIC LIGHT, IGAS, 144 S. Commonwealth Ave. Services Sun. 2:15 & 7:30 p.m. Tues. 8 p.m. 1st Th. of mo. message circle 8 p.m. 4th Sun. Dinner 4:15 p.m. Rev. James G. Mitchell, Pastor. 382-0748.

THE CHURCH OF SPIRITUAL RESEARCH, 644 S. Humphreys Ave. Services Sun. healing 7 p.m. Worship 7:30 p.m. Rev. Zeta Briscoe, Pastor. 728-0981.

CHURCH OF SPIRITUAL TRUTH, 828 W. 107th St. Service Th. 8 p.m. Healing & Messages. Daily consults. by appt. Rev. Jack C. Steverson, Pastor. PL 4-7824.

1st CHURCH OF ETERNAL LOVE, Figueroa Hotel, Figueroa & Olympic Blvd. Services Sat. 8 p.m. Circle & healing 6:30 p.m. Revs. Billy R. Hill & Jean Burkhardt, Co-Pastors.

FREEDOM'S STAR CHAPEL, UCM NO. 83, 4909 Eagle Rock Blvd. L.A. NO. 7 Bus. Services Sun. 7:30 p.m. Th. 2:30 & 7:30 p.m. Lecture, healing, messages all services. Consult. by appt and re classes. Rev. Myrtle Morgan, Pastor. CL 5-6787.

GOD'S TEMPLE OF TRUTH, UCM NO. 172, 3406 N. Figueroa St. Service Sun. 7:30 p.m. Rev. Dortha Gee Parker, Pastor. CL 6-1436.

MT. SINAI CHURCH OF CHRIST, 725 W. 59th Place. Services Sun. School 9:30 a.m. Worship 11 a.m. Messages 3 p.m. Circle Class 3rd Tues. & 4th Fri. 2-4 p.m. Rev. Inell Eastlick, Pastor. PL 3-7290.

NEW THOUGHT SCIENCE, 675 S. Crenshaw Blvd. Service Sun. 11 a.m. Messages by Associated Ministers. Private counseling and home study courses. Rev. Virginia Zamello, Pastor. 933-3832.

2nd CHURCH OF ETERNAL LOVE, 2550 W. 7th St. Aud. No. 1. Services Sun. Healing 2 p.m. Worship 2:30 p.m. Rev. Billy R. Hill, Pastor. Revs. Jean Burkhardt & Marie Roth, Co-Pastors.

REV. MILLIE SIGLAR, 6200 S. Vermont Ave. Unfoldment class Mon. 1 p.m. only. Wed. 1 & 8 p.m. Consult., healing, classes by appt. PL 3-7260.

SPIRITUALIST CHURCH OF REVELATION, Embassy Aud. 839 S. Grand Ave. Services Sun. & Th. 2 p.m. Lecture, messages, healing. Rev. Stephanie J. Sebree, Pastor NO 2-5551, Irene Faust, Secy. CL 5-1060.

THE SPIRITUALIST TEMPLE OF THE ALL SEEING EYE, INC. Mother Church No. 1. 841 W. 85th St. Services Sun. 7:30 p.m. Wed. 2 p.m. Billets 8 p.m. Consult. by appt. Rev. Anna F. Crosby, Pastor. 758-4012.

STAR OF BETHLEHEM SPIRITUAL CHURCH, INC., 1250 W. 35th Pl. Services Sun. School 9:45 a.m. Worship 11 a.m. Class Wed. & Fri. 8 p.m. Rev. Corrine Nickles, Pastor. RE 2-1941.

ST. LILLIE'S SPIRITUAL TEMPLE, INC., 5104 S. Vermont Ave. Services Sun. 11 a.m. & Fri. 8 p.m. Tues. 8 p.m. Bible Class. Consult. by appt. Sat. Rev. Lillie B. Hayden-Smith Pastor. PL 0-9833 or PL 9-5623.

ST. PAUL'S CHURCH OF SPIRIT COMMUNION, 9410 S. Vermont Ave. Services Sun. 1 & 7:30 p.m. Wed. 7:30 p.m. Mediums Day 4th Sun. 1-10 p.m. Classes. Rev. Frances A. Bond, Pastor. 813 W. 165th Pl., Gardena. Consult. by appt. DA 9-1858.

TEMPLE OF HIGHER TRUTH, 1868 W. Jefferson Blvd. Services Sun. 11 a.m. & 8 p.m., Th. 8 p.m. Wed. class 7 p.m., Fri. 8 p.m., healing messages all services. Rev. O. C. Pierson, RE 4-0332 or RE 5-8321.

TEMPLE OF RADIANT REFLECTION, 531 N. Western Ave. Service Sun. 2:30 p.m., Healing & message services Tues. 2:30 p.m. & Fri. 8 p.m. Rev. Mary Winyinger, Pastor. HO 7-6557.

TEMPLE OF SOUL TRUTH, 801 S. Wilton Pl. Worship, healing, messages Sun. 11 a.m. & 7:30 p.m. Rev. Danny Hart, Pastor. DU 5-5581.

TEMPLE OF THE MASTERS, 1921 N. Edgemont. Services Sun. 7:30 p.m., Messages Wed. 8 p.m. Healing Fri. 7:30 p.m. Rev. Eda A. Roberts, Pastor. NO 5-2115.

UNIVERSAL CHAPEL, 1950 W. Florence Ave. Services Sun. 7:30 p.m., Wed. 2:30 & 7:30 p.m. Consult. by appt. Revs. Eula Perryman Goff & Walter H. Goff, Co-Pastors. PL 8-2200.

UNIVERSAL TRUTH CHURCH, 1749 W. 35th Pl. Services Sun. & Fri. 8 p.m. Rev. Frankie Watkins, Pastor. RE 1-3464.

WESTLAKE SPIRITUALIST CHURCH, 1722 W. Sta. Barbara Ave. Services Sun. & Wed. 8 p.m. Noon lunch & party 2nd, 4th Tues. Rev. Irene Wood, Pastor. Lillian Jeffs, Secy.

NAPA

PSYCHIC STUDIO, 144 Harrison St. Circle and healing prayers. Wed. 8 p.m. Consult. by appt. Rev. Julia Hultquist, Pastor. 224-8079.

