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September, 1960

We have just completed a four months stint as a member of a jury panel, reporting for call each Tuesday morning at 10:00 A.M. The workings of the law are interesting and instructive, particularly if one seldom sees it in action. We are always interested in people, and sitting in court day after day, one receives a liberal education regarding the thinking and actions of some of his neighbors, an insight that can not be acquired in any other manner.

Our jury call was for a joint tri-city Municipal Court, practically all of the cases being intoxication, drunk driving, vagrancy, occasional petty theft and disturbing the peace. Three separate courts, with judges,

preside.

We have often pondered over the Bible story of the wisdom of Solomon as he solved the cases brought before him. Many of the cases tried before the judge seemed to us to be not only difficult, but requiring some of Solomon's acumen. We have a new respect for these servants of the people, and wonder if they do not often go home tired, disillusioned, and somewhat disgusted with the human race, at least that part of it which comes before them day after day, with the sordidness and obvious falsehood of their testimony.

It is no wonder that our world is in such a state of choas! Small wonder that it is not far worse, We saw those who were addicts of drug and alcohol, returning often for the third and fourth appearance, always getting the same sentence. The Judge often lectured them and suggested some sort of treatment, but always remarked that sending them to jail or to an institution for a cure, would do no good unless there was a wish within themselves to overcome and correct the disease.

We thought so often of how these very statements and suggestions were applicable to every one in every walk of life. We thought of the hundreds of persons who ask for the services of a Divine healer,

Junior's Corner



"I'm gonna' Button my lip alright, but I did see that flower nodding at me!

The EDITOR'S PAGE

expecting that a "miracle" will be forthcoming, with but one healing contact, and with no effort on their part. Thousands constantly seek assistance from mediums and Ministers, expecting miracles, again with no effort on their part, asking for the solution of problems that have been years in building up, but expecting them to be solved instantly through some miracle of ledgermain, or the flip of a wrist.

The press, all over the world, has been reporting with tongue in check, the statements of several groups who assert that they have been Divinely guided, or at least Divinely to a r n e d of impending world disaster. We are certain that many of our readers have seen these newspaper accounts and probably read them with the same feeling of disbelief that they engendered in our minds.

One was the group who had been "advised" that the world would be shattered with a great atomic explosion, and who had prepared underground retreats, stocked with food and water, where they retired to await the holocaust. The last we saw in the press they were still waiting for the fulfillment of the prophecy, while some of the husbands and fathers were bringing suit for the return of their families. This took place in the state of Arizona, here in the U.S.A.

The other, a group in Italy, had inside information, so they claimed, that the earth was to take a flop on its axis, with the destruction of all the people on earth except those who fled to Mont Blanc and who remained there over the week end of July 14th. This cataclysm, they said, was to take place at exactly 12:29 p.m. They claimed over 7,000 members in Italy, and were expecting another six to ten thousand from other parts of the world to join them, all to camp at the top of the mountain, some 6,947 feet high.

Every day that we sat in the court and heard the Judge instruct the jurers as to what was acceptable evidence, we thought again and again of these misguided visionaries, wondering how they would be able to face the world when they were proven in error, shown to be persons who had dreamed falsely, and who had given unsound advice.

Our instructions were always to judge the person who was giving the testimony. What he or she thought, was not evidence, only that which he knew was acceptable, and if they were biased as to the outcome of the case, even though they were under oath, their testimony was to be scrutinized with great care. Jurors were warned repeatedly that opinion, appearances, and personal desire was to be discounted in any decision handed in.

We thought again and again of the hundreds of persons who have written us, told us personally, or reported through others, that they had been ill advised by mediums who pretended to be in contact with loved ones in the spirit world. That through this they had been led to do things that caused loss of material things, loss of hope and belief in the teachings of the continuity of life, in fact loss of all that they held dear.

The late Andrew Jackson Davis used the statement in his writings "Under all circumstances keep an even mind," and Paul, writing in the New Testament, warns that one should "Try the spirits."

Blind acceptance of any prophecy, statement, or message is not only inane and foolish, it opens the door for deceit and falsehood, and can cause nothing in the end but pain and remorse.

Spiritualism is a religion, basically founded on the premise that there is no death, that once one comes into the cycle of life, the same personality continues on even after the change called death, and that the mere changing from that of one in the limited expression of an earthly body to the greater and freer expression found in that of a Spiritual body, does not and can not alter to any very great degree the thinking process of the individual. If they were not financiers in the physical body they are even less so in the spirit.

Why not use the methods of modern jurisprudence in the acceptance of instruction and advise from the unseen, realizing that anything that is not in keeping with reason and common sense is not evidence, and that if the one giving the evidence is not completely honest, then the evidence is of no ralue.

In a court of law, paid evidence, except in the case of an expert, is not accepted. Even then the expert is allowed to testify upon one thing only, the field in which he is considered to be an expert. Never can he testify to facts other than these, relating to the defendant before the bar of justice.

The expert medium and teacher knows that the dead can and do return, that they are still willing and eager to help loved ones in need of help, but that in the interest of soul progression most of lifes problems must be solved by the individual. Not solved for him.

SORTA' PERSONAL



Being brief mention of a variety of things and people that have come to our attention recently.

THINGS WE HAVE ENJOYED

A visit in our home with The Reverend Raymond C. Cavazos, Pastor of the Pedro Jaramillo SpirCHIMES, issued monthly, is owned solely by Bert and Ruth Welch, Editors and Publishers. Address all mail to: CHIMES, P.O. Box 308, Brea, Calif. Home address, 408 Magnolia Ave. Phone JAsper 9-2523.

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itual Healing Church, Mission, Texas. A most interesting story of the work of the late Pedro Jaramillo is told in the book, The Healer of Los Olmos, published in 1951 by the Southern Methodist University Press. Pedro is already a legend in the tales of his wonderful power of healing, and Reverend Cavazos, with his band of devoted workers continue to emulate and honor the memory of the one whose name was chosen as that of their center.

We enjoyed a long and somewhat argumentive letter from a reader in Australia, who highly praises Chimes as a magazine teaching the fundamentals of Spiritualism, but who says that it is impossible for him to accept the thesis that Spiritualism is a Religion. He writes that the idea that we are more of a religion than a science was something that "I could never accept, for like all religious beliefs, it would take one far along the psychic road, only to become bogged down in the limitations of baloney." He mentions a former connection with the Catholic Church and ends the paragraph, "I've had enough of such mental hamstringing." He closes his letter with the following, "Get some of your readers to write. In return, I might shock them!" We have those who delight in writing us argumentive letters that we just do not have time to answer. Here is an opportunity for an International correspondence and friendship. Write to: Arthur Meldrum, 359 Sailor Road.. Northridge, Sydney, Bay Australia.

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Are Thought Forms Influencing Our Lives And Future?

By Peter Ballbusch

The article of Mr. Nicholas Mamontoff in "Fate, June 1960, "Can Thoughts Have Form?" is a frightening reality in the field of psychical research, and has caused many a clairvoyant to exclaim, "If they could only see what they are doing, they would begin to watch and control their thoughts!"

Psychics like Edgar Cayce, the

Seer of Virginia Beach, Madame Blavatsky, the founder of Theosophy, as well as Mme. Vernier, the famous medium of Paris, France, agree in this reality of thought forms. They claim that, "Thought forms created by man and fed by his emotions, take on form and life in the etheric or astral realms where they influence individuals and the masses through the emot-

ional potentials they contain."

I have had the priviledge, during my years of study in Paris, (1924-1927) to belong to the Seance Circle of Mme. Vernier. She lived at Rue de Jardin 15, in a simple, but much visited house.

Madame, a deeply religious wo-man, was both clairvoyant and clairaudiant. She had, what she called "Telescopic Sight," and was also a physical medium, as spirit beings were able to materialize through her freely flowing ectoplasm. But, what impressed me most about Madame, was her innate goodness and her ever helpful generosity. Being able to read, what she called, "The roadmap of etheric decisions," she helped many a man, including myself, back on the path of soulfulfilment.

One day, as I was riding with a friend and Madame through the "Bois de Boulogne," that beautiful, wooded park where the "Elite" of Paris love to meet on horseback or in horse-drawn carriages, Madame chuckled and said, "Alors, c'est amusant," (Well, that's amusing.) She was looking above the trotting horses into the green and goldflecked shadowy vaults formed

by the branches of the trees.
When I asked her, "What is so amusing, Madame?" she replied, "The thought forms of all the lovers of Paris still making love. We couldn't understand what she meant, and she explained to us that every thought imbued with emotion created a vivid and very alive form in the etheric or astral realms. Since the "Bois de Bouloghad been for ages the peaceful paradise of the lovers of Paris, the park was filled with their thought forms, still persuing the desire of their creators, still, "making love."

She described to us etheric forms holding hands, kissing and embracing each other, all of them "Thought forms," but so vividly created that they looked and acted like living beings.

This stimulated our speculation about thoughts and thought forms and we asked Madame if every human thought became a living and moving thought form? She replied, "Every thought takes on form, but some of them, being

fleeting and indistinct, become only blotches or smudges. They are quickly dissipated and vanish, while thoughts of intense love or deep hatred, being repeated and imbued with emotion, will create a being of either shining beauty, or frightening ugliness. Prayer thought forms are the most beautiful, especially when the whole heart and soul of the praying person flows into it. You know, mes enfants, (my children) if enough people prayed wholeheartedly for peace, then the combined clouds of prayerthought-forms would over-shadow the entire world and they would influence the nations to become a harmonious and peaceful race of men.

"What do you mean by thought forms combining into clouds?



Mr. Peter Ballbusch, writer, teacher, former moving picture montague director.

asked my friend, and Madame replied, "You see they are attracted by the magnetism they contain. Thoughts of love flock together and unfortunately also thoughts of fear and hate. They form sometimes huge clouds and overshadow entire nations and influence the people to get drawn into depressions through their fears and into wars through their hatreds. Whenever thoughts are strongly charged with emotions, then they are especially powerful, and so the created 'Thought Creature' may turn on its creator like a liberated 'Frankenstein,' and destroy him, or har-rass the nation which has created destructive thought forms. Here in where the 'Bois de Boulogne,' lovers have walked hand in hand ever since the park was created, their love-thoughts, charged with emotions are still making love, and as I watch them I think with sadness of the many, many persons who have never learned to love whole heartedly and live in beautiful memories.

This gave us much to think about and I asked Madame, "Then we should watch our thoughts and learn to control them, and be careful to send only thoughts of love, understanding and peace into the ether, shouldn't we?"

Madame sighed and answered, "Yes, we should, but unfortunately mankind is not yet aware of the power of its thoughts. I wish that everyone could be clairvoyant just for a single day to see in the etheric realms what angel beings and what mean and ugly creatures man is continuously creating, then the people would be very careful hat kind of thoughts they are sending into these realms of future becomingness.

"What do you mean by calling them realms of future becoming-ness?" asked my friend, and Madame replied, "Because, you see mon petit, (my little one) everything created in the etheric realms will descend into our material world and become a physical reality, if these thought forms are fed by repetition and imbued by our emotinns.

I exclaimed, "Then Christian Science is right in claiming that thought creates both health and disease, both serenity and unhappiness," and Madame said, "1es, these New Thought Movements are very good, but I still wish that their leaders would be blessed with clairvoyance to see that only continuity and strong or shall we say 'true' emotion can enliven them so they will become the perfect mold for future realities."

This left us pensive and our pleasure ride through the "Bois de Boulogne" became an investigation of our own creative minds.

Twenty years later, in the United States, I met another psychic, John G. Patis, a former pastor of the Anglo-Saxon Church. "Uncle John," as I called him affectionately, or "Honest John," as some members of his little church called him, had a meeting place on Hobart Street in Los Angeles. He called it "The Church of Spiritual Prosperity, and indeed many prospered both spiritually and materially through "Uncle John's" wonderful psychic

He was a "Psychometrist," who had the ability to attune himself to a person by holding an object in his hand belonging exclusively to the person seeking psychic information. The object, be it a ring, a fountainpen, a comb or a lock of hair, had to have the owners vibration for a good reading, and believe me, "Uncle John". gave

good ones.

Holding such a conditioned object in his hand, he would attune himself to its owner and tell him all about "Events to come." He was amaxingly accurate in his prophecies; but that is another story. He was also clairvoyant and clairaudiant, and in private readings he could not only describe passed on loved ones accurately and convey their messages, but he could also read you like an open book.

Over the years of frequent association, "Uncle John" and I be-

came friends. We spent many an afternoon and evening together, and since he had no car, I took him for rides and as he loved good music above all, we went to con-certs together whenever our time schedule allowed it. During these times "Uncle John" surprised and delighted me many times with his clairvoyant observations.

One afternoon, while we were listening to Sybelius' "Finnlandia" in a concert hall, "Uncle John" nudged me and whispered, "See that woman over there? She is "Finnlandia' praying."

I looked as he pointed and saw an elderly woman leaning back with closed eyes, but it seemed to me that she was simply drinking in the beautiful music.

During the intermission I asked my psychic friend, "Why do you believe that that woman was praying? Her lips didn't move and she looked to me like some one enjoy-

ing the music."
"Uncle John" smiled and replied, "Yes," she was enjoying it to begin with, but the music made her think of her son. I saw his face appearing in the ether and then she began to pray for him. I could see that she was Catholic, because she prayed to the Virgin Mary. As her prayer became more and more intense, the image of the Holy Mother began to form in her aura until it became very distinct and lifelike. Then, as she directed the prayer to her son, the image of the Madonna loosed itself and floated away. I know that it will hook itself to the aura of her boy and magnetize and condition it. When the son's subconsciousness reaches out and pulls the image in, then this woman's prayer will be effective."

I asked, "Does this building of a thought form happen in every and my friend replied, prayer? Only when the prayer is addressed to an intermediary like the Madonna, or Christ, or a Saint. If we pray to God, whom no one can imagine, then the heartfelt prayer rises like a golden vapor from the mind of the praying person. This prayer force, which is sometimes called, 'The Love-of-God-Force,' becomes an actual magnetism and can be used, like we use electricity, by the angel beings to carry out the purpose of the prayer.'

This incident also gave me a lot to think about thought forms and how they work in prayer, and it came to me that our mind is really powerful radio and television station, forever receiving and for-

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GREAT MEDIUMS of the RECENT PAST

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

Chapter 5 HUMANS IN FLIGHT

Another very great medium who also sought to raise the level of mediumship as a sacred trust and to keep it clean and in the light where it could be seen that the demonstrations were of spirit, unsullied by fraudulent assistance, was Carlos Mirabelli. Amazing manifestations of psychic power in 1926 hecame known throughout the world, when the medium Carlos Mirabelli, 65 year old native of Brazil, appeared as one of the most universally gifted mediums that ever came to the attention of scientists.

Up to 1927 there were a total of some 600 witnesses among the ranks of Brazil's leading scientists, administrators, and writers, who, with an admixture of famous visitors from abroad, had attended one or more of his seances, and had attested with unusual unnimity to the genuineness of his manifestations. Many had seen him levitated as much as 9 feet above the floor. Especially testified to by many eminent scientists are the reports of Mirabelli's levitation and transportation phenomena.

At a seance arranged in honor of Dr. Enrico de Goes, one of Brazil's leading physicians, Mirabelli, securely tied hand and foot to a heavy chair, suddenly disappeared from the room without harming in any way the seals attached to all the doors and windows of the room. A little while later, he knocked outside of the door and was admitted after the seal had been broken by the scientist in control of the seance!

At another time this medium and several of his friends were waiting at the railroad station da Luz in Sao Paulo to take a train to Santos when he suddenly disappeared. Strange to relate, fifteen minutes later, a telephone call was received from Sao Vicente, a little village about 80 miles away, saying that two minutes after his disappearance from Sao Paulo, Mirabelli was present in the flesh at Sao Vicente.

Hoping to talk with him about this and other levitation experiences among other things, the writer sent a call for him into the ether, but was told that he was away on a mission. A few days later, however, he came and surprised me, speaking through an entranced direct voice medium, to say, "Yes, I am Mirabelli, and I will say to you 'Good Day.' I have just returned from my mission. I knew you were writing about my colleague D. D. Home, and I am glad to be back in time to serve you. I am helping the mediums on your plane, and attempting to seek out those with manifestation and to raise the level of phenomena produced at present. The question is in the minds of many, 'Are these phenomena truly accomplished by the power of spirit? Yes, they are, and of myself many things were said. I

witnessed the power of spirit and was levitated and transported as much as 80 miles on one occasion, away from my friends. I was unconscious, and when again I became aware of myself, was greatly surprised to find myself away from the station and friends, the last I had remembered, I telephoned back to them. Indeed the power of spirit is very mighty and very magnificent. It has done much to prove even to skeptics what can be done with the human body. But now, what may I do for you?"

I asked him to give me a title for my article about him and D. D. Home. He first suggested The Flying Men, then later changed it to Humans In Flight. "How's that? He was much pleased when I told him it was fine. He went on to say that physical phenomena must be kept on a high plane, that many ridiculous demonstrations take place that are rightly criticised, also that when manifestations do not take place, the medium, sad to say, often assists the demon-stration. That brings trouble and is his greatest concern and problem. He would like to have everything brought out into the open, in the light, to show people that it act-ually does take place, and that

thereby the spirits are truly demonstrating that they are alive.

He went back to the early days when people preferred physical phenomena, and the needs of the medium were cared for, so that they did not have the feeling they had to perform like a monkey on a string. Among other things, he concluded by affirming that "We are making progress and are looking to the day when all demonstrations will be according to fact, and not be called a 'miracle,' but all in accord with God's laws. We must abolish fraudulent manifestations and make mediums that can bring out these phenomena into the light. Phenomena do a great service in showing that the, 'dead' live, have their memory, and can manifest." "I am happy to assist," he said, and was gone.

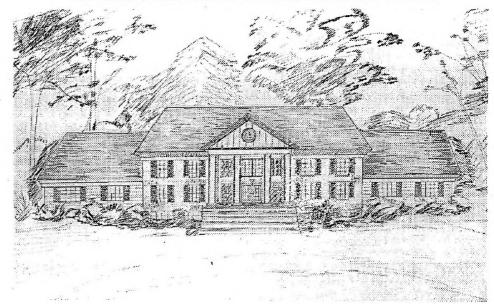
A report published several years ago, after the founding of an Academy at Santoas for the study of psychic science, to which Mirabelli submitted himself for experiments, described 392 sittings held in broad daylight, or a room illuminated with a powerful electric light, attended by 555 people. Among them were some of the foremost scientists and investigators of psychic phenomena. The re-

port testified that the medium had spoken 26 languages, including 7 dialects and had written 28 languages. Various types of phenomena occurred, but of special interest at this time was xenoglossy. In the automatic writing that came in many different languages from the formerly great of earth, was a treatise of nine pages, written in 20 minutes of time by a discarnate person on the independence of Czechoslovakia. Flammarion, the famous astromoner signed an essay written in French in 19 minutes which was 14 pages long. There were also writings in Hebrew, Syrian, and in other languages.

As well as for his levitation, Mirabelli is famous for speaking and for writing in languages unknown to him in his normal state. Not only did he speak in foreign tongues, but on such technical subjects as philosophy, astronomy, sociology, and logic, as well as politics, medicine, history, music, the natural sciences, and literature. His brilliant speeches were delivered alternately in German, French, Dutch, Albanian, English, Czech, Greek, Syrian, four Italian dialects, Arabic, Chinese, Japanese, Turk-

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AN ARTIST'S DRAWING OF THE NEW HARMONIA COLLEGE



When completed, the New Harmonia College will be as pictured above by architects drawing. This will be a new type of college, stream-lined to teach essentials by the quickest, simplest and most pleasant methods, all balanced by spiritual unfoldment. This type of training will go far towards helping to remove the modern problems of war, prejudice, and the fear of death, and will offer an excellent background for the preparation of teachers, Ministers, lecturers and psychics.

Besides a regular liberal arts program, there will be numerous elective courses. There will be a health program of sports, games, horseback riding, etc.

The college is chartered in North Carolina, with a board of Directors hard at work. The President is a medical doctor who has his own clinic, and who includes in his practice psycho-somatic therapy and healing by prayer. Other board members are substantial business men, each a success in his field.

The building is to be of brick, colonial style, and is planned to have the first unit ready for opening in the fall. You are invited to become a charter member and take an active part. Those who desire to be of assistance in this work, or who wish for further information as to courses, etc. should write: Warren Barret, Treasurer and business manager, P.O. Box 41, Chapel Hill, North Carolina. Rev. Dr. Enid S. Smith, Dean and Founder.



By Sarah Louise Ford

CHAPTER 4 THE FIFTH SPHERE

Here in spirit I have two or three messengers who go quickly and bring me what I need in my healing work. Here a doctor has messengers instead of a horse or a car. By messenger I mean a winged spirit, one who can so unfold the lungs and attach them to the arm as to form a regular wing, which, being full of air cells, is infilled, and thus the spirit moves along faster than a bird can fly. These "angels" are sometimes, I think. seen upon earth. This is how people got the idea of drawing angels with wings.

Here all love is universal, the passions are under control, and those who are the holiest get loved the most. I have a great many young companions, both male and female, for here we do not have to wait for introductions, for the fact of being in the third sphere is sufficient in meaning as to the worth of the soul, for acquaintance.

There are large halls here for the dance and there are music soirces. I went to one in the fifth sphere only last week, held by a faculty of very ancient physicians, among whom was Hahnemann. It makes little difference whether a doctor was allopathic or homeopathic, or by whatever name his services were known, for here it is at once discovered whether he had a foundation of facts in his soul, and the method by which he used it is as nothing, for here there is cure by all methods which mean truth. Forms are laid aside when one is full of the desire to do good and to bring forth the best results. For a doctor who chords with truth is soon in demand.

I have recently gained high orders for I have invented a way of giving the eye a quicker vibration, so that after the death change, the optic nerve may take up more rays!

All powers we give to glasses can be developed in the eye, for it can accept far vision or near vision. as it comes away from the binding of clay and expands in a new body. I saw how this might be done by a certain loosening of small muscles and the widening of others, so as to give more space in the iris. It is possible that this could be attained upon earth if people believed it so, or the eye doctors could see the law.

The body, with its several beautiful changes of form, is a Bible to me, and I am sure it contains all the religions, all the chemistry, and all of the Spiritualism in the universe. Well taken care of, it will be the great house of the future, and the soul will be a temple not made with hands. I watch all parts of the body and the swim of the little germs that produce the race, the little boxes, I call them, which convey the living spark along material rivers until they land and become living fires.

There are seeds of races as well as seeds of flowers or trees. These male and female sparks are con-tinually floating in the air like thistledown, all ready to be breathed into the nostrils if certain conditions and certain currents are

prepared.

Males are full of these seeds and they fasten in lines of currents and live for many years, helping build the man. Another kind of germ attaches to females. I might call it a milk germ. It lives in females, never developing unless it has connection with the male germ as in marriage. Then folding itself within the nourishing germ. the spark rests and seeks to become The male sparks, I am told, are the light side of a sphere, the milk germs the dark side, and while whizzing along the air they get separated, and are always trying to find one another. This is the secret of attraction in male and female.

And now to another subject. After anybody has made friends in a line of business, it is best to keep close to it, for it is the belt or path in which we are to walk. It is a kind of magnetic force which holds us firm. This is why I take up the education of children. When they begin to question about life, you can be sure that their souls have started to grow. They are both tall and graceful. and the houses in which they live are kept neat and bright.

I feel brisk today, and if one feels brisk there is no chance for failure, for all the magnets of success are immediately turned toward the swift motion of the soul. One day I felt quite sad, and made descent to the borderland for my

usual work. I saw an exceedingly bright spirit following me, and he said, "Young spirit, you can do no good with sadness in your heart. Come with me and you shall see how blessed you are, and thus learn by comparison how to be cheerful."

So he carried me deep into space between the stars where, it seemed to me, no mortal had ever been. I saw the air full of skeleton shapes floating about, just as we used to preserve things in alcohol on earth. I said, "What are these?" He replied, "These are forms that have carried a principle too far downward, those who have gone out in sadness or in lusts or in false doctrines carried persistently to the end. They are turning around into choas or dissolving back into particles, to be renewed again in atoms and molecules; but the soul cannot he individualized. It has returned to the great Master-soul, and become universal, the dire effect of carrying a principle to extremity.

I was astonished, and came away from that great floating mass of shape-specimens determined that I would allow no principle to lead me downward. We who are healers are shown all these curious shapes in space, and taught how a principle will work itself out for the shining or for the dissolving of shapes, that if carried on persistently, it will attack the spirit body and drive out the soul.

I asked if those who were really insane by grief would not dissolve like this, and have to begin all over. He thought some cases might, but with others the soul was only closed in for a time, waiting to be free. I never studied about insane cases, but it seemed to me that the spirit body must begin to decay in some of them. He says, however, that it is not always so, unless by lust or decay of parts. I now see what duty Uncle T. has, and others, when the insane come over, to prevent the soul from leaving the body and thus sending it to the dissolving space.

As we grow in soul with the understanding of the law, we can do more, and the labor does not tire us. On earth we have only so much measure of life: we are bound to just so much duty. But springing into a more clastic airy body, our will has more energy, and we are shown more of the working of the Law. The very striving to help makes us more able. On earth the abandoned clay body is taken up in trees and grass. Just so the spirit body which dissolves into atoms or seed capsules, is again animated and starts anew.

We have now a very pretty home in the third country. It is half way between earth and the celestial lands. I like it because as I work some in the borderland and some upon earth, it is more natural to me. For study I rise to the fifth country, where the little ones are in school. We cross the air in carriages which move along as a stream of light. Here celestials are always looking to see who truly works for the universe. Kind deeds never go unrewarded, though this is not called a reward as such, but is instead an equalizing of qualities which must always be between spheres. Nature is always equalizing herself you know, and that law works quicker in these countries. The nearer we get by faith to the great law, the quicker comes the return or response of doing for humanity, and doing for the weak and ill is a part of a doctor's duty. I felt bad at first about not receiving real money for labor. but soon found that power takes the place of money here. And every desire of ones heart is fulfilled by power, and power is given thru helping those who are ignorant.

One generation on earth pulls down another into deep matter, until nobody senses the principles which are the very life of all shapes, and sees instead only the faults in things. People have the idea that if their bodies are here, they will go forward allright. But the soul has to be set right, or it will always have diseases. Once the soul is set straight and knows how to hold itself so, there can be no disease. All we who labor here can do is to meet the soul with the highest power given, and try to straighten

the patient out.

The evolved or ripened worlds go on and on, no one knows how high. But the glory of it is that there seems no end to what a man may achieve by ability. The status is changed from the pay by money to the pay by power, and no one stands in the way of power, if a soul pushes.

Concluded on page 25

WE WHO ARE SPIRITUALISTS

We who are Spiritualists must learn to differentiate between the true and the untrue.

We who are Spiritualists must learn to live in the consciousness of God; learn to break the daily bread of understanding with every one of our fellowmen.

We who are Spiritualists must learn to recognize Divine Harmony working in all things.

We who are Spiritualists must not allow our feet to slip back into darkness.

We who are Spiritualists must never say whom we want or do not want in the House of God, or that this one once did this or that.

We who are Spiritualists must learn to lift, not force down another.

Give everyone a helping hand, not a knock, and the Light of Life will glow all the brighter.

Power, perfection, life, all belong to God, and we who are Spiritualists should strive each day to reflect the image and likeness of God.

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The Rouse Beyond



By O. W. Blanchard

Chapter II

June 17, 1958

After meditation I find myself consciously directing my thoughts toward the strange house. I emerge from the woods again and walk around the road. I go up the steps of the veranda and look inside the door. Everything looks just the same. I start to go inside but am again prevented from crossing the threshold. I wonder why this is. However I am provoked. Someone ought to do something about this old place thinks I. It is a sin to allow it to remain so neglected.

I turn on the night light beside my bed. If this nonsense is going to continue, it might be well to keep track of the dates and make some notes.

July 10, 1938

I lay quiet after my meditation and my thoughts turn to the old house. It has been nearly one month since I was 'taken over' if I may use the term, and I wonder about it.

Suddenly I find myself once more emerging from the trees and walking up the road. Abruptly I stop. Why? I ask myself, do I always have to come by this same route. If I want to go to the house, why don't I just arrive at the house? But—the thought injects itself much as though someone was talking to me—if you want to travel some place you certainly have to go by some route. That makes sense of course but why this particular route?

I look across the lake and I am startled by the appearance of the house. There is a change. I cannot see too well all that has happened to the house itself but I see two stately Junipers growing one at each front corner. There are shrubs, flowers and a boxwood hedge bordering the drive. The terrace leading down to the lake seems to have been landscaped. There is a central walk leading down over the terrace with marble steps and a marble balustrade. About half way down there is a small fountain.

I am anxious to see all this so I hurry around the road and, as I come in front of the house, I can clearly discern what has taken place. The entire veranda has been reconstructed in brick, including the four posts and the two long steps. However, the steps have been shortened considerably and it is much better. The house itself is still the same. No paint, just a soft mellow grey.

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To the left of the house the fog still swirls. Heavy, Inpenetrable, I walk down to the lake and notice a saucy swan floating majestically around near the clump of trees. Brightly colored fish hang lazily around the steps at the water's edge. To my right there is a very small wharf but nothing attached to it.

I return to the veranda—cross and peer inside the door. It looks the same except that beyond the rear door at the far end of the hall I catch a glimpse of a tree



This is Teddy, the spirit dog who came to greet the author during his astral experiences.

that is green. I wonder, should I try to enter? Suddenly a very vital thought and feeling come to me. 'If this is your house then it belongs to you and you belong to it-If it isn't, then forget about it and go away.'

Just as suddenly as when the thought came to me I begin to laugh. Of course this is where I belong and I stride confidently across the threshold and down the hall. I am guided instinctively to the last door at the end of the hall on the right. I throw it open. This is my living and working quarters. And there, laying on the floor in a shaft of sunlight is Teddy.

Yes, Teddy, my golden russet Pomeranian that died several years ago, is here to greet me. He looks up and starts his funny little dance of welcome — going around and around in ectasy practically dragging his little hind quarters in his wild run of circles.

Observing him, I am startled. "Why Teddy" I exclaim, "you are still lame."

Note: I accept the fact that Teddy has 'died' on the earth plane and that this is a different plane or sphere. Also in the far reaches of my sub-conscious mind in its relation to my conscious mind is the

realization that, in the physical, I am still laying on my bed.

Turning to look at my room, I find it to be large and simply but tastefully furnished. There is a comfortable looking bed heading out from the wall at the right of the door entrance. Directly facing me as I stand in the door is a window, but I do not see anything through it. I think this is due to some kind of drapery. There is a lamp and one easy chair. There appears to be a door leading from the room at the left of the window. I don't know where it leads to.

Immediately to the left of the entrance and directly opposite the bed is an extremely large bay window with wide panes of glass. In front of this is arranged a business like looking desk with chair. There is very little upon the desk. The floor of the room is uncarpeted, but with its beautiful dark finish it does not seem unpleasant. The whole room gives forth a most harmonious and peaceful vibration.

I walk to the window and gaze out upon a beautiful garden having a depth of perhaps five hundred feet and note the entire garden is surrounded by a high wall of large granite blocks. Passing through the rear door of the hall I find myself out on a wide terace built of granite blocks with a waist high balustrade of the same material.

The garden, which appears quite English in its landscaping with straight walks lined with boxwood hedges, flowers, rose gardens, trellis, etc., surprises me. I go down the steps leading from the terrace and observe three gardeners, all wearing large hats for some reason, busily engaged in planting. All of them have their back toward me and at first I think they are Italians but my thought is quickly corrected and I am given to understand in some manner that they are Polish. Each is kneeling upon ground doing transplanting I feel that they all loved this kind of work when on earth. (Once again this knowledge is impressed upon me that this is a different sphere.) I turn back to the house, the rear of which seems higher than the front. It is built of brick and has large bay windows one on each side of the terrace. Ivy climbs to the roof at the corners and again I am impressed with the English architecture. I wonder why the rear is so much more beautiful and different than the front. Or is this the front? It is almost like heing in two countries at the same

Returning to the hall, I approach the first of the two doors that are opposite the bedrooms. Entering the room, I find myself in what appears to be a library, as the walls are lined with shelves and books. The room is long and continues, with a short breaker, into

a front room which apparently faces the little lake and the road. This is a sort of parlor and music room as there are a few musical instruments in view. My attention turns again to the books and in some strange manner I know these are no ordinary books. They are advanced works and studies on philosophy, occult and spiritual subjects, sciences involving not only the works of man but those of higher beings. There appear to be manuscripts that have never been published on earth and can be read only by the most advanced of students.