THE SPIRITUAL TEMPLE OF PEACE & LOVE, Chamber of Commerce Bldg., 1120 Clay St. Service Sun. 7:30 p.m. Rev. Wm. Neumeister, Pastor. Mrs. Clara L. Pregger, Secy. 495 Coombs St. BA 6-7553.

NATIONAL CITY

1st CHRISTIAN SPIRITUALIST CHURCH, UCM, 1206 Coolidge Ave. Services 11 a.m. & 7:15 p.m. Tues. Circle 7:30 p.m. Rev. Georgie L. Hunter, Pastor, GA 4-9535. Rev. Mowzon Speer, Co-Pastor, AT 4-1528.

OAKLAND

THE CATHEDRAL OF GOD, No. 229, 2267 Telegraph Av. Service Sun. 7:30 p.m. Rev. Harriette Leifeste, Pastor. TE 6-3949.

GOD WITHIN CENTER, 800—61st St. Services Sun. 11 a.m., Rev. Georgia Wills, Pastor, and 8 p.m. Mrs. Jane Gaboury, Minister. Th. 8 p.m. Healing & messages. Dr. Josephine Jackson, Founder & Co-Pastor.

THE SPIRITUALIST CHURCH OF CHRIST, INC., 1442 Alice St. Services Sat. 7:30 p.m. 1st Sat. mo. social & circles. Rev. Regina Copping, Pastor, 980 Alleen St. OL 8-1732.

SPIRITUAL SCIENCE CHURCH NO. 38 1918 Grove St. Services Sun. 2:20 & 7:30 p.m. Rev. Anna H. Christiansen, Pastor. 653-6892.

ST. JUDE'S CHURCH OF THE MASTER, 1419 Harrison St. Wed. 8 p.m. Lectures, Healing, Messages. Rev. Michelina Russo, Pastor. Revs. Mildred & Thomas Owens, Ministers.

THE SUNFLOWER SPIRITUALIST CHURCH, UCM 162, 1419 Harrison St. Services Fri. & Sat. 7:30 p.m. Social & circles 3rd Sat. Rev. Agnes Crane, Pastor.

OCEAN PARK

TEMPLE OF FRIENDSHIP & TRUTH, UCM 187, 2621 Washington Blvd. Service Sun. 6:30 p.m. Revs. Nels F. Johnson and Grace Anderson, Co-Pastor. DA 5-6783 or EX 61082.

PALO ALTO

CHURCH OF SPIRITUAL TRUTH, Alma St. nr. San Antonio Rd. Service Sun. 11 a.m. Rev. Marie Selleck, Pastor. 324-2867.

REDWOOD CITY

TEMPLE OF INSPIRATIONS No. 2, 900 Main St., Unit 6. Services Sun. 7:45 p.m. Healing, lecture, messages & organ music. Classes Tues. & Th. 7:45 p.m. Rev. Helen Davis, Pastor. EM 9-9363 after 5 p.m.

ROSAMOND

STAR OF JESUS CHURCH & CAMP, Rosamond Blvd. 9 mi. west of Hwy. 6. Willow Springs Dist. Service Sun. 7:30 p.m. Class Th. 4-9:30 p.m. by Rev. Frances A. Bond (213) 329-1858.

SACRAMENTO

CHURCH OF DIVINE WISDOM, UCM NO. 204, 3441 Stockton Blvd. Service Sun. 7:45 p.m. Messages, healing, lessons, consult. by appt. Rev. Irma A. Brink, Pastor. GL 7-3088.

LIBERAL SPIRITUAL CHURCH, 400 Athambra Blvd. Services Sun. 2:30 p.m. Message Circles Tues. 1 p.m. Consult. daily. Rev. Ruth Booker, Pastor. Gl 2-8786.

UNIVERSAL SPIRITUALIST CHURCH, 3340 M St. Service Sun. 7:30 p.m. Revs. Robert C. and Minnie T. Mobley, Pastors. Gl 1-1895.

SAN BERNARDINO

CHURCH OF INFINITE TRUTH, INC. 24681 E. 6th St. Services Sun. Healing 10:15 a.m. Worship 11 a.m. Rev. Beatrice Cook, Pastor. Rev. Paul Cook, Co-Pastor.

COMMUNITY USA CHURCH, 132 E. 5th St. Services Sun. 2 p.m. Rev. Lula Taber, Pastor. TU 5-9173.

SPIRITUAL SCIENCE CHURCH NSAC, 25014 E. 5th St. Services Sun. 7:30 p.m. Healing 8 p.m. Rev. Ann M. Canarra, Pastor. TA 5-3366.

UNIVERSAL CHURCH OF THE MASTER, No. 384, 793 W. 41st St. Services Sun. 2 p.m. Wed. 7 p.m. 9 Co-Pastors serving the Valley. Consults. daily. Rev. Geneva Stovall, Pastor. (714) TU 3-2180.

SAN DIEGO

1st SPIRITUALIST CHURCH, 3777-42nd St. Services Sun. Healing 7 p.m., Worship 7:45 p.m., Circles Tues. 2 p.m., Th. 2:30 p.m. & 1st Sun. mo. Rev. Emily G. Davis, Pastor. AT 4-4980.

FRATERNAL SPIRITUALIST CHURCH, 1502 Second Ave., Services Sun. Healing 10:30 a.m., Lecture 11 a.m. Thurs. 2 & 7:30 p.m. Rev. Alice Demers, Pastor. 234-6846.

PROGRESSIVE SPIRITUALIST CHURCH, 3843 Herbert St. Services Sun. 7:30 p.m. 4th Sun. mo. 3 & 7:30 p.m. Rev. Carrie B. Kelley, Pastor.

SAN FRANCISCO

AQUARIAN GOSPEL CENTER, 3578-18th St. Circles Wed. 1 p.m. Consult. by appt. Request for prayer any hour or by mail. Rev. Lena J. Neil, Pastor. UN 1-9978.

CHRISTIAN SPIRITUALIST CHURCH, 4th Fl., 414 Mason St. Services Sun. 2 & 7:30 p.m. Healing, lecture & messages 8 p.m. Leah Bauer, Pres.