Directly in front of where I stand there is a long library table with a lamp in the centre that has two long extended arms that can be adjusted to each side of the table length. These lamps emit a light that reminds me of the old gas lights of years ago. It is bright but softer than electricity.

Sitting on the other side of the table is a tall, thin man of close to fifty years of age. He is reading a large book but looks up as I come in. He does not speak or smile but I sense he welcomes me none the less. He does not seem surprised to see me. At his immediate right sitting at the end of the table with his back to the short room divider is an older man. Grey hair, smooth shaven and weighing possibly 160 pounds. He is reading a tabloid paper of some sort and in some subconscious manner I am given to understand that his name is Dr. Giovarni. He likewise glances toward me but does not speak. Sitting in the other room reading a paper is a big heavy set German that they refer to as 'The Profes-How I know this, I cannot explain. He does not appear to be aware of my presence.

I make my way toward the front room and as I do so a young man comes out of one of the bed rooms, hurriedly crosses the hall and enters the library. He is of ordinary build, of perhaps thirty-two years of age, has a shock of unruly red hair, and wears dark framed glasses. I sense he is an American. His mannerism is one of quick, nervous movement. He carries a small pad and pencil and goes directly to the table and speaks to the man sitting on the other side. They appear to be debating a question. He looks my way but otherwise pays no attention to me. I have the feeling that my presence is quite normal. I am not given the names of any of them except Dr. Giovarni.

Laying in bed, I feel tired but not sleepy. My mind is too active. I vividly recall all that has transpired and am puzzled as I realize that my visit has been much longer this time.

July 14th, 1958

Arriving at the house, I go at once to my quarters to be met gleefully by Teddy. Suddenly I notice that he is not walking lame and I wonder if his first appearing to me in that manner was in some measure a memory pattern on his part.

My desk has considerable paper work piled upon it but I feel no

Continued on page 24



RON ORMOND REPORTS



in the field of medicine? When I asked my friend for that answer, his reply came easily.

"The Poet's destiny that shapes

him to give up a promising career

our ends.

I looked at Ernest Weltmer

quizzically.

"The Poet's destiny that shapes our ends had been patient with Sidney Abram Weltmer, my fath-er," he continued. It had frustrated his teen-age effort to become just another doctor, by condemning him to die of galloping consumption before he could complete his study

of medicine. Then it had allowed him to heal himself by his study of Jesus' teachings. When those studies had turned his interests toward religion, it had prevented him from becoming just another preacher, by challenging him with Jesus test of faith, they shall lay hands on the sick and they shall recover. Finally, destiny connived with circumstances to create a situation, years later, in which he was called upon to wake a woman from a dy-

her family. I listened spellbound, hardly able to contain myself. I wanted to ask, "what happened" but it was not necessary. The answer was forth-

ing coma in order to say goodbye to

coming.

"Father healed her and she recovered — the next morning she had breakfast with her family and told everybody who would listen about her miraculous healing."

I wish space would allow me to go into detail about the manner in which the healing was performed. Unfortunately, it does not, however, next month I promise to devote another column to the details of that healing and more about the writings about Ernest.

Suffice to say for this report, Ernest Weltmer is busily pecking away at his typewriter, striving to put together his new version of the practice of the healing arts. Or, to be more concise, "How to Make the Hands, Healing Hands." I have read through approximately ten of the lessons, and I look upon them with awe and reverence. Meanwhile, the manuscripts, books and other collected writings of the Weltmers' is keeping me busily engaged in the preparation of another series based on Practical Suggestotherapy and Magnetic Healing, excerpts of these will be printed in Chimes from time

to time. In signing-off this report, I wonder how many oldtimers among the readers remember the Weltmers? Please drop me a line and let me know - and to those of you who would like to know more about our new writings, we would like hearing from you also.

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"Go Ye into all the world and preach the gospel to every creature. And these signs shall follow them that believe.

"They shall lay hands on the sick and they shall recover." Mark 16: 15,17,18.

No words ever spoken or written have been so symbolic. To heal the sick, to bring health to the despairing heart — to make whole again that mal-functioning and intrinsic machine we call the human

Too often we are prone to peruse these words and skip them over lightly; but some of us take them for what they actually are. Real, powerful instructions from the lips of the Master Jesus Himself. One such person is Ernest Weltmer, who, for the sake of indelibly impressing the importance of these words on thousands of his students and readers, repeated them over one hundred times in his great book 'Realization.'

I am proud to know this wonderful person, who despite his eighty years of age, abounds with health. vim and vitality. True, age does have its toll - and we often slow down considerably, but if he has been slowed, as he modestly admits, he must have been a human dynamo when in his prime.

Ernest Weltmer, like his father Sidney before him, is a healer, but what is more important, the Welt-mers' have been known as teachers of healers. And even more dramatic is the wealth of manuscripts, pa-pers, lessons, books and courses that have flowed from the pens of these two individuals.

Who can aspire to a higher ambition than that of healing the sick! The health of the people has always been the major cancer of society. Since the occurrence of illness in general and of special diseases in particular, man has continually struggled to fight against them. Yet this struggle goes back to the dawn of civilization - to the primitive man. Man has always sought to heal his loved ones, his friends and neighbors. Healings of this nature have been attempted for thousands of years. Records in the temples of Aesculapius, and of other deities in the ancient world were believed to be the beginning of drugless (faith) healing. Whenever life was at stake, man has resorted to any means he knew, to make him well and strong again. If drugs fail to alleviate his suffering, he turns to drugless means to regain his health. Perhaps this will to live is due to man's instinctive nature. That super-conscious something in him through which is the path to his eternal Father.

The history of the Weltmers re-search in the field of healing goes back to approximately 1875. At the time, Sidney, father of Ernest, being of a religious temperament and seeking an outlet for his ambitions to serve, naturally turned to the study of the Bible. In the teachings of Jesus of Nazareth, he received the inspiration and instruction which restored his health.

From that time forward, he sought in every direction for that which would define and explain the principles underlying the scriptural healings, as done by Jesus and the Disciples, to the understanding

of modern man.
And, like his father, it has been the natural tendency of Ernest to continue the work that his father

carried on so well.

When thousands of people began responding to his teachings, The Weltmer School of Healing was founded, where resident classes were held, and finally the home school and sanitarium for what he later called "the science and profession

of suggestotherapy.

But it was not all easy: not at all like the path of proverbial roses. As in the case of all great healers, Weltmer had his antagonists, who like others, shouted their words of denunciation as rabidly and as loud as they could, crying: false, fake. and charlatan. But they had not reckoned with a Weltmer personality before, He decided to take it to court. On November 17, 1902, Justice Peckham of the United States Supreme Court legalized the Weltmer method of healing. From that day forward the Weltmer name became synonymous with healing.

Because of the tremendous demands by literally thousands who insisted on coming to meet a Welt-mer personally, a huge ediface was built at Nevada, Missouri, that literally ran into millions of dollars. It was appropriately called the Weltmer Sanitarium. But, it was called the also a great financial burden by the mere fact that in addition to treatments, classes, et.al., it had to he staffed with a tremendous number of competent workers in order to make it function. Finally, with the passing of Sidney into the other world. Ernest became the head of this great organization. But treatment to those who could not pay would not be denied. Still costs went on into what one might refer to as astronomical figures, until finally the burden was too much to bear.

Later Ernest moved to Seattle where he began teaching. Subse-quently, he moved to Boise where

he now resides with his beautifully wonde ful wife.

I will admit he must have had

many years of struggle since the heyday of "The Weltmer Institute." but he has weathered the gale undaunted; that is in as far as helping the needy. Even so, he has never stopped writing, nor giving

of his time freely.

I first heard of this man through a reader of "Ron Ormond Reports" in Chimes. And instinctively I knew I must find out whether a Weltmer still existed, Letters, phone callsthen finally came a personal contact via telephone with Friend Ernest. We made an appointment and I went to Boise for the express purpose of meeting someone whose writing I found to be inspiring. To say that I was impressed would be a mild under-statement: I inspired. When I left Boise, I left with a suitcase full of the most amazing and revealing research material on healing any individual could hope to discover in three lifetimes. But, most of all, I left with the firm belief that I had been in the presence of a great and wonderful individual; one individual who had never departed from the original conviction of he and his father: To put a healer in every

"What greater hope can man strive for? What goal could ever surpass the ambition of this truely great soul? The thought alone of a healer in every home in itself should he written into the constitution of thought to myself America, when I heard him utter the phrase.

I knew I must do something to perpetuate his writings, and the endless hours of research they must have spent in which to accomplish the Herculean task.

Even though Ormond McGill and I had spent literally months and months in the Orient seeking out the Masters of the Far East, I had to admit that none had, in any sense, surpassed the noble aims or the laborious hours toward helping the needy than had this man.

Then another thought occured to me; how did it all start? True, his father had been a healer and teacher of healers before him. But what started him; what prompted

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I Was Out Of My Body

By Rev. Blanche Hanley

In first Cor. 15-44-46, St. Paul wrote: "There is a natural body and there is a spiritual body. First that which is natural and afterward that which is spiritual." Psychic research maintains that the astral body can leave the physical vehicle and continue to exist away from it, so long as the silver cord remains unbroken. The mass of information we have collected on astral projection is merely a beginning, for the truth regarding it remains mostly a profound secret? seemingly beyond our human understanding.

Yet each person is the possessor of a astral body, eneased within the physical body. The extrusion of the astral body, and its journey into spiritual realms near Tibet, is described by the writer while in trance. She says of it: "The astral body left my physical body, and a spirit controlled it until my return to earth. In astral travel one may go from any point to another in the twinkling of an eye. It seemed that my astral body was levitated, flying in space, though I was unable to determine my exact location.

"I seemed to sense that we were moving in a westerly direction. At great speed the astral body was gliding up and down and in every direction. A power seemed to throb through my entire being. There was stillness: everything was sared and heavenly. I turned my eyes upward and saw teachers coming toward us, who evidently came to assist us across a hugh body of water. These astral beings were clothed in pastel shades of pink, blue, orange; some were in white.

"With the help of my guide, we crossed water which I seem to have seen before. How pure and peaceful it looked! We soon neared the shore of a land of perfect lovliness, more beautiful than one could conceive with their earthly senses. We saw much that was unusual and mysterious, and there were beautiful birds of every description.

"On landing, we were met by a group of Hindus, Chinese and English philosophers; also many ancient seers who welcomed us gladly. We went first toward a building which faced the south. It was enormously large and stood near a thick forest, where streams of lovely water flowed through the trees. The waving branches of the trees brought soothing music.

"Then we passed through the gates and neared the terrace of this lovely building. Rich vegetation grew all around, set off by lovely fountains of playing water. The outer walls of the building were gracefully overhung with vines which

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emitted lovely fragrances, delightful to the senses of the astral body.

"We first entered a massive room, whose ceilings were unusually high. The walls and windows were exquisitely beautiful, chandeliers magnificent beyond expression. This room opened on a terraced lawn which faced toward a lake of water, whose banks were covered with grass and flowers.

"The next room we entered was used for literary purposes, for it housed an extensive library. There were many arched doors, sofas and chairs of charming form and lux-urious softness, tables of rich patterns, covered by books which both instruct and delight. On the wall were paintings of wondrous color, and lifelike works from the masters of art. This room seemed to refresh my very soul!

"From this room there is a large and splendid hall which leads to various retreats, and to the right to an oriental room, in which spirits meet for pleasure and to discuss various topics. Rugs, vases, draperies, everything is gorgeously beautiful oriental art.

"The thing one seemed to remember most was that time was short, for the change from one room to another took place with great speed, as the astral moved effortlessly from one place to another. Yet one seemed to take in all the details at a glance.

"We were then conducted into a magnificent blue room, which seemed to be one great outpouring of light, with the most peaceful, composed vibrations. Here the spiritual and prayerful were kneeling, praying and chanting. This room is devoted to study and meditation. The ceiling is blue, overlaid with illuminated stars.



The Rev. Blanche Hanley of Fort Worth, Texas, who had this unusual experience.

"Lights shone on a massive Buddah. Kneeling before this was a mother with a tiny babe in her arms, a beautiful child growing up in this land of love. The room was equipped with an abundance of flowers, birds sing everywhere. There was also a collection of musical instruments that man has never seen, from which came strains of uplifting music.

"We now entered what might be called the hall of inspiration, where one would go for prayer. Incense in the form of a candle with the most splendid aroma burns here day and night. It is the guiding light for those engrossed in silent meditation and spiritual devotion. Several are here, working and praying for a newly formed spirit who has just made entrance into the spiritual kingdom. I felt heaven near, for such a spiritual atmosphere was manifested here. Tears fell from my eyes. I was enraptured. Every head was bowed in reverence, and heavenly music fell upon our ears like a sacred

"Now the astral friends approach, for it is time for me to return to earth and once more take up the physical body I had left there in the keeping of spirit. A circle of friends is formed at the open gate, and my last conscious remembrance of the astral readms was of the loveliest altar I had ever seen, on which was written, 'In this world there is no death'."

PROHIBITION, OR PROMISE? By Mable G. Feint

There is food for thought in the Third Commandment, Thou Shalt Not Take The Name of the Lord thy God In Vain. For centuries this has been taken as one of the "Shalt nots", or one of the negative commandments. It has been interpreted generally as a law forbidding profanity or as one of the too common uses, or casual abuses of God's name.

But what is really God's name? In Exodus 3:14 we learn that when God gave Moses the Ten Commandments He told Moses to tell his people that his God, and the God of Abraham, of Isaae and of Jacob was named I Am That I Am. "Say to the children of Israel I Am hath sent me unto you...and this shall be my name forever."

I Am is also a positive statement, a statement of consciousness, of existence, of being, of intention. It is not negative. The words in vain, which completes the statement, in their literal interpretation, mean without results. Thus we have a statement of promise, not of prohibition, a law of positiveness of creation.

Thus it follows that the words, I Am Love, I Am Truth, I Am Health, I Am Prosperity, are powerful affirmations. Words have power, for they express thought, and



Mabel G. Feint

thought is a force, it precedes acts, it lifts us above the level of the animals, and is the measure of our intelligence. Used daily, even hourly, with faith, and with thankfulness that they are already fulfilled, they bring fruition. Jesus, the great Master and Teacher, said "Whatsoever ve ask in faith believing, that ye shall have." words create those conditions. They bring forth a demonstration that God is a source of unlimited supply. His attributes, His material goods are never lacking, or nearing the bottom of the barrel. They exist somewhere in abundance.

The writer asked a doctor, a thinker, "What is the most important thing for a mature adult to know?" The answer was, "To know there is a God, a Life Force, a Creator, and that His work is constantly going on. Volumes have been written to prove it. Men have sensed it over the ages. We have only to open our eyes and look around us to know it.

God the almighty I Am, is a positive force. There is no negation, no failure, no limitations to His power. If we say, "I am strong, I am well, I am healthy, the law operates, and your words are not "in vain." Thus, this third commandment is a promise, a faithful promise of fulfillment, that if we have faith in the power of the Almighty I Am, Divine Mind, we shall never fail. We shall not be left defenseless or forgotten. We may know that our prayers shall not be in vain.

He is in us, and we are in Him, yesterday, today, and forever. God, the mighty I Am, never changes, nor do his laws. So, in the words of Ella Wheeler Wilcox,

"Say ye are well, or all is well with you,

And God shall hear your words, and make them true."

And never, never use the creative words,—"I am ill, I am depressed, I am tired. Rather think of the opposite, the positive, and express that, over and over, till it becomes a part of your consciousness, and the Christ within shall make it manifest.

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Spiritualism - The Modern Philosophy



By Karl Muller President of the International Spiritualist Federation Conclusion What is the spirit world like?

To know more about the Beyond we can ask the spirits but there are differences the same as on earth. For a comparison, if an in-habitant of Mars could get into telephonic communication with this earth to get similar information, it would matter very much if the one questioned was an Eskimo, a primitive Negro in Africa, or a white man in a big city.

There are spheres, resembling earth, where spirits continue with their earthly occupations, including hobbies. But there are also spheres indescribably beautiful according to our conceptions, where occupations are of a more spiritual kind. Also dark spheres where sojourn

is unpleasant.

To understand these vast differences one has to remember that thoughts and feelings are realities in the spirit world, which influence the surroundings. An important basic law is the fact that after separating from earth, a spirit automatically enters the sphere that suits its character. This has sphere not so much to do with intelligence but with morality and ethics. Therefore, in each sphere spirits of like spiritual development are together, which can be either pleasant or unpleasant. In any case there is neither a Hell nor a Heaven according to medieval ideas, which are legends.

Many spheres are similar to our earth, with a country side, soil and vegetation, light and colour, streets, houses and cities. Many speculate about a spirit world-if they assume it to be possible-in a totally abstract way. A Beyond similar to the earth they find ridiculous. To the contrary, it is quite natural, since most people are spiritually not so highly developed that they could be happy in a world of abstract ideas. The real spirit world is adapted to the beings inhabiting it.

When all the thoughts and actions of a person are concerned with this material life only, it is possible that this person, after death, cannot separate himself from his earthly habitation and activity and so becomes what is called 'earth bound'. He cannot see his spirit friends or thinks they are ghostly appearances. It can a long time before he realizes his true condition and that he has passed over.

All these statements are not only deduced from many spirit messages but are corroborated by those living persons who can leave their material bodies at night and visit the spirit world with the help of

their spirit friends.

The Universality of Spiritualism

Since death presents no great change to the spiritual-emotional part of man, all material sickness, such as blindness, lameness, etc., disappear with death. This is a great consolation. When material

life stops, all purely external differences of mankind disappear, and only spiritual values count. Whether one has a red, yellow, black or white skin is of no importance. Language difference is no barrier hecause spirits converse through thought transference. It matters not if one he a Chinese, Mussulman, Buddhist or Christian, all are subject to the same laws. Spiritual development being the true measure of value, all external dif-ferences of religion are unimport-

This is of great importance for a modern philosophy of life. The rank of any individual is given by his ethical standards, his duct, feelings and thought. Material richness or achievement and all external differences are only temporary. Only on this basis is a perfect understanding between the different races, nationalities and religions possible. Only thus can world peace become lasting. It will probably take a long time hefore such principles will be ac-cepted, let alone practised, but it is the duty of Spiritualists to spread such truths.

Many people have a completely false idea of the Beyond because they are prejudiced by the teachings of one or the other Church. They think that in the spirit world there exists a kind of "true Church" and that every spirit is forced to join or else will go to Hell. It is not so; there is considerable freedom for all who were of average goodness. Due to this freedom some bigots can remain in their fanatism after death. If such a spirit communicates he will propound the same dogmatic ideas as when on earth, not having learned anything new.

It is sometimes asked why some of the best teachings have been received from the spirits of American Indians. I believe there is a purpose in this: To teach us a lesson of tolerance as the first step towards the universality of the Spiritualist message, which is above all these mutually contradicting dogmatic assertions of historical religions. I do not wish to criticise any Church in general; every religion is good for those able to progress spiritually by following it.

Some Principles

The first and basic law of Spiritualism is the continued life after death as a conscious entity, with thoughts, feelings, will power, and memories of the past life.

The second basic law states that our spiritual development is due to our own efforts; this is a consequence of our free will. All of us have a divine core, a higher self. This higher being reaches after perfection. It knows its present stage of development and in part knows its immediate future destiny.

Thus the personal conditions into which we are born are not a coincidence. Sorrow and pain are meant to be our teachers. Whoever is forced to live in surroundings heavy or laden with discord and conflict should remember that these conditions are willed and accepted by our higher self. From all trials which we have to undergo we must first try to learn; overcoming them spiritually, we must try to create peace and harmony within ourselves and then in our surroundings.

In this conflict with ourselves and destiny we are always accompanied by spirit forces. The prayer for help that we send out to the divine source of strength will always fortify us, as each can confirm who has tried it in times of spiritual distress. We are ever connected with the spirit world, in a good as well as in a bad sense. But if we are in bad material or spiritual conditions we must first overcome them within ourselves. only afterwards the external separation can take place, otherwise it will only go worse with us. Here applies the spiritual law:

"Whoever tries to run away from his destiny will be overtaken by

Seeking the infinite

It is a vast philosophy that is derived from Spiritualism. Not only is each individual a being with a long past and a great future, we are in addition, a part of the whole. According to materialism men appear by accident, and by death disappear again for ever. According to Spiritualism we are not only connected materially with the whole earth, with minerals, plants, animals and other human beings, still more we are psychically connected with everything earthly. Mankind forms a large family. We are connected with many others through secret psychic threads of guilt and atonement, and above that, we take part in the destiny of all mankind.

This psychic tie of the personal individuality with the whole is an experienced fact. Many have at least a passing sense of connections with all other humans. In a mystic, this sense may be increased to the point of "unio mystica," up to total union. Also this experience is found in different degrees and varying intensity. I have known a lady, related to me, who during several days lived in this state of mystical union. As with similar phenomena this experience produces an ineffaceable impression; it can never be forgotten and influences the future way of life.

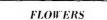
The spiritualist philosophy of life demands from man first the fulfillment of his earthly duties. We have to face our destiny, but naturally we may and should try to better our material and spirit-ual conditions. We should strive for harmony, always remembering that the reason of life is to develop ourselves to greater spiritual heights. As we are one great family, kindness and good-will in our relations with mankind and nature is the only correct way of action.

We should meet our fellow men with a thought of blessing, because in him is also incarnated a divine

spark of eternity.

If it were possible for us to continually emanate a feeling of love into our surroundings, and at the same time live in a cloud of love and goodwill, and conduct our actions in this spirit, then we would all have drawn the consequences from the spiritualist philosophy of life, and would have reached a high stage of development.

The end



I marve! at the beauty of the hand that fashions flowers, To shed their fragrant colors into my waking hours.

Oh, the tender watchman that stands beside the seed, And bids it rise and face the sun, its such a glorious deed!

I thank Thee for the wild rose that grows upon the hill. The daisies in the meadow, the yellow daffodil.

And when I turn my steps towards.

Thee, and leave no foot prints in the sand;

Give me a bunch of violets to hold within my hand.

Edith Carver

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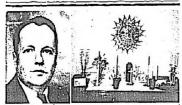
BECAUSE OF THE GREAT NEED FOR UNDERSTANDING REGARDING the problem of suicide, Chimes will interrupt, for one month, the current series of articles on "Great Mediums Of The Recent Past," by the popular writer, Dr. Enid S. Smith, and in the October issue, run instead, her article on "THE DISASTROUS FATE OF THE SUICIDE." Be sure to get that issue, read this informative article, and pass it along to others: There is great need for a better understanding of this tragically prevalent problem.

WATCH FOR IT IN OCTOBER CHIMES!

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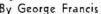
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The Work of the Archangels



First we must ask, what does the word "angel" mean? Where did it come from, and what is its real meaning? Angel is a Greek word which means messenger; Angels are messengers, and God is Law; and the archangels are the advanced messengers who understand that Law, and who are continuously in communication with man, in various vehicles and bo-

Out in space there are millions. probably trillions of worlds, inhabited just as densely as this Earth is inhabited. We used to think that this universe was all; but today our astronomers are discovering universe upon universe beyond this; and out in the great constellation of The Swan, there are three distinct universes with great suns, one of which is 887,000 times larger than our own sun. Around it floats seven lesser planets. For what? For service in the Universe, that you and I may eventnally reside there when we have been refined through the fires of adversity, and have reached an At-One-Ment with the great cosmic Mind; for, in the words of the Master, "Ye are Gods in the making.

Angels swarm about us like the leaves of autumn, whispering to us. Apparently we are deaf, and vet we sometimes hear them. At times when we have desired to do something, a voice which seems to get into our very heart has cried out, "don't-this is not the way. But we steel ourselves, plug the stoppers in our ears, and go on our way along the road that we ourselves have mapped out. As Ella Wheeler Wilcox said, "the ladder which you built."

Over in the County Hospital a little girl lay dying. Various ministers had called to see her, and she had told them her story, but all had laughed at her fancies. Then a certain Methodist Minister went to see her, and she said, "I want" to tell you something, but you probably will laugh like the rest of them have. I hear the most beautiful music, and hear voices continually calling me, and see a wonderful picture I cannot describe. If I only knew what it all means I would be happy.'

That man was blessed with common sense. He had studied psychic phenomena, and he said, "Little phenomena, and he said,

girl, I do not laugh, I know, I have seen the same things. I hear those seen the same things. I hear those voices. They are your loved ones; they are the angels waiting to take you home." She answered. "Now I am happy!"

Archangels! How they have been misconstrued. We have been taught to believe that Gabriel came down and loaned Mohammed the white mare that he rides in heaven. In the Christian religion we have been taught that Gabriel will blow his horn some day when this old world shall come to an end, and that those who have seals on their foreheads. one hundred and forty-four thousand only, will be saved. The balance, one billion, six hundred and twenty-seven thousand, will be left hehind to hurn. Let us wake un! Let us think for ourselves! Let us get away from what we have been taught and use our brains. When we do we will have to discard the idea of heaven as a place, and hell as a bottomless pit! No one could stay in a bottomless pit, he would fall thru to the other end!

One sometimes feels an angelic thought, and an upliftment within that brings you into what we call a seventh heaven, where everything seems beautiful. You are happy, yet you do not know why. It is some master mind touching the chords of your mentality, lifting you up. Master minds, archangels, souls that have advanced into greater At-One-Ment.

Do you know that there are good angels, and there are bad angels. We are sending out into space every day men and women against their will (Capital punishment-Waretc.). They go out feeling vindictive against society. Do not think that death changes them. What did Christ say? "As the tree falls, so shall it lie." As death leaves you, so the judgement morning finds you. And what are they seeking? Advancement! No, they are earthbound, having no knowledge of life, afraid to go on, so they cling to earth, messengers of evil. They find the weakling and those whose thoughts are destructive, and fasten upon them and lure them down to an earthly hell.

If the world would only wake up and grasp this one thought! Death does not make people into angels, and death does not destroy the power an individual has, but lets loose a power that is dynamic, a million times stronger out of the body than in it.

Floating in space there are trillions of atoms, so small that eight million could be held on the point of an ordinary sewing needle. Sir Gilbert Parker made the statement that if we should succeed in bursting one of these atoms, we may destroy the universe (This has been done, and the world well knows the fears held now for the safety of our universe). And what is a soul but an atom of God. And what is life but God?

Ministering angels came to Christ in the garden where He went to pray, and with His spiritual eyes

He saw the cross and death. In the anguish of mortal mind. He cried out, "Father, if it be possible, let this cup pass from me." Then the God within Him rose and He said, "Not my will, but thine be done." It was then that the archangel stepped in and gave Him the confidence that death was just a phantom, that hanging on the cross was just a physical stress of time, which would soon be forgotten, and so the real L. . . the Christ, triumphed over Calvary, and became universal and filled the world. While in the mortal clay, He was only in one place at a time, but liberated, the ego, His presence is here and every-

There is a little Catholic Church I know of, "The Little Sisters Of The Poor" and when one walks into that Church, they feel the pressence of the great Messenger, something that lifts one up, and makes one feel they want to say, "Thank God for this peace." One can go to the other side of the world and feel that same peace, that same spirit, that same Ego filling all space. The great Christ, the Messenger is here, is in every place where humble hearts are bowed. and where His hallowed influence is accepted.

Archangels are super-messengers of love. "Hark, the herald angels sang, glory to the new born king! How man's mind has changed since then. The message that the new born king came to give has been rejected by man. Today distorted truths, embroidered fallicies fill the land, and we are again asking for the messengers to herald a new born king, one that the world will accept and understand. Mortal man is paving the way for it, and the great messengers are bringing in the glad tidings, preparing for the advent of a new day when every knee will bow, and no man will say, one to another, "know ye the Lord," because they will all walk and talk with the messengers of life, then men's thoughts will be read from the mountain top; they will be emblazoned upon your forcheads, and will speak from the very windows of your soul. No one will be able to deceive or lie and get away with it, and we will read every thought of each other, and speech will not be necessary.

If the world would only grasp this idea! If the world only knew that everything we ever did or ever will do in our lives is written on the cylinders, how differently man would act! Just imagine a wax cylinder, and the needle of our conscience making the impression, every thought, every word, every Then someday the earthly life stops recording. The needle is worn out. Then comes the needle of Eternal Life to replace earth's worn needle, and the cylinder turns again, and we will have to listen to the record. We will have to accept it, because the message that it is giving is true, and none but our-

Continued on page 23



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Ed Bodin's Page



in the world.

CATHOLIC SPIRITUALISM

A Roman Catholic friend of mine has handed me a good luck charm. It is a gold plated coin the size of a quarter, showing the image of a shepherd — and the inscription reads: "Saint Christopher Be My Guide."

Since Saint Christopher is a spirit, it means a prayer to a spirit guide for protection, as the back of the coin reads: "On land - on sea - in the air, hold us safe."

This of course, is out and out Spiritualistic: but when I said that to my Catholic friend, he replied: "It is Spiritualism of the Church, not Spiritualism of mediums who contact evil spirits." But what is the difference? Radio is radio whether you tune in with good stations or bad stations. St. John told us to choose. The fact remainscommunion with spirit is a reality-and nothing is all bad. Jesus the Christ demonstrated that, by his interest in sinners, not just saints.

Millions have found hope, and strength and comfort and friendliness in spirit contact, within or without the church. In Spiritualism one does not have to wear a Christopher medal for special protection. rotection and guidance are ever present upon supplication.

An instance of Roman Catholic belief in Spiritualism is the little non-copyrighted booklet entitled "Our Guardian Angels," written by the Reverend Joseph Husslien, S.J. PH.D., published by The Paulist Press associated with the Paulist Fathers of the Roman Catholic Church, 401 West 59th St., New York City. There is an opening paragraph reading as follows: There is a spirit world around us, more populous, more powerful, far more resourceful, than our own visible world of human beings. Spirits, good and evil, thread their way in our midst. . . We are the immediate center of all their plans."

So the next time a Roman Catholic neighbor insists that Spirit-ualism deals only with demons quote Father Husslein's words, that spirits are good as well as some being evil. Spiritualists know how to separate the good from the bad, just as Saint John instructed.

It is so easy to dismiss something on do not like, by calling it evil. The Catholic who calls Spiritualism evil - and the Spiritualist who calls Catholicism evil, does not understand the words of that Mas-ter Medium of Nazareth who said that one who is not against us, is for us. And it is evident that Father Husslein is not against guidance by spirits - and a Spiritualist is not against Father Husslein acknow-ledging the spirit world interested in the welfare of humans. Such is really the foundation of Spiritualism both in the Catholic Church and the Spiritualist Church, or in non-sectarian Spiritualism anywhere

NEWS FLASH

Ambrose A. Worrall, who with his wife Olga are spiritual healers at the famous New Life Clinic of Baltimore, is praised in the July issue of Redbook magazine, which will be reprinted in Readers' Digest late this year.

The Worralls have complimented Chimes for its mention in the July issue of the dangers of nico-tine in healing. The editorial by Ed Bodin was read at the New Life Healing Service on June 30, 1960, and will be repeated and copied.

SOME QUESTIONS TO ED BODIN

I have received these two questions in the same mail: I. What do you mean by Free Spiritualism?
2. Do you think I did right resigning from a Spiritualist Church after three years and joining a Village Community Church where we hold spiritual healings once a week and also a service for silence, and communion with righteous spirits? I feel that the Spiritualist church lacks the friendliness, cooperation and good will I desire in a church group.

I have answered these jointly. As I understand it, a Free Spiritualist is one who subscribes to the Nine Principles of Universal Spiritualism and righteous mediumship. but is free to affiliate with whatever creed he desires whether a church, synagogue, temple or mosque. Thus, a Free Spiritualist can remain Catholic, Methodist, Baptist, Disciple of Christ, Jewish, Moslem, Hindu or Shintoist. Sir Oliver Lodge, for instance, remained affiliated with the Episcopal Church until his death. Many prominent Spirit-ualists have been buried by other religious services. I consider myself a Free Spiritualist and while I do not belong to any other church, I reserve the right to join if I so desire. The same applies to my Free Masonry which is another path to God.

Frankly, leaders of Spiritualism as a religion should look into the promotion of more friendliness and cooperation and a broader view of phenomena; for little by little other denominations will attract Spiritualists just like Christian Science bled Spiritualism white after the Fox Sisters deserted. The greatest argument against Spiritualism as a religion is that ministers are ordained for their advisory messages as mediums rather than for spiritual leadership and inspiration; and as such are better as psychologists than clergymen. Spiritualist churches must promote the warmth of religious comfort, peace and good will and public respect, if they would compete with orthodoxy, once orthodoxy recognizes psychical phenomena of the New Testament as indicated by some of the heretofor antagonistic denominations which are now getting on the bandwagon of spiritual healing and communion.

Question: Why do some Spiritualist speakers never mention the Jesus the Christ? They seem to go out of their way to avoid it.