LITTLE CHURCH OF ST. ANDREWS, 3324-17th St. Services Sun. 7:30 p.m. Fri. 2 p.m. Healing & messages all services. Rev. Pearl Shannon, Pastor. LO 6-5159.

LITTLE MISSIONARY CHURCH, 534 Laidley St. Services Sun. & Th. 7:45 p.m. Class Wed. 7:45 p.m. Rev. Frances Link, Pastor. DE 3-3932.

RADIANT LIGHT SPIRITUALIST CHURCH, 176-28th St. Services Mon. 7:45 p.m., Wed. 1 p.m. Fri. 7:45 p.m. Class. Consults by appt. Rev. Hilda S. Thornton, Pastor. MI 8-2412.

THE SPIRITUALIST CHURCH, NSA, 414 Mason St. 5th Fl., Native Son's Bldg. Service Sun. 7:30 p.m. Rev. Mary E. Taylor, Pastor. Eli Godreau, Secy. JU 7-1232.

SPIRITUAL LIGHT CHURCH, 450 Geary St. Studio 102. Services Sun. 2 p.m. Th. 7:30 p.m. Rev. Ruby Lee Thompson, Pastor.

ST. JUDE'S CHURCH OF THE MASTER, Marine Memorial Bldg. 609 Sutter St. Rm. 407. Service Sun. 2 p.m. All message. Th. 8 p.m. Rev. Michelina Russo, Pastor.

ST. JUDE'S SPIRITUAL HEALING AND PRAYER CHAPEL, 609 Sutter St., Rm. 407. 2d & 4th Suns. 7:30 p.m. Won't you join our prayer group? Rev. Michelina Russo, Healing Minister.

TEMPLE OF INSPIRATIONS, 450 Geary St. Studio 102. Service Sun. 8 p.m. Lecture, healing, messages. Rev. Helen Davis, Pastor.

TEMPLE OF UNIVERSAL LIGHT, 450 Geary St. Studio 102. Services Mon. 7:45 p.m. Classes 3-5:30 p.m. Consult. by appt. Rev. Louis W. Lusardi, Pastor. Rev. Leon J. Levy, Founder-Director. MI 8-8909.

SAN GABRIEL

PYRAMID CHURCH OF TRUTH & LIGHT, NO. 2, 402 E. Las Tunas Dr. Services Sun. 7:30 p.m. All message service 4th Sun. Class Mon. 8 p.m. Consult. by appt. Rev. O. A. Mielke, Pastor, SY 0-5654, Rev. Marion L. Collier, Co-Pastor, AT 6-8758.

SAN JOSE

1st SPIRITUALIST CHURCH OF SAN JOSE INC. 390 N. 13th St. Service Wed. 7:45 p.m. Lecture, healing, messages. Re: Class, Rev. Mary Jane Brown. CL 1-3243.

1st SPIRITUAL SCIENCE CHURCH, 65 S. 7th St. Service Sun. 7:30 p.m. Healing, lecture, messages. Rev. Gladys S. Koll, Pastor. 292-8320.

SPIRITUAL SCIENCE OF LIFE CHURCH, YWCA Bldg. 2nd & San Antonio Sts. Service Sun. 7:30 p.m. Grayce E. Lindenau, Minister. 259-0852.

ST. JOHN'S UCM SPIRITUAL, 390 N. 13th St. Service Sun. 7:30 p.m. Lecture healing, messages. Potluck 3rd Sun. mo. 6 p.m. Revs. Percy & Pearl Wilkinson, Pastors.

SANTA ANA

THE CHAPEL OF PRAYER, 920 S. Main. Service Wed. 8 p.m. Class Th. 8 p.m. Rev. Willard Reber, Pastor. 827-1137.

CHURCH OF THE GUIDING LIGHT, 2134 S. Cypress St. Service Wed. 8 p.m. Consult. by appt. Rev. Hazel Martin, Pastor. 546-5872.

THE SPIRITUALIST CHURCH OF THE GOOD SHEPHERD, UCM, 520 S. Main St. Service Sun. 7:30 p.m. Healing, lecture, Class alternate Fri's. 7:15 p.m. Ladies' message circle 1st & 3rd Wed. 2 p.m. Rev. Larry McIntosh, Pastor. 547-9284.

SANTA BARBARA

HARMONY CENTER, UHF, 14 E. Islay St. Services Sun. 11 a.m. Fri. Development Class 7 p.m. Sat. Circle & Tea 2 p.m. Dr. Helen Thayer, Pastor. WO 5-1592.

UNIVERSAL CHAPEL OF LIGHT, 1511 De La Vina St., Rear. Services Sun. 2:30 p.m. Messages. Fri. 8 p.m. 2305 De La Vina St. Rev. Johanna Ruhmau, Pastor WO 2-6344.

SANTA CRUZ

1st SPIRITUAL SCIENCE CHURCH, 513 Center St. Service Sun. 7 p.m. Messages & healing. Rev. Leona Richards, Pastor.

HOLY GRAIL FOUNDATION, 202 Lincoln St. Metaphysical lending library, developing classes, reading room, consult. by appt. Open 10 a.m. - 5 p.m. daily except Sat. & Sun. Rev. Leona E. Richards. 426-5339.

STOCKTON

SPIRITUAL SCIENCE CHURCH NO. 204, 230 E. Fremont St. Fidelity Hall. Services Sun. Healing, 7 p.m. Worship 7:30 p.m. Rev. Hazel Byrd, Pastor.

SUNLAND

TEMPLE OF SPIRITUAL WISDOM, 10418 Scoville Ave. Service Th. 8 p.m. Rev. Jennie C. Uldricks, Pastor. FL 3-3797.

SUN VALLEY

CHURCH OF DIVINE HARMONY, 10064 Stonehurst Ave. Services Sun. 11 a.m. Tues. 8 p.m. Revs. George & Marion Jones, Co-Pastors. RO 7-4937.

VALLEJO

ST. BERNADETTE'S HEALING ROOM, 1801 Ohio St. Mental-physics class by appt. Rev. Leontine Minor. 642-6050.