Answer: I've heard many Spiritualists question this. Frankly, I think such speakers are religious cowards. They are afraid to praise Moses and his Ten Commandments, due to a dislike of the Jews. And they are afraid to praise Christ and His Sermon On The Mount, because of a dislike of orthodox Christians. They think people in the audience feel as they do. I pity such weaklings. They run away from the Sun of sincerity to hide under the rocks of expediency.

Question: Can a hypnotized person be given clairvoyance while hypnotized?

Answer: Yes — for there are such cases in records of hypnotism by medical doctors. One doctor admitted he "almost saw" the daughter who "appeared" to a hypnotized mother. The mother remembered the vision after her hypnotic trance — and the information which the daughter imparted had been known only to the daughter. This seems to prove the theory that hypnosis can stimulate a clairvoyant or clairaudient gland which exists in all persons to a greater or lesser degree. The famous Edgar Cayce was an example of this

O N T. Y. — N. Y.

Rev. Leo Louis Martello, Pastor of the Temple of Spiritual Guidance, New York, appeared on "Big Joe" Rosenfield Jr.'s radio program "The Happiness Exchange" on July 19-1. WARC New York City 18th, WABC, New York City. Rev. Martello appeared with Beatrice Madison, to present a special Award of Meritorious Service to Big Joe for his "selfless dedication to suffering humanity, and for the many kindnesses extended 12 Good

Deeds."
12 Good Deeds is a charitable organization, devoted to helping the hospitalized mental patients at Montrose Hospital, N. Y. Rev. Martello is its Public Relations Director. Big Joe interviewed him regarding his spiritual work and Rev. Martello made an "on the spot" analysis of Big Joe's handwriting, to which the latter replied, "You must have been speaking to my wife. You hit the nail right on the head!"



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On Sunday, June 19th, at the Universal Memorial Spiritualist Church, Long Beach, Calif., a beautiful ordination service was conducted by the Rev. Laura Crocker Black, Church Pastor, Left to right in the picture above, Rev. Billie Burton, Rev. Marie Maxon, Rev. Laura Black, Pastor, Rev. George Rennie. These new ministers were also taken into Church membership following the ordination.

On June 26th, the Center Of Psychical Science Spiritual Church, of Buffalo, New York, closed their meetings for the summer, after a most successful season. During the ten months that William Graham Turner served as Pastor, the membership, Sunday services, and finances have greatly increased. He will continue as their Pastor in the fall.

On each Thursday evening during the year, Mr. Turner conducted a Philosophy Class, with a large enrollment, including many business and professional men and women.

During July and August, Mr. Turner has been engaged for three trance lectures, and twelve trance message services on the Lily Dale Assembly program. For several years this gifted young man has been considered by the management to be one of their strongest drawing attractions.

Special services were held July 17th, 1960 at the First Temple of Spiritual Truth, Lincoln, Nebraska, Rev. Lionel P. Everman, Pastor. Rev. V. R. Cummins, San Antonio, Texas, was guest speaker, and a fine crowd attended. Message bear-ers, in addition to Rev. Everman and Rev. Cummins, were Rev. Edwin J. Smith, Council Bluffs, Iowa and Mrs. Marie Everman.

Rev. Cummins, President of the American Spiritual Alliance, and Everman, Chairman of the 1960 Convention, report much progress toward plans for the Convention, which will be held in Lincoln, Neb. Sept. 18-21.

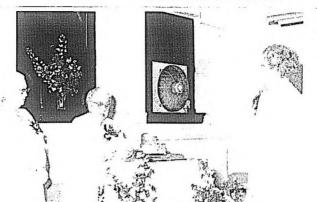
The State Spiritualist Association of Minnesota, will hold its annual convention at the Second Spiritualist Church, 23rd and Lyndale value of the Ave. No., Milwaukee, Wisconsin, September 23-25th. The guest speaker will be the Rev. Virginia Leach Falls, of Muncie, Indiana. Meetings will be held all three evenings at 7-15 p.m. and all three e ings at 7:45 p.m. and also on Sunday afternoon at 3 p.m. The public is welcome.

NEWS FROM HERE AND THERE

A NEW CHURCH

A new Church will open soon in Ft. Lauderdale, Florida, the Temple of Truth Foundation, with Rev. Nell S. Tharp, President, Wm. Chakford, Dean and 1st Vice-President. The organizational headquarters are in Dayton, Ohio.

A large U.C.M. rally was held on June 18th for the benefit of St. Adians Church, Boston, Mass., of which the Rev. Dora Todd is Pastor. Many people attended, enjoying the services and the lunch which was served by the women of the Church. It is hoped to have many more of these enthusiastic rallies in the near future...



The Piaza Hotel, Camden, New Jersey, was the setting for the ordination of Helen K. Chant on June 4th, 1960, conducted by the Rev. Ida Demopoulous assisted by the Rev. Marion Hartman.

Flowers for the occasion were arranged by Marion Huth, and Wilbur Reed. Music by Florence Hartman. The candidate was escorted to the rostrum by Rev. Elizabeth Gibberson, accompanied by eight ladies forming her court of honor.

Following her ordination rites, the Rev. Chant gave brief, but inspiring remarks, which was followed by an address delivered by Rev. Demopoulous. Immediately following the service a delicious dinner was served in the Banquet room.

Seventeen years ago, the Rev. Helen Chant joined the Fourth Spiritualist Church of Camden, then under the leadership of Rev. Eliza Witcraft, now deceased, becoming active in all departments of the Church. She took first the general N.S.A. course, then the advanced course, under Dr. Victoria Barnes, interspersed with study in development classes, and others, ending with examinations at proper intervals. She became a Licientate Minister in 1953, and is now teaching adult classes in Lyceum, also serving on the platform once a month.



The 20th Annual Conference of the Spiritualist Episcopal Church was church of that city, hosts. Conference meetings were under the direction of Rev. Ruth L. Walling, Presiding Clergyman, and Mr. Clarence Cornwell, President. Rev. Robert T. Lustig of Grand Rapids, was speaker at the annual Conference banquet on Friday evening, when students and faculty joined together at the Pagoda Restaurant. Rev. Margaret Hosmer was given a certificate of Merit award for her outstanding service to the Church, presented by Rev. Ruth L. Walling.

Following the Conference, from June 20-24th, the Spiritualist Episcopal Institute was held at the Lansing S.E. Church. Twelve interesting subjects

were taught by the faculty shown above in the picture. These were: Top row; Rev. Ruth L. Walling, Rev. Ella J. Sutton, Rev. Margaret E. Hosmer. Lower Row; Dr. Ivy M. Hoover, Rev. Claude M. Jewell and Mrs. Orpha D. Reed.

An "Old-Timer" Passes



Rev. Katie De Groot Whittemore, 75, Founder and Pastor of the Church of Psychic Light, Los Angeles, California, passed to the higher life suddenly on July 20th. Rev. Whittemore had been a Spiritualist worker for over 50 years, and was well known among the Spiritualist organizations. At the time of her passing, she was a member of the L.G.A.S. Services were held at Forest Lawn. Officiating at the rites was her assistant Pastor, Rev. James C. Mitchell, Rev. Jerome Nuzzi and Rev. Henrietta Young.

The Chapel of Truth, Burlingame, California, Rev. Gita Prineas, Pastor, closed during the month of August for a vacation, but resumed services on Sept. 2nd. A picnic, the Sunday before Labor Day was a yearly affair, and attracted a large crowd, for a really good time is enjoyed. September is also the month of the Church anniversary, and this year it was celebrated on Sept. 16th, the eighth anniversary of the Church founding. The church has an enviable record, in never having missed a service since it's opening. Healing is stressed in the Chapel, and this work also is progressing in a most gratifying way.

The Rev. Harry Tuffs, and his The Kev. Harry Tuffs, and his wife Rev. Iva Tuffs, formerly of Chicago, Illinois, will open a new Church in Lake Worth, Florida on September 4th. This will be the only Spiritualist Church in the city. The Church charter will be presented to the new Church by the Rev. Oma Purdy of Punto Gordo, Florida, I.G.A.S. Associated with Rev. Harry Tuffs, is Rev. George C. Gerts, acting in the capacity of Co-Pastor.

PASSED

Hess, Grace A. June 18, 1960. Chico, Caiif-ornia. Charter member Brotherhood Spiritualist Church, Alameda. Rev. Pearl Manning, Pastor.

Blackburn, Artie Mae (Logan), Los Angeles, Calif. June 6, 1960. Nationally known actress, writer. Services June 13th. Rev. Thomas Bad-ger, Officiant.

Mr. Elroy, Berth Louise, Burbank, Calif. June 26th, 1960. Spiritual Medium. Services June 30th. Rev. Thomas Badger, Officiant.

Eaton, Wm. (Billy) June 9th, Los Angeles, California. Memorial service by Rev. Mary Bringaze, Venice, Calif. Mr. Eaton had been an active Spiritualist for forty years.

Tripp, Rev. Archie, Los Angeles, California, ne 24th. Well known in Spiritualism.

Maywald, Rev. Edith A. 50, St. Petersburg, Florida, June 20, 1960. Pastor of the Trinity Chapel, St. Petersburg, Services June 22, Dr. Harry Maywald. officiant.

Kuchler, Hans, June 12th, Milwaukee, Wis-consin. Rev. Anita Kuchler. wife, survives. Ser-vices June 15th, Rev. Jerome Konicek, Officiant.

The First Spiritualist Church of Albany, N. Y., Rev. Claire White, Pastor, and Mrs. Lena Henny, Pres., was honored by a visit from the Rev. Fred Ide, of Bath, N. Y., as a missionary-at-large for the Nazarene Unity Science Ass'n. During his 3 day visit, some very evidential proof was produced.

On Wed, evening, at the Green Room of the Hotel Wellington, a lecture was given to a capacity audience, followed by spirit greetings. Thur, evening a demonstration of spirit, manifesting thru the ele-ments of minerals in water. Thur, Thur. evening at the Church, a full house enjoyed a strictly all healing service. Many enjoyed the blessing of the touch of spirit in being healed. One case was that of a middle aged lady suffering from a broken wrist. The cast had been recently remov-ed, and the Doctors had told her that it would be at least a full year before she could use the wrist, or close her hand. In less than ten minutes after an act of obedience on the part of Rev. Ide, according to James 5-13:16, all soreness and stiffness left her wrist, and in a few more moments she could close and open her hand as well as when normal. She testified that "Every-thing is now as normal as before the accident."

The 4th annual Conference of the Universal Spiritualist Association was held at Camp Chesterfield, Indiana, June 24-25, with a re-cord number of Churches and members represented. The President, Rev. Lillian Dee Johnson, gave the keynote address.

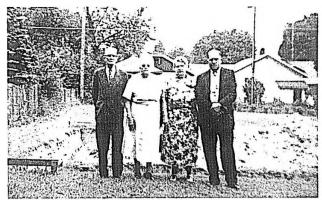
The secretary reported that during the year 11 charters had been granted, and the following certificates issued: 22 ordinations; 11 Deacons; 22 Missionaries; 8 Servers; 18 cleries. Also reported was the fact that the seminary had an enrollment of two hundred students.

An interesting feature of the Conference was the complete Communion service, as given in the new U.S.A. Manuel, conducted by the Rev. Clifford Bias, in which some 150 persons participated.

At the final services on Sunday afternoon, the Pastors of several Churches served, the sermon being given by the Rev. Rosemary Keith of Streator, Ill. The President's See right hand column



On Aug. 7th, 1960, the Rev. Mary R. Dowling was 80 years old. She is Co-Pastor of the Christ Spiritualist Church of Tampa, Florida, and has served the Spiritualist movement for over a half century. Following the evening service there was a birthday party, at which time she was presented with a gift of appreciation, for her long service to Spiritualism.



Ground was recently broken for a new Church ediface for the Fellowship Spiritual Haven, South Bend, Indiana, of which the Rev. Alice Gentry Pastor. The building will include a sanctuary with a seating capacity of 100, dining room, kitchen and class rooms, Mr. Dewey Gentry is Secretary-Treasurer of the Church. The new building is expected to be completed by October.

Above, left to right: Mr. Thomas Peterson, Mrs. Bertha Melton, Rev. Alice Gentry, and Rev. Dewey Gentry.



The 35th Annual Ordination Service of the Supreme Council of the Independent Associated Spiritualists was held at its national headquarters in New York City, 152 West 42nd Street, on June 19th with the Reverend Doctor Marion Owens, Supreme Councillor, officiating. Miss Martha Frey was the organist; soloists were Reverend William Belgrave and Reverend Garfield Harper.

Those who received First Orders were: Eva Berry from Sewell, New Jersey; Margie Mitchell, Cleveland, Ohio; Josephine Shafer and Verna Wilson from Newark, New Jersey; and Ann Cagle from Long Beach, California. Missionary papers were given to Eleanor Reed and Wilbur S. Reed, who serve with the Rev. Eva Berry at the Church of Spiritual Truth at Sewell, New Jersey. A Charter was given to the newly organized church in May of 1960.

The candidates were presented by the Rev. Flora L. Chagnon Borg, an Associate Pastor of the Church of the Ascension, one of the I.A.S. Churches, and accepted by the Rev. Lena Parker of the Temple of Light, a New York City Church.

Second Orders were granted to the Rev. Margaret Seamon.

Among Missionary Orders issued for different parts of the country and abroad were: Ist Orders Missionary: Oswaldo Ortiz, of Puerto Rico; 2nd Orders Missionary: Lora Foster of Michigan; and 3rd Orders Missionary: sionary for Berdie Badgett of Kansas; the Rev. James S. Ellis of Louisville, Kentucky; and Flossie Walls of Ronda, North Carolina.

Further certificates of recognition for advanced studies were given to Rev. Charles Edwards as Bachelor of Metaphysics and to Rev. Margaret Bagnuolo, Rev. William Belgrave, Rev. James Ćerrato, Rev. Jennie Frazee, Rev. Estelle Reed, Rev. Concha Freire, Rev, Garfield Harper, Rev. Clara Lavezoli and Rev. Elsa Siemsen, who were awarded Master of Metaphysics degrees.

Rev. Ortiz advises that he has a specially built seance room constructed in his home in Puerto Rico in which he and a group of five of the pro-fessors at the University are conducting scientific experiments along the

lines of research in physical phenomena.

The New York group of advanced students undertook a complete study of Biblical Spiritualism during the past year, starting with the Book of Genesis and finishing with the Book of Revelations. With this understanding they are better able to refute the arguments against Spiritualism, which usually center upon the Witch of Endor and Saul.

Many of the clergy from Pennsylvania, Rhode Island, Connecticut, New Jersey and New York were represented at the service. Messages were given by six of the visiting mediums during the evening, including Rev. Bertha Murtha, Rev. Myers, Rev. Berry and others.

trophy was presented to the Temple of Light Universal Spiritualist Church of Homestead, Florida, Rev. Lillian Brewerton, Pastor, for out-standing achievement during the year. Rev. Nellie Gurry-Hicock, and Rev. Martha Smith, were ap-pointed Missionaries at large.

On July 17th, the Universal Church of Spiritual Illumination, Morongo Valley, California, enjoy-ed the visit and work of the Rev. Inell Easlick of Los Angeles, California, Pastor of Mt. Sinai Church, whose sermons are most uplifting. In return, Rev. Couch, Pastor of the Morongo Valley Church, served Rev. Easlick and her Church in Los Angeles on July 24th, at which time Rev. Couch officiated in conferring the degree of Bishop upon Rev. Easlick, also presenting her with the robe and cap which accompanied her office.

July Fourth, 1960 will be remembered as the first "Union" Service of Spiritual Science Churches of Baltimore at the Temple of Wisdom Camp at Millers, Md. (30 miles North of Baltimore).

All enjoyed the unity and goodfellowship and the good messages of Catherine Beach, who serves the three Churches in addition to the mediums of each individual Church. This was "Picnic Day" of the Spirit-Science Churches of Md. "Free State", and plans were laid for Services on the Second Su.,nday of Aug. and Sept., and an even better celebration next year.

The three Churches represented were: Temple of Wisdom, 39th and Greenmount Ave.; Sanctuary of Truth, 2106 Eutaw Pl. and North Ave.; U.P.S.C. Christian Spiritual Science, 2912 Woodland Ave.



The Reverend Grace P. Bauer, of Baltimore, Maryland, served the Temple of Wisdom Spiritual Science Church on May 22, 29, and June 19 with trance lectures and spirit messages, which were enjoyed

by the many who attended.
Since the passing of the pastor,
the Reverend Elizabeth Dennis, in January 1959, Rev. Bauer has been kind enough to render her services whenever possible. The Temple of Wisdom Church is deeply grateful to Reverend Bauer, for her supreme and intelligent spiritual guidance.

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As Though It Were Yesterday

By Gerald Spencer

In the fall of 1936, while living in Chicago, I heard about a lady who could bring in voices from the next world. I had never known any spiritualists; and none of my acquaintances had ever spoken seriously of a scance, so the announcement merely amused me.

To the lady who had given the information I said, "How can we hear from people who no longer have tongues?"

"I can't answer that," she said, "but I know that this is not a fake. You go and see." She gave me the address."

I might not have gone, except that the depression was on full bloom, I was not doing well, and I had begun to wonder about life... and about death.

The medium was the Rev. Charlotte Birkner, (A sister of Rev. Margaret Bright-Ford, President of Harmony Grove Spiritualist Association of Escondido, California.) She showed me to the seance room in the basement, then she returned to the living room.

Four other people were seated in the seance room and until Mrs. Birkner reappeared, I talked with them. They had all attended seances before and they were all convinced. I asked them the same question: "How can a person who no longer has a tongue, converse?"

has a tongue, converse?"

The man who answered apparently wasn't too happy at having a doubter in the group. He was considerably older than I and he sounded a trifle impatient:

"Spirit people have tongues," he said. "They have better tongues than we do."

"But if we could see a spirit, he'd be just like smoke, wouldn't he?" I said.

"That's right," said the man, "but you would be just like smoke to him, too." He reached back and slapped the wall. "This wall is just like smoke to a spirit. He can come through it. Look." He held his hands up with the fingers spread wide. "The fingers of this hand can pass back and forth between the fingers of this hand without touching. But if I shift this hand just half an inch, this way, then the fingers touch when I try the same thing. Contact in a seance is under a similar law. Mrs. Birkner is able to change the rate of vibration. She's the radio and whelp furnish the power. If you can't believe it's the truth, then you won't get any reception...and our reception won't be much good, either. A doubter is like a dead cell in a battery."

I could see he meant it and I didn't want to spoil the evening, so I nodded.

Mrs. Birkner entered and, when the room had been darkened, we recited the Lord's Prayer and sang a verse of "Nearer My God to Thee." Then the voices began coming in.

The other sitters quickly recognized the voices which spoke to them and they all appeared to have enjoyable conversations. But

I was last and when a voice gave the name of "Bert", I couldn't say that I knew him. The only Bert I knew was still very active in this life and after a few moments of pondering I had to tell him so.

He said, "Bring your father

It was more a demand than a request, so I said, "What for?"

He paused, then he said, "I have to be forgiven."

My father, Hugh J. Spencer, was rector of St. Margaret's Episcopal Church in Windsor Park. He had never been able to believe that scances were really possible, so I said. "I'm sorry, but I can't ask my father to come here."

Bert coaxed for a time, saying, "He will come if you ask him."

I wouldn't promise to try and induce my dad to go and I thought



Gerald Spencer

Bert might get a little angry at my many refusals but he said, finally, "God bless you." He waited a few seconds, then before withdrawing, he said, "I've already had some contact with your father."

I went home with a feeling that I had ventured into the wrong place. I had liked Mrs. Birkner and I did not think she had had anything to do with what had come to me. I did not know how easy it would be to shrug it off and forget it. But when I awoke in the morning, the experience did not seem so terribly important; nothing I should necessarily keep still about. So I told Dad about it.

He surprised me by not being surprised. And when I told him that Bert had claimed to have had contact with him, he said, "That's right, he has."

He continued: "Bert was my brother. He meant no harm, but he gambled; then to free himself of debt, he took some money of mine. I've seen him standing at the foot of my bed several times in the past two years. I'll go with you to the seance."

In the seance, the first thing Bert said to Dad was, "I had to be forgiven before I could progress."

Dad said, "You were forgiven

"I know," Bert said, "but your willingness to come here will be of help to me."

As they talked on, I thought they sounded like brothers all right, and before their conversation ended, a voice said, "This is John."

Dad had had another brother, John, who had drowned in Lake Ontario. I had known about John but I had not told Mrs. Birkner about him.

Dad served at St. Margaret's until 1940 and, when preaching, he loved to use as his text: "Seeing, brethren, that we are encompassed about by so great a cloud of witnesses..."

Often he wanted to say, "I've seen them," but he never did. Not all of his congregation would have believed him.

CALIFORNIA RADIO BROADCAST ON PSYCHIC PHENOMENA

Radio Station KNX. one of the largest in the western part of the United States, and the Hollywood outlet of the Columbia Broadcasting System, released an hour long program on Sunday afternoon, July 10th, entitled, "The Strange World Of Psychic Phenomena." This pre-edited (on tape) documentary is regarded as the most complete exposition of this subject so far on the air. While the material would have been considered rather elementary for those with long experience in this field, for the uninitiated it was, judging by the response, a revelation with great impact.

The program was edited and narrated by Sydney Omarr, of the Columbia Broadcasting System news staff. Via pre-recorded tape, he introduced such personalities as authors Dr. Joseph B. Rhine, Aldous Huxley, Gerald Heard, and Dr. Gina Cerminara; Dr. Margaret Mead, anthropoligist; Marjorie Main, film star; Steve Allen. television personality; James Creushaw, newspaper man and author of "Telephone Between Worlds;" and even Sir Arthur Conan Doyle, by means of an old disc recording made shortly before his transition.

The first voice to be heard was that of Brenda Crenshaw, British medium, now living in Los Angeles. Rather it was the voice of one of her Chinese guides, recorded during an unusual KNX studio gathering set up for the purpose. Verified messages were heard, including one to a sister from her brother and also from her father, the nature and location of whose last illness was correctly stated by the spirit control.

Likewise included were excerpts from a previously recorded sitting with trance medium Richard Zenor of Los Angeles, which illustrated the markedly different voices which come thru this type of mediumship. There was the ordinary voice of the doorkeeper guide, then the high

Concluded on next page

pitched voice of a small girl, followed by the deep voiced chant of an American Indian, a Chinese speaking in native tongue, and others.

To balance the change of voice

sequences illustrating this type of mediumship, the editor also included, without deprecatory comment a short skit by a Hollywood act-Naomi Lewis, whose imitations likewise required sharp changes in voice and personality.

A portion of another KNX studio seance was included, conducted by Rev. Bertie Lily Candler, principally known as a materializing medium. Personalities identified themselves as the famed Hollywood director, Cecil B. De Mille, and Harry Cohn, late film producer.

Rev. Robert G. Chaney, Pastor of the Astara Foundation, of Los Angeles, spoke on ESP experiments in a public school, among children.

Dr. Rhine spoke significantly of studies of ESP among animals, and invited listeners to send in accounts of psychic experiences. He candidly spoke of how his early interest in the work of Spiritualists such as Doyle and Lodge inspired his research, which has lead to the general recognition of the science of parapsychology.

Gerald Heard, while thoroughly sympathetic to the survival basis, made the flat but relatively unsupported statement that, "If you can prove telepathy, you practically can-

not prove survival.

Dr. Cerminara is concerned with the rebirth aspect of the famous Edgar Cayce reading, and debunked the debunkers of the Bridey Murphy hypnosis regression experiments.

Dr. Margaret Mead was critical of the small amount of real scientific work done in the field of psychical research, indicating that a more open minded attitude would be helpful. She recommended more studies with individual sensitives.

Another speaker was Hugh Lynn Cayce, son of Edgar Cayce. He spoke of the 15,000 readings given by the Virginia healer and seer, and said that Doctors who had worked with the elder Cayce had found his diagnoses 80 - 100 per cent accurate, even tho the patient never saw Cayce.

A part of a previously recorded exchange between Aldous Huxley and James Crenshaw concerned the newspaper man's favorite theme, the reality and tangibility of the afterlife world. Crenshaw insisted that evidence shows that there are firmly tangible physical aspects, form and body, in the etheric world. Huxley leaned toward a more mental interpretation. In reply Crenshaw noted that the illusory nature of matter, as we know it on earth has advocates, and that scientists even have regarded the atom as "a mental concept," without detract-ing from the reality of experience with such matter. Matter in an attenuated or more sublimated form in other realms would thus be none the less real, different only in degree, not in kind.

Crenshaw predicted the eventual development of electronic instru-ments, which will be able to probe the "real" sights and sounds of the etheric realms. Photographs, he believes, will in time be made of

The Greatest Miracle

By Frank L. Hammer

Many people wonder whether miracles ever happen. Some be-lieve miracles may have occurred in Biblical times but not since. Others have grave doubts if they actually happened at all, and like the agnostic say: "A miracle is an unusual phenomenon which never occurred. Hume gives us this ex-Hume gives us this explanation: "A miracle may accurately be defined as a transgression of a law of nature by a particular volition of the Deity, or by the interposition of some invisible However, we are in accord with Webster, who defines it more accurately: "A miracle is an event or effect in the physical world beyond, or out of the ordinary course of things, or transcending our knowledge of these laws.

Natural laws are known to us in a limited degree, and the known laws are few compared with the many still unknown. The character of the act commonly classified as miraculous, is that it is unusual, exceptional, or a derogation from the laws of nature. But although the circumstances may appear unusual, they are never contrary to nature, but only contrary to nature as known to us. For everything that happens, or has happened, or will happen, can happen only through law. And when any phenomenon is produced more than once, under identical conditions, science recognizes that it is governed by law; this law may be as yet unknown, but it therefore does not cease to exist, and the time will come when it will be known.

Lack of knowledge fosters a belief in miracles. Things that baffle the understanding of an ignorant or superstitious man, may appear quite simple to a scientist or a philosopher. The credulous regard

spirit forms and worlds, and other such substancial records taken. It is well known that all bodies are accompanied by fields of energy, which may be measured, observed by mechanical means, and photo-graphed. What occult significance such a field may have can be scientifically questioned, but the fact that it exists, is no longer a question, he said.

Marjorie Main, actress, related personal psychic experiences 'during the taped broadcast. Miss Main told of living for a time with a woman who continually carried on conversations with her deceased husband, and of the phenomena which accompanied this experience. Steve Allen's contribution was a strange "coincidence" involving the choice of a name for an expected daughter, who turned out to be a boy. The name chosen had been Barbara Allen. Later his mother brought a second hand picture frame which still had the photo of a child in it. Her name turned out to be Barbara Allen!

The radio station announced that the response was so favorable to the documentary approach of the program, that it will be rescheduled sometime in the future.

any event not encompassed within the realm of their limited knowledge as miraculous. And as we shall never know all, there will always be miracles.

Moreover, any event considered miraculous now, may easily cease to be so at some future time. Many inventions commonplace today would have been classified as almost supernatural in earlier times: as the wonders of electricity, radio, aeroplane, television - all these would have been called miracles not many generations ago.

The conquest of numerous diseases by the discovery of drugs and the advances of science, would truly have been miracles a century back. For then certain disease meant certain death, for men did not know their cause and were intpotent to effect a cure. So knowledge dissipates miracles. Science comes solely to destroy false conclusions which have been inferred from the ignorance of these laws or their erroneous deductions. If events are demonstrated as the result of natural laws, there is no natural laws, there is no reason for rejecting them or the religion which proclaims them.

The greatest objection to miracles seems to be that the facts are against them. Well, are they against them? Science declares that the universe is ruled by great, natural laws whose action is definite. constant and unchangeable. For miracles to be produced, these laws would have to be over-ridden, intermitted or set aside. And this, scientists insist, cannot be done, since any interference with natural laws would instantly plunge the universe into choas, if not destruction. They repudiate and reject the idea of Divine intervention; and aver that God never interferes with the laws He has created. However, every student of the occult knows that Omnipotent God is not bound by any law and that He does intervene in the affairs af men.

Jesus is, of course, regarded as the greatest miracle performer of all time, yet every event and act of His life was in accordance with natural law. Ignorance of these laws has led men into fanatical conclusions, seeking the cause for the many cures He made. While incredulity rejects many of the miracles attributed to Jesus which have a supernatural origin, there are some, however, that when the laws of nature are understood, cannot be denied, but prove His exceptional nature and power.

The greatest miracle of Jesus, and that which truly attests His superiority, is the revolution that His teaching has made in the world,

Concluded on page 31

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By Roy Brandon

And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.

St. Mark 3, 14 and 15.

I have just witnessed a "miracle:" the healing of a very bad case of T.B. George Daisley was the healer, his patient a young man of 30 to whom I will refer as "Jimmy."

After I had heard of the case history I met Jimmy for the first time. I found a young man alive, alert, agile and brimming with health and vigour. I was amazed. And so, too, I understand are the doctors who have attended him in the past.

the past.

This was not an instantaneous miracle. The cure was over a period of time. But to Jimmy himself it is nevertheless a miracle.

His life had been filled with

His life had been filled with tragedy. He had lost both parents, and when it was discovered that his was a critical case of T.B., his fiancee jilted him. He was left alone, sick, weary and depressed, with nothing to live for.

He had been discharged from the R.A.F. with chest pains, a constant cough and serious leg trouble. Medical treatment was of no avail. The cough became worse, and his leg was rock hard and swollen to twice its normal size. The leg condition was diagnosed as thrombosis.

Hospital X-rays revealed that his case was indeed serious, both lungs being affected. It was feared that the left lung, with three cavities, would have to be removed. His condition gradually deteriorated.

At this point his case was referred to George Daisley for absent healing. Magically, the disease was halted and for the first time there came progress.

The hospital doctors were baffled at this remarkable change. Other doctors, including the Chief Consultant, were called in to examine the X-rays and to endeavor to find a reason for such astonishing progress. It was generally agreed that the improvement was of a miraculous nature.

Came the fortunate day for Jimmy when he went to that holy house in Woodford, Essex to re-

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ceive contact healing by George Daisley.

From that moment there was no looking back. Progress was steadily maintained, and today the man condemned by the medical world to a life of sickness—or even to die—is sparkling with life and energy.

I visited the home of healing a few days ago. This is what Jimmy said to me: "I can never repay George Daisley for what he has done for me. I owe everything to him."

George Daisley, modest, unassum-



George Daisley as he treats patient whose case is described in this article.

ing, disclaims any personal virtue for the work he is doing. He is merely the instrument of the spirit world. In Jimmy's case, as in hundreds of others, Daisley declares that he is merely the medium by which the penetrating rays for health are transmitted from the Other Side:

I examined his case records. According to the testimonies from his many patients his diagnoses are one hundred per cent, and his cures by absent healing only, figure largely in the same percentage.

Daisley dispenses with the ostentatious trappings employed by some spiritual healers. He wears no white coat, he makes no show of a band of healers. He works

simply and quietly in his own way, yet the results of his work are none the less remarkable.

Before his public healing services he spends a week in prayer to reinforce himself spiritually for the task in hand. At the actual service itself he does not call upon the sick to come upon the platform. At a distance, through his gift of clairaudience, he is able to pick out each patient, diagnose the illness, help with healing, and indeed to pass on to each individual the spirit messages he receives at that time.

When, twenty-five years ago, as a Fleet Street journalist, I first examined the phenomena of Spiritualism, Daisley as a clairvoyant and clairaudient appealed to me as the greatest medium I had ever seen or heard.

In those days I was a "hardbitten" individual, with no preconceived ideas as to the great Truth I was destined to discover. Journalists as a whole are like that. Their views, because of their profession, are very materialistic.

For six years I sat with mediums for all sorts of phenomena. Evidence upon evidence poured in from the spirit world which convinced me that there is no death.

I realized that it was my duty to pass on this evidence, so in all my writings, for well-known weekly magazines and for the national Press, I proclaimed my beliefs and proofs for all to read.

And it is now my pleasure to add to my works the result of my investigation into the truly spiritual healing mission of a truly spiritual healer, George Dajsley.

See Mr. Daisleys' Ad on back cover

N.S.A.C. CONVENTION

The California State Spiritualists' Association held their 65th Annual Convention June 20th to 24th inclusive at the Biltmore Hotel in Los Angeles. 114 delegates and friends attended the banquet on Monday evening. The business sessions were harmonians and considerate the state of the state sions were harmonious and con-structive. Speakers at the evening devotional services were: Mr. Rolla S. Haddick, Rev. Clyde A. Dibble, Rev. William C. Donovan, and Rev. William F. Meier. Blindfold billet reading, Trumpet in the Light and also mental mediumship were demonstrated by Rev. Florence Beck-er, Rev. Maude Kline, Rev. Edith Niles, Rev. Mae Taylor and other outstanding mediums. On Tuesday afternoon Mr. Ray Flaig, State Lyceum Superintendent, led the children in a demonstration of Lyceum work. The Appreciation Service on Wednesday was conducted by Rev. Pearl E. H. Manning. Convention Musician was Gordone De Lagniel, assisted by soloist Edwin Haddick.