WHITTIER

CHURCH OF THE ILLUMINATI, 5030 Workman Mill Rd., Cal Baden Mineral Springs. Services Sun. 10:30 a.m. Fri. 7:30 p.m. Dr. Y. Crouch & Rev. N. Z. Butler, Ministers. OX 5-0219.

YUCCA VALLEY

TEMPLE OF THE MASTERS, Ruth Drive and David St. Paradise Valley, between Joshua Tree & Yucca Valley. Services Sun. 2:30 p.m. Healing Fri. 7:30 p.m. Messages & Healing. Doris Troxel, Asst. Pastor. 365-2373.

COLORADO

DENVER

1st SPIRITUAL SCIENCE CHURCH, 252 Broadway. Service Sun. 7:30 p.m. Rev. C. DeVere Lent, Pastor. 722-3494.

STAR OF THE EAST SPIRITUAL SCIENCE CHURCH, 3440 Zuni. Service Sun. 7:30 p.m. Lecture, healing, messages. Communion 1st Sun. mo. Consult. by appt. Rev. Freida Nicklis, Pastor. GL 5-7344. Rev. F. B. Stanton Bowling, Asst.

TEMPLE OF HARMONY SPIRITUALIST CHURCH, NSA, 333 W. Ellsworth. Services Sun. 10:30 a.m. Healing 6:30 p.m. Worship & messages 7:30 p.m. Rev. Allen J. Miller, Pastor.

CONNECTICUT

NORWICH

THE 1st SPIRITUAL CHURCH, INC. 29 Park St. Services Sun. 2:30 & 7 p.m. Healing 4:30 p.m. Rev. Royal I. Slate, Pastor. Rev. William Jackson, Co-Pastor. Mrs. Marie Slate, Minister of healing.

THE NAT'L SPIRITUALIST CHURCH OF NORWICH, 307 Main St. Services Sun. 3 p.m. Healing 5:30 p.m. Mrs. Frances Gill, Pres., 388 W. Main St. Mrs. Lydia Hobbs, Secy. IN 4-7918.

DISTRICT OF COLUMBIA

WASHINGTON, D.C.

1st SPIRITUAL SCIENCE CHURCH, 1404 New York Ave., N.W. Suite 227. Services Sun., Tues. 8 p.m. Tues. 2:30 p.m. Rev. Alice W. Tindall, Pastor. ME 8-0973 or CO 5-1149.

FLORIDA

BRADENTON

CHRISTIAN CIRCLE FELLOWSHIP, 2111—57th Ave. W. Services Sun. 7:30 p.m. Class Tues. 7:30 p.m. Rev. Pauline Moore, Pastor 744-2381.

CASSADAGA

CASSADAGA SPIRITUALIST CAMP. Services in Auditorium. Sun. 2:30 p.m. Lecture, healing, messages. C. Duncan Beck, Secy.

FORT LAUDERDALE

UNIVERSAL CHURCH OF THE MASTER, NO. 89 Woman's Club, Stranahan Park, 40 S. Andrews. Services Sun. 7:30 p.m. Circles Wed. 2 p.m. Fri. 7:30 p.m. 200 N.E. 3th St. Rev. Jewell E. Williams, Pastor. JA 2-3160

HOLLY HILL

1st CHRISTIAN CHURCH SPIRITUAL, 1531 Center St. Services Sun. 11 a.m. & 7:45 p.m. Rev. Enid Joan Brady, Pastor. CL 2-3588.

NAT'L. TRUTH OF LIFE & LIGHT SPIRITUALIST CHURCH, 1756 N.W. 1st Pl. Services Sun. & Th. 8 p.m. Class Mon., Wed., Fri. 8 p.m. Rev. James A. Poitier, Pastor

TEMPLE OF REVELATION, 3890 W. Flagler St. Services Sun. & Wed. 7:45 p.m. Healing center open 7:15 p.m. Rev. Ruby J. Schmidt, Pastor. Rev. Frederick B. Philbrick, Asst. Pastor.

SARASOTA

SHRINE OF THE MASTER, 852 Tuttle Ave. Services Sun. 10:30 a.m. & 7:30 p.m. Revs. Dorothy Graff Flexer & Russell Flexer, Pastors.

ST. PETERSBURG

CHURCH OF THE GOOD SHEPHERD, 3539-5th Ave. S. Services Sun. 7 p.m. Healing 7:30 p.m. Rev. G. N. Carpenter, Pastor.

1st CHURCH OF TRUTH, S.S. NO. 214, 309-15th Ave. N. Services Sun. & Wed. 7:30 p.m. Prob. Clinic Mon. 1:30 p.m. Classes Mon., Fri., Sat. 7:30 p.m. Rev. Arthur H. DeLaruelle, Pastor.

TEMPLE OF THE LIVING GOD, 2201—1st Ave. N. Masonic Temple. Services Sun. 7:30 p.m. Classes & consult. by appt. Rev. Laurine J. C. Stroud, Pastor. Rev. LeRoy Zemke, Co-Worker. DI 5-4603.

TAMPA

1st SPIRITUALIST CHURCH OF TAMPA, UCM, 512 E. Paris St. Services Sun. 7:45 p.m. 1st, 2nd, 3rd Weds. 7:30 p.m. & Th. 1-4 p.m. 9301-12th St. Rev. Hazel Fleckner, Pastor. 935-6087. Rev. Dorothy Bragg, Asst. Pastor.

GOOD SHEPHERD UNIVERSAL SPIRITUALIST CHURCH, 3505 Central Ave. Services Sun. Healing & worship 7:30 p.m. Revs. Ramon P. Noegel & M. Lamar Keene, Pastors. 224-4894.

HARMONY METAPHYSICAL CHURCH, 2517 W. Henry Ave. Services Sun. 7:30 p.m. Worship, healing, messages. Thurs. 7:30 p.m. Messages & healing. Classes & consult. by appt. Rev. Isla Lippincott, Pastor. 872-0295.

SHRINE OF THE MASTER, Metaphysical Christianity. 3416 Grand Central Ave. Service Sun. 7:30 p.m. Revs. Dorothy Graff Flexer & Russell Flexer, Pastors. 876-4311.

ILLINOIS

AURORA

CHRISTABELLE SPIRITUALIST CHURCH, Rm. C. YMCA. Service Sun. 7 p.m. Ben D. Jones, Jr. Pres. Mrs. Jeanie H. Jones, Secy.

BELLEVILLE

BELLEVILLE SPIRITUALIST CHURCH, No. 8, Public Square. Services Sun. & Wed. 7:30 p.m. Rev. Hazel E. O'Flaherty, Pastor.

CHAMPAIGN

1st CHURCH OF THE SPIRITUALIST, IOOF Hall, 109 N. Neil St. Service Sun. 2:30 p.m. Supper follows. Guest workers welcome. Mrs. Myrtle Grant, Leader. 352-9543.

CHICAGO

APOSTOLIC INSTITUTE OF METAPHYSICS, 5619 Broadway. Services Sat. 8 p.m. Metaphysical Class Wed. 8 p.m. Rev. Paul A. Danielson, Pastor. ED 4-1833.

CHURCH OF DIVINE REVELATION, 207 S. Wabash Ave., 2nd Fl., Hall C. Service Sun. 3 p.m. Lecture, meditation, healing, communications. Revs. W. W. Mueller & E. Boyer, Co-Pastors.

CHURCH OF THE SPIRIT, 2651 N. Central Park Ave. Chicago's oldest Spiritualist church. Services Sun. 10:30 a.m. Wed. messages 7:45 p.m. Rev. Ernst A. Schoenfeld, Pastor.

1st LIBERAL PSYCHIC SCIENCE CHURCH, 3449 W. Altgeld St. Services Sun. 2:45 & 7 p.m. Wed. 7:45 p.m. Healing & messages all services. Rev. Anthony Camardo, Pastor. CA 7-6333.

THE 1st TEMPLE OF UNIVERSAL LAW, 4740 N. Western Ave. Services Sun. Healing 10:30 a.m. & 7 p.m. Worship 11 a.m. & 7:30 p.m. Sunday School 10:30 a.m. Round Table 6 p.m. Open House 1st & 2nd Tues. 1-9 p.m. Classes Mon, noon, & Mon. & Fri. 7:30 p.m. Rev. C. Bright, Pastor. IR 8-5605.

FLOWER CANDLELIGHT GUIDE SPIRITUAL SCIENCE CHURCH, 4042 N. Western Ave. Services Sun. 3 & 8 p.m. Healing, lecture, messages. Th. Class 8 p.m. Rev. Tillie Segal, Pastor. CO 7-9760.

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

FRIENDLY GARDEN OF CHRIST, 3637 N. Sawyer Ave. Temple in Basement. Service Sun. 8 p.m. Occult Class Fri. 8 p.m. Rev. E. Dortmund, Pastor. JU 3-1593.

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.

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, 1700 W. 51st St. Services Sun. 8 p.m. Sat. Circle 8 p.m. Open House 2nd & last Th. Rev. Harry Erickson, Pastor. EV 4-9695. 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. Service Sun. 7:30 p.m. Healing & messages all services. Rev. Mildred Pekul, 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. Mon. & Th. Class 8 p.m. Service 4th Sun. 4 p.m. at 5120 S. Parkway. 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. Spiritual Unfoldment Class Fri. 8 p.m. Rev. H. Swanson, Pastor.

DANVILLE

DANVILLE SPIRITUALIST CHURCH, 1113 E. Seminary St. Service Sun. 7:30 p.m. Rev. Clay E. Campbell, Pastor, 1002 Giddings St. Rev. Dorothy Swangle, Co-Pastor, 711 N. Jackson St. 446-1940.

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. Service Sun. 7 p.m. Clarence McCloud, President.

EAST ST. LOUIS

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

JOLIET

1st SPIRITUALIST CHURCH OF JOLIET, Glenwood Pl. & Jasper St. Service Sun. 2:30 p.m. Rev. Myrtle M. Sperry, Pastor. RFD Box 140, Frankfort. 469-5157.

LE ROY

J. T. & E. J. CRUMBAUGH SPIRITUALIST CHURCH, 102 S. Pearl. Lyceum 1:15 p.m. followed by Sun. services 2 p.m. Potluck dinner 4 p.m. Seance, etc. 5:30 p.m. Rev. Daryl N. Winters, Pastor, 313 E. Center. 962-2066.

PEORIA

1st UNIVERSAL SPIRITUALIST CHURCH, USA, GAR HALL, 416 Hamilton Blvd. Service Sun. 7:30 p.m. Rev. Ethel Phillips, Minister, 901 N. Garfield, 674-6859. Mrs. Gussie Smith, Secy., 901 N. Bourland, 673-1559.

STREATOR

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

INDIANA

CHESTERFIELD

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

GARY

1st SPIRITUALIST CHURCH OF GARY, INC., NSAC, 2430 W. 11th Ave. Services Sun. 2:30 p.m. Wed. 7:30 p.m. Rev. Velma H. Dickson, Pastor. Mr. J. V. Weaver, Pres. Reba S. Weaver, Secy.

HAMMOND

1st PROGRESSIVE SPIRITUALIST CHURCH, (YWCA Bldg.) 229 Ogden St. Service Sun. 7:30 p.m. Pres. & Lic. Inez Shideler; Secy. Betty Hammack, 5100 W. 25th Ave., Gary 844-3348.

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. WA 4-1465.

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, S. 8th St. 1 mile south of Middletown. Services to be announced. Consult. by appt. Rev. Neenah. 354-2427.

PERU

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

SOUTH BEND

FELLOWSHIP SPIRITUAL HAVEN CHURCH, INC., 1248 E. Sorin St. Services Sun. 7 p.m. 2nd Sun. Cooperative Supper 3:30 p.m., Bake Sale 5 p.m., Service 7 p.m. Rev. Alice Gentry, Pastor. Rev. Dewey Gentry, Secy. CE 3-5610.

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. Service Sun. 2:30 p.m. Rev. H. Louise Miller, Pastor, CH 3-3233. Grace L. Struve, Secy.

KANSAS

WICHITA

CHAPEL OF SPIRITUAL FAITH, 527 N. Emporia St. Services Sun. & Wed. 7:45 p.m. Rev. Nelle Hunsley, Pastor. AM 7-0677.