SUBSCRIBE TO CHIMES \$2.00 per Yr. U.S. & Canada By Doris M. Hodges

The lovely amethyst, still so popular in our own time as a jewelstone for rings, brooches and many forms of adornment and decoration, has been employed in practical and mystical healing since ancient days. We can see from the quotation from Exodus, above, that it was one of the twelve stones chosen for the breast-plate of Aaron in Old Testament times. The early Greeks, Romans, and Egyptians employed the Amethyst widely as a protective stone, favouring it especially for amulets and talismen.

Strictly, the Amethyst should be classed as a semi-precious jewel, and is a form of quartz. Its shades range from deep purple to palest

violet.

The deep rich violet which is found in many specimens of Amethyst probably gave rise to the ancient belief that this stone protected men from the excesses of alcohol. In fact, the word "Amethyst" stems from a Greek word which can be translated "with-out alcohol," or "without drunkenthe stone not only allegedly being an effective antidote against alcohol, but also counteracting the fumes given off by all spirits and wines.

Aristotle knew and admired the beautiful Amethyst, and tells a pretty story about it. A nymph appealed to Diana to save her from the importunings of the god Bacchus, To aid her, the goddess turned the maiden into a jewel, whereupon Bacchus, mourning his lost love, gave to the stone into which she had been metamorphosed its glorious wine-like hue. And, so the leg-end ended, the Amethyst forever afterwards would protect all who wore it against over-indulgence in all forms of drunkenness.

There are lots of tales about the Amethyst and the drinking of wine or spirits; whether they must all be discounted as legend, or whether any were drawn from the observations of the ancients culled from actual experience, we do not pre-cisely know. For instance, according to them, an amethyst, placed under the tongue, enabled the person to quaff several glasses of strong wine without intoxication.

Those fortunate enough to own fortunate enough to own wine-glasses or jars made of amethyst might swallow the entire contents without any ill-effects.

and What is certain, however, more potent in the story of healing, is that ever since man first mined the Amethyst it has been valued for its calming and soothing influence when worn upon, or applied to, the physical body. Some of this stone's reputation for bestow-ing tranquillity and peace must be due to the glorious light it radiates, since all shades of purple and blue are known to exercise therapeutic effects, being especially beneficial to sufferers from nervous or tense conditions, in states of fever or inflammatory diseases.

In medieval times, healers and alchemists believed very strongly in this calming effect of the Amethyst; doctors frequently wore it themselves upon their persons, as well as employing it in medicine. Amethyst amulets were recommended for the cure of gout. Pieces of the stone were placed under the

"And thou shalt make the breastplate of judgment with cunning work, and thou shalt set in it settings of stones, even four rows of stones, and the third row shall be a ligure, an agate, and an amethyst,"



pillow upon retiring, when they were said to allay insomnia, inducing pleasant and healing dreams. For sufferers from nervous headache, it was recommended that the stone be warmed first in the sun's ray, or by artificial heat. Wrapped in silk or fine cloth, it was then bound about the temples of the patient, where it reduced throbbing and relieved pain and tension.

Particularly valued as a protective stone not only against excesses of alcohol or wine, the ravages of fever, or circulatory disorders, he Amethyst was always a powerful talisman in an occult, mystic sense. The ancient Egyptians believed its rays warded off "The Evil Eye," safeguarding the wearer against personal treachery. It was especially potent as a charm against witcheraft and black magic. Symbols of the sun and moon were often carved upon the surface of these stones. Placed then around the neck, they warded off all evil influences of an occult nature, and confounded the most secret plots and machinations of sorcerers.

Another of this beautiful stone's virtues—and a very fascinating one. too, I think-was its alleged faculty of changing colour when placed in the vicinity of any kind of poisonous substance-or so the writers of antiquity testified. For this reason, of course, it was particularly valued by persons of high rank and those holding public office, who tested their food and drink by holding amethyst rings or amulets close to see whether enemies were attempting to poison them.

Physical changes, too, in the body of the wearer were reflected by the Amethyst, which grew pale and dim at times of threatened sickness, either of the mind or body. This stone was also reputed to possess a power of mystical prevision when the owner was in any kind of personal danger, the colour and lustre fading, giving warning of possible treachery or misfortune to come.

Some students of the Occult highly prized the Amethyst be-cause they held that it conferred "Second Sight," opening up the "Second Sight," opening up the psychic centres. It had, too, remarkable effects upon the brain, inducing mental clarity and prevision about material things, so that business men often wore it as a kind of talisman to make their affairs prosper. Travellers regarded it as a favourite stone, since it was said to protect the person and warn against personal enemies, sickness, and dangers of all kinds.

In a deeply spiritual, mystical sense, the beautiful colours irradiated by this jewel contribute to They induce meditation and lift the spirit, being often, of course, the ones chosen, in religious ceremonial, for this purpose, when used for altar cloths or priestly vestments.

The stone itself was, for a long

time, a very favoured one for the beads of rosaries and for episcopal rings. Indeed, it was sometimes referred to as "The Bishop's Mention of the Amethyst Stone," in temple and religious ceremonies can be found in the literature of many religions, and it was often used as a focusing-point for mystical meditation.

**

Everywhere it seems to have been accepted as a symbol of piety, spiritual wisdom, and humility, and to be capable of invoking these qualities when contemplated. was probably for this reason that amethysts were set in temple ves-sels, in ancient times, as well as chosen as jewels for the priests' regalia, as Áaron so wore them in his breast-plate.

This was, and is still, a favourite gem for lovers, probably because of its wonderful colour, symboliz-ing at once the depth and the constancy of true love. It was credited, in medieval times, with the ability to soothe violent and angry pas-sions. People who habitually suffered from attacks of these, so that they amounted to a kind of disease, were quite often given an Amethyst in some form to wear, the effect, so it was claimed, being to make them more amiable and gentle.

Strangest of all, this jewel, though giving warning against treachery, misfortune, and sickness, seems not to attract these things to those who own or wear it, as other more famous specimens of stones and jewels are sometimes reputed to have done. For the Amethyst is a bringer and a giver of light, a protector, waging mystic battle against evil forces, yet remaining curiously untouched and unharmed itself.

If this jewel lacks, perhaps, the brilliance or the spectacular beauty of some gems, it has a glowing, more subtle appeal. Its gentler irradiations are soothing and peaceful, and its divine colour ministers to the tired or hurt mind with all the healing tenderness of the lovely violet flower which, in hue, it so closely resembles.

In essence a mineral, product of solid matter, it is not as valuable, in the material sense, as the diamond, nor as rare as some other highly prized stones. But, when the hands of man have smoothed and burnished it, to make its surface glow like silk, it emerges as a precious stone indeed, charged with all the mystical elements of healing, colour, radiation, and light, as potent now as in ancient days.

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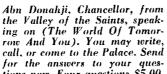
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Spiritualists De You Know?

By Dr. John P. LeMay

People who die are never left alone, but are almost invariably met by loved ones who have preceeded them. If none are close enough at the time of transition. volunteers in that class of service are always present to greet and assist the deceased upon his awakening. Regardless of whether a few minutes or weeks have elapsed they will find his friends or relatives for him, no matter what their plane.

The so-called dead, those who are considerably freed from the delusion of physical matter, do not walk, but "will" themselves where they wish to be, and in a moment they are there.

'As consciousness never requires food, and as bodies on the other side are assembled from the ether. they cannot possibly require food. except as they are still under the delusion of the physical. Some do continue to eat, even those on the third planes. This is manna, the bread referred to when Christ said, "They who cat of the bread I give shall never die.

To the recent dead, the astral plane is just as solid (or nearly so) as the physical but their consciousness is under the delusion of the astral matter, not the physical, and so most conditions are duplicates of their past, even if they realize they have died.

Do not forget that the "Image" body, the astral body which they had in physical life, and which they take with them at death, is a perfect duplicate of the physical, but composed of dense etheric master. This body becomes changed later as the individual moves on to higher states of consciousness.

On the spiritual planes, all pursuits are to be found for expression, except the commercial, for there this is not necessary. Scientists, artists, musicians still pursue old habits and hobbies, and to those who have sufficiently developed the capacity for rapid transit, this is by no means a tedious life, even though they never sleep. Half an hour of restfull quiet contemplation is all that is needed to regain strength to carry on. Each has his occupation, and all service must be compensated by the beneficiary.

"There is no marriage, or giving in marriage" in the heaven world. Soon after death the astral body becomes changed, and all the emunctories disappear, as there is nothing to excrete, or nothing to reproduce.

On the astral plane the emotional nature and memory of the past life's experiences remain, are even increased, and here the struggle begins for the individual soul, for the emotional drives will cause him difficulty if he does not bring them under control.

Of all souls awakening in the heaven world, the suicide, the person who takes his own life in one way or another, finds it most difficult, because of the "shock" when he finds that in bringing "death" to his physical body he has not accomplished the escape which he had hoped for.

Statistics show that over 100,000 people in these United States attempt to commit suicide every year. and that about 22,000 actually succeed in self destruction. This needless waste of human life can and will be prevented only when the truths of Spiritualism can be presented to them. No individual with understanding of spiritual law will ever take his own life, because in understanding the law of retribution, he will know that everyone must be personally responsible for his own acts, both here and hereafter.

A group of sincere individuals have become interested in helping prevent such tragedies, and have requested the writer to establish what is known as the "Angelan Ministry." The headquarters for these new services will be located at 3901 So. Broadway, Los Angeles 37, Calif. Phone AD 1-5402. Any one interested may attend lectures each Sunday at 2 p.m.

During the month of September, Dr. LeMay will demonstrate to the public how Colorays (light waves) can now be converted into actual mechanical energy, which may prove to become the greatest power on earth.

THE STRANGE LADY By Rev. Nora E. Walters

My mother passed into spirit when I was only five and a half years of age, and for thirty years afterward I had a recurrent dream. In this dream I always saw my mother, not as one dead, but as one busy with her work.

In later years, just prior to our moving to Kansas City, we had a last get together, with friends and relatives. We played and sang all the old time hymns, told riddles and finally drifted into telling about our dreams.

When my turn came I told about my recurrent dream, and of how puzzling it was to me. A young man, one of the in-laws, said, "Why don't you talk to your mother?" We were astonished that he would suggest such a thing, and asked how on earth one could talk to her since she was dead. All he would say was to extract a promise from me that if I ever was where I could talk with mother, I would do so.

The next day I was in Kansas City, attending to some transactions, wondering if I could find all the places, since the city was new to me. I got on a street car, and a lady got on too, and sat down beside me. We began to talk, and I asked about certain places and how to find them. She replied that she was in no hurry and would go with me to be sure I found the places. Then she asked what Church we attended, to which I answered Baptist. On asking to what Church she went, she replied, Spiritualist, "Oh," I said, "You are the ones

who can talk to the dead!"
"No," she replied, "We do not

say that they are dead, for we know there are no dead.

When I told her of my dream, and my great desire to talk to my mother, she invited me to come, that evening, to a seance being held at her home, where, she said, you can talk to your mother.

I hurried home to tell my husband. We were both very much excited and hurried to be ready to be at the house at 7:30 that evening. To our surprise we found there were fourteen other people present. And after the usual scance songs and prayers, my mother was the first spirit to manifest.

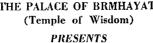
She said, "Hello little girl. How sorry I was to leave you when you were so little." I began to cry and so did she, then she said she would have to go if we cried, so we both tried to control our emotions. I asked her what my recurrent dream meant, and she replied that for thirty years she had been trying to get thru to me to let me know she was not dead, but very much alive. She added that she was my health guide and that she tried to protect me all she could.

Since that time we have had many wonderful visits together, for we had the priviledge for three months of attending a weekly seance, presided over by the medium Rev. Mae Carter, now in spirit. Every time there was always something new that mother relayed to me, and instructions that have helped me live my life better.

I thank God for the dear woman who sat down beside me on that street car, so many years ago, and who gave me the chance to talk with my mother!



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ITUITION AND YOU



In Emerson's essay on Illusions he tells of a visit to the Mammoth Cave in Kentucky and of the blind fish that inhabit its waters. They had lived so long separated from the great outside that they no longer had any use for the organ of sight and through lack of use, the organ had become blind. Jesus, speaking to the people of his day, declared. "Ye have eyes and see not," refer-ring to the inner sight of man which down through the ages has become atrophied. It is universal law, that any unused faculty finally becomes useless.

Is this not the secret of the message of Jesus in the Parable of the Talents? It is the law of God forever operative on every plane of life-mental, physical and spiritual, that to him who uses what he has. more shall be given, and he who uses not that which he has, then that which he has shall be taken

The human race has largely lost the faculty of intuition, or direct knowing. Many confuse the divine faculty of intuition with that of instinct. Instinct is the voice of experience and is related to the subconscious mind. Intuition, on the other hand, is the highest faculty of the soul and relates us directly with the realm of the super-conscious. Instinct has in it no progress: it knows only the past and never dreams of a greater tomorrow. It is marvelously developed in birds and in the animal kingdom, for they are governed by their group souls through the faculty of instinct. Untaught by man or others of their own species, they will build exactly as their ancest-ors have done for countless generations.

Intuition belongs to mankind alone. Through this higher faculty man has brought forth into manifestation great inventions, great music, great architecture—in fact

all that has brought him forward in his progressive evolution. It is that inner spiritual perception which is latent in every one, and by and through which revelation by and through which revelation comes. Popular psychology con-fuses the subconscious and the super-conscious and because of this fact many people are taking the hard way of struggle—the in-stinctive path, instead of the de-velopment of the Voice of Intuition Also many records or force are ion. Also many people confuse conscience with intuition. Conscience is the great Accuser. Intuition is the great Enlightener. Conscience makes us aware of the problem while intuition points to the cure of same.

The voice of Intuition is forever the Voice of the I Am-the Godself within man, which ever seeks to guide and enlighten man. Mariners of today have their mechanical instruments to serve as their compass and guide. In case these should fail they have but to turn to the Heavens, to the star they know is eternally located. They know their place upon the waters through their related position to the stars. Likewise men and women have developed intellectual faculties to help them in guiding their lives. However, there is a never-failing Christ-star within every human being, whose voice is a never-failing guide in all affairs. We know this star is within our

own temple, within the sacred sanctuary of the Heart. The shin-ing Light is reflected from the Presence of Divine Love. Thus the ancient sages considered the body a Holy Temple-an abiding place for the Great Breath, and therefore should be kept pure and developed in all its parts.

Every quickened heart experiences a definite connection with a stream of radiant light. Radiant messages and glorious light are constantly being broadcast from the higher realms. As we become quiet and practice meditation we enter an inner communication with a source of Wisdom called Universal Mind. All confusion of what to do or of what not to do, drops away. The right way is shown by some Loving Presence. What must we do? We must clear our consciousness-get our mental and emotional channels clear from all disturbances, so that our re-ceiving will not be distorted by our own thoughts and ideas.

Much of our mental "fog" is related to our habit of self-centeredness and corresponding traits of the lower self that build up a resistance to the Voice of the Inner Self. Submit your problem and all of your affairs to your Divine Indweller. Hold fast with Faith in the inner Divine Power, until you feel a sense of Peace. We cannot deny reason nor should we ever repress reason; however, when we have learned to harmonize our reasoning mind with the Superconscious Mind, we learn to do

spiritual reasoning and so gain spiritual discernment.

The unfoldment of our moral. intellectual and spiritual powers is never lost but is so much gain on the evolutionary path of life. We sometimes think that when a young man or woman has spent the springtime of their lives in study or research and then suddenly are called away by death, that all is lost, but this is not true. Not one effort in the way of true development or unfoldment is ever wasted.

The powers of the soul are the powers of the mind. The soul is a body like the physical—that is, the body is built according to the pattern of the soul. The soul senses correspond exactly with the physical. The door between the soul and the physical body must be opened up before we can intelligently enter the work of soul unfoldment. The soul makes journeys in the Astral, night after night, while the body is asleep on the bed. It is no uncommon thing for most persons to recognize odors that are not products of any earthly object. Frequently as men have passed over the burning sands of the desert, many miles from any vegetation, they have been regaled with the perfumes of roses, violets and other flowers. They have caught the peculiar odor of the pine, the eucalyptus and other trees, though no such trees were within a hundred miles of them on the earth plane. And they have asked from whence? Physical science answers that no such odors were there.

A physical body, within itself, is incapable of experiencing either pain or pleasure. If it were, then a corpse would experience pain or pleasure. It is only when con-sciousness is connected with the body that pain or pleasure can be experienced. This shows that, in reality, it is consciousness that aches, or burns, or smarts, or feels weak. When the consciousness is out of harmony, then correspond-ingly, the physical body reflects abnormal conditions.

We read: "Know ye not that ye are the Temple of God and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him will God destroy for the Temple of God must be holy, which Temple ye are." The care of the physical body is therefore very important and this includes self-healing, development of intellectual faculties, the memory and the senses. Inasmuch as thoughtpower lies at the foundation of all culture, our first work must be in that direction. There are two kinds of thinking, voluntary and involuntary. Involuntary thinkers are influenced by whatever thoughts happen to surround them. They make no effort to change the trend of thought, nor to make it more powerful. They are creatures of

Continued on next page

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have received miracle healings or relief.

circumstance and have no ideas that thought can control all things.

Voluntary thinkers are those whose wills are under control and are therefore able to control the machinery of thought. There is a vast difference between the conditions of persons who are con-trolled by outside circumstances and those who control conditions. Will controls destiny, therefore the development of will-power is of first importance and is intimately connected with the development of thought power.

Will and desire must not be confounded. Desire belongs to the lower self and springs from the heart-side of things. In the domain of the God-self, desires are in abevance. The desires of the lower self must become transmuted before we can enter the realm of true spiritual consciousness—and thus Will must be absolute Lord of desires. A poet once said, "We rise by the things that are under our feet." It is generally taught that we gain heaven by our virtues; but our virtues ought never to be under our feet. The true seeker of truth firmly plants his feet upon his vices and so rises into the Light of God. This takes Will Power. Nothing is ever strengthened by inertia. He who can control his personal desires has his "thoughts" under control and can easily make the elements of the earth, the water, the fire and the air come and go at his bidding.

All space is surrounded with the atoms of thought and every sort of an intellect automatically, involuntarily, makes use of some of them. However, thought in action, and dealing largely with the soulside of things, intensifies the powers of memory. The man who thinks in a systematic manner becomes a giant in memorizing. Inspiration is the highest process of developing the memory. This is the only process that is truly spiritual. Here is an exercise that is as old as the ages, and which will eventually lead to Intuition.

Exercise: Assume an easy position, and by vigorous breathing throw out of the body the "dead out of the body the "dead breath;" then concentrate upon the Holy Breath-the purifying Breath of the Spirit, and with this thought in mind slowly inhale through the nostrils until not only the lungs but the whole body is filled with this holy breath. If this exercise is taken properly, you will feel a tingling sensation in all parts of the body; the brain will become clear as a bell, and the memory films will become clear.

Whatever others have thought is public property; it is registered upon the ethers, and he who is qualified to do so, may read the ideas as readily as he can read from the pages of a book. This is the reason that ideas are contagious. Men, living in different parts of the earth, may simultaneously receive the same idea without reading a book. The Great Breath is charged with all the ideas of the past as well as those to come and those who are qualified can tune in and bring them into manifest-

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The Psychic Causes of Disease

By Acumana, thru the psychic channel, William Kinney All Rights Reserved by Author

ARTHRITIS

Ed Note: This is the first of a series of articles relayed by spirit regarding the psychic or psycho-somatic causes of various diseases. Readers may be interested to know that this fine sensitive is well known in the moving picture industry, and may be seen in the weekly T.V. series, "The Many Loves Of Dobie Gillis." Chimes is very proud to present this series of helpful articles.



Let us first consider what you call the affliction of arthritis. There are numerous mental attachments whereby through the area of the mind this condition developsalways taking

into consideration in any affliction that there is a karmic possibility.

We would call the percentage of karma as compared to other causes approximately 25%. With the other 75%, you will find the affliction is related to the area of the mind.

When an individual, in the course of his life, finds it necessary to possess, to remain attached to any given concept, person, or material object, he is bringing unto himself in one degree or another, a condition in the astral plane similar to that of arthritis. The mind is the great causative factor of all things.

If a man clings, clutches, holds or possesses any material condition, be it whatsoever it may be, from an object to a person, any area where there is severe possession, or tension of holding in the mind, the body

When man is in tense possession of an ideal, a similar condition may begin to develop astrally. A man may have an idea and refuse to give up his hold on this idea. The astral condition begins to develop, and one day the physical manifestation takes place — d the force of the idea. depending on

When the deposits of calcium begin to develop in the body, then the body cannot clutch or possess any longer. It drops. The law forces the body to release the very things which it clutches. Then if the individual still is in great possession and does not give over, the condition becomes fixed.

Arthritis may affect any portion of the body. When it affects the mind, the person is lost. However, in the very earliest stages it may be corrected by corrective teaching and counseling of the victim. The psychological reason for the condition must be established. Always there will be found in one area or another great stubborness and will force. Therein is the heart of the problem. Therefore the doctor or healer should go to the heart of the problem, and appeal to the patient to change their concept; to let go; to release mentally.

If they refuse to release on their own, then it must be done on the spiritual plane. But the moment the word of truth about their condition is uttered to them it will sink into the consciousness, For the soul recognizes truth always. A chain reaction is started. They begin to wonder. Still they may hold. The great fear of giving up is in them. They must be given a bal-ance. They must be offered something to replace that to which they clutch and cling. If they still refuse, then in prayer and meditation, other methods may be applied.

Possessiveness is the heart of this problem. If man is in great possession, great stubbornness, fixed attitudes, immobile, he will bring upon himself this affliction.

The condition has many ramifications. Always you will find that they are in parallel to the possession which exists in the mind. If a man is in possession of his goods, the condition may develop in the hands whereby he is not able to hold his own goods. If the condition is one whereby he mentally will not give over to new ideas, then the condition may develop in the front regions of the body.

There are intensities and dimensions to this condition. By counseling and discussion the cause may be detected, or through insight. The mind of the victim must be redirected and conditioned to re-

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The world of medicine has much to learn. It is for the most part still in the dark, staggering and

Concluded on page 25

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It is fact, all fact, that man is the beneficiary of his thoughts. Since "all have fallen short of the glory of God" (good) few have in them "the Mind which was in Christ Jesus" which is to say that few of us are completely good.

The result is obvious, for nearly everyone at some time in his life has experienced, or will experience, a minor or major bodily or mental illness.

There is little that is new in this premise, for in the present period of Psycho-somatic therapy, the medical fraternity now frankly concedes that most disease has its origin in mind. Here the question should arise, "what mind?—the mind of man, or the mind of God?

Scripture tells us that man's wisdom is God's foolishness, while God's wisdom, is man's foolishness. This is to say that man's mind is not always in harmony with God's mind. Who, or what then, is God?

The answer is simple! So simple in fact, it should amaze one. God is the Universal "bureau of power and light"! Now power and light implies energy, and whether it is termed solar, nuclear, atomic or electronic, it is the same.

Any high school student knows that without the beneficient rays of the sun (center of our solar system) everything would die. God said: "let there be light" and there was light. And life here on Earth began. God is Him (Energy) in which we "live and move and have our being.

Often those who came to Jesus were asked, "do you believe I can do this?" When the answer was affirmative, the hands of the Master were laid upon them, and they were healed, made whole, and thus re-stored. Invariably Jesus would enjoin them to "go now and sin no more". This was by way of saying, "cease doing wrong and do right. From now on, have faith in yourself! (For) know ye not that ye too are Gods and the things I do, ye can do, even greater? I and the Father are one. I am in you, and you are in Me. Whoever has seen Me, has looked upon the Father—of us all."

In Faith Healing, medical science has made much of the fact that

often, the apparent healings do not last. They charge that the 'victim' was hypnotized (without, incidentally, knowing anything about Hypnosis, which until recently they ridiculed and condemned). They overlooked the fact that anyone healed of anything, by whatever means, must of necessity cease doing whatever caused his illness, if he expects to remain cured!

Now the Sun, which is light, is

Now the Sun, which is light, is indeed, and for all practical purposes, the giver—of all $G \circ o d$. Therefore it can be likened unto Our Father—the Father of o ur planet Earth. There are of course, other, perhaps countless Suns, each serving other heavenly bodies (planets) which constitute the 'many mansions' Jesus said are "in my Father's house".



Dr. Hal Styles, Pastor of the Church of The Good Neighbor.

I have said that the Sun, as the center of our solar system, (of itself but a portion of the universal bureau of power and light) can be likened to Our Father, because it is Energy. It is, in fact, the source of all the energy man knows of!

This is not to say that it is all God, or that God is only the Sun. Far from it, for God is infinitely more. Being Good, He is Infinite Order, and of course without order, there is chaos.

When man becomes ill, he is "out of order". Disorderly people naturally subject themselves to punishment when they shut off the power and the light within them, which Jesus said should 'so shine, that we may glorify the Father, which is within'. We must never forget that He emphasized: "the Kingdom of Heaven is within!

What is it that happens, when following the injunction of Jesus, and in response to requests, we pray to our Father? When doing as He did, the seeker is simply recharged or re-energized, and thus re-stored!

And how does this happen, one might ask? Here again the answer is simple. First, however, ponder what Dr. Robert Laidlaw, Chief of Psychiatry at New York's Roosevelt Hospital recently stated. To the question, 'Does a healing power exist?', Dr. Laidlaw replied: "I believe we can answer with an unconditional yes."

Let us then unravel this power and disclose its 'mysterious' source. Man's solar plexos is the center of his own solar system. By the intake of food and drink, as well as air, he receives energy. The degree he receives is of course dependent upon the nature and quality of these elements. Through the medium of sleep he also receives energy to a far greater degree. Sleep is the principal restorer. He receives this energy through his astral cord or cable, where, traversing the central nervous system it is lodged in his solar plexus. From thence it radiates to every part of his physical body.

If his daily intake of food, drink and air is improper, or insufficient, or, his sleep is light and fitful, he is not completely 'charged'. Here the words of the Apostle Paul in his Epistle to the Romans are significant: "Brethren, I beseech thee, by the mercies of God; present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service" (the least you can do). "Be not conformed to this world, but he transformed by the renewing of your mind (God's mind)."

When one becomes ill and discouraged, (and discouragement we are told, is the devil's principal tool) he needs energy to cleanse and purify his blood. Unless he is spiritually conscious of his Oneness with God, he is 'out of order' and understandably feels helpless and alone. Jesus enjoined us to "bear ye one another's burdens and so fulfill the law"—and this obviously implies that we should pray for each other to thus heal them. Today, however, many pray for their neighbor's destruction, in such regrettable expressions as "oh, drop dead".

Here then is where consciousness of spirit becomes a life-line. The Healer seeking to do Good, surrenders himself to spirit forces for guidance. He becomes a channel for the receipt and transference of required and needed energy, which is applied by the laying on of hands. The hands, under direction, are placed on the area affected, and the inherent healing power of the afflicted is thus stimulated, at times producing instant relief.

Of course the Healer, of himself, does nothing. He is merely a channel. Jesus stressed this in His words: "I of Myself, can do nothing. It is the Father (within) that doeth the works."

This is how Faith Healing (Faith in Spirit) "works". It is really quite simple when you think about it. When you assume or realize or "have in you" the Mind which was in Christ Jesus.

Small faith will take you to heaven, but great faith will bring heaven to you.

- Spurgeon

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GREAT MEDIUMS . . .

Continued from page 4

ish, Hebrew, and several African dialects, in addition to Ancient Greek, Latin, and his own native Portuguese.

Not only was Mirabelli teleported and levitated, but also objects in most unique fashion. At a seance, a skull kept in a closet, came out on one occasion, floated around the room, opening and closing its jaws. When the skull disappeared, the entire skeleton materialized and walked up and down the room. Every body present touched and examined it before it dematerialized, the legs disappearing first, while the skull finally came to rest on the scance table.

In broad daylight, a picture hanging on the wall in a friend's house suddenly disappeared and was apported to the office of an insurance company where it suddenly crashed to the floor, causing a great deal of excitement. On one occasion when 14 investigators were present, Mirabelli's arms dematerialized. At a morning sitting in the laboratory of the investigating committee, under the strictest control conditions, a childish voice suddenly called, "Papa," and a moment later Dr. De Sousa's small daughter, who had passed on a short time before, materialized. Her physician father embraced her and talked some 36 minutes with Colonel Octavia Viana, who also had known the child, embraced her and felt her pulse, which he found a bit slow, but on the whole normal. She was photographed with her father in plain daylight, after which she rose in the air and floated about like a playful fish in water, finally dematerializing, A woman also materialized and conversed with most of those present, then disappeared to give place to the discarnate Dr. Bezerra de Meneses, a well-known physician who came and discussed several important medical topics with those present. He was minutely examined by all the doctors, shook hands all

around and then dematerialized. While Mirabelli was in deep trance on another occasion, Dr. Jose de Camargo Barros, a wellknown Brazilian churchman materialized, clad in his full bishop's regalia. Dr. Ganymed de Sousa examined him carefully, testing his teeth, establishing the presence of saliva in his mouth, listening to his heart and the working of his intestinal tract, examining his eyes, fingernails, and so on, and an-nounced that the presence was indubitably that of a completely normal living and breathing human being. The cleric conversed animately with those present. When he announced that he would depart, he requested that the sitters watch him dematerialize. Walking over to Mirabelli, sitting still in deep trance in his chair, he placed his hand on the medium's head, and quite suddenly began to shrink. He grew rapidly smaller and smaller. When he had reached the size of not more than 10 inches, he disappeared; and the scent of roses permeated the air, as Mirabelli returned to consciousness.

A special investigating commis-

sion headed by Dr. Estanislao do Camargo, Alberto Riveira, and J.F. Schmidt was appointed to test and report on Mirabelli's materialization phenomena. The final statement was signed by no less than sixty eminent persons and contained thirty-four photographs, taken in ordinary daylight. All his work has been most genuine and marvelous, with his levitation and spirit transportation perhaps the most marvelous of all.

There are many interesting explanations of levitation given both by the Spirit World and by our own world. Levitation takes place in various ways, according to the need at the time. Speaking to the writer, direct voice, a Teacher in the etheric world said:

"In levitation the molecular structure of the body is so attuned with the atmosphere that the rate of vibration is regulated, according to the needs of the particular demonstration, to be conducive to transportation. Those who understand the laws involved merely put them into practice mentally, and with the use of certain elements, at the time resident in human beings that exude from their bodies, carry them from one locale to a n o t h e r. If the transportation through matter, as in Mirabelli's case, is a long transportation, those transported will not be conscious of the manifestation. On the other hand, where there is no passing of matter through so-called matter, the medium transported may be conscious of the manifestation, but not aware of the utilization of the essence exuded from the physical body and employed by the mentality in spirit. Many levitations takeplace in experimental la-boratories, and in fact can take place anywhere. Sometimes the hands of the spirit people are used to raise a body."

Science tells us that the crudest form of levitation takes place in raising a person by means of levers or rods that are not ectoplasmic, though they may be covered by an outer layer of ectoplasm. The rod is part of a force not named at the present time. It is both in this world and in the etheric world. This method could not be used for Mirabelli in his distant flights.

It is well always to remember that where changes of vibration occur, as with apports, there is no gravity, no time and space as we know it in other dimensions than ours. Also there is another way levitation may be brought about, and that is by negating the pole of gravity, which does not mean necessarily that one always makes the law of gravity inactive, in as far as the earth is concerned. In our world the balloon made lighter than air would negate the pole of gravity to a certain extentforce exerted by the air is such that the balloon is inclined to rise, inst as a cork rises on water. The same thing is true in a form of levitation in which one could remove the element of weight within the object or body, by removing certain basic substances within these, altering the vibration and making them light.

Again, Einstein says that in anything that travels 32.2 feet per

second, gravity is not noticed and would not be pulled down, that the weight of a body depends upon its velocity.

The great medium, Carlos Mirabelli, a human in flight, says, "Indeed the power of spirit is very mighty and very magnificent, and has done much to prove what can be done with the human body."

WORK ARCHANGELS . . .

Continued from page 10

selves recorded it. The messengers will stand around and pass the thought on to us then. "We told you how. We pleaded with you not to do this, and we begged you to do that, and ye would not." And now on the housetops the errors of our lives are broadcast. Some of us will want to wrap ourselves in sack-cloth and sit in the ashes and mourn, because we will be ashamed of the things we have done.

And what then? The archangels, the super-messengers will come and say, "Son, though your errors outweighed your good deeds, I will show you how." Then some will ask how the evil can be undone, and the messenger will say, "When you are ready, when you are willing, when you feel competent to repay, the way will be shown. Remember, you are going to reap what you have sown."

Then, in humility, we reverse the cylinder, paying the price for the errors of our lives, and evening up the balance sheet. Make no more mistakes. Then we can go out into the universe on one of those beautiful orbs (planets) that float in space, where the soul, a God in the making, today, will eventually live and rule.

If only we could put all evil away from us, shut out the evil forces and let only the good forces in. This is our testing time to show the metal that we are made of, and to prove the unfolding force of our will power. Press on, and make this great affirmation a force in your own lives. "I will listen to the good messengers who throng about me, and do their bidding."

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HOUSE BEYOND . . .

Continued from page 6

surprise or concern. I glance out of the window and notice that there is only one gardener at work trimming the hedge. I go out into the hall and as I do so two young men come out of the first bed room next to the entrance. They each have a book with them and as they close their door carefully behind them they continue a very animated conversation which obviously started within. They are almost identical in appearance. About five foot eight, slim, very light blond hair and blue or grey eyes. One might easily mistake them for twins but in some strange manner, I know they are not; that one is named Collins and the other Elliot. They are British. They nod as they pass me going out into the rear garden.

I am suddenly aware of my return' (if I may use the term) to the more physical. I think my visit tonight has been very short or perhaps my recollection is limited.

July 22nd, 1958

I am gazing out of the big window of my quarters, Teddy is laying on the floor in a shaft of sunlight. Two things suddenly occur to me. Obviously I no longer have. to arrive by way of the road. A new channel must have been arranged, and I have never inspected the beautiful garden at the rear of the

Going outside, I walk up one of the garden paths and now I see something that surprises me. At about one third distance of the garden's length, I come across a very ornate sunken pool. It is rectangular in shape. Constructed of beautiful marble it narrows to a smaller inlet near the east wall and then I notice on that wall a large fountain where the water gushes forth into the marble basin, and then spilling to the runway below flows to the pool. Now I understand where the water that flows under the bridge from the little lake goes to. Part of it is converted to the garden fountain and pool.

I walk to the edge of the pool and gaze into it. Flowers the like of which I have never seen float on the water at one corner. Behind them grow tall feather like canes with red plumes tipped with gold. Other than this the pool with its beautiful marble coloring is simple. In some strange manner the water in the pool seems to change color and there is a variation of colors I have never seen before. What causes this, I can only wonder.

At the far end of the garden I notice on the left a sort of summer house or pavilion. There are three steps leading up to the floor of the pavilion and the whole structure is built of the same beautiful marble as is used in the pool and fountain. I approach and notice Collins and Elliot seated within still in conversation over their books. I pause briefly to speak and then return to the house.

August 3rd, 1958

Laying in bed and gazing up at the ceiling after my meditation I begin to wonder what is happening at 'the house.' Suddenly, I find

myself in my quarters seated at my desk with several papers in front of me upon which I have apparently been working. My legs feel uncomfortable and I move to ease my garments. I have never given any thought to my dress but it seems to me that I wear some kind of a robe because there is often a slight clinging sensation about my knees when I walk. I do not 'see' my garments at any time.

Going from my room to the brary I find the usual group library I find the usual group within. There is an additional person here today and in some manner I know he is not a stranger to them. From his dress and appearance I assume he is an East Indian. He has long dark hair which falls to his shoulders. His face is smooth, his eyes large and expressful. He is at least six feet in height and wears a long white robe. He looks at me and smiles and there is an electric, yet soothing and peaceful, vibration which seems to flow from him. I feel instinctively that he is a very advanced student of the cternal mysteries if not one of the masters of knowledge. In some manner I know he is not a stranger to me for we have met many times before and there is a bond between us. His name is not given me, but for benefit of any reference I have to make about him I mentally refer to him as 'Krishna.' A name that is well known.

Dr. Giovarni tells me that this is the evening that they expect a visiting teacher. Once each month one who is far advanced in the philosophies, mysteries, etc., meets with them to teach and inform, answer questions and inspire them. This study group obviously is well advanced and possessed of great knowledge.

I leave the library and go to my quarters. Soon Elliot and Collins appear and they have a slight grievance. They feel that they have been here long enough applying themselves at concentrating study plus their experience and training prior to their 'assignment' here to qualify them to become a part of the older group and to enter into the still higher levels of instruction. Seeking information I ask them how long they have been here. They appear surprised and say, "why you know we have been here over two years." I promise to study the matter and see what I can do to satisfy their request.

Sliding easily beck into regular consciousness (the two conditions seem to interpenetrate one another) I wonder just what I mean when I say, "I will take the matter up." How—with whom? Evidently I am supposed to solve their problem through some administrative authority. I wonder what they mean by saying that "I know" they have been here over two years. There must be a time element or perhaps I am just now"tuning in on a situation of which I have been a part for some time.

Directly to my left and extending almost the entire length of that wall is a very large window. There is nothing to be seen out of the window except swirling fog. Thick and inpenetrable. Strangely, this does not appear unpleasant. There are three long heavy tables with their ends against the window. At them are seated two men and a woman. They are reading maga-

In some manner I know this is a reception room in a receiving station or receiving centre. attention is directed to the elderly couple sitting on the bench facing me. They are Italians, I refer to them as Mama and Papa. They both wear their 'best' dark clothing. Mama is nervous and keeps putting her hand up to her throat as though seeking a locket or necklace. Papa takes ahold of her hand and they set there. Patiently and perhaps, resignedly.

Referring to my pad, I call them to me and ask their names and some questions. It seems to make no difference that we do not speak the same language. I talk to them gently and gradually some of the anxiety leaves Mama's eyes. I ask them if they would like to be alone and rest; that tomorrow we will meet some of their friends.

In the corner near the entrance to the room is a desk and what appears to be a key rack very similar to that of a hotel. We walk over to the desk and I ask a young man for a card and ask mania and papa if they would like to sign their names. The young man gives me a key and we pass through the door, cross a wide hall and approach an elevator cage.

I ring the bell and when the elevator stops at the floor level we enter. The elevator is very large, capable of holding many people. Standing next to me is a motherly looking woman of perhaps fifty-five years of age. I say to her, "Well, are you going to stay with us for awhile?" She looks up at me and replies with a hearty little laugh, "Maybe, they havn't made up their minds yet." Now I know, and sie knows, that at that moment her body is laying upon an operating table on the earth plane while surgeons try to save her life following an automobile accident.

We leave the elevator at our floor and turn down another hall. Approaching us is a woman of perhaps thirty-five years of age. She is dressed in soft clothing of no distinct shade. I sense she is a sort of receptionist. She has a delightful personality and we pause to talk with her. I give her the key I am holding and ask her to take good care of my friends.

I return to consciousness. What and where is this place I have been? Can it be that it is on the other side of the tall hedge of the road leading to the house and about which I spoke the first day of this remembrance.? I wonder? Perhaps I serve there when not at 'the house.

Note: Dr. Eva Robey-an English psychic since childhood has told me about being allowed twice to witness an interview between a newly arrived spirit and a helper. She said she was warned by her guides not to make any effort to attract attention to herselfspeak or move about. "There appeared" she told the writer "to be an invisible curtain or barrier thru

See next column

which I could not pass." However, in the one instance the newly arrived spirit was her husband. She started forward and he became greatly agitated when he saw her and she was immediately shut off from his view and returned to consciousness.

To be continued

WHO IS REMOVING THE STONE? By Inez L. Cole

Strange things happen, which quite often we cannot account for by material means, and people who have not encountered such things find it hard to believe in them. This case is one of them!

A number of years ago, my husband, who is in spirit, brought through an apport to me during class. It was a crystal, which he said was one of the loveliest made. When the lights came on after class, we all hastened to look at it. Some thought it was really a diamond, for it sparkled like one.

The next day I took it to a jeweler who made a Tiffany setting for the crystal. Many still thought it was a diamond and cautioned me against wearing it. But I was unfraid and wore it quite often until about a year ago.

The ring, in which the apported crystal was set, was kept in a jewel box with several other pieces. About a week ago I was looking for something to wear, when my attention was drawn to the crystal ring. I found the stone very loose in the setting. I questioned my grandson as to whether he had been playing with it, but he denied having done so. This rather worried me, for I knew no reason why the stone should be so loose.

Last night I looked at it again. The stone now lay entirely outside of the ring! Yet no one had touched it! I examined the ring carefully, but could find no marks of tampering of any kind. Two or three prongs seemed to have opened a little more, but there was no evidence whatever of any rough treatment.

I am waiting for the next move. Where is the stone being taken to? Does spirit want it back?

ARE THOUGHTS ...

Continued from page 3

ever sending out creative images which are able not only to manifest in our physical body and our circumstances, but which can, in flocking together with similar thoughts, even influence the future of our nation.

Edgar Cayce, in his fascinating, psychic readings, corraborates both Mme. Vernier's and John G. Patis' psychic observations. He too explains that "Thought Forms flock together like birds of a feather," and that either harmony or destruction are brought about by the emotionally charged thought forms of man. He even goes farther than that. He claims that "Prophecy," is only possible through the attunement of a psychic with these magnetized thought forms. He explained in a fascinating reading how it

happened that the prophecy of a

famous medium failed to be fulfilled.

This medium, a Mrs. Muller, claimed that Hitler was going to invade Switzerland. Since she was renowned for her accuracy in prophecies, this created quite a stir, some headlines and the strengthening of the border battalions. When the invasion scare passed, the angry press debunked Mrs. Muller's psychic gifts and suggested that it had been an illadvised publicity stunt. However, she still claimed that the invasion by Nazi forces was going to come.

As you all know, it never happen-

Edgar Cayce explains the incident like this, that Hitler actually planned to invade Switzerland and created thus, in thinking about it, a vision of his planned invasion in the etheric realms. The medium saw this vision, which was very distinct, since much thought had gone into the plan, and she told what she saw. However, Hitler's Generals began to point out that this would be an unwise move. Switzerland was Germany's "Piggy where through neutral Swiss money many war purchases could be made even from the embattled nations, since no one knew that it was German money placed in Swiss banks. The Generals also felt that Germany needed one neutral corner where their spies could gather information about the plans of the Allies. And finally, the Swiss railroads were needed for Germany's communication with Italy. and the Swiss threatened to blow up their tunnels in the Alps if German soldiers stepped on Switzerland's neutral ground.

In the end Hitler yielded to the advise of his Generals and the invasion did not take place; but as long as the Fuhrer kept thinking about this pet-idea he kept feeding the thought form of the planned invasion, and so Mrs. Muller could see the vision of it still clearly even after Hitler had been forced to abandon his plan.

This too gives us much to ponder and it leads me to the disturbing and frightening visions of dying villians, murderers, warleaders, dictators and crushers of men and of nations. Could not the horrible hells which some of them described in their dying ravings he their vision of the etheric realms peopled by the Thought-Form-Monstrosities which they created?

And could it not be, that everyone of us must meet some day "The Frankensteins" which he has silently created, unknown to his companions and perhaps even to himself?

It is a very disturbing idea and I fully agree with Mme. Vernier, that we had better learn to control and to transform our thoughts in order to create not only a better life for ourselves, but also a better, a more peaceful and more harmonious world for our children and for our national neighbors. It is really up to us to create it with our living thought forms.

Ed Note: Suggested reference book on this subject, "Thought Forms" by Leadbeater. Price \$4.60, 4% sales tax to Calif. purchasers-CHIMES, Brea, Calif.

PSYCHIC CAUSES . . .

Continued from page 21

stumbling, although sincerely making the effort. There are some very enlightened doctors who understand, and who can foresee that the day will come when the world of medicine will have those who are enlightened beings of power, discernment and healing awareness. They will recognize instantly whether the conditions confronting them are karmic or psychological. They will know according to the individual, for each man is different from the other. In thefuture annals of medicine the physician will be a powerful being who will use the power of mind, color, sound and nature, including herbs.

Think not that the medical world of today is not trying. Many sincere and dedicated souls serve their fellow man through the medical. The fact that they still search does not give us cause or justification to criticize. There is never cause to criticize any man. Only say, "He is learning," and send the Light to him.

Ed Note: Those who wish to write Mr. Kinney, may address their letters to him at 4537 Tyrone Ave., Sherman Oaks, California, Chimes will carry a monthly healing article by this gifted sensitive.

INTERWOVEN . . .

Continued from page 5

Earth is a slow world. There was a time when it was so slow that men had to stay on the sea for years in order to get oil for lights. Now electricity has almost completely outgrown the need for whaling crews. And so the whales, being of no great use, are fast becoming scarce. When mortals do not need things, they pass away. Horses are going out as electricity comes in. We have no horses in our third sphere, and unless my friends give me some sort of spirit light, I cannot contact them.

A man on earth dies and leaves money. Here his light or purpose is sent onward. There is no cutting off any power, once worthily started, or unworthily also, for evil has to have its run as well as good, in order to provide a shield for the more tender good. Goodness is so tender that it has to have a protecting crust. No one ever saw a bare, unprotected bit of God, for in descent it has to be protected from the dark-side. The worth of the inner light shining thru the delicate body shows up at once, and the soul is rated for what it truly is, and for what it has made an effort to do.

Next month: Some interesting particulars of spirit life.

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Wed. 8-9 p.m. Class Wed. 7-8 p.m. Mrs. Edith
Yarding. Sec'y. Edwin L. Foard, Acting Pastor,
Phone Maine 4-3435.

UNITED FELLOWSHIP CHAPEL, 721 N. Second Ave. Services Sun. 7:15 p.m. Meditation; 7:30 p.m. Church service: Rev. L. La Londe, Pastor.

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SPIRITURAL UNITY CENTER, 1528 Santa Clara Ave. Services Mon. 7 30 p.m. Dr. and Rev. E. L. Archer, Co-Pastors. Consult. daily Phone LAkehurst 2-6327.

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Phone A1 4-7101. closed for vacation

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BURLINGAME

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

LIFE ETERNAL CHURCH, 78 Hillcrest Drive. Healing & Messages Tue. 1:30 p.m. Circle, Last Thur, month 7:30 p.m. Dorothy Hall, Pastor. Phone Pt. 6-9164.

EL MONTE

GOLDEN LIGHT SPIRITUALIST CHURCH, 2430 N. Linn Ave. Services Sun. 8 p.m. Rev. Hazel Feight, Pastor. Phone Gl. 8-7953.

NATIONAL FEDERATION SPIRITUAL SCIENCE CHURCH, 517 Slewart. Services Sun. 9:45 a.m. Sunday School 11 a.m. Devotional Thur. 8 p.m. Midweek Services. Rev. Florence Fairfield, Pastor. Phone EDgewood 6-5633.

ENCINO

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EXTRASENSORY PERCEPTION CHURCH, U.C.M., Pastors, Rev. Grace Conrad, Rev. Melvin Drew, 8 pm. E.S.P. Class, 227 Grant St. Sun. 2 p.m. services. Phone HI 2-6819 for directions.

FRESNO

CHAPEL OF LIGHT, Home of the Holy Grail Foundation, 2120 San Benito Street, Services Sun. 7:30 p.m. Classes and Consul't. by app't. Rev. Leona Richards, Pastor.

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Rev. Elsie C. Gibson, Pastor.

FIRST SPIRITUALIST EPISCOPAL CHURCH, 1250 W. 155th St. Masonic Hall. Services Sun. 10:45 a.m. Floyd Humble, Leader. Phone DAvis 4.6458

SPIRITUAL SCIENCE CHURCH NO. 227, 1430
W. 182nd St. Sunday School Sun. 9:45 a.m.
Worship II a.m. & 7:30 p.m. Lecture & messages. Fri. 8 p.m. Flower readings, messages. Rev. Holen Brown, Pastor.

SPIRITUAL CHURCH OF THE MASTERS NO.

232. 813 W. 165th Place. Services Sun. 7:30 p.m. Private Consul't. by app't. Rev. Paul C. Henry, Rev. Jack C. Steverson, Pastors.

THE CHURCH OF IMMUTABLE FAITH, U.H.F., 2241 2 S. Brand Blvd. Services Sun. 7:30 p.m. Wed. 8 p.m. Message service. Seminary study class Sal. 4-6 p.m. & 8-10 p.m. Dr. J. R. May, S.S. Pastor. Mrs. Juanita May, Sec'y-Ireas. Phone Clirus 3-4103.

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SPIRITUALIST SCIENCE CHURCH, 5230 Hollywood Blyd. Services: Wed. 2 and 8 p.m., Fri. 7 p.m., Svin. 7:30 p.m., Minister, Rev. Mae M. Taylor. Phone NOrmandie 2-8544, Sec'y., Ann Boddv, 1844 N. Berendo.

THE PALACE OF BRMHAYATI, Temple of Wisdom (Yoga), 716 No. Fairfax. Services Thur. and Sun. 8 p.m. Consul't. by App't. Abn Donahi, Chancellor. Phone CR 4-8855 or OL 3-9934.

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CHURCH OF THE HEALING SHRINE, Odd Fellows Hall, 3167 Gage Ave. Services Sun. 7:45
p.m. Devotional, healing and message service.
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TEMPLE OF THE MASTERS, 29 Palms Highway, at Roberts Rd. & David Ave., Paradise Valley, between Johsua Tree and Yucca Valley, Sun. 7:30 p.m., Fri. 7p.m., Healing B p.m. Messages. Rev. Eda A. Roberts, Pastor. Rev. Doris N. Troxel, Assoc. Pastor. Ph. F0 5-2378 or 5-2373. Soc Sec'y. L. Hartman, Josilua Tree FO 6-1262. Mo. dinners 3rd Sun. 5 p.m.

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TEMPLE OF SPIRITUAL LIFE, 8556 S. Broadway. Services: Sun. 7:30 p.m.; Wed. 7:30 Tue. 2 p.m. Private interviews Thur. p.m. by app'1. Rev. Evelyn Allinger and Rev. L. M. Chambers, Ass'1. Pastors. Res. phone PL 8-7072. Church phone PL 9-0354.

WESTLAKE SPIRITUALIST CHURCH, 1722 W. Santa Barbara Avenue. Services Sun., Wed. and Fri. 3 p.m. Parly 4th Sat. of month. Irene Wood, Minister.

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THE SPIRITUALIST TEMPLE OF THE ALL SEEING EYE, INC. Mother Church No. 1, 841 W. 85th St. Services Sun. 7 p.m. Wed. 2 p.m. 8 p.m. Billets. Consul't. by App't. Luncheon 2nd Wed. 12 noon. Rev. Anna F. Crosby, Pastor. Phone PL 8-4012.

CHAPEL OF FAITH, 6712 Parmalee Ave. Services Sun. and Thur. 7:30 p.m. Consul't. by

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UNIVERSAL CHAPEL, 1001 W. 69th 51. Services Wed. 2:30 & 7:30 p.m.; Friday and Sunday 7:30 p.m. Phone Pleasant 8-2200. Rev. Eula Perryman Goff, Rev. Walter H. Goff.

CHURCH OF DIVINE GUIDANCE, 4927 Hubbard Street, cor. La Verne. Services Sun. 11 a.m. and 8 p.m. Reg. service and messages Iue. 2 p.m. Thur. 7:45 p.m. Rey. Violet Charles, Pastor, Phone ANgeles 9-8655 or ANgeles 1-9598.

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CHURCH OF THE GALILEAN The Galilean chapel, 4163 West 3rd Street, Services: Sun. 2:30 Devotional; 7:30, Candle Light Healing; 8:00, Devotional. Tuesday 7:30 Candlelight Healing; 8:00, Devotional. Rev. Warren B. Newton, Pastor. Rev. Marjorie M. Moon, Ass'1. Pastor. Consult'n, by app'1. Tel. DUnkirk 3-01116

Tel. Pastor. Consult'n. by app'l. Tel. DUnkirk 3-0116.

CENTER OF INNER VISION, 75241/2 S. West-crn Ave. Services Wed. 7:45 p.m. Interviews by App't. Only. Rev. Dorothy Russell Johnson, Pastor. Phone Pleasant 1-4648 or Pl. 3-1821.

ALL NATION COMMUNICATIONS SPIRITUAL FELLOWSHIP CHURCH, 4709 S. Vermont Ave. Son. 10:45 a.m., 2:30 & 7:30 p.m. Spiritualistic or Yoga & message and unfoldment. Wed. 2:30 p.m. Question Forum and Messages, Thur. 7:30 p.m. Yoga unfoldment and Revelations. Spec. Classes now open. Private Consul't. Ph. Adams 3-2158. Rev. Dr. Master S. Hilton, Origin, India, Minister & Yoga. Rev. O. Hilton, Ass't. Rev. J. Brown, Pastor, and Assoc. Workers.

STAR OF BETHLEHEM SPIRITUAL CHURCH, INC. 1250 W. 35th Place. Services Wed. 8 p.m. Circle Thur. 2-4 p.m. Sunday School Sun. 9:30 a.m. Worship 11 a.m. Rev. Corrine Nickels, Pastor. Phone RE 2-1941.

CHURCH OF SPIRITUAL RESEARCH, 4488 Whittier Blvd. Services Sun. & Wed. 7:30 p.m. Messages at all Services. Dev. Class -Fri. 7:30 p.m. Rev. Zela Copeland, Sec'A. AN 9-3381.

FOUNDATION OF UNIVERSAL TRUTH, 1015 S. Manhettan Place. Services Sun. 10 a.m. & 8 p.m. Wed. 8 p.m. Phone REpublic 1-6030 for information and class work. Rev. Elsie Hicks, Pastor.

SPIRITUAL CHURCH OF CHRISTIAN TRUTH, Home Chapel, 612 S. Ardmore St. Services Sun. 2 & 7:30 p.m. Healing. 2:30 & 8 p.m. Devotional. Thur. 2 & 8 p.m. Devot. and Mess. Serv. Counselling and healing by App'l. Rev. Harry A. Noah, Pastor. Phone DU 9-2345.

MT. SINAI CHURCH OF CHRIST, 7402 S. Main St. Sunday School, 9:30 a.m. Worship 11 a.m. Services and messages Sun. 3 p.m. Circle Tue. & Fri. 2-4 p.m. (offerings \$1.00) Bible class Tue. 8 p.m. Rev. Inell Easlick, Pastor. phone PLeasant 3-7290.

DIVINE LIGHT SPIRITUALIST CHURCH (Little Church Around The Corner), 4156 Santa Monica Blvd. Services Sun., Wed. & Fri., 3 & 7:30 p.m. Rev. Dr. J. M. Sunday, Psychic. Emily M. Veltre, Sec'y.

TEMPLE OF THE MASTERS, 1921 N. Edge-mont (Chapel in Rear). Services: Sun. Devotion-al 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m. Rev. Eda A. Roberts, Pastor. Rev. Irene A. Irwin, Assoc. Pastor. Phone NO 5-2115.

PRECIOUS MEMORY CHURCH OF CHRIST, 191 Vernon Ave. Services Tue., Fri., Sun. 7:30 m. Messages, Rev. Lena Wallace, Pastor.

Phone AD 1-3214.

THE ROSE CHAPEL PSYCHIC CENTER OF THE IST CHRISTIAN EPISCOPAL CHURCH, INC., 257 S. Occidental Blvd. Services Sun. 8 p.m. Devotional and messages, Fri. 8 p.m. Round Table discussion and messages. Rev. Thomas E. Badger, Presiding Clergyman. For information regarding Classes, phone DU 3-3486 or HO 3-6637.

STAR OF BETHLEHEM SPIRITUAL CHURCH, INC. 1250 W. 35 Place. Services Wed. 8 p.m. Circle Thur. 2-4 p.m. Sunday School Sun, 9:30 p.m. Worship II a.m. & 1:30 p.m. Rev. Corrine Nickles, Pastor. Phone RE 2-1941.

Corrine Nickles, Pastor. Phone RE 2-1941.
CHURCH OF DIVINE WISDOM, 3104 W. Olympic Blvd. Sun. 8 p.m. - Lecture, healing & questions answ. Study Class Tue. 8 p.m. D. Johnson Class Wed. 8 p.m. All message Thur. 8 p.m. Priv'1. consl'1. by app'1. Phone RE 3-7179. Rev. Berlie Lilly Candler, Pastor. Douglas Johnson, Ass'1. Sun. 2:30 p.m. Bible teaching & Lecture. Rev. Webster and others.

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MAOR EMETH FOUNDATION, Church of Spiritual Revelation, 4101 West Third 51. (at Kingsley Dr.) Services: Sun. and Thur. 8 p.m. Tue. 12:30 noon. Rev. S. S. Heyliager, Director. Phone DUnkirk 5-5391.

CHRISTIAN PSYCHICAL INSTITUTE, 5018 S. Western Ave. Services Sun. Wed. 2 and 7:30

p.m. MESSAGES to all. Class in trumpet Wed. 7:30 p.m. Private consultations and healing daily by appt. Rev. Estella Barnes, Pastor. AX

3-2668.

THE SPIRITUAL CHURCH OF JESUS CHRIST, 1719 W. 50th St. at Western. Services Wed. 11 a.m. & 1:30 p.m. Lunch at noon, Healing and Messages at all services. Consult, by Appt. Rev. Mildred B. Gillette, Minister. Phone HO 3-3492

SPIRITUALIST CHURCH OF ETERNAL LOVE, Figueroa Hotel, Figueroa at Olympic Blvd. Services Sat. 8 p.m. Rev. Billy R. Hill and Dr. David De Mering, Co-Pastors. Phone MAdison

TEMPLE OF HIGHER TRUTH, 1868 W. Jeff-erson Blvd. Services Sun. 11 a.m., Thurs., 8 p.m., Wed. 7 p.m. developing class; Fri. 8 p.m. healing. Messages after all services. Rev. C. C. Pierson, Pastor.

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CHURCH OF THE LIVING CHRIST, Hotel Fig-ueroa—at Olympic Blvd. & Figueroa. Music Room. Services Sun. 2 p.m. Rigmar H. Nielson, Pastor

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BLESSED (HAPEL, INC., 1554 W. 36 Place.
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Problem Clinic Thur. 8 p.m. Messages at all services. Private interviews by app1.
Rev. Olis Stovall, Pastor. Phone AX 1-9831.
INTERDENOMINATIONAL CHRISTIAN CHAPEL, U.C.M., 325 N. Robinson, between Temple and hollywood Freeway. Services Sun. 2 p.m., fri. 7:30 p.m. Rev. M. J. Thomas, Pastor-Founder. Rev. Charlotte Rubidoux, Sect. Dunkirk 5-9642.
MT. SINAI TEMPLE, 2663 S. Vermont Ave. Prayer service 12 noon-2 p.m. Night service 8:10 p.m. Dev. Classes Thur. 8-10 p.m. Consul't. Daily. Evangelist Lessie Lester, Pastor. Phone RE 4-8789.

CHURCH OF DIVINE HEALING, Suite 201 at 159 S. Western Ave. Services Sun. 7:30 p.m., Rev. Pearl L. Kerwin, Pastor. Private Const'1. Phone DU 9-6227.

Phone DU 9-6227.

ST. LILLIES SPIRITUAL TEMPLE, 5217 S. Hoover St. Services Fri. 7:30 p.m. Sun. 11 a.m. & 7:30 p.m. Rev. Lillie B. Hayden, Pastor. Phone ADams 3-0283.

CHURCH OF SPIRITUAL TRUTH, 2502 S. Lucerne Ave. Services Thuc. 7:30 p.m. Private Consul'1. by App'1. Rev. Jack C. Sleverson, Pastor. Phone RE 1-9971.

THE HOUSE OF JOSHUA TEMPLE, 2103 S. Harvard Blvd. Services Sun. & Thur. 8 p.ni. Rev. Jola Wright, Pastor. James Green, Bishop. Phone RE 1-3464

TEMPLE OF RADIANT REFLECTION, Aquarian Cosmic Colour Fellowship, 5017 Sunset Blvd. Services Sun. 2:30 & 7:30 p.m. Classes. Consul't. by Appl. Mon. thru Sat. NO 6-0244 or OR 8-3216. Rev. Mary Wiyninger, Pastor. Rev. Florence Isenberg, Rev. Francis Houtaling, Co-pastors Pastors.

LONG BEACH

TEMPLE OF CHRISTIAN PHILOSOPHY, 1105
Raymond Ave. Services Sun. 7:30 p.m. 1st Sun.
month Holy Communion 11 a.m. Rev. Lola
Reddig, Pastor. Phone GE 8-2316.

PEOPLE'S SPIRITUALIST CHURCH, 785 Junipero Ave. Services Sun. 7:45 p.m. Luncheon
Wed. noon followed by Lect. & Messages. Rev.
Edith Niles, Pastor. Home address 841 Junipero Ave. Phone GE 4-2230.

UNIVERSAL MEMORIAL SPIRITUAL CHURCH.
Sun. Service 7:30 p.m. at Linden Hall. 208
Linden Ave. Circles Wed. 1:30 & 7:30 p.m.
at 411 E. 6th St. Rev. Laura Crocker Black,
HEMIOCk 2-4558.

JOSHUA TEMPLE, 426 Rose Ave. Services Sun. 7:30 p.m. Wed. 2 & 7:30 miracle healing service. Nona Moore, chairlady. Rev. Stephen Douglas, Pastor.

PROGRESSIVE SPIRITUALIST CHURCH, U.C.M., 939 Ohio Ave. Services Sun. and Thur. 2 p.m. Rev. Edie Larson, Pastor. Home phone HE 3-5619. Rev. Josephine Griffiths, Assoc. Pastor and Healer. Phone 7-9679. (closed for vacation)

(closed for vacation)

SPIRITUAL SCIENCE CHURCH, I.G.A.S., 1202
E. Plymouth St. Services Sun. 2 p.m. Thur.
7:30 p.m. Rev. Mary Pirtle, Pastor.

MILLS CHAPEL SPIRITUAL SCIENCE, U.C.M.
187. Services 2nd and 4th Fri, 7:30 p.m., Linden Hall, 208 Linden Ave. Circle Every Sun.
7:30 p.m. at Pastor's Residence, 401 E. 6th
St. Consultations by App't. Rev. Chiloe Burch,
Pastor. HE 2-8196.

SPIRITUAL CHAPEL A176 Orange Ave. Ser

SPIRITUAL CHAPEL, 6176 Orange Ave. Services Wed. 2 p.m. Rev. Beulah Thomson, Pastor. Phone GArfield 3-0008.

UNIVERSAL CHURCH OF THE MASTER CHURCH, Morgan Hall, 835 Locust Ave. Mezzanine Room. Thur. 8 p.m. Private Consul't. 2280 Grand. Rev. Marjorie Brown, Pastor. Phone GE 4-9959.

MONTEBELLO

LITE OF LIFE CHAPEL, Psychic and Inspirational Consultations, by App'l. Write P.O.
Box 115, Montebello, California. Home, 6063
Allston St., East Los Angeles.

MORONGA VALLEY
THE UNIVERSAL CHURCH OF SPIRITUAL ILLUMINATION, U.C.M. 49473 Mojave Drive. Services Sun. 2 p.m. Rev. Lucille H. Couch, Pastor.

Phone FO 5-2567. NATIONAL CITY

FIRST CHRISTIAN SPIRITUALIST CHURCH U.C.M., 1206 Coolidge Ave. Services Sun. 7:30 p.m. Rev. George Hunter, Pastor. Phone CA 4-9535. Delta Hewitt, Sec'y. GA 4-9692. OAKLAND

FIRST TEMPLE OF SPIRITUALISM, 1428 Alice St., Green Room, Moose Club, Services Sun. 7:30 p. m. Tue. All Message 7:30 p. m. Minister, Mitzie Monroe. Phone Templebar 4-

KOSMON CENTRE CHURCH, U.C.M., 1419 Har-son St. Services: Thur. only, 7:30 p.m. Lec-ure, healing and messages. Phone OLympic

5-8782.

UNIVERSAL CHURCH OF THE MASTER, INC., National Headquarters. B. J. Fitzgerald, President. P.O. Box 457, Oakland 4.

THE SPIRITUALIST CHURCH OF CHRIST, INC., 1442 Alice St. Services Sat. 7:30 p.m. Ist Sat. month. Social & Circles. Rev. Regina Coppage, Pastor. Home address. 930 Aileen St.

SPIRITUAL SCIENCE CHURCH, NO. 38. 1918 Grove St. Services Sun. 2:30 & 7:30 p.m. Lead-er, Anna H. Christiansen. Phone Olympic 3-

77. TRINITY SPIRITUALISTIC CHURCH, 1419
Harrison St. Services: 2 p.m. Sundays; Dev.
Class Wednesdays 7:30 p.m.; Social 1st Sun.
Rev. J. Armon, Pastor; Rev. J. R. Warcop,
Co-Pastor Co-Pastor.