LOUISIANA

NEW ORLEANS

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

MASSACHUSETTS

BOSTON

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 & 3rd Th. 7:30 p.m. Rev. Della Davis, Pastor, Ethel Eldridge, Secy., 16 Brookline.

WEST GLOUCESTER

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

MICHIGAN

ADRIAN

CHURCH OF UNIVERSAL TRUTH, 412 E. Maple Ave. Services Sun. 7:30 p.m. 2nd & 4th Sun. 2 p.m. followed by supper at 5:30 p.m. Rev. Berinese Case, Pastor. Rev. Lillian Codoo, Asst. Pastor.

BATTLE CREEK

CHURCH OF SPIRITUAL TRUTH, 28 W. Fountain St. Service Sun. 11 a.m. Family Day 2nd Sun. with lunch & afternoon service or seance. Rev. William R. Aldred, Pastor, Arthur Callihan, 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 co-op supper 5 p.m. Rev. Drusilla Shelton, Pastor. Rev. Robt. Shelton, Co-Pastor.

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

THE SPIRITUALIST CHURCH OF DIVINITY, 81-83 Champion St. Services 1st & 3rd Sun. 7 p.m. 2nd, 4th, & 5th Sun. 3:30 p.m. & 7 p.m., with 5:30 p.m. supper and out-of-town workers. Glenn R. Brenner, Pres., Rudy Malers, Vice-Pres.

DAVISON

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

DETROIT

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 Copein Ave. at Vernor Hwy. E. Service 7:45 p.m. Class Wed. 7:30 p.m. Mable Allison, Pres., Violet Williams, Secy.

FLINT

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

SPIRITUALIST EPISCOPAL CHURCH, 2801 No. Ave. A. Services Sun. 7:30 p.m. Wed. Healing 7 p.m. Service 7:30 p.m. Rev. Martha Soper, President, CE 5-6961.

GRAND RAPIDS

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. 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

THE CHURCH OF PROPHECY AND REVELATION, YWCA, 3rd Fl. 120 Cliford St. Service Sun. 7:30 p.m., healing by James Van Horn. Rev. Maude Fitzgerald, Pastor. William Harvie, Co-Pastor. Secy. IV 9-4400.

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. Ella J. Hillier, Pastor. IV 5-2358.

MUSKEGON

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.

OWOSSO

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

PONTIAC

CHURCH OF SPIRITUAL FELLOWSHIP, 2024 Pontiac Rd. Service 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. Service Sun. 7:30 p.m. Rev. Shirlela DeBrezon, Pastor. 18429 Meirer Rd.

SUNFIELD

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

MINNESOTA

MINNEAPOLIS

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

2nd SPIRITUALIST CHURCH, 23rd & Lyndale No. Consult. Th. 1-4 p.m. Service Sun. Healing 3 p.m. Lecture & messages 3:30 p.m. Rev. Howard C. Lemire, Pres. 522-9210. William Miller, Secy. 333-8405.

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, 4137 State Line. Service Sun. 7:30 p.m. Rev. Wm. Robt. Yarian, 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

BURKEIT 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.

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 DeNeut, Asst. Pastor. PR 2-3536.

CHURCH OF THE THREE ROSES, 3754 S. 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.

MYSTIC MIND SCIENCE CHURCH, 5852 Delmar St. Services Sun. 10 a.m. Wed. 2 & 8 p.m. Rev. Bernice G. Bennett, Pastor. FO 1-7137.

NEBRASKA

LINCOLN

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

NEVADA

LAS VEGAS

1st SPIRITUAL SCIENCE CHURCH, 919 Lewis St. Service Sun. 8 p.m. Lecture, healing, guidance, and classes. Rev. Evan Shea, Pastor.

NEW JERSEY

CAMDEN

FOURTH SPIRITUALIST CHURCH, 28 No. 26th St. Services Sun. 11 a.m. Wed. 7:45 p.m. Rev. Elizabeth Giberson, Pastor. BE 5-4668.

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.

PATERSON

THE 1st SPIRITUALISTS CHURCH, 142 Carroif 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.

UNION CITY

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

NEW MEXICO

ALBUQUERQUE

1st SPIRITUALIST CHURCH OF LIGHT, NSAC, 131 Alcazar St., N.E. Service Sun. 10 a.m. Mrs. F. E. Blakeney, Pres. 299-0171.

NEW YORK

ALBANY

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

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.

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.

UNITY SPIRITUALIST CHURCH, 159 Guder St. at Northland. 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 SCHOOL OF SCIENCE CHURCH, UCM NO. 325, 668 Swan St. Services 1st & 3rd Sun. 3:30-9:30 p.m. worship, healing & circle. Rev. Mary C. Skinner, Pastor. TL 68618.

CORTLAND

1st SPIRITUAL & DIVINE SCIENCE CHURCH UCM. 97 Owega St. Services Sun. 11 a.m. Wed. 8 p.m. healing & messages. Healers Rev. Melissa Miller, Fred Brady, and Lea Jamieson. Rev. Kathryn Daines, Pastor, Revs. Howard Sampson & Mary Meacham, Asst. Pastors.

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 M. Tice, Pastor & Pres. HO 8-5638. M. Frances Morse, Secy.

WAYSIDE SPIRITUALIST CHURCH, 220 E. Washington St. Service Sun. 7:30 p.m. Rev. Earl Young, Pastor. Rev. Luanla 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. Clarence J. Wilcox, Pastor. Rena Farle, Secy RA 4-7081.

LONG ISLAND, N. Y.

JAMAICA

JOHN FRANCIS BOYD MEMORIAL SPIRITUALIST CHURCH, 87-87 171st St. Studio 2-G. Services Mon. thru Th. 2 & 8 p.m. Rev. Irene Boyd, Pastor. AX 1-2245.

HOLLIS

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

WEST HEMPSTEAD

CHURCH OF MAGDALENA, 559 Henry St. Services Sun. 7:45 p.m., Wed. 2 & 8 p.m. Th. 10:30 a.m. Rev. Marion G. Miller, Pastor. IV 1-3404.

NEW YORK CITY

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

CATHEDRAL OF GOD, INC. 53 W. 82nd St. Message service Fri. 7:30-9:30 p.m. Rev. Joyce Acosta, Pastor. CY 9-1968.