CHURCH OF SPIRITUAL FAITH, 1419 Harrison treet. Services Sun. 7:30 p.m. Revs. Ruth and James Barnes, Pastors. Home address 2338 (averly St.

THE SUNFLOWER SPIRITUALISTIC CHURCH, U.C.M. 162, 1419 Harrison St. Services Fri. & Sat. 7:30 p.m. Social and Circles every 3rd Sat. Rev. Agnes Crane, Pastor. OCEAN PARK

TEMPLE OF FRIENDSHIP AND TRUTH CHURCH, 2621 Washington Blvd. near Ocean Park Blvd. Services Sun. 7:30 p.m. Nels F. Johnson, Helen McConnel, Pastors. Phone EXbrook 3-7233.

PASADENA

ABSENT TREATMENTS. Private consultations by app't. only. Healing & Message Circle Thur. 8 p.m. Rev. Seleta M. Johnson. 805 Worcester. Phone MUrray 1-6120.

ST. MICHAELS SPIRITUAL CHURCH, 164 W. Washington. Services Sun. 11:30 a.m. Wed. 8 p.m. Beginners class Mon. 8 p.m. Healing, Fri. 8 p.m. Consul't. by app't. Rev. Jean M. Bradley, Pastor. Phone MUrray 1-7223.

PASADENA SCIENCE OF MIND CHURCH, 1164 N. Lake Ave. Services Sun. 11 a.m., We p.m. Rev. Robert H. Frey, D.D., Pastor.

REDONDO BEACH

CHURCH OF BROTHERLY LOVE AND DIVINE TRUTH, U.C.M. NO. 6372. 2109 Voorhees Ave. Tue. 7:30 class. Wed. 1:30 Service, ficaling, Messages. Consul't. & Heal. by app'r. Rev. Shelah Benjamin, Pastor. Phone FRontier 4-8884 REDWOOD CITY

REDWOOD NATIONAL SPIRITUALIST CHURCH, Y.M.C.A. Bldg., 1445 Hudson St. Sun.: Discussion 7 p.m.; Healing 7:40 p.m.; Address and Spirit Greeting 8 p.m. Rev. Genevieve Woelfl, N.S.T., Pastor. Phone EMerson 6-7303.

RESEDA

CHURCH OF THE GOOD NEIGHBOR. Victory Blvd. Healing services Sun. 11 a.m. & 7:45 p.m. Class Thur. 7:30 p.m. Satral healing by app't. Dr. Hal Styles, Pastor. Sec'y. Lenore Cordial. Phone Dickens 2-8712.

CHURCH OF COSMIC SCIENSE, American Legion Hall Post No. 22, Lilac and Bloomington Ave. Sun. 2 p.m. healing, 2:30 p.m. lecture and messages. Message service at 401 S. Riverside, Rialto, Wed. 2 & 7:30 p.m. Rev. W. G. Dickensen, TRiangle (closed for vacation)

RICHMOND

ST. JUDE TEMPLE OF MERCY TRUTH CENTER.
257 5th St., 3rd Floor. Sun. School 9:30 a.m.;
Blessed service 11:30 a.m.; Special Serv. 3
p.m., Healing and Prophecy 7:30 p.m. Sun. &
Thur. Bishop Divine Ruth Turner, Pastor. Prayer
Line BE 2-1624. Rev. Albert Wheeler, Rev.
Alfred Holley, Rev. Jeremiah Hodge, Co-Pastors.

SACRAMENTO.

SACRAMENTO.

LIBERAL SPIRITUAL CHURCH, U.C.M. NO. 85, 400 Alhambra Blvd. Sun 2:30 p.m. 1st Sun. Questions & Answers. 2nd Sun. Article Reading. 3rd Sun. Billets. 4th Sun. Photo Readings. Private Consultation daily. Phone Gilbert 2-8786. Rev. Ruth Booker, Pastor. UNIVERSAL SPIRITUALIST CHURCH, 3340 M Street. Services Sun. 2:30 p.m. Minnie T. Mobley and Robert C. Mobley, Pastors. fclosed for vacation)

Mobley and Robert (closed for vacation)

CHURCH OF DIVINE WISDOM NO. 204, 2411 P St. Services Sun. 7:45 p.m. Messages, healing, meditation. Tue. 7:45 p.m. School. Consl't. daily. Rev. Irma A. Brink, Phone Gl 2-5316.

THE AQUARIAN HALL OF TRUTH, U.C.M., 1614 21st St. Services Sun. 7:45 p.m.; Heal-

ing Wed. 7:30 p.m. Rev. Alice Cook, Pastor. Revs. Flora Hara & Irene Cobler, Co-Pastors. Phone HI 7-5774.

GOD'S REVELATION TEMPLE (Path of Light) 2001 G. St. Healing & Councelling daily. Circle Tue. 7:30 p.m. Rev. H. R. Reynolds & Rev. M. M. Reynolds. Phone Gl 1-7127.

SAN BERNARDINO

CHURCH OF INFINITE TRUTH, INC., American Legion Hall, 194 E. 40th St. Healing, Sun. 10:15 a.m. Morning Worship, 11 a.m. Rev. Ruth Feather, Pastor. Rev. Eugeue Feather, Assoc. Pastor.

CHURCH OF DIVINE POWER, Northwest Room, Municipal Auditorium, 6th and E. St. Service Sun. 11 a.m. Consul't. by app't. Phone Tux 84-7471. Rev. Lorraine C. Darling, Pastor.

SPIRITUAL SCIENCE CHURCH, N.S.A.C., 25014 E. 5th Street. Services Sun. 7:30 p.m. Healing 8 p.m. Devotional. Rev. Ann M. Canarra, Pastor. Phone TAlbot 5-3366.

COMMUNITY U.S.A. CHURCH, 132 East 5th St. Services Sun. 2 p.m. Rev. Lulu Taber, Pastor. Phone TUxedo 86-3422.

FRATERNAL SPIRITUALIST CHURCH, 1502
Second Avenue. Services: Sun. 11 a.m. and
8 p.m. Divine Healing Sun. 7 p.m. Rev. Hazel
Thirkield, Pastor. Jennie Niles, Pres. James
Bradford, Sec'y.
FIRST SPIRITUALIST CHURCH, 3777—42nd
St. Services Sun. 8 p.m. Rev. Emily G. Davis,
Pastor. Phone AT 4-4980.

HARMONY TEMPLE OF SPIRITUAL BROTHER-HOOD, 722 Broadway. Sun. 11 a.m. Worship service, 6:30 p.m. Divine healing, 7:45 p.m. Lecture, spirit greetings. Rev. Michael Florenza, Pastor.

PROGRESSIVE SPIRITUALIST CHURCH, 3843 erbert Street. Services Sun. 7:30 p.m. 4th n. month—3 & 7:30 p.m. Carrie B. Kelley,

Minister.

INSPIRATIONAL CHURCH OF THE MASTER,
2730 A St. Services: Sun. 7:45 p.m. Healing,
Lecture, Messages. Wed. 7:30 p.m., message
circle. Rev. Bessie Kemmer, Pastor.
CHURCH OF THE MASTER, 3680 6th Ave.
(Dartlee Hall). Service Sun. 2:30 p.m. Rev.
Laurence Hales & Rev. Helen Hales, Pastors.
Phone AC 2-3121.

Phone AC 2-3121.

SAN FRANCISCO

SAN FRANCISCO
CHRISTIAN SPIRITUALIST CHURCH OF SAN
FRANCISCO,LTD., 414 Mason St. Services Sun.
2:00 p.m. and 7:30 p.m. Healing, Lecture and
Messages 8:00 p.m. Leah Bauer, Pres.
LITTLE MISSIONARY CHURCH. 534 Laidlev
St. Phone DE 3:3932. Services Sun. & Tue. 7:45
p.m. Dev. Class Wed. & Thur. 7:45 p.m. Rev.
Frances Link, Pastor

GOLDEN GATE SPIRITUALIST CHURCH, 1901 Franklin Straeet, Services Sun. 11:00 a.m. Lyceum, 7:30, Devotional, Wed. 7:30 Rev. Florence S. Becker, Pastor.

Lyceum, 7:30, Devotionar, Web. 7:30 kev. Florence S. Becker, Pastor.

RADIANT LIGHT SPIRITUALIST CHURCH, 1264
Valencia St. Dev. Serv. Sun. 7:45 p.m. Circle in Pastor's home, 1152 Capp St. Mon. 7:45 p.m. Class Wed. & Fri. 7:45 p.m. Rev. Hilda S. Thornton, Pastor. Phone MI 8-2412.

ADVANCED SPIRITUALIST GHURCH, 450 Geary St. Services Fri. 7:45 p.m. Lecture, healing messages to all. Rev. Harry Anderson,

THE SPIRITUALIST CHURCH, N.S.A., 414
Mason St, 5th Floor Native Son's Bidg. Services Sun. 7:30 p.m. Rev. Mary E. Taylor,
Minister. Phone JU 7-1232. Sec'y. Eli Goodreau.

ST. BERNADETTE'S HEALING SHRINE, 1264
Valencia St. Services Fri. 2:00 and 7:45 p.m.
Rev. Leontine J. Chase, Pastor; Rev. Harriett
G. Davis and Rev. Mabel Lauliron, class for
unfoldment. 1801 Ohio St., Vallejo, Calif. Tues.
7:45. Midway 2:6050 for Apo't.

450 Geary St. SPIRITUAL LIGHT CHURCH, 450 Geary St. tudio 102, Services Sun. 2:00 p.m.; Thurs. :30 p.m.; Rev Ruby Lee Thompson, Pastor

7.30 p.m.; Rev Ruby Lee Thompson, Pastor TEMPLE OF UNDERSTANDING, 1264 Valencia St. Mon. class 8 p.m., Tue. 8 p.m., message. Thur. 8 p.m., class. Rev. Helen Bercu, Pastor. Sat. 2 p.m. Lyceum. Sat. 8 p.m. Church service. Consl't. by Appt. only. Phone VA 4-8963. THE LITTLE CHURCH OF ST. ANDREWS, 875 Valencia St. Rev. Alda J. Scheierman, Pastor. Services: Sunday 2 & 8 p.m. Thur. evenings, 7.45. Healing and Spirit Greetings, Friday 2 p.m., Message Circle. Unfoldment Classes. Healing at all Services. Pastor's Res. Phone MI 7-1865.

AZENDA'S TEMPLE OF LIVING TRUTH, Christian Spiritualist, 262 San Carlos St. Sunday services: Healing 7 p.m. Lecture, Messages, 7:30 p.m.; Dev. Class Tue. 7:45 p.m.; Healing & Circle Wed. 7:45 p.m. Rev. Mary Zelinda Worth, Founder & Pastor. Phone MI 7-4724. Rev. Edrene V. Tinner & Rev. Edna Knisley, Rev. Edre Co-Pastors. SAN GABRIEL

PYRAMID CHURCH OF TRUTH AND LIGHT, O. 2. 402 E. Las Tunas Drive. Services Sun. 7:30 p.m. Rev. Marian L. Collier, Pastor. Phone AT 6-8758.

SAN JOSE

FIRST SPIRITUAL SCIENCE CHURCH, 65 S.

7th Street. Service Sun. 7:30 p.m. Healing, Lecture, Messages. Rev. Gladys S. Koll, Pastor. FIRST SPIRITUALIST CHURCH OF SAN JOSE,

INC. Y.W.C.A., 2nd & San Antonio St. Services Tue. 7:30 p.m. Rev. O'dell Brown, Pastor. Phone CL 8-2194. Mrs. Kathleen Phillips, Sec'y. Phone CL 8-8934.

SAINT JOHN'S U.C.M., SPIRITUAL 496 N.
17th St. Services: Sun. 7:30 p.m. Lecture,
Healing, Messages. Pot Luck, 3rd Sun. month
6 p.m. Rev. Pearl and Percy Wilkinson, Pastors. Wed. 8 p.m., Open Forum, Rev. Gaylord
Greenley. Fri. 7:30 p.m., all message, Pearl
Wilkinson.

SANTA CRUZ

FIRST SPIRITUAL SCIENCE CHURCH, 513 Center St. Message service Sun. 7 p.m. Healing Thur. 7:30 p.m. Holy Communion 1st Sun. Month. Rev. Evan Shea, Pastor. Phone GArden

SANTA BARBARA

UNIVERSAL CHAPEL OF LIGHT, 1511 De La Vina St. in rear. Services Sun. 2:30 p.m. Rev. Johanna Ruhnau, Pastor. Message circle Fri. 8 p.m. in Pastor's home, 2305 De La Vina St. Phone Woodland 2-6344.

SUMMERLAND SPIRITUALIST ASSN., CHURCH OF THE COMFORTER, 1028 Garden St. Devotion-al services Sun. 10:30 a.m. Harvey Neeley, Pres. Myrlle Green, Sec'y. 220 N. Soledad St.

SPIRITUAL SCIENCE CHURCH NO. 204, 230 E. Fremont St., Fidelity Hall. Healing Sun. 7:00 p.m. Worship 7:30 p.m. Rev. Glennelle Hyde, Pastor. Home address 1545 Faye Street. Mr. Dewey Coatney, Sec'y. Phone HG 4-6009. SUNLAND

TEMPLE OF SPIRITUAL WISDOM, 10418 Sco-ille Ave. Services Thur. 8 p.m. Rev. Jennie Uldricks, Pastor. Phone FLorida 3-3797.

SYLMAR

THE LODGE OF LIGHT, NO. 10, 12532 Brad-y Ave. Services Tue. 8 p.m. Rev. Pearl B. Ave. Serv.

THE CHURCH IN THE WILDWOOD, Box 164, Valdez Rd. Sun. and Tue. 7:30 p.m. Heating and candlelight service. Sun. 11 a.m. Come as you are. 1st Sun. month, service on horse-back 11 a.m. Rev. Gloria Wilson, Pastor. Rev. Gertrude Bahr & Rev. Wynn Snyder, Ass's. Pastors. Phone Diamond 7-4189.

TORRANCE

SPIRITUAL CHURCH OF FRIENDSHIP. vices: Sunday 11 a.m. at rear of Pastor's home, 2433 W. Del Amo Blvd. Unfoldment class Tue. 7:30 p.m. Rev. Hazel Sladek, Pastor. Phone FA 8-2008.

SPIRITUAL PRAYER HOME, Meditation and Concentration. Consultation by appointment. Rev. Mary H. Bringaze, Ph.D., Pastor, 607-D Victoria Ave., Venice. Phone EX 6-3081.

VENTURA

CHAPEL OF ANGELS, Aquarian Cosmic Colour Fellowship, Mr. L. Linson in charge. Sun. Lecture service 2:30 p.m., 3180 Armada Dr. Phone MI Fellowship

VISTA

METAPHYSICAL TEMPLE OF TRUTH, 866 Crestview Road. Phone PAlace 4-3380. Rev. Florence L. Myers, Pastor.

CONNECTICUT

NEW LONDON SPIRITUALIST (TEMPLE, 60 Blackhall St. Services Sun. 3 p.m. Special Music & Healing Service. Pres., Mrs. Vera Dickens; Sec'y., Stephen G. Dickens. Phone Glbson 2-8933.

NORWICH

THE NATIONAL SPIRITUALIST CHURCH OF-NORWICH, 307 Main St. Services: Sun. 3 p.m.; Healing 5:30 p.m. Mrs. Teckla Swanson, Pres. 21 Vergason Ave. Phone TU 9-7098, Mrs. Lydia Hobbs, Sec y. Phone IN 4-7918. (closed for vacation)

THE FIRST SPIRITUAL CHURCH, INC., 29 Park Street. Services Sun. 2:30 & 7 p.m., Healing, 6 p.m. Mrs. Marie Slate & Mr. Royal I. Slate, Ministers of Healing.

STAMFORD

ALBERTSON MEMORIAL CHURCH, 485 Sum-ner Street. Services Thur. 8 p.m. Sunday 2:30 p.m. Rev. Raymond Burns, Pastor. (ciosed for vacation)

COLORADO

TEMPLE OF HARMONY SPIRITUALIST CHURCH N.S.A., 333 W. Ellsworth. Sunday Services, 10:30 a.m. Healing 6:30 p.m. Evening Service

Message service 7:30 p.m. Rev. ng. Pastor.

7:30 p.m. Message service 7:30 p.m. Rev. Ida Fleming, Pastor.

SPIRITUAL SCIENCE ASS'N, Mining Exchange Bldg. Suite 603-45. 1030 15th St. Sun. 7:30 p.m., Tues. and Thur. 1:30 p.m. Fri. 8 p.m. Rev. Mary Pearson, Pastor.

DELAWARE

WILMINGTON

CHURCH OF SPIRITUAL TRUTH, Orange Hall, 706 Delaware Ave. Services Sun. 7:30 p.m. Rov. Bertha Ford, Pastor & Founder.

DISTRICT OF COLUMBIA

WASHINGTON, D.C.

THE CHURCH OF TWO WORLDS, 3038 Q. St.
W. Georgetown. Services Sun. 3 p.m., Wed.
Op.m. Rev. H. Gordon Burroughs, Minister.
One EM 3-0010.

FIRST SPIRITUAL SCIENCE CHURCH, Suite 227-1404 New York Ave. N. W. Services: Sun. Tue. Thur. 8 p.m., Tue. 2:30 p.m. Rev. Alic Wellstood Tindall, Minister. Phones: ME 8-0973. CO 5-1149.

CHRISTIAN LIGHT CHURCH OF DIVINE HEAL-ING, 915 20th St., N. W. Services Sun. 8 p.m. Circle Fri. 8 p.m. at 915 20th St. N. W. Consi't, by App't. Rev. Oito Penter, Pastor. Phone JO 8-5172.

FLORIDA

BRADENTON

UNIVERSAL SPIRITUALIST CHURCH, 947 W. 13th Street. Services: Sun. & Wed. 7:30 p.m. Rev. Lillian Dee Johnson, Pastor. Phone Brad-enton 4-4265. Rev. Penny Umbach, Assoc. Pastenton or. Phone Bradenton 3-2261.

CASSADAGA

CASSADAGA SPIRITUALIST CAMP. Services in Auditorium Sunday 2:30 p.m. Lecture, healing, messages. Homer F. Carper, Sec'y.

DAYTONA BEACH

HAYS MEMORIAL SPIRITUAL SCIENCE CHURCH, 221 1st Ave. Class work Oct. to May, Mon. 7:30 p.m. Wed. & Sun. services 7:30 p.m. Wed. 2:30 p.m. Rev. Margaret Hays Springstead, Minister-Practitioner. Phone CL 2-2432.

DEERFIELD BEACH

DEERFIELD BEACH
CHRISTIAN CHURCH OF SPIRITUAL
SCIENCE, 601 S.E. 13th Court at N. Federal
Hwy. Masonic Temple No. 325. Divine Healing
Sun. 7:45 p.m. Worship & Messages B p.m.
Rev. Pearl Fernandez, D.D., Pastor.
FORT LAUREPPALE

FORT LAUDERDALE

UNIVERSAL CHURCH OF THE MASTER, NO. 89, Woman's Club, Stranahan Park. Services: Sun. 8 p.m. Message circles Wed. 2 p.m. and Fri. 7:30 p.m. at 200 N.E. 4th Street, Rev. Jewell E. IliWiams, Pastor. Phone JA 2-3160.

HOLLY HILL HOLLY HILL
FIRST CHRISTIAN CHURCH, SPIRITUAL, I.G.
A. S., 1535 Center St. Services: Sun. 11 a.m.
Devotions. 7:45 p.m. Sermon and méssages.
Wed. 8 p.m. Master Class. Sat. 8 p.m. Trance
Class. Enid Brády, Minister. Hal Williams,
Hasler

Healer. HOMESTEAD

UNIVERSAL SPIRITUALIST TEMPLE OF LIGHT, 5 miles west of U.S. 1 on Bauer Dr. Services Sun. 8 p.m. Rev. Lillian Brewerton, Pastor. Rt. 1, Box 510.

JACKSONVILLE

SPIRITUAL LIGHTHOUSE CHURCH, 1049 Crestwood Ave. Sunday School 11 a.m. Sunday Eve. 8 p.m. Class Tue. 8:30 p.m. Message circle Wed. 8 p.m. Bible class Thur. 8 p.m. Rev. Ida Pierce, Pastor.

TEMPLE OF LIGHT, Universal Spiritualist Church, Success & Park Sts. Tue. Music Club Bldg. Services Sun. 7:30 p.m. Rev. Raymond P. Noegel & Mr. Lamar M. Keene, Ministers. Correspondence, P.O. Box 3201, Tampa 1,

LAKE , WORTH

GRACE MEMORIAL PSYCHIC SCIENCE CHURCH, I.G.A.S., 611 Lucerne Ave. Services Sun. 7:30 p.m. Rev. Harry Tuffs, Pastor. Phone JU 5-5627 Rev. Geo. C. Gertz, Co-Pastor.

LARGO

METAPHYSICAL CHRISTIANITY, American Leg-ion Hall, 119 1st Ave. S.W. Sun. 7:30 p.m. Minister, Rev. Isla Lippincott. Phone 89-3051. Home address 2906 San Carlos. (closed for vacation)

TEMPLE OF REVELATION, 600 S.W. 25 Ave., Services Sun. & Wed. 7:45 p.m. Healing center open 7:15 p.m. Phone HI 8-8912. Pastor, Rev. Ruby J. Schmidt, Ass't. Pastor, Rev. Lucille L. Wedge.

Write CHIMES for details about Listing

NATIONAL TRUTH OF LIFE AND LIGHT SPIRITUALIST CHURCH, 1756 N.W. 1st Place Services Sun. & Thur. 8 p.m. Class Mon., Wed., & Fri. 8 p.m. Rev. James A. Poitier, Pastor.

A Fri. B p.m. Rev. James A, Poitier, Pastor.

METAPHYSICAL SCIENCE CHURCH, (N.S.A.C.), 601 S.W. 7th S1. Services Sun. B p.m. healing Wed. 7 p.m. Message, Wed. 2:30 &8 p m.

Rev. Frances Stevenson, Pastlor

CHRISTIAN THINKERS OF AMERICA, R.R. No. 1 Box 725. Services Sun. 11 a.m. Rev Oma M Purdy, Pastor.

SHRINE OF THE MASTER, 852 Tuttle Ave. Services Sun. 10:30 a.m and 7:30 p.m. Rev. Dorot'ry Graff Flexer and Rev. Russell Flexer, Ministers

THE CHURCH OF DIVINE LAW, 1269 1st St., Api. 4. Meetings held at this address temporarily. Message circle Tue. 8 p.m., Class 8 p.m., Fri. Rev. Nina P. Hughes, Pastor. Ph. RI 6-5078. ST. PETERSBURG

UNIVERSAL HARMONY FOUNDATION (Universal Psychic Science) MINISTERIAL ASS'N, and SEMINARY TEMPLE: 621-639 12th S1. N, Services Sun, and Thur, 7:30 p.m. Seminary classes Wed. 7:30 p.m. Rev. Helene Gerling, Minister, (closed for vacation

TRINITY CHAPEL, U.C.M., 1301—9th Ave, No. rrvices: Sun. 2:30; & Wed. 2 p.m. Circle Refreshments, Thur. 7:30. Rev. Edith A. aywald, Pastor. Phone 78:3745 for healing

And counsel.

CHURCH OF THE GOOD SHEPHARD, 3539 5th
Ave. So. Services Sun. 7 p.m. Healing; 7:30
p.m. Regular service. Rev. Olga Ruth Carpenter,
Pastor. Rev. G. N. Carbenter, Co-Pastor.

TEMPLE OF TRUTH CHURCH, 5675 Orange St.
N. Services Sun. 2:30 p.m. Class Wed. 2 p.m.
Social 3rd Sat. p.m. Rev. Ward Kerns, Pres.
R. Pastor.

Pastor.

FIRST CHURCH OF TRUTH, S.S. NO. 214, 309 15th Ave. N. Personal Problem Clinic Mon. 1:30 p.m. Unfold. Class Mon. 7:30 p.m. Wed. & Sun. 7:30 p.m. Lecture. Message and Healing. Fri. 7:30 p.m. Class forMaterializing and trumpet. Sat. 7:30 p.m. Message circles. Rev. Arthur H. Laruelle, Pastor. Harriett Jerome, Ass't. Hazel Mae, Organist and Medium.

PEOPLE'S SPIRITUALIST CHURCH, 1011 9th Ave. North. Services Sun. 8 Wed. 7:30 p.m. Golden Heart Women't Organiz. 1st and 3rd Tues. 12 noon. Rev. Mamie Schulz Brown, Pastor

(closed for vacation.

SHRINE OF THE MASTER, Metaphysical Christianity, 3416 Grand Central Ave. Service Sun. 7:30 p.m. Rev. Dorothy Graff Flexer and Rev. Russell Flexer, Ministers.

FIRST SPIRITUALIST CHURCH of Tampa, U.C.M., 512 East Paris Street. Services Sun. 7:45 p.m. Class Mon. 7:30 p.m. Circles Thur. 1-4 p.m. at 9301 121h 51. Rev. Hazel Fleckner, Pastor. Phone WE 5-6087, Rev. Dorothy Bragg, 1st Asci. Pastor.

Ist Ass't Pastor.

FIRST CHURCH OF TRUTH, S.S. No. 220, 2010 Morrison, Cor. Albany, Unfoldment class Tue. 5:30 p.m. Church services Tue. 7:30 p.m. Rev. Arthur H. Laruelle, Pastor. Doris Hensel and Joseph Chaput, Assistants. Hazel Mae, organist and medium.

THE CHURCH OF THE GOLDEN RULE, 6317 41st St. Services: Sun. 2:30 p.m. Rev. June V. Raymond, 7:30 p.m. Rev. Marie Mauratic. Tues. 7:30 class; Wed. circle 7:30 p.m.; Fit, 7:30 healing. Rev. Marie Mauratic. Pastor. Rev. June V. Raymond, Asst. Pastor. Phone 3-74271.

THE CHRIST SPIRITUALIST CHURCH OF TAMPA, 303 S. Brevard. Services Sun. at 3 & 7:30 p.m. Wed. 7:30. Healing period half hour before above services. Rev. Dr. Lillian Frey, Pastor., Rev. Mary R. Dowling, Co-Past-

NORTHGATE SPIRITUALIST CHURCH. 8701/2 Tampa Street. Special meetings thru the week, and classes. Dr. Nellie Cherry, Pastpr and Teacher. Phone WE 4-71111 or write Mary Sec'y.

GOOD SHEPHERDS, UNIVERSAL SPIRITUALIST CHURCH, 809 Horatio St. Federation of Women's Club Bldg, Service Sun. 7:30 p.m. Development class reservations only. Rev. Raymon Nogel & Mr. Lamar M. Keene, Ministers, correspondence, P.O. Box 3201, Tampa 1, Fla.

HOUSE OF PRAYER, U.C.M., 1311-A Bermuda Blvd. Services Sun. 7:30 p.m. Healing and mes-sage circle Tue. 7:30 p.m. Class Thur. 8 p.m. Private Consul't. by app't. Rev. June Venus Raymond, Pastor. Phone 4141-01.

Raymond, Pastor. Phone 4141-01.
CHURCH OF ETERNAL LIGHT, N.S.A.C., 209
Magnolia Ave. Services Sun. 7 p.m. Healing;
7:30 lecture and messages. Thur. 8 p.m. Circle.
Mary P. Mendez, Pastor. Phone RE 6-7518. Rev.
C. V. Elbertson, Ass't. Pastor. MU 3-2474.

HAWA!I

HONOLULII

UNIVERSAL CHURCH OF THE MASTER. 1939 Naion Street. Services Sun. 10 to 11:30 a.m.'

Healing Service and Development class. Rev. Eddie Kung, Pastor, Phone 88-176.

ILLINOIS

CHRISTABELLE SPIRITUALIST CHURCH, Green Room, Y.M.C.A., Services Sun. 7 p.m. Ben D. Jones Jr., Pres. Mrs. Jeannie H. Jones, Sec'y. CHAMPAIGN

CHAMPAIGN
FIRST UNIVERSAL SPIRITUALIST CHURCH,
219 So. Water St. Services Sun. 2:30 p.m.
Rev. Martha C. Smith, Pastor, Phone FL 2-0627.
Mrs. Mildred Philbeck, Sec'y. Phone FL 6-1760

CHURCH OF THE SPIRIT, 2651 N. Central Park Ave. Chicago's oldest Spiritualist Church. Services: Sunday. Family Worship 10:30 a.m. Wednesday ali message services at 7:45 p.m. Rev. Ernst A. Schoenfeld, Pastor.

Rev. Ernst A. Schoenteld, Pastor.
FIRST FRATERNAL SPIRITUAL CHURCH, 4039
West Madison, McHenry Hall. Rev. Emma
Binz. Services Sunday afternoon at 2:30.
SILENT PRAYER SANCTUARY, 3602 W.
5. McLean Ave. Services: Sun. 10 a.m.; Tue.
9:30; Wed. 8 p.m. Divine Healing 9:30 a.m.
Rev. Sophia Schaffer, Pastor, Prone Albany
2-6417.

SPIRITUAL SCIENCE CHURCH No. 14 W. Fullerton Ave. Services Sun. 3 p.m. Mrs. M. Schatz, President.

THE SPIRITUALIST CHURCH OF TRUTH, 3349 1. North Ave. Services Sun, 7:15. Theo Siers,

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. Phone ES 9-6434.

SPIRITUAL SCIENCE CHURCH No. 3, 1715 W. 46th. Services Sun. 2:30 & 7:30 p.m. Wed. 2 and 7:30 p.m. Fri. 7:30 p.m. Rev. John Siknner, Pastor.

INDEPENDENT SPIRITUAL SCIENCE THE INDEPENDENT SPIRITUAL SCIENCE CHURCH. 6514 So. Ashland Ave. Services Sun. 4 & 7:30 p.m. Divine healing in p.m. Church service Wed. 8 p.m. with messages Fri. 8 p.m. all message serv. Rev. Jessica Chambers, Minis-ter. Phone DRexel 3-0024.

ter. Phone DRexel 3-0024.

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

SPIRITUAL SCIENCE CHURCH No. 7, 3039 E. 91st Services Sun. 7:30 p.m. Healing & Messages at all service. Rev. Mildred Pekul, Pastor.

FIOWER CANDLELIGHT GUIDE SPIRITUAL SCIENCE CHURCH, 4042 N. Western Ave. Services Sun. 3 & B p.m. Wedl. B p.m. Rev. Mary Kearney, Pastor. Phone CO 7-9760.

Mary Kearney, Pastor. Phone CO 7-9760.
CHURCH OF DIVINE REVELATION, 207 S.
Wabash Ave., 2nd floor. Services Sun. 3 p.m.
Lecture, Meditation, Healing. Wilma Mueller,
Pastor. Edwin Boyer, Assoc. Pastor.
THE TEMPLE OF LOVE, 3018 W. Wabansia
Ave. Services: Wed. 8 p.m., Sun. 7:45 p.m.
Lecture, healing, messages. Rev Dolores Lauterbach, Pastor.

ach, Pastor.

THE TEMPLE OF METAPHYSICAL AND SPIRI-

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

SPIRITUALIST TEMPLE OF IMMORTALITY, 1700 West 51st Street. Services Sun. 8 p.m. Seances Sat. 8 p.m. Open House every last Thur, of month. Rev. Harry Ericksen, Pastor. Phone Mulbrery 5-1262. Rev. Anna Schmid, Ass't Pastor. Phone Hemlock 4-9370.

THE FIRST TEMPLE OF INIVERSAL LAW

THE FIRST TEMPLE OF UNIVERSAL LAW, 4070 N. Westren Ava. 5th Floor. Services: Sunday School 10:30 a.m. Bible Forum 6 p.m.: 7 p.m. Healing Lectures & Messages. Class Mon. & Fri. 7:30 p.m. at 5132 N. Troy. Phone IR 8-5605. Rev. C. Bright, Pastor.

APOSTOLIC INSTITUTE OF METJAPHYSICS.
Service every 2nd Sun. of month 3 p.m.,
Coral Room, Hamilton Hotel, 20 S. Dearborn.
Class Wed. 8 p.m. at 3624 Lawrence Ave.
Phone IRving 8-4451. Rev. Paul A. Danielson,

FIRST ROSELAND SPIRITUALIST CHURCH, 10957 So. Park Ave. Worship, Sun 3 p.m., Spl. Class Sun. 6:30 p.m. Open to public. Deon Fry, Pastor and Pres. Phone IN, 8:7793. Elsie N. Traver, Co-pastor and Sec. Phone To 4.0642 Deui. Elsie N. . TR 4-9862.

SOCIETY OF PSYCHIC SCIENCE, 3965
Cottage Grove. Services Sun. 12 noon; Mon.
Class 7 p.m. Messages Wed. 8 p.m. Rev.
Cornellia Bernard, Pres. Phone KE 6-4511.
Mr. L. Bernard, Vice-Pres. Church phone WA
4-7070.

GOLDEN RULE CHURCH OF CHRIST, 549 N. Cicero Ave. Services Wed. 8 p.m. Sun. 3 p.m. & 7:30 p.m. Healing before each service. Dev. Class. Fri. 7:30 p.m. Rev. Anna Zalokar, Pastor. Phone ES 9:3349.

FIRST STATES FROM PSYCHIC SCIENCE CHURCH, 3449 W. Altgeld St. Services: Sun. 2:45 & 7 p.m.; Wed. 7:45 p.m.; Healing service Tue. 7:45 p.m.; Class, Thur. 10 a.m. Fri. 7:45 p.m. Social last Sat. Month. Candle-

light service night of full moon of each month. Rev. Anthony Camardo, Pastor. Phone: CApital

FRIENDLY CHURCH OF CHRIST, 1551 N. Mil-waukee Ave. Services Sun. & Tue. 8 p.m. Healing Sun. 3 p.m. Bishop Harold Kingenmair.

DANVILLE SPIRITUALIST CHURCH, 1113 E. Seminary St. Services Sun. 7:30 p.m. Rev. Clay E. Campbe'l, Pastor, Phone HI 6-1940.

DECATUR

FIRST SPIRITUALIST CHÜRCH OF TRUTH, 933 N. Edward. Services Wed. and Sun. 7:30 p.m. Ladies Aid 2nd Tues of month. Rev. Grace W. Brown, Pastor. DOLTON

UNIVERSAL DYNAMICS. 14714 Beachview Terrace, (1 Blk. W. Chicago St.), Lecture Sunday 3 p.m. Mildred K. Brookfelt and L. Edward Brookfelt. Phone VI, 1-0512.

THE FIRST SPIRITUALIST CHURCH, 263 Dupagepage St., Unity Hall. Services Sun. 7:00 p.m. Everett Beach, Pres.

EAST ST. LOUIS

UNITED SPIRITUALIST CHURCH, 51st and Ohio Ave. Services Wed. 7:30 p.m. Sun. 7:30 p.m. Earl Cranmer, Pastor. Res. 2103 N. 60 St.

JOLIET

THE FIRST SPIRITUALIST OF JOLIET, Glen-wood Place & Jasper St. Services Sun. 2 p.m. Sermon, Healing messages. Unfoldment and Consul't by app'l. Social 1st & 3rd Fri. month. Rev. Myrtle M. Sperry. Pastor. Rev. Marie L. Sessa, Sec'y. 244 Nebraska St. Frankfort. Phone Frankfort 5157.

LE ROY J. T. and E. J. CRUMBAUGH SPIRITUALIST CHURCH, 102 S. Peerl St. Services Sun. 2 p.m. Motion Pictures; Pot-luck Dinner; Mediumship Class. Mr. Daryl N. Winters, Pastor. Ph. 2066,

PEORIA FIRST UNIVERSAL SPIRITUALIST CHURCH, (USA), G.A.R. Hall, 416 Hamilton Blvd. Ser-vices Sun, 7:30 p.m. Rev. Virail Kieth, Pasto-Lillie Smeltzer. Sec'y, Phone Peoria 6-2054.

STREATOR UNIVERSAL SPIRITUALIST CHURCH, 523 Frech St. Services Sun. 2 o.m. Rev. Rosemary Kieth, Pastor. Phone 39572.

IOWA

CLINTON

FIRST SPIRITUALIST CHURCH OF CLINTON, 409 - 411 South Third Street. Service Sun. 2:30 p.m. followed by Spirit Greetings, Rev. H. Louise Miller, Pastor; Elmer L. Oxley, Pres., Grace L. Struve, Sec'y.

INDIANA

CHESTERFIELD

CHESTERFIELD SPIRITUALIST CAMP, Chesterfield. Book Shop, Marian Nevison. Rev. Mabel

FT. WAYNE

FIRST CHRISTIAN SPIRITUAL CHURCH, State of Indiana chartered, 1118 Spring St. Services: Sun. 9:45 a.m. & 7:30 p.m. Wed. 2 7:30 p.m., Fri. 7:30 p.m. Rev. Chester Rhodes, Church phone E-1031. Pastor A-50433 HAMMOND

UNITED SPIRITUAL TEMPLE OF TRUTH, 469-471 E. State Street. Odd Fellows Hall. Services Sun. 7 p.m. healing. 7:30 p.m. service. Erma M. Paul, President. FIRST PROGRESSIVE SPIRITUAL CHURCH, 229 Ogden St. Services, 2 hours each Sunday. Rev. Myrtle Wright, Pastor. Effie Duncan, Sec'y.

INDIANAPOLIS

INDEMAPOLIS

SPIRITUALIST CENTER CHURCH, 2014 E.
10th Stj Services Sun. 7:30 p.m. Wed. 2:30

8 7:30 p.m. Grace Drisket, Sec'y.

PROGRESSIVE SPIRITUALIST CHURCH, St.
Clair and Park Ave. Services Sun. & Tue. 7:30 Clair and Park Ave. Services Sun. & Tue. 7:30 p.m. Rev. Ola Florence, Pastor 1929 Arrow; Harold Heald, Pres., 2250 Station.

CHURCH OF SPIRITUAL TRUTH, 519 S. Joseph St. (I.A.S.) Services: Sun. Healing 7 p.m.; Lecture and messages 7:30 p.m. 3rd Sun. month 3 p.m. service. Supper 7 p.m. Healing regular evening service 7:30 p.m. Lyceum & Churcr school 6 p.m. Rev. C. Ruth Helm, Pres.; Mrs. Glozella Bowman, Sec'y.

FELLOWSHIP SPIRITUAL HAVEN, 1305 E. Sorin St. Pastor, Rev. Alice Gentry, L.U.S.A. Services Thur. 7 p.m., Sunday School Sun. 6:30 p.m. Evening Service 7:00 p.m. Healing anytime before 7:00 p.m. Conducted by Rev. Dewey Gentry, Secty-Treas. All day meeting last Sun. of month ey Gentry, Se Sun of month.

KANSAS

WICHITA

THE SPIRITUALIST CHURCH OF OCCULT SCIENCE, 732 Pattie Avenue. Services 7:30 p.m. Rev. Maud K. Gates, Pastor.

REV. ALFRED SANDERS, U.C.M. Missionar at-large, Lecturer, Platform test medium. 199 S. Estelle. Phone MU 3-5154. Priv. Appt's.

UNITED MISSIONARY, N.S.A.C. 1446 Pattie Services Reg. Meeting Mon. 7:30 p.m. Class Fri. 7:30 p.m. Onen to public. Nila Bowles, State Missionary. Jessica Reynard, Sec'y.

LOUISIANA

NEW ORLEANS

NEW ORLEANS

CHRIST CHURCH OF FAITH, HOPE & LOVE, 4428 Constance St. Services Wed. 7:30 p.m. Sat. 2 p.m. Sat. 2 p.m. Sono Service, Messaues, Healing, Rt. Rev. Fred O. Pfankuchen, Pastor, Rev. M. Wellbat, Ass't. L. P. Hatch, Sec'v. FIRST CHURCH OF DIVINE FELLOWSHIP OF SPIRITUALISM, 823 Sonain Street, Services Sun. 7:30 p.m. Healing Wed. 11: a.m. to Noon. Rev. Estella Dell, Pastor — Phone Whitehall 7-4107 — Rev. Harry L. Noblett, Assoc. Pastor. Fairview 0:001

MARYLAND

BALTIMORE

TEMPLE OF WISDOM SPIRITUAL SCIENCE CHURCH, 500 E. 39th Street. Services Wed. and Sun. 8 p.m. Bible Study Sun. 10:30 a.m. Devotion and development Wed. 2 p.m. Elizabeth Dennis. Pastor.

MASSACHUSETTS

FIRST SPIRITUALIST CHURCH. 1.0.0.F. Hall. Water Street. Services Sun. 3:30 p.m. Edward Jacks, Pastor. Zelma Dickens. Sec'y.

AIDAN'S SPIRITUALIST CHURCH U.C.M. 329 Massachusetts Ave. Services Sun. 3 & 8 p.m. Tue. & Fri. 8 n.m. Rev. Dora Todd, Pastor. Phone KI 7-0513.

STAR LIGHT-HOUSE, 25 Huntington Ave. Services Fri. 7:30 p.m. Sun. 2 p.m. Rev. Auda E. Crocker, Pastor.

SUNSHINE CHURCH, 198 Dartmouth Street. Services daily 8 p.m. Sun. 2:30 and 7:30 p.m. Mr. Finley, Pastor.

BROCKTON FIRST SPIRITUALIST CHURCH, Cor. Green and Glenwood Sts. Services: Thur. 7:30 p.m. Sun. 4 p.m. Circle, Healing 5:30. Evening 7 p.m. Rev. Anne Robbins, Pastor.

FIRST SPIRITUALIST CHURCH OF LYNN, 196 Uniou St. Sun. 3 & 7 n.m. Monthly service 1st Thur. 7 n.m. July to Oct. Della Davis, Pastor. Ethel Eldridge, Sec'y. 16 Brookline Ave. WEST GLOUCHESTER

MASSASOIT SPIRITUALIST CAMP, U.C.M., 19 Lincoln St. Services Sun. 3 & 7 p.m. Weekdays 7 p.m. Rev. Vivian L. Harvey, Pastor. Mildred Cnnk, Ser'v. Phone Glou, 3294.

MICHIGAN

ADRIAN

CHURCH OF UNIVERSAL TRUTH, 412 E. Ma-ole. Services 7:30, 1st and 3rd Sun. of month. 28 7:30 p.m. Rev. Berniece Case, Pres. Victor Bode, Sec'y.

BATTLE CREEK

THE SPIRITUALIST CHURCH OF DIVINITY, 1.0.0.F. Temole. 36 South Ave. Services: Sun. 7 p.m. Birthday Supper 3rd and 5th Sun. Glenn R. Brenner, Pres. Rudy Maiers, Vice-

Pres.

LIGHT OF UNDERSTANDING SPIRITUAL
CHURCH, 526 Hubbard Street. Services 2nd &
4th Sun. 3:30 & 7:00 p.m. Co-operative supper, 5-30 p.m. Other Sundays, Services 7:00
p.m. Healing each Sun. Bible class Fri. 7:30
p.m. Rev. Drusilla Shelton. Pastor. Rev. Robert
Shelton, Co-Pastor. Mrs. Gladys Shaeffer, Sec'y.
All of 504 Hubbard St. Phone WO 2-2044.

CHURCH OF SPIRITUAL TRUTH, 28 W. Fountain St. Services Sun. 11 a.m. 2nd Sun. Month, family day, dinner and afternoon services or seance. Rev. Wm. R. Aldred, Pastor.

BENTON HARBOR

THE FIRST CHURCH OF HIGHER SPIRITUAL-15M, 867 E. Empire Ave. Services, Dev. Class Mon. and Thur. 9, p.m. Rev. Zenas Disbrow, Pastor. Phone WAlnut 5-5381.

BUFFALO

UNIVERSAL HARMONY TEMPLE. UNIVERSAL HARMONY TEMPLE, 178 Olympic Ave. Services Sun. 2:30-5:00 p.m. Mediums day, 2nd Sun. Month, Bible class Tues. 8 p.m.; Circles Thur. 2:15 p.m., Rev. Rosaline K. Glasser, Pastor. Rev. Hazel B. Ossman, Ass't. Pastor. Phone FI 6223.

COLDWATER TWO WORLDS SPIRITUALIST CHAPEL, Flandermeyer Bldg., 2nd Floor. Seances Thur. and Fri. 8 p.m. Minister, Rev. Warren M. Smith, 2672 Coldwater Lake. Church services in fall.

DETROIT

DETROIT
FIRST PSYCHIC CHURCH OF BRIGHTMOOR,
21729 Fenkell. Developing class Tue. 8 p.m.
Sunday service 7:30 p.m. Rev. Carroll Ware,
Pastor. Rev. Katherine K. Cation, Sec'y.

TRINITY SPIRITUAL CHURCH, 2501 Copein Ave. at Vernor Highway E. Wed, 7:30 p.m. Discussion class. Sun, 7:45 p.m. Church service. Mable Allison, President; Violet Williams, Se-

ALL SOULS MEMORIAL CHURCH, (I.G.A.S.), Priscilla Inn, 2619 Cass Ave. Services. Healing, Sun. 7:30 p.m., Worship, 7:45 p.m. Rev. Con-stance Newby, Minister. Phone UN 1-3346.

SPIRITUALIST EPISCOPAL CHAPEL OF TRUTH, 4345 Michigan Rd., M.99, R.F.D. No. 1, Services and Sunday School, Sun. 10:30 a.m., Worship 7:30 p.m. each Sun. & Wed. Class Mon. & Thur. 8 p.m. Rev. Margaret Hosmer, Pastor. Phone Niagra 6-5662.

EATON RAPIDS

FIRST SPIRITUALIST EPISCOPAL CHURCH, 101 E. Hamfin St. Services Sun. 7:30 p.m. Healing, Sermon & Message. Mrs. Mary Smock, Co-Pastor. Phone IV 4-3637 Lansing.

METROPOLITAN SPIRITUALIST CHURCH OF GREATER DETROIT, MSSAC, Ferndale Women's Club Bldg., 1256 W. Nine Mile Rd. Services. Sun. 7:30 p.m., 2:30 and 7:30 on 2nd Sun. of month, Oct. thru June, with dinner 5 p.m. Pastor-Pres., Margaret McDaniel, JUniper 8, 2723. Sec'y. Marie Porman, 16216 W. 11 Mile, Southfield. Phone Elgin 6-4771.

SPIRITUALIST EPISCOPAL CHURCH, 2801 N. ve. A. Services Sun. 7:30 p.m. Noah Rice, President

President.

THE FIRST SPIRITUALIST CHURCH, 118 E.
Belvidere Ave. Service: Sun. 7:30 pm. Rev.
Pearl V Reinhardt, Pastor. 412 McCreery St.,
Flint, Mich. Phone CE 9-1022.

GRAND RAPIDS

WAPIDS UNIVERSALIST CHURCH OF GOOD WILL, 802
Wealthy, S.E. Services Sun. 3:30 & 7 p.m.
Wed. and Sat. 8 p.m. Rev. Emma Farringlon,
Pastor. Phone GL 1-0128.

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SPIRITUAL LIGHTHOUSE OF TRUTH, Maccabee Bldg., 126 Sheldon Ave. Services Sun. 3:00 and 7:00 p.m. Tue. and Thur., 8:00 p.m. at 254 La Grave Ave., Rev. Ernest Gleason, Pastor. Phone 9-0763. 9-0763.

UNIVERSAL SPIRITUALIST CHAPEL, 1014 Leroy St. Services: Wed. 7:45 p.m. Sun. 3 & 7:30 p.m. Phone STate 9-9141. Sec'y., Mrs. Elia Gulick. 115 Ellery Ave. Phone STate 2-1262.

2-1262.

THE AQUARIAN CHURCH, 1636 E. Michigan Ave. Services Sun. and Wed. 7:30 p.m. Pastor, Rev. Harold C. Durbin, Presiding Clergyman. Secretary, Mrs. Fern I. Detwlyer, 549 Woodward Ave., Ph. ST 2-5545.

CHRISTIAN SPIRITUALIST CHAPEL, 827 N. Church St. Services: Sun. 3 & 7:00 p.m. Founder and Pres., Dr. Beth Roche. Phone 4-2961.

LANSING SPIRITUALIST EPISCOPAL CHURCH.
700 S. Holmes St. Services: Sunday School
Sun. 10 a.m. Worship Sun. 7:30 p.m. Healing
& Worship Wed. 7:30 p.m. Urfoldment Class
Mon. 7:30 p.m. Rev. Ella J. Sutton, Pastor.
Phone IVanhoe 5-2358,

MUSKEGON

MUSKEGON

SPIRITUALIST GOSPEL MISSION, 1218 Kenneth Street. Services: Sun. 10 a.m., Healing Circle 2 p.m. Healing Service 7:30 p.m., Eve. Service 7:45 p.m., Fri. 7:30 p.m. young people meet. Rev. Catherine Perry, Pastor.

TEMPLE OF SPIRITUAL LIGHT, 1404 8th St. Services: Sun. 7:15 p.m. 1st Sun. of month, 3:30 & 7:15 p.m. Mr. John Harman, Pres.

MUSKEGON HEIGHTS
FIRST NATIONAL SPIRITUALIST CHURCH,
2101 Jefferson St. Sun. 7:00 p.m. Healing;
7:30 p.m. Devotional service and messages.
Trumpet and Materialization by App't. Rev.
Wm. R. Adred, Pastor. Phone 2-5820.

PONTIAC

CHRISTIAN PSYCHIC SCIENCE CHURCH, 30 Whittemore St. Services Sun. and Wed. B p.m. Rev. Horace J. Drake, Pastor. Phone FE 2-7657 or FE 4-7932.

CHURCH OF HARMONY, 17359 Roseville Blvd. Services: Sun. 7:30 p.m. Rev. Shirlela De Brezon, Pastor. 18429 Meier Rd., Roseville.

MINNESOTA

MINNEAPOLIS

THE SECOND SPIRITUALIST CHURCH, 23rd and Lyndale Ave. Consultations Thur. 2-4 p.m. Services Sun. 7:30 p.m. Rev. John Koorn, Pastor. Phone JA 9-6706. Eve Adamson, Sec'y. CHRISTIAN MINISTRY, 614-620 E. 15th St., Services: Sun. 11 a.m., 3 & 7:30 p.m. Midweek, Wed. 7:45 p.m. Rev. Henry M. Paulson, Pastor.

Pastor

OUR SPIRITUAL SHRINE CHURCH, 2409 Chicago Ave., Chartered under the National Federation of Spiritual Science Churches. Sun-

day evening service 7:30 p.m. Rev. Lourenda Cotter, Pastor.

ST. PAUL

SPIRITUAL SCIENCE SPIRITUALIST CHURCH, 496 Endicott Bldg., 4th fl., Robert St. Entrance. between 4th & 5th. Services Sun. 11:15 a.m. Mrs. Ray Haberkorn, Sec'y. Phone CA 6-4815.

SPIRITUALIST EPISCOPAL CHURCH OF DIVINE TRUTH, 496 Holly St. Services Sun. 11 a.m.; All message service 1st Sun. of month :/30 p.m. Study group Wed. 8 p.m. Rev. Ethel Colby Holzman, Pastor.

MISSOURI

KANSAS CITY

ETHELAINE CHAPEL, 4317 State Line, Science f Progressive Life Assn. No. 2. Services Sun. 30 p.m. Rev. Minnie McDonald, Pastor. Phone VEsport 1-9651.

PSYCHIC SCIENCE ASS'N., Church of Light and Truth, Inc., United Christian, 500 W. 13th. Services Sun. and Wed. 7:30 p.m. Rev. Leta Goff, Pastor.

ST. CLAIR

OZARK ROCK SPIRITUAL CAMP, Rt. 2, Box 61-B. Services every day, 9 a.m. & 7 p.m. Rev. Dora Rubottom, Founder. ST. LOUIS

PSYCHIC CENTER CHURCH, Ind. Assembly of Mo. 3813 Washington Blvd. Services Sun. 7:30 p.m. Thur. 8 p.m. Rev. Ida F. Eggers, Minister. Phone FR 1-4386.

Minister. Phone FR 1-4386.

ADVANCED SOUL CHURCH, 4408 North 19th Street. Services Sun.-Tue. 2:30 & 8 p.m. Lecture, Healing nad Consul. Rev. Dr. Josephine Erhart, Ph.D., Pastor. Phone CE 1-6888.

SPIRITUAL CHURCH OF TRUTH, 3333 Indiana St. Services Sun. and Wed. 7:30 p.m. Consul'ts.by App't. Rev. Collins Paxton, Pastor. Phone PR 1-0214

sul'ts.by App't. Rev Phone PR 1-0214. (closed for vacation)

(closed for vacation)

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

CHURCH AND INSTITUTE OF MYSTIC MIND
SCIENCE, 5862 Delmar. Services Sun. 9:30 a.m.
and Wed. 8 p.m. Rev. Bernice G. Bennett, D.D.,
Pastor

SOUL SCIENCE CHURCH, MelBourne Hotel, Xavier Room, 2nd Fl., Lindell Blvd, at Grand, Sun. 7:45 p.m. Iona Brandt, Pastor. Home, 3683 Dover Pl. Phone VE 2-1116.

JOSA DOVER PI. Phone VE 2-1116.
(closed for vacation)
PSYCHIC SCIENCE Church of Light and
Truth, 2604-A Cherokee St. Room 5. Services
Sun. 2:30 & B p.m. Thur. 1-4 p.m. & B p.m.
Rev. L. Kube & Rev. M. Hackman, Pastors.
Healing and Consul'1. PRospect 2-3536.

NEBRASKA

LINCOLN

FIRST TEMPLE OF SPIRITUAL TRUTH (I.G.A.S.) Services Sun. 7:30 p.m. I.O.O.F. Hall, 1108 L. Streef. Rev. Lionel P. Everman, Pastor, Phone Hemlock 2-3486, Home add., 1145 E. St.

NEW JERSEY

CAMDEN

THE FOURTH SPIRITUALIST CHURCH, 28
North 26th Street Services Sun. 10 a.m. Lyceum 11 a.m. Church Wed. 7.45 p.m. ReElizabeth Giberson, Pastor. Phone Belmont

EDISON

SPIRITUAL GUIDANCE CHAPEL, 43 Parker Rd. Phone Fulton 1-2299. Services Tue. 8 p.m. William Lemkul, Pastor.

FI IZARETH

TH CHURCH OF PSYCHIC Science, 415
Madison Avenue. Services Wed. 2 & 8 p.m.
Sun. 8 p.m. Rev. V. Fleischman, Pastor.
FIRST SPIRITUALIST CHURCH OF THE TRUE
GOSPEL. 31 Rahway Ave.: Message service
Sun. & Thur. 2 p.m.; Tues & Thur. 8 p.m.;
and 2nd & 4th Mon. of each month Trance.
Rev. Allan Lynde, Phone Eliz. 3-0298.

PSYCHIC SCIENCE TEMPLE, 532 Springfield Ave. Services: Sun. 3 & 7 p.m.; Wed 7 p.m. Rev. D. Morris Mackin; Thurs; 7 p.m. Neil T. Mackin; Thurs, & Fri:; 1:30 p.m. Rev. Rebecca Barret, Wed. 1:30 p.m. Rev. Dencer and Rev. Barrett Fri. 7 p.m. Rev. Drothy C. Dencer. Healing at all services—Wed. 7 p.m. Rev. Matulive Church Circles 7 p.m. 7 p.m

MOTHER TEMPLE OF PSYCHIC SCIENCE, 532 Springfield Ave. Services: Tue. 1 & 7 p.m. Rev. Dorothea C. Dencer, Mediator. Phone Rev. Dorothe HU. 2-1773. PATERSON

CHURCH OF SPIRITUAL FAITH INC., 541 E. 25th St. Services Sun. 11 a.m. & 7:30 p.m. Wed, and Fri. 2 & 7:30 p.m. Rev. Myrtle E. Morse and Rev. Rufus A. Pratt, Pastors. Phone LA 3-0979.

SEWELL

CHURCH OF SPIRITUAL TRUTH, Clarksboro Rd. & Jefferson. Services Wed. & Sat. 8 p.m.; Study groups Sun. Rev. Eva V. Berry, Pastor.

TRENTON

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

UNION CITY

UNION CITY

SPIRITUAL CHURCH OF DIVINE GUIDANCE,
3703 New York Ave. Services: Sun. 7:30 p.m.
Tue. & Thur. 1:30 p.m.: Fri. 8 p.m. Mrs.
Carrie Kellenberger in charge Thur.; Rev. Ann
Rugar Pastor, in charge other services.

SPIRITUAL CHURCH OF DIVINE HEALING,
1000 New York Ave. Rev Elsie T Richter, Pastor. Sun. 7:30 p.m.; 1s & 4th Thurs. 2 & 8
p.m., Pastor in charge; Tues. 2 & 8 p.m.; 1st
& 3rd. Fri., 8 p.m., Rev. Fred Boeck. 2nd &
4th Thur. 2 & 8 p.m., Rev. Kroth; 2d &
4th Fri., 8 p.m., M.A. Hutter: 3rd Sat. in
month, 8 p.m., Social. Healing at all services.

NEW YORK

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

CHURCH OF UNITY SCIENCE, 6 Bank Street.
Services Sun. 8 p.m. Worship and spirit greetings. Thur. 8 p.m. Study, Message and Social.
Mediums Day 1st Sun. of month. 3 p.m. Dinner
5 p.m. Circles 6-8. Reg. Services 8 p.m. Rev.
Ethel L Ames, Pastor. Rt. 3, Box 1120. Phone
5174.

BINGHAMPTON

TEMPLE OF TRUTH CHURCH, 65 Standish Ave., Hill Crest. Sun. 2 p.m. Worship, Spirit greeting. Lyceum. 1st Sun. Mo. Mediums Circle 5 p.m. Wed. 2 & 7 p.m. Social and Message circle, at 5 Hyden St. Class Fri. 7:3: p.m. Rev. Mae M. York, Press. and Pastor. Phone RA 4-1197 or RA 2-1051.

TEMPLO ESPIRITUAL de JESUS AMOR Y PAZ, 219 Roebling St. Services Thur. 8 p.m. Sun. 2 p.m. Margarita Rosa Cabrera, Pres.; Louis Hernandez, Vice-Pres.

UNITY SPIRITUALIST CHURCH 2160 Fill-UNITY SPIRITUALIST CHURCH 2160 Fillmore Ave. at Leroy Ave. Services Sun. 7:45 p.m. Medium's Day 1st Sun. of Mo. 3:30-7:45 p.m. Hot dinner at 5:30 p.m. Rev. Margaret Hauth, Pastor.

SPIRITUALIST CHURCH OF ETERNAL BROTHERHOOD, 1980 Bailey at Hazel. Services Sun. 7:45 p.m. 1st Sun. month, 3:30 & 7:45 p.m. Lyceum 7 p.m. Mid-week. Wed 8 p.m. Rev. D. Mona Berry, N.S.T., Pastor.

UNIVERSAL SPIRITUALIST CHURCH, Odd Fellows Temple. Services Sun. 7:30 p.m. Me-dium's Day, 3rd Sun. month. Rev. Jaroslav Tuma, Pastor.

CORTLAND

FIRST SPIRITUAL AND DIVINE SCIENCE CHURCH, 97 Owega St. Services Sun. 11 a.m. Healing and Message circle Wed. 8 p.m. Rev. Kathryn Daines, Pastor. Rev. Carroll Badman & Howard Sampson, Co-Pastors. Rev. Melessa Miller, Lecture-Healer. Mable Smith, Healer. Ailene Badman, Music and Healer.

JAMESTOWN SPIRITUALIST CHURCH, 503 E. Second Street. Regular service Sun. 7:30 p.m., 4th Sun. of month 3:30 & 7:30 p.m. Rev. Raymond C. Torrey, Pastor. Bessie B. Torrey, Ass't. Pastor.

GCLDEN ERA WIGWAM SPIRITUALIST CAMP, G.A.S. Services Sun. 2 p.m. by Pastor Mrs. Ruth Gerould. A'sst. Pastor Mrs. Mildred Jones. Sec'y. Ruth Lorrow of Canisteo. Every 4th Sun. Medium's day, guest workers. Supper at 4 and circles 6 p.m.

LOCK CITY SPIRITUALIST TEMPLE, 11 Cot-tage Street, Sunday evening services at 7:30. Medium's Day, third Sunday at 3:30 and 7:30. Hot dinner served at 5 p.m. Mrs. Rom. Christie, Sec'y. 3-6018.

ROCHESTER

ROCHESTER

SPIRITUAL CHURCH OF DIVINE LOVE, 35 Richmond Street. Services Wed. 8 p.m., Sun. 11 a.m. Medium's Day, 2nd Sun. month. Rev. George P. Woods, Pastor. Rev. Nadien Wood, George P. Co Pastor.

PLYMOUTH SPIRITUALIST CHURCH, Plymouth & Flint St. Services: Sun. 3:30 and 7:30 p.m. Guest Mediums every 1st Sun. Mrs. S. Connelbeau, Ser'y. Copendhagen, Sec'y.

SYRACUSE

WAYSIDE SPIRITUALIST CHURCH, 220 E. Washington Street. Services Sun. 7:45 p.m. Rev. Luania Caley, Pastor. Rev. Gertrude Brown, Sec'y; Rev. Earl Young, Ass't. Pastor. (closed for vacation)

FIRST SPIRITUALIST CHURCH, 535 Oakwood Avenue. Services - Sun. and Wed. 7:30 p.m. Margaret H. Tice, Pastor and President. Phone HO 8-5638. M. Frances Morse, Sec'y.

CHRISTIAN SPIRITUALIST CHURCH, Maher Bldg., Seneca St. Entrance. Services Sun. 3 & 7:30 p.m. 2nd Sun. month, supper 5 p.m. Rev. Mabel R. Hammel, Minister. Mrs. Rena

LONG ISLAND, N. Y.

HOLLIS. L. I.

CHAPEL OF SPIRITUAL TRUTH. Services 1st, 3rd & 5th Sundays of month, 7:45 p.m. Rev. Henrietta L. Cox, Pastor. Phone OLympia 7-9497.

WEST HEMPSTEAD, L. I.

SPIRITUAL CHURCH OF MAGDALENA, 559
Henry Street. Sun. and Wed. 8:00 p.m. Wed.
2:00 p.m. Thur. 10 a.m. Phone IVanhoe 1-3404.
Rev. Marion G. Miller, Pastor.
(closed for vacation)

NEW YORK CITY

CATHREDRAL OF FAITH, 41 West 73rd St. Phone TRafalgar 3-0994. Bishop Richard Renardo, Pastor. Sun. Worship & Healing 6:15 p.m., Messages 7:30 p.m. Wed. & Sat. 1 p.m. messages nad Wed. & Fri. 6:30 p.m. Air constants

TEMPLE OF LIGHT (L.A.S.) 152 West 42nd St. (Suite 708). Marion Owens, Minister. Address & Healing Sun, 11 a.m. Holy Communion 1st Sun. month. Sun. 7 p.m. visiting ministers, messages. Tue., Thur., Sat. 2 & 7 p.m. Fri. 2 pm. messages. Sun. 3 p.m., Fri. 7 p.m., Rev. Allan Lynde. Study-unfoldment class Mon. P:45 p.m. Rev. Marion Owens. Elsa Siemsen, Sec'y. Phone Exeter 2-1037.

UNITED SPIRITUALISTS' CHURCH, 213 W. 53rd St., Room 402. Services: Worship, Healing & Lecture Sun. 2:30 p.m. Wed. & Sat. 1-3 p.m.; Sun., Tue., Wed., Fri., 7:30-9 p.m. Healing 1st Sun. month 2:30 p.m. Ministers, Sylvia Brookc & Matha Feldstein.

SPIRITUAL SCIENCE MOTHER CHURCH, INC., Studio 1010, Carnegie Hall, 56th St. and 7th Ave. Ent. Sermon and Message service Sun. 7:30 p.m. Rev. Glenn Argoe, Minister. Message Services: Tues. 5:30 to 7:30: Wed. 2 p.m.: Fri. 5:30 to 7:30: Phone Columbus 5-2952 for Special Events.

THE FRANCESCAN ORDER OF COOD WILL

THE FRANCESCAN ORDER OF GOOD WILL AND HARMONY 1991 Arthur Ave. (Bronx). Services Sun., Mon. & Wed. 7:30 p.m. Class Thur. 8 p.m. Rev. Angela J. Sessa, Pastor, L. Sessa. Pres. Phone TRemont 8-9134. (closed for vacation)

Glosed for vacation)

HELEN BRAND MEMORIAL (I.A.G.S.) Studio
No. 36, 1425 Broadway Studios, near 40th
Street. Services each Sun. 2:30 p.m. Rev.
Hazel Brand Herrejon, Minister.
(closed for vacation)

THE NATIONAL CONGRESS OF HEALERS AND
SPIRITUAL CONSULTANTS INC., American Metaphysical Foundation Building, 211 West 57th
St. Services Fri. 8 p.m. Founders-Pastors, Rev.
George H. Clark, Presi; Rev. Elsa E. Strasburger, Sec'y. and six local pastor-healers.
Mail address 983 Ogden Ave., N. Y. 52,
N.Y. JE 6-2457. (Sec'y. Treas.)
(closed for vacation)

CENTER OF DIVINE GUIDANCE, 118 W. 57th

Closed for vacation)

CENTER OF DIVINE GUIDANCE, 118 W. 57th St., Studio 229, Great Northern Hotel. Services: Message Services Sun. 7 p.m. Thurs. 10 a.m. & 7 p.m. Fri 2 pm. Classes Wed. 2 p.m. Fri. 8 p.m. Rev. Martha K. Seidler, Pastor. Phone Circle 5-4915 or GEdney 9-5368.