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 Seidler, Pastor. CI 5-4915 or GE 9-5368.

CHRIST'S SPIRITUALIST CHURCH IAS, 152 W. 42nd St., Suite 70B. 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. 70B. 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 7:15 p.m. Message services Tues. & Fri. 6-9 p.m., Th. & Sat. 1-3 p.m. Develop. Classes. Rev. Angela V. C. Wanderer, Pastor. TR 3-8525.

1st UNIVERSAL SPIRITUALIST CHURCH, Hotel Wellington, Lauriston Room, 55th St. at 7th Ave. Service Sun. 8 p.m. Rev. Clifford Bias, Minister.

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 3-7860.

RISING STAR SPIRITUALIST CHURCH, 53 W. 72nd St. Message Services Sun., Wed., & Fri. 8 p.m. Open class for psychic unfoldment Tues. 8 p.m. Mary Marcus, Minister. LU 8-5768.

SPIRITUAL AND ETHICAL SOCIETY, Nota Studios, Penthouse, 17th Floor, 111 W. 57th St. Services Sun. 3 p.m. Fri. 7:30 p.m. Rev. Dorothy Smith, Medium. June Schneider, Pres. WA 6-6961 or LU 7-0947.

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.

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.

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. Mts. Grace Simpson, Secy.

CINCINNATI

TEMPLE OF THE OPEN DOOR, U.S.A. 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. 231-7195.

CLEVELAND

WAYNE TEMPLE, 22nd & Euclid Streets. Lecture Fri. 7 p.m. Metaphysics, Yoga, E.S.P. Consults. Dr. Geo. E. Boulter, Pastor. PR 1-3200, Ext. 634.

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.

COLUMBUS

THE 1st SPIRITUALIST CATHEDRAL, 6th & State Sts. Services Sun. & Th. 7:30 p.m. Rev. Ralph A. Whitney, Pastor.

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

DAYTON

CENTRAL SPIRITUALIST CHURCH, Haynes & Hulbert Sts. Services Sun. 7:30 p.m. William Cates, Pres. Anita Mount, Secy. 256-1623.

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.

EAST LIVERPOOL

1st SPIRITUALIST CHURCH, 245 W. 6th St. Services Sun. & Mon. 7:30 p.m. Sara H. Bowersock, Pres. Mary M. Martin, Secy., P.O. Box 501.

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.

TOLEDO

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.

OKLAHOMA**OKLAHOMA CITY**

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. Service 8 p.m. Rev. Florence Heistand, Pastor. Lorene Cowger, Secy. ME 2-3488.

UNIVERSAL SPIRITUALIST CENTER, 2240 N.W. 18th St. Service Sun. worship & healing 8 p.m. Wed. message service 8 p.m. Rev. Myrtle Harnish, Pastor.

TULSA

UNITY SPIRITUAL SCIENCE CHURCH, 711 S. Cheyenne. Services Sun. & Wed. 8 p.m. Rev. Orpha C. Beaulieu, Pastor LU 4-7725. Laura Josephine Port, Secy. LU 5-9008.

OREGON**CANBY**

1st SPIRITUAL RELIGIOUS ASSN. OF CLACKAMUS CO., INC. New Era Camp, Rt. 1, Box 575. Services Sun. 11 a.m. William Vigelius, Pres. Virginia Hackett, Secy.

MEDFORD

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

PORTLAND

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

THE 1st SPIRITUALIST CHURCH, NSAC, Beaver Hall, 1519 S.E. 9th St. at Hawthorne. Service Sun. 7:30 p.m. Healing, lecture, messages. Bertha Wilson, Secy. 2338 S. E. Yamhill St.

PENNSYLVANIA**PHILADELPHIA**

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

UNIVERSAL SPIRITUALIST 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.

PITTSBURG

1st SPIRITUALIST CHURCH, 256 Boquet St. Services Sun. 7:30 p.m. Th. 2 & 8 p.m. MU 2-3878.

READING

1st SPIRITUALIST CHURCH OF READING, Berkshire Hotel, 5th & Washington Sts. Services Sun. 7:30 p.m. Rev. Clara Senior, Pastor. R.D. #4, Litz. (717) 733-4547.

WILKES-BARRE

2nd SPIRITUALIST OF WILKES-BARRE, 22 Public Square, 2nd Fl. Services Sun. & Wed. 8 p.m. Ladies Aid 1st & 3rd Wed. Mrs. Augusta E. Ridler, Pastor. (717) 822-0433.

RHODE ISLAND**PROVIDENCE**

HAVEN SPIRITUALIST CHURCH, 741 Westminster St. Service Sun. 2:30 p.m. Co-Founder, Estelle Haven. HO 1-4715.

THE W.T. STEAD SPIRITUALIST CHURCH, INC. 42 Norwich Ave. Mrs. Amelia K. Thornley, Secy. 77 Bucklin Ave., Warwick. ST 1-5306.

TEXAS**DALLAS**

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. Actkinson, Asst. Pastor, Fort Worth, MA 4-2368.

EL PASO

OPEN DOOR TRUTH CENTER, 2821 Idalia. Services 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. Service Sun. 8 p.m. Rev. Blanche Hanley, Pastor. ED 6-0975, Rev. Eulalia Hale, Assoc. Pastor. ED 2-4987.

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.

FIRST CHURCH OF DIVINE SCIENCE, NSAC, 3523 Beauchamp St. Services Sun. 10:30 a.m. & 7:15 p.m., Wed. 8 p.m., 1st Sun. 2 p.m. Rev. Wilylie B. Dearmin, Pres. Anna B. Bloch, Secy. UN 4-0474.

MISSION

PEDRO JARAMILLO SPIRITUAL HEALING CHURCH (UCM), Rt. 1, Box 193, 2 1/10th mi. no. Taylor Rd. Healings Mon., Wed., Fri. & Sun. 10 a.m. - 6 p.m. Services Mon. & Wed. 8 p.m. Rev. Raymond G. Cavazos, Pastor MU 6-7745.