FIRST CHURCH OF SPIRITUAL VISION, 100 W. 72nd Street, Room 301. Message Services Tues. & Fri. 6-9 p.m. Thur. and Sat. 1-3 p.m. Sunday 6 p.m. - Healing & Worship. Rev. Angela V. Cali Wanderer, Pastor. Phone TRafalgar 3-8525. Dev. Classes.

LITTLE CEDAR CHURCH. 100 W. 72nd Street, Room 401. Services: Sun., Tues., Fri. 7 p.m. Wed. 1:30 p.m. Rev. Beulah H. Brown, Pastor Phone: Res. EN 2-7693; Church, TR 3-7880.

SPIRITUAL CHURCH OF PEACE. Sherman Square Hotel, Room 225, 2039 Broadway, Between 70 & 71st. Sun. & Fri. 7 p.m. Tues. 2 & 7 p.m. Rev. Marguerite M. Heaney, Minister Phone TRafalgar 7-5331.

CHRIST'S SPIRITUALIST CHURCH (I.A.S.) 152 W. 42nd Street, room 708. Address and mes-sage service Sat. 7 p.m. Rev. Joseph Bunkovsky,

Pastor.

THE TEMPLE OF THE NEW DAWN, INC., 211 West 57th St. Sun., 3 p.m., Universial Service, timely talk, meditation, healing service, cosmic message, music. Rev. Nesta Kerin Crain, Dorris Herzog, John J. Besante, Ann Kozak.
(closed for vacation) Pastor

FIRST UNIVERSAL SPIRITUALIST CHURCH, Sludio 504, 111 W. 57th Street. Services Sun. 8 p.m. Rev. Clifford Bias, Minister; Rev. B p.m. Rev. Cliffor Aneta Longegran, Assi: (closed for vacation) Assistant.

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

THE NATURAL SCIENCE CENTER, INC., Hotel Wellington, 55th 5t. and 7th Ave. Room 220. Classes Mon. 8 p.m., Healing, Color, General. Rev. George J. Smith, Pastor. Phone LI 4-9771.

Rev. Virginia Myott, LI 4-9771.

SPIRITUAL AND ETHICAL SOCIETY, Sun. 3 p.m. at 111 W. 57th St. Room 503—Cn Frit. 8 p.m.—at Fred Schneider Memorial Center, 608 W. 140 St. Apt. 15—Discussion, Mediumship & Social, Mrs. June Schneider, Pastor. Iclosed for vacation: Social. Mrs. Ju for vacation: closed

UNIVERSAL TEMPLE OF SPIRITUAL UNIVERSAL TEMPLE OF SPIRITION I RUTH, INC. 2415 Morris Ave. Bronx, Apt. 3G (St. Fl.) Services-Sun., Wed. 7-15 p.m. Afternoons Mon. 2 p.m. Class-Mon. 8 p.m. Minister-Rev. Zara Lakes, Phone CY 5-8776 or WA 7-0014.

Lakes, Phone CY 5-8776 or WA 7-0014.

THE TEMPLE OF SPIRITUAL GUIDANCE, THE CAULDRON, 112 W. 45th S1. (Off 6th Ave. 1 flight up) Sun. 8 p.m. Rev. Leo Louis Martello, Pastor. Phone LEhigh 5-5402.

DIVINE CHURCH OF METAPHYSICS, Room No. 309, 1674 Broadway (near 52nd 51.) Message Services: Sat., Sun., Tues., Thurs., Fri. 8 p.m.; Sun. 3 & 5 p.m.; Wed. 2 p.m. Dr. Sant Rem Mandal of India. Phone IN 3-5827.

MEM YORD CENTER S. P.S. MIC. SUIT. 1200

NEW YORK CENTER, S.P.S., INC., Suite 1208-09, Hotel Great Northern, 118 W. 57th Street. Rev. Pierrette S. Austin, Director. Miss Grace Emmerson, Sec'y

OHIO

AKRON

ST. PAUL'S SPIRITUALIST CHURCH, 60 N. Arlington St. Services Sunday 7:30 Wed. Mes-sage Service 7-9 p.m. Lecturer & Medium, Clara Stull. Phone SH 5-3555. Pres. Wm. Irwin.

ASHTARIII A

FRIENDS TEMPLE OF SPIRITUAL TRUTH, 1555 FRIENDS TEMPLE OF SPIRITUAL TRUTH, 1555 Laird Drive. Services every Sunday and Wednesday Evening, 7-7:30 Healing, 7:45-9:30, Lecture and Spirit Greetings. Rev. E. A. Higley, Pastor. Co-Pastors, Rev. Jane Higley, Rev. Margaret Caughman and Rev. David Podmore; Mrs. Edward Johnson, Sec'y.

CLEVELAND

UNIVERSAL CHURCH, 2066 W. 59th Street. Services Sun. Prayer for sick, 6:30. Con's. 7 p.m. Service 7:45 p.m. Rev. Myrtle Sizer, Pas-tor; Rev. Clara Todden, Ass't Pastor.

THE WHITE TEMPLE OF SPIRITUALIST FAITH, 1885 Fullon Road, Services Sun. 3 & 7.45 p.m. Fri. 8 p.m. Rev. I. L. Peterson, Rev. Shirley May Grampa, Co-Pastors. Phone WOodbine 1-

CINCINNATI

UNIVERSAL BROTHERHOOD OF THE COSMIC AGE OCCULT SCIENCE TEMPLE, 3756 Reading Rd. Services Sun. only, 9:45 a.m. Master teach, 10:45 a.m. Worship. 7:45 p.m. Service. Schmidt, leader. Phone or MO 1-8597.

TOWER OF LIGHT CHURCH, OF SPIRITUAL SCIENCE, U.S.A. Memb.) 2420 Copeland \$1. Half Square W. Peebles Cor. Services Sun. 2:30 p.m. Day and evening classes, Rev. Paul N. Straky. Ch. Phone AV 1-2497. Res. Ph. CO 1-

THE BEACON SCHOOL OF LIGHT STUDY GROUP, 208 W. 14th St. Dunbar 1-3227. Meeting 2nd and 4th Wed. and 3rd Sun. each month. Visitors welcome.

SPIRITUALIST CHURCH OF SPIRIT REVELATION, 241 W. Hubbard Ave., Sun. and Wed. 7:30 p.m.; mesage service, fourth Fri. 8 p.m. Mrs. Chas. Mitchell, Pres., phone AX 9-2775; Rev. Elizabeth M. Lannon, Pastor and Sec'y.

Elizabeth M. Lannon, Pastor and Sec'y.

GUIDING LIGHT CHAPEL, 1250 North High
Street. Services Sun., Tues., Thurs. 7:30 p.m.
Rev. William Keller, Pastor. Phone WA -6048.

TEMPLE OF PSYCHIC PROPHECY, 2495 N.
4th St. Services: Sun. & Wed. 7:30 p.m.
Ladies Aid Wed. 1 p.m. Rev. N an c.y A.
Robinson, Pastor: Phone AM 8-9125. Assoc.
Pastor & Pres., Rev. Pearl Martin, 2986 Azelda
Ave. Phone AM 8-4644.

TRUTH. TABERNACLE, cor. 9th & Indianola Aves. Services Sun. and Tues. 7:45 p.m. Divine Healing at both services. Rev. Curtis V. Morris, Pastor. Church office 160 Little Flower Lane, Columbus. Phone BE 1-4489.

CHRISTIAN SPIRITUAL CHURCH, 2233 Summit Street. Services: Sun. & Wed. 7:30 p.m. Worship, healing, messages. Mary Walpole, Sec'y. Church ph. AM 7-5171. Pastor, Inez Dreibel-

THE FIRST SPIRITUALIST CATHEDRAL and State Street. Services Sun. & Fri. 7:30 p.m.
Rev. Ralph A. Whitney, Pastor. Mabel Lowes.
Sec'y. Ch. Phone CA 8-1112. Pastor's Phone Sec'y. Ch. CL 2-1843.

FEDERATION SCIENCE CHURCH, 1034 Neil Ave. Services: Sun. 7:45 p.m.; Wed. 8 p.m.; Seance 3rd Fri of month, 8 p.m. Rev. Nellie C. Brown. Pastor

GUIDING LIGHT CHAPEL, 1250 North High

Street. Services Sun., Tue., Thur. 7:30 p.m. Rev. William Keller, Pastor, Phone WA-6048.

DAYTON

THE UNIVERSAL TEMPLE OF TRUTH FOUN-DATION, 2nd & Ludlow, Miami Hotel, Aviation Room. Services Sun. 4 p.m. Rev. Gladys Nell, Steffen Tharp, Pastor.

CENTRAL SPIRITUALIST CHURCH, Haynes and Hulbart Sts. Services: Sun. 7:30 p.m. Acting Pastor, Leverne Kuhn, Columbus, O. Franklin Holland, Pres. CL 6-2202-Dayton.

EAST LIVERPOOL

FYRST SPIRITUALIST CHURCH, 245 W. 6th St. Services Sun and Mon. 7:30 p.m. Sara H. Bowersock, Pres.; Mary M. Martin, Sec'y. P.O. Box 501, E. Liverpool, Ohio. (closed for vacation)

FREMONT

FIRST SPIRITUALIST EPISCOPAL CHURCH.
Taft at Charles Sts., near Napoleon St. Services each Sun. 3 p.m. Rev. Luella M. Morrison, Pastor. Phone FEderal 2-7534.

THE PHILADELPHIA SPIRITUALIST TEMPLE OF THE GOLDEN DAWN, 369 Bowman Street, Lecture and Spirit greetings Sun. 7:30, Class 4 p.m. Dr. 1de Bates, Pastor.

MARION

MEMORIAL SPIRITUAL CHURCH, 122 W. Church Street. Services Sun. 7:30 p.m. MASSILON

THE FIRST SPIRITUALIST CHURCH, 224 North Ave. N.E. Services: Sun. 7:45 p.m. Lecture and messages Mary Church, Rec. Sec'. Phone Canton Hyacinth 9:5542. STUBENVILLE

FIRST SPIRITUALIST CHURCH, 207 N. 6th t. Services Sun. 7:45 p.m. Rev. Cora Yocum, St. Services Sun. 7:45 p.m. Rev. Pastor. Isabella Harding, Sec'y.

CHRISTIAN SPIRITUALIST CHURCH, 1222 Erie

CHRISTIAN SPIRITUALIST CHURCH, 1222 Erie St. Cecil Engle, Pastor. FiºST SPIRITUALIST CHURCH OF TOLEDO, 636 Western Ave. (at Field). Services Sun. & Tues. 7:30 p.m. Rev. Fred L. Felix, Pastor; Sylvia Haynes, Sec'y. Church phone CH 9-5389. WARREN

CHRIST UNIVERSAL SPIRITUAL CHAPEL, Cor-

CHRIST UNIVERSAL SPIRITUAL CHAPEL, Corner of Atlantic & Prospect. Services Sun 7:45 p.m. Rev. Sally Murray, Pastor.

SPIRITUALIST CHURCH OF TRUTH, Grotto Hall, 480 W. Market St., Services Sun. 2:45 p.m. 1st and 3rd Tues., of month. Healing and messages. Martha Dawson Aman, Pastor, 1817 Youngstown Rd. Phone 3-0736. Bessie Thomas, Sec'y., OL 4-8898.

YOUNGSTOWN

FIRST SPIRITUALIST TEMPLE, 323 W. La Clede. Services Sun. 3 p.m. Lecture & Messages. Phoebe M. Crowley (Miss), President, 30 Willis Avenue, Youngstown, 0.

STRETUAL UNITY CHAPEL, 1135 Lloyd Ave. Sunday School and worship, Sun. 11 a.m. Lecture, healing and messages, 7 p.m. Payer and healing Fri. 7 p.m. Rev. Pearl Thomas, Pastor. 3022 Castalia Ave. Phone Riverside 3-9538. SPIRITUAL UNITY CHAPEL, 1135 Lloyd Ave.

OKLAHOMA

OKLAHOMA CITY

SPIRITUAL LIFE SCIENCE CHURCH, 316 S.W. 22nd St. Florence Heistand, Minister. Vernon Hendry, Co. Sec'y. Phone MElrose 2-3488. Sunday School 10:30 a.m. Evening services 8

CENTRAL SPIRITUALIST CHURCH, N.S.A.C., 1005 N. Harvey. Services Sun. Lyceum 10:30 a.m. Eve. 7:45 p.m. Message Wed. 7:45 p.m. Carrie H. Hewett, Pastor. Lester C. Scoles, Pres.

TULSA

FIRST UNITY SPIRITUAL SCIENCE, 711 S. FIRST UNITY SPIRITUAL SCIENCE, 711 S. Cheyenne. Services Mon. and Wed. 8 p.m. Healing at both services. Rev. Orpha C. Beaulieu, Minister, Phone Fillmore 5-3394. Rev. Fay Alexander, Ass'1., Phone Temple 5-2133. Margaret M. Marier, Sec'y., Phone CHerry 2-8021. CHURCH OF THE PSYCHIC SCIENCE (UHF) Pastor, Rev. Hazel Milliken, Phone Luther 3-2863. Ass't. Pastor, Rev. Margaret Purkey, Luther 7-8626. Sec'y. Office, P.O. Box 3115, Whittier Station, Tulsa, Oklahoma.

OREGON

CANBY

FIRST SPIRITUAL RELIGIOUS ASS'N. OF
CLACKAMUS CO., INC., Rt. 1, Box 575. New
Era Camp Services every Sunday 10:30 a.m.
Rev. Lester Hess, Pres.; Rev. Beatrice Gainer,
Treas, Phone Canby 3915. Ruby Vigelius, Sec'y

8:18 00 575 Canby. Treas. Phone Canby 391 Rt. 1—Box 575, Canby.

UNIVERSAL CHURCH OF THE MASTER, R. Rt. 1, Box 161 on Highway 99. Services Sun. 8 p.m. M. M. Kruse, D.D., Pastor. (closed for vacation)

PORTLAND

THE FIRST SPIRITUALIST CHURCH, N.S.A.,

Redmans Hall, 1510 S.E. 9th Avenue and Hawthorne Blvd. Services: Sun. 7:00 Healing. 7:30 p.m. Service (closed for vacation)

(closed for varation)

SPIRIT GUIDED FRIENDS, INC., "Christion
Spiritualists." Temple at 5729 S.E. Boise. Services Sun. & Wed. 8 p.m. Healing at all services. Minster, Rev. Jean Krause. Phone PROspect 1-8986; Sec'y, Dulcie Jackson.

THE FIRST SPIRITUALIST CHURCH, 5123 N.E.
21st Ave. Services Sun. 7:15 p.m. Rev. Alma
Gudhart, Pastor. Phone ATlantic 1-4541.

PENNSYLVANIA

HARRISBURG

FIRST SPIRITUALIST CHURCH OF HARRISBURG. N. 2nd St. Services Sun. 2:30 p.m. Sept. lune. Freda Marburger, Sec'y. PO. Box 587. to June. Freda Marb (closed for vacation)

PHILADELPHIA

PHILADELPHIA

UNIVERSAL SPIRITUALIST BRÖTHERHOOD
CHURCH, Rising Sun & Park Aves, Services
Sun. 3:30 p.m. Lecture & Healing 7:30 p.m.
Healing 7:45, Lecture and Messages Wed. 8
p.m. Healing & Messages. Rev. Anna K. Rose,
Partor. Pastor

DOROTHEA PSYCHIC CENTER, 5307 Walnut

DOROTHEA PSYCHIC CENTER, 5307 Walnut Street. Message Service Tues. & Thurs. 7:30 p.m. Ladies Circle Wed. 1:30 p.m. Rev. Ruth B. Gallagher, Pastor. Chas, W. Gallagher, Pres.; Margaret Beecher, Sec'y. Phone SH 8-0637.

FIRST ASSOCIATION OF SPIRITJALISTS, Master and Carlisle Sts. Services Sun. 3:30 & 8 p.m. Lyceum 2 p.m. Wed. 8 p.m. Message service. Rev. Melvin & Dorothy Smith, Co-Pastors. Mary Mooney, Sec'y
THE FOURTH SPIRITUALIST CHURCH, 427 W. Wingohocking St. Service Wed. & Fri. 8 p.m. Sun. 2:30 & 8 p.m. Rev. Harry R. Brunning, Pastor.

Pastor.

THIRD SPIRITUALIST CHURCH, 3226 N. Front Street, Services Sun. & Wed. 8 p.m. Thurs. 8 p.m. Dark Seance. Elmer S. Hallowell, Pres. Church Phone RE 9.3941.

SECOND ASS'N. of SPIRITUALISTS, 1418 Wal-nut St., in the Chapel of Truth Bellevue Court Eldg. Services Sun. 7:45 p.m. Rev. Alida Neige, Pastor

PITTSBURG

FIRST SPIRITUALIST CHURCH, 256 Boquet St. Services: Sun. and Thurs. 8 p.m. Phone MU 2-3878. Sarah Taylor, Pres. HI 1-5302.

MOTHER'S LITTLE CHAPPEL, 114 Federal Street. Services: Mon., Tues., Wed., 2-4 p.m.; Thurs. & Sun., B p.m. Consult'ns. by app't. Rev. Thos. W. Marcheck, Pastor. Phone Fairfax 2-4624 or HU 6-4374.

READING

FIRST SPIRITUALIST CHURCH OF READING, 1047 Penn. St. Services Sun. 7-30 p.m. Wed. 7-45 p.m. Mrs. Hazel Peterson, Pres.; Rev. Clara Senior, Pastor. R.D. 4, Litiz, Pa. (closed for vacation)

SECOND SPIRITUALIST OF WILKES-BARRE, 7 West Market St. Services Sun. 8 p.m. Ladies Aid, 1st and 3rd Wed. of month. Wed. 8 p.m. mid-week services. Mrs. Augusta E. Ridler,

RHODE ISLAND

PROVIDENCE

THE W. T. STEAD SPIRITUALIST CHURCH, INC., 32 Haskins St. Services: Sun. 3 p.m. Mrs. Amelia K. Thornley, Sec'y. 77 Bucklin Ave. Warnick, R.I. Phone STuart 1-5306.

HAVEN SPIRITUALIST CHURCH 741 West-minister St. Services Sun. 2:30 & 7 p.m. Mrs. Martha Crossley. Pres. Mrs. Estelle Haven, Treas. Phone HOpkins 1-4715.

TEXAS

REALIMONT

THE HOUSE OF PRAYER CHURCH, 812 North St. Services Tues. & Fri. 7:30 p.m. Rev. Pearl M. Davis, Pastor. Phone TE 2-0369.

HOUSTON

DIVINE LIGHT, U.C.M., 4913 Center. Sun. 2:30 p.m. Mon. & Thur. 7:30 p.m. Rev. Grace Fisher, Pastor. Phone UN 2-3447.

MISSION

PEDRO JARAMILLO SPIRITUAL HEALING PEDRO JARAMILLO SPIRITUAL HEALING CHURCH, (U.C.M.) Rie. 1, Box 102, 2 mi. N. Taylor. Healing, Mon., Wed., Fri., Sun. 10 a.m. - 6 p.m. Messages Sun. 6 p.m. Seances Mon. & Wed. 8 p.m. Rev. Raymond C. Cavazos, Pastor. Phone MU 6-7745.

SAN ANTONIO

UNIVERSAL SOUL SCIENCE TEMPLE, 421 Brooklyn Ave. Services Fri. and Sun. 8 p.m. Healing and Resident Seminary. Rev. C. A. Williams, Pastor and Teacher. Phone Capitol

THE UNIVERSAL CHURCH OF SCIENCE, 1537 N. Alamo. Services Sun. and Tue. 8 p.m. Circle Tue. 1-4 p.m. Rev. M. Hersey, D.D., Pastor. Phone CA 4-5983.

BETHLEHEM SPIRITUAL CHRISTIAN, 1004 South St. Mary's Street Services Sun. 7:45 p.m., Wed. 8:00 p.m. Rev. V. R. Cummins, Acting Pastor: Mr. Charles Valenta, President. Acting Pastor; Mr Phona LE 2-8954.

SEQUIN. LAKE PLACID

CHAPEL BY THE LAKE, Spiritual Science ss'n. Rt. 4, Lake Placid. Services Sun. 7:30 m. Lecture and healing. Thur. 7:30 p.m. lessages. Rev. T. E. Bittle, Pastor, and Hilda Ass'n. p.m. Lecture and heal Messages. Rev. T. E. Bi Bittle. Phone FR 9-3407

VIRGINIA

NORFOLK

MEMORIAL SPIRITUALIST CHURCH, 307 W. 37th Street. Services: Sun. and Wed. 7:30 p.m. Rev. O. Ed Kemp, Pastor, Miss Florence Siebert,

THE LIGHT OF TRUTH CHURCH OF DIV:NE HEALING, 1915 Omohundro Ave. Services Wed, and Sun. 7:45 p.m. Rev. Fred Jordan, Pastor. RICHMOND

THE UNIVERSAL TEMPLE, UHF, 2623 W. Grace Street, UHF Branch Seminary Classes Tue. and Sun. 7 to 9 p.m., Pastor: Rev. Ernest S. Longest. UHF Phone: EL 9-0323.

WASHINGTON

RELLINGHAM

FIRST SPIRITUALIST CHURCH, Girard & D its, Sun. 7 p.m. Healing, 7:30 Reg. Service. President, Fern Balius, 2400 Jaeger St. Della Jarlson, Sec'y—2715 Alabama St. Carlson.

BREMERTON

HARMONY CHAPEL CHURCH, N.S.A.C., 837 Fourth Street. Services: Sun. 6 p.m. messages, 7:30 p.m. Reg. services. Pres., Leonia Watson, 910 McKenzie; Sec'y., Glenn Brink, 837 Fourth, both of Bremerton.

PUYALLUP

FIRST SPIRITUALIST CHURCH, 343 Street S.E. Services: Sun. 7:30 p.m. Messages 6:30 p.m. Lyceum 2nd & 4th Thur. 12 p.m. President, Clarence Byrd, Buckley, Wash. Sec'y —Rachel Baars, P.O. Box 395, Sumner—UNiversity 3-1080.

MARY A. TOWER MEMORIAL SPIRITUALIST CHURCH, 916 E. James St. Devotion and Children's Lyceum, Sun. 11 a.m. Devotion, Sun. and Wed. 7:30 p.m. Message Circle, Sun. 6:30 p.m. Adult Lyceum Fri. 8 p.m. Rev. Mary B. Crisp, Pastor. Phone EAst 2-6021.

THE CHURCH OF SPIRITUAL UNITY, Arcade Bldg. Services: Sun. 3 p.m., preceded by Lyceum at 1:45 p.m. Rev. Bertha D. Rauda-baugh, Pastor; LaVerne E. Weber, Pres.; Marie Lechner, Sec'y.

UNIVERSAL SPIRITUALIST LIBRARY, 3009 Ar-UNIVERSAL SPIRITUALISI LIBRARY, 3009 Arcade Bldg. Books for rent and periodicals for sale. Mediums in attendance. All welcome. Ada B. Johnson, Pres., Phone SU 3-0449, Walda Solibakke, Sec'y.. phone ME 2-9095; Esta Richards, Librarian.

THE CHURCH OF THE ASCENDED MASTERS, 523 Summit Ave. N. Services Sun. 3 & 7:45 p.m. Wed. 1 p.m. Meditation. Debate 3 p.m. Rep. Services 7:45 p.m. Rev. Elise Hargesheimer, Pastor. Phone WE 6345.

THE AQUARIAN FOUNDATION, 315 15th Ave. N. Services Sun. 11-12 a.m. & 7:30-8:30 p.m. Wed. 7:30-8:30 p.m. Rev. Keith Milton Rhine-Pastor.

TACOMA

PROGRESSIVE SPIRITUAL CHURCH, 1114 S. 48th St. Sunday School 10 a.m. Service 11 a.m. Rev. Beulah Branton, Pastor. Phone JU 8-7215. SPIRITUAL MEMORIAL CHURCH, 931 Fawcett. Services Sunday 7:30 p.m. followed by messages. Rev. Margaret A. Baker, Pastor. Phone MA 7-1044. Mrs. Ruth Truman, Assistant.

WEST VIRGINIA

HUNTINGTON

CLARA PRITCHARD MEMORIAL CHURCH (N.S.A.C.), 510 Fourth St. Sun. services 7:30 p.m. Rev. Marie E. Doyle, Pastor, 605 W. 5th St. Phone JA 5-9884, Secretary, Marie E. Leard. (closed for vacation)

WHEELING

FIRST SPIRITUALIST ASSN., WAY MEMORIAL TEMPLE, Broadway & Maryland St. Lyceum, Sun. 9:30 a.m. Services 11:45 a.m. Message service Wed. 8 p.m. Rev. O. E. Kemp, Pastor. (closed for vacation)

WISCONSIN

BEAVER DAM

CHRIST UNITY SCIENCE CHURCH, Inc., S. Spring Street. Services: Sun. 10 a.m. Child-ren's class 9:30 a.m. Thur. 7:30 p.m. Service & Messages, Healing and Consultation daily. Rev. Hattie Hoppa, Pastor.

KENOSHA

CHRIST'S HEALING SHRINE, 6333 Sheridan Road. Rev. Marnie Koski, Pastor. Services: Wed. 2 p.m. Thur. 7:30 p.m. Sun. 3 p.m. Phone OLympic 7-6863.

MADISON

CHURCH OF DIVINE SPIRIT, 1244 Jenifer St. 2nd Floor. Worship and healing. Sun. 8 p.m. Classes Thur. 8 p.m. Adele E. Walker, D.D. Pastor. Private Consul'ts. by Appl. Alpine

MILWAUKEE

MILWAUKEE
C H R S T A N UNITY SPIRITUAL SCIENCE
CHURCH, 2603 W. Alkinson Ave. Divine Services
Sun. 10 a.m.; Divine Healing by appointment.
TEMPLE OF SPIRITUAL VISION.
VISION.
TEMPLE OF SPIRITUAL VISION.
VIS

THE PILOPIM PSYCHIC SCIENCES CHURCH, 1239 S. 15th Street. Services: Sun. 10 a.m., Wed, 7:30 p.m. Frieda Baumann, Sec'y. Phone UP 3-1083.

Phone UP 3-1083.

CHRISTIAN SPIRITUAL TEMPLE, 2544 North
27th Street. Services Sun. 10:30 a.m. & 8 p.m.
Rev. Otto Fredricks, Pastor. Phone DI 4-2557.

FIRST PSYCHIC SCIENCE Church, 2671 N. 9th
Street. Devotional services Sun. 10:30 a.m.
Edward Urban, Pres.; Adele L. Zimmerman,
Sec'y. 2144 N 64th St.

TRUE SPIRITUAL CHURCH, INC., 2378 N.

TRUE SPIRITUAL CHURCH, INC., 2378 N. 27th St. Services Sun. 7:30 p.m., Wed. 2 p.m. Rev. Loraine Nesbitt, Pastor. Phone DI 4-7685.

CANADA

MONTREAL

FIRST SPIRITUAL CHURCH OF MONTREAL, 5585 Monkland Ave. Services Sun. 7:30 p.m. Pastor, Rev. James C. Snook, Phone RE 807233. Sec'y. E. N. Snook, 7440 Mountain Sights, Apl. 102.

NEW WESTMINISTER

FIRST SPIRITUALIST CHURCH. 717 Carnar-von St. Rev. A. Drinkwater, Pastor, 93 Camer-on Rd., R.R. 3. Phone 3555-Y-3. Mr. Geo. Pyper, Pres. Phone 2206-L-1.

BRITTEN MEMORIAL SPIRITUALIST CHURCH, 104 Clinton S1. Services Sun. 3 p.m. Healing and messages, 7:15 p.m. Devotional service, Healing & Messages; Wed. 8 p.m. Trace, seance, Thur. 2:30 p.m. Healing and messages. seance, Thur. 2:30 p.m. Healing and messages. Rev. Mae Potts, Resident Minister. Phone LE

MAZARETH CHAPEL, CHRISTIAN SPIRITUAL-IST, 136 Glebemount Ave. Services Sun. 2:30 p.m., Healing-clairveyance. Sun. 7:30 p.m. Evening worship. Tue. 2:30-8 p.m. Billet Service. Rev. S. J. Henningham, Pastor.

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BRITISH COLUMBIA SPIRITUALIST'S ASSOC-IATION, head office, 2360 E. 38th Ave. Wendy Douglas, Pres.; Rev. Elizabeth Charlton, Gen.

FIRST UNITED SPIRITUALIST CHURCH, 2380 Pine St. Services Sun. 2:45 and 7:30 p.m.; Wed. 8 p.m., Healing nad messages. Mrs. F. Henders, Pres.; Mrs. W. Duncan, Sec'y. Phone RF. 1:123. Henders, Pi RE 1-1237.

VICTORIA, B. C.

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SORTA' PERSONAL . . .

Continued from page 2

We enjoyed a short house visit with Revs. Robert and Minnie Mobely of the Universal Spiritualist Church of Sacramento, Calif. Some people give you a lift just to talk to them. We always feel an inner glow when we have one of our rare visits with these two wonderful friends.

We enjoyed a copy of the long playing record (33½ r.p.m.) "Out of Time Into Eternity" now being distributed by Astara Foundation.

Here for the first time in history it becomes possible for those de-nied the priviledge of attending Esoteric services, because of health, distance or other causes, to have a Sunday service in their own home.

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Call or write Astara, 261 South Mariposa Ave., Los Angeles 4, Calif. for detailed information.

We enjoyed the dinner at the Spiritual Science Church in Long Beach, Calif. on the 23rd of July. It is always inspiring to just step into this beautiful temple, and even more so to talk with the eternally "young" Pastor, Reverend Mayme "young" Pastor, Reverend Mayme Pirtle, "Aunt Mayme" to her scores of friends and members.

We were also pleased and proud when they told us that they were closing their regular Sunday service on the 31st of July, to have a church picnic on *Chimes Day* at Harmony Grove Camp. Several other churches had been invited by Rev. Pirtle to join with them. This is the third year that they have given their loving support in this way.

GREATEST MIRACLE . . .

Continued from page 15

despite the shortness of His life and the scantiness of His acts. He was actually obscure, of the most humble origin, born of a people who were practically ignored, and who were without any political, artistic or literary standing. He was assisted for the most part by men who were as poor and humble as Himself. He was calumniated and treated as an imposter and often compelled to flee to avoid being stoned to death. He was betrayed by one of His disciples, denied by another and abandoned by all of them at the moment He fell into the hands of His enemies.

Jesus did only good, but this did not protect Him from the maleyolence of those who imputed to Him the charge of conspiracy with the devil. He was condemned to a death reserved for the worst criminals and died ignored by all the world. Contemporary history, with the exception of Josepheus, makes no mention of Him, and this reference is assumed by many to be an

interpolation.

According to tradition, Jesus preached only three years. There is no record of anything He wrote, vet His word was nevertheless sufficient to regenerate the world. If, instead of His moral doctrine and regenerating principles founded on the spiritual nature of man and the immortality of the soul, He had had nothing to offer posterity except some marvelous feats, it is doubtful whether His name would be known today. With everything against Him which could ruin the enterprises of men, His doctrine nevertheless destroyed powerful paganism and became the torch of civilization. In spite of every obstacle, the teaching of Jesus has triumphed. This is His greatest miracle, and the proof that His mission was Divine.

INTUITION . . .

Continued from page 21

ation. Every soul at the present time has the opportunity to attain unto these great heights—for our ethers are charged with the glorious things that shortly will become manifest.

Men once knew how to breathe the Great Breath, but this science has been almost forgotten. The organs of breathing are not confined to a few inches in the chest embracing the lungs only. The skin of an ordinary person contains over seven million pores, and everyone of them is a miniature lung, and is constantly employed in true breathing. Thought is the cleanser and the creator and he who will concentrate his thought of perfection upon any diseased tissue as he inhales and exhales to the limit of his capacity, will bring that part into a condition of wholeness

The human body is a universal dynamo. It is organized in such a way that it may appropriate every power in the universe. We breathe in oxygen, which in the system is burned up to produce the heat of the body. All the powers exist free in the air we breathe and they are all subject to the thoughts and will of man. Because of this fact, that which we concentrate our thought upon, while we breathe, will materialize. Man has two workshops-his body and his mind; whatever man thinks, takes form in his soul.

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