SAN ANTONIO

BETHLEHEM SPIRITUAL CHRISTIAN, 1004 S. St. Marys. Services Sun. & Wed. 7:45 p.m. Rev. V. R. Cummins, Acting Pastor. Mr. Charles Valenta, Pres. LE 2-8954.

UNIVERSAL SOUL SCIENCE TEMPLE, 114 Kendall St. Services Fri. & Sun. 8 p.m. Healing & Resident Seminary, Mrs. Etta Gold, Pres. of Board of Trustees. LE 3-9728.

SEGUIN, LAKE PLACID

THE SPIRITUAL SCIENCE CHURCH, INC., CHAPEL BY THE LAKE HEALING TEMPLE, 703 Loop Dr., Lake Placid. Services 2nd & 4th Suns. 2:30 p.m. Guest workers. Hilda Bittle, FR 9-3407.

VIRGINIA**NORFOLK**

THE LIGHT OF TRUTH CHURCH OF DIVINE HEALING, 1915 Omohundro Ave. Services Sun. & Wed. 7:45 p.m. Rev. Fred Jordan, Pastor.

MEMORIAL SPIRITUALIST CHURCH, 307 W. 37th St. Services Sun. and Wed. 7:30 p.m. Rev. Warren M. Smith, Pastor. MA 2-5070.

WASHINGTON**BELLINGHAM**

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. 734-5852. Marie Johannesen, Secy. 1637 James St.

BREMERTON

HARMONY CHAPEL CHURCH, NSAC, 837 4th St. Circle Sun. 6 p.m. Service Sun. 7:30 p.m. C. E. Cotrell, Pres., 1306 Park Ave., Marguerite Bellinger, Secy., 2021 Wheaton Way.

PUYALLUP

1st SPIRITUALIST CHURCH, 343-2nd St. S.E. Services Sun. 7:30 p.m. Friendly Hour 6:30-7:30 p.m. Circle 2nd & 4th Wed. Noon. Merton Boss, Pres. 1802 S. Adams, Tacoma. Rachel Baars, Secy. PO Box 395 Sumner UN 3-7080.

SEATTLE

AQUARIAN FOUNDATION, 315-15th Ave. East. Services Sun. 11 a.m. & 7:45 p.m. Dr. Keith Milton Rhinehart, Pastor. East 4-6046.

MARY A. TOWER MEMORIAL SPIRITUALIST CHURCH, 916 E. James St. Services Sun. 11 a.m., Messages 6:30 p.m. Sun. & Wed. 7:30 p.m. Fri. 8 p.m. Lyceum Effie A. Goben, Secy. 1702 Melrose Ave.

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

TACOMA

NATL. SPIRITUALIST CHURCH, 606 Fawcett Ave. Service Sun. 11 a.m. Bill Muzzy, Pres., 1920-7th Ave., S.E. Puyallup. TH 5-3130.

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. Olive Le Mon, Asst. Pastor. JU 8-2462.

WEST VIRGINIA**HUNTINGTON**

UNIVERSAL TEMPLE OF TRUTH FOUNDATION, 325 W. 3rd Ave. Service Sun. 7:30 p.m. Rev. Ralph McCallister, Pastor. 523-6031.

WHEELING

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 Aildredge, 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.

GREEN BAY

SPIRITUALIST PRAYER GROUP, 608 - 6th St. Services 2nd & 4th Suns. 7:30 p.m. Rev. Floyd A. Thornton, Pastor. 435-3300.

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. Service Sun. 7:30 p.m. Rev. Adele Walker, D.D. Pastor. AL 6-8195.

MILWAUKEE

CHRISTIAN SPIRITUAL TEMPLE, 2544 N. 27th St. Services Sun. 10:30 & 8 p.m. Rev. Otto Fredericks, Pastor. HI 4-6054.

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. UP 3-8810 or AT 2-9449.

TEMPLE OF SPIRITUAL VISION, Woodmen Clubhouse, 734 N. 26th St. Rev. Anita M. Kuchler, Pastor. Church Center 2603 W. Atkinson Ave.

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

CANADA**ALBERTA:****EDMONTON**

THE TEMPLE OF SPIRITUALISM, 9315-103a Ave. Services Sun. 11 a.m. Fri. Message Service 8 p.m. Rev. J. Gargett, Pastor. 433-6114.

BRITISH COLUMBIA:**NEW WESTMINSTER**

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PSYCHIC INFLUENCE . . .

(continued from page 19)

standing with life, if he is simply and naturally growing and unfolding his proper potentials, the vibratory field of his body is in a very happy condition. It is functioning according to its own laws, and it will not permit itself to be damaged from anything on the outside because it has not been weakened by anything on the inside. To be able to realize this and apply it to life, gives us a new reason to be religious and philosophical people. We realize that among the rewards of good thinking and right living are some that are immediate. Our ancestors used to believe that their conduct in this world bore only upon their state after death; that if they were good, pious people, they would pass from this veil of tears immediately into a heavenly rest. All rewards were to come afterwards. It did not seem to appeal to anybody that anything very good could happen to us in this world. Actually, the rewards of spiritual integrity are not reserved for an after-death state. The individual who is right begins to have the rewards immediately. He experiences them in a better relation with life, in new degrees of friendship, new elements of appreciation in his own affairs. He experiences a greater security, freedom from fear and the pressures and anxieties of his own negative life. Whatever happens to him, for woe or weal, he is able to carry it with greater personal dignity immediately. He senses values and he lives according to them, and the rewards, of course, are a very positive state of psychic self-defense.

The beginning and end of the whole problem is that constructive vibration preserves life, and will continue to preserve life unless man himself, by some action, injures this vibratory rate. If he takes the energy in himself and wastes it or destroys it or pollutes it in some way, then it cannot protect him; but if he guards it and defends it and lives according to a code of right and truth, he has very little to fear either in this world or in the world to come.

(The foregoing are excerpts from a lecture given by Mr. Hall at the Philosophical Research Society, Los Angeles, California, entitled, "The Use and Abuse of the Natural Psychic Powers Within Us and Around Us." Author of a number of masterful books in this field, "Secret Teachings of All the Ages" provides a great fund of additional knowledge on this subject. It may be purchased from Chimes at \$13.90 postpaid, plus 55c sales tax in Calif.)

